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## Celebrating 150 years of a living faith. 2002

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Lutheran Church  
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A photograph of a white Lutheran church with a tall, dark steeple. The church is set on a grassy hill with a cemetery in the background. In the foreground, there is a field of vibrant orange lilies. The sky is a clear, pale blue.

**150 Years Of A Living Faith**

**1852 - 2002**

**Springdale Lutheran Church**  
**Mt. Horeb, Wisconsin**



# Celebrating 150 Years Of A Living Faith



Springdale Lutheran Church  
2752 Town Hall Road  
Mt. Horeb, Wisconsin  
53572

Aerial Photo Courtesy:  
Jim and Priscilla Laufenberg

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

Matthew 11: 28-30

Research and Writing by:

Susan Docken

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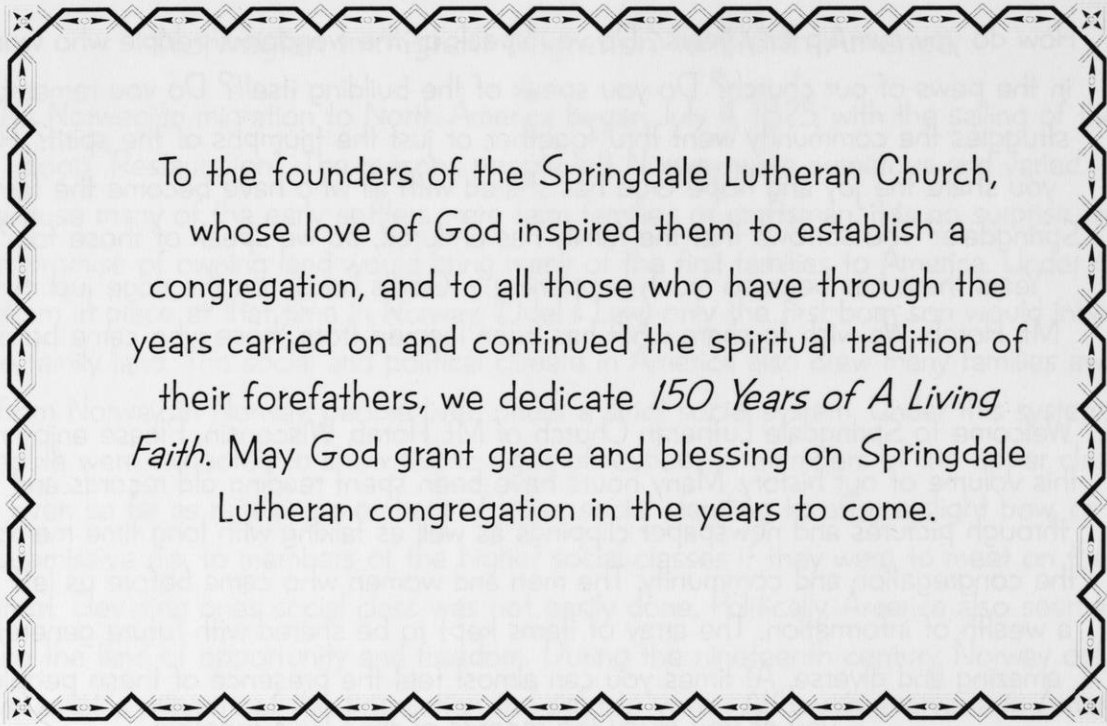
With Assistance Of The  
Community of Springdale Lutheran Church

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To the founders of the Springdale Lutheran Church,  
whose love of God inspired them to establish a  
congregation, and to all those who have through the  
years carried on and continued the spiritual tradition of  
their forefathers, we dedicate *150 Years of A Living  
Faith*. May God grant grace and blessing on Springdale  
Lutheran congregation in the years to come.

Anniversary Committee:

Norma Baker, Beverly Brager, Fay Dahlgren, Susan Docken,  
Paul Elver, Jamie Hanna, Kathy Hanna, Jeanne Hefty,  
Sherri Hefty, Lana Olmstead, and Melba Rick

The Anniversary Committee extends its thanks to those who helped in compiling this book: most notably those who provided photos (listed under references) and opened family histories for our use, as well as those who helped edit the manuscript, Susan Docken, Beverly Brager, Norma Baker, Melba Rick, Beth Elver, Jamie Hanna, Priscilla Laufenberg, Jeanne Hefty and especially Kathy and Jeff Hanna. They spent hours and hours researching, taking photos and writing this history. Without Kathy's dedication and expertise this book would never have made it to print. The Anniversary Committee and people of Springdale are forever in her debt.

How do you sum up 150 years? Do you speak of the wonderful people who worshiped in the pews of our church? Do you speak of the building itself? Do you remember the struggles the community went thru together, or just the triumphs of the spirit? How do you share the joy and hope God has shared with all who have become the family of Springdale? The sorrows that the family has endured, do we speak of those too? In 150 Years there has been so much happening in God's house on the ridge just outside Mt. Horeb. We wish to share what has been learned from those who came before us.

Welcome to Springdale Lutheran Church of Mt. Horeb, Wisconsin. Please enjoy reading this volume of our history. Many hours have been spent reading old records and looking through pictures and newspaper clippings as well as talking with long time members of the congregation and community. The men and women who came before us left us with a wealth of information. The array of items kept to be shared with future generations is amazing and diverse. At times you can almost feel the presence of these people with you as you study the records of their lives together.

As with any history record there are bound to be mistakes in their reporting. We have tried to find and eliminate them as much as possible, but often people remember the same event differently. So occasionally it is a compilation of the records that have been written into this volume. Many personal notes and pictures are used. It is an honor to let the voices from our past speak for themselves. The source is noted in the chapter as well as in the reference chapter of this volume.

Please don't think that the past is all there is to Springdale Lutheran Church. The church today is as vibrant as it was in the day that its members spoke Norwegian. The first meeting of the settlers was held under a tree, the roots of that tree ran deep and nourished it. As it matured it added more branches to thrive and remain healthy. Each family that attends Springdale adds more branches to the family tree, and causes it to grow and thrive.

To understand the church of today you need to know why the early pioneers would leave the safety of their homeland, family and friends, to venture into an unknown, unsettled wilderness. Let's begin the Springdale story in Norway in 1825.

## Norwegian Immigrant Migration To North America

The Norwegian migration to North America began July 4, 1825, with the sailing of the sloop "Restauration". The reasons people left Norway were numerous and varied. Because many of the early settlers were farm families or craftsman, it is no surprise that the promise of owning land would bring many of the first families to America. Under the system in place at that time in Norway. (Odel's Law) only the first-born son would inherit the family land. The social and political climate in America also drew many families away from Norway. In Norway, people lived under a strict social system. Under this system, people were expected to show public signs of respect to members of the upper class.

Even so far as requiring members of lower social standing to offer a slight bow, or submissive dip, to members of the higher social classes if they were to meet on the street. Elevating ones social class was not easily done. Politically, America also seemed like the land of opportunity and freedom. During the nineteenth century, Norway only gave an elite minority of the population the right to vote . Although everyone in America could not vote, all white men could, and many states were already looking at the vote for women. This was very appealing to many Norwegian men and women. The population of Norway was growing rapidly. The machine age had replaced many of the jobs that had previously been done by hand, leaving many unemployed. For those who were employed, wages were around \$40 to \$50 a year, while those in America were earning \$4 to \$5 a day for similar type jobs. Also influencing emigration was the promotion of America by immigration agents, newspapers reporters, and earlier settlers. Many settlers sent letters back to family and friends in the homeland. These letters shared the benefits of living in the United States. Often these letters encouraged these people to emigrate to America. The earlier settlers offered shelter and assistance to those coming later. At the peak of the exodus, in 1883, 1.5% of the entire population of Norway left, most to the United States. All of these factors contributed to the founding families of Springdale, leaving the safety of the known to venture into the unknown lands of America.

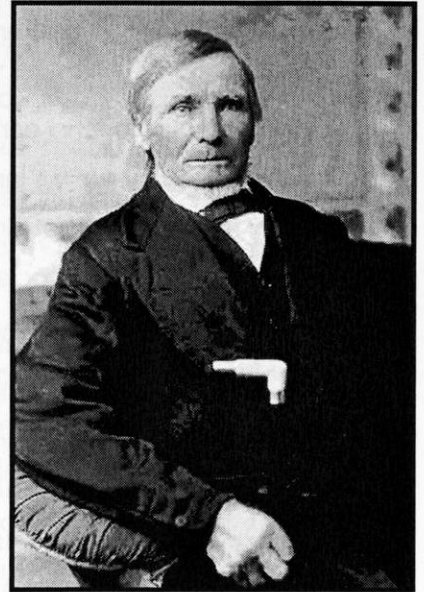
Odels Law: "simply states, that a farm must be handed down from the father to the eldest son, or lacking sons, to the eldest daughter. Also if the land is sold by a family member to someone outside the family, the family is entitled to buy back the land at the original sale price for twenty years."

From: Norwegian Rosemaling by Miller and Aarset 1974



## Following the Trail From Norway To America

The Rue party from Tinn parish in northern Telemark left Skien May 22 on the boat "Paketten", mastered by Captain Halvardsen from Brevik. They sailed to Goteborg, Sweden, where they went on board the brig "Niord" for New York on May 31. They landed August 15 at Castle Garden, New York. Leading this party were the Nattestad brothers, Ole and Ansten. This party was following in the path of the "Sloopers" of 1825, who had been guided by Cleng Peerson from the original Norwegian settlements in New York, to the Fox River settlement in Illinois. The original settlement at Fox River consisted of 167 persons, by 1850 there were 1,250 persons, and the next decade brought the population to 3,200 persons of Norwegian heritage. Among the group traveling aboard the "Niord" in 1837 were Gro Johnsdatter Rue and Jon Tostenson Rue. They were the mother and brother of Tosten Thompson Rue, who was to join them later.



Ole Nattestad is credited with establishing the first Norwegian settlement in

### Newspaper Excerpt

From "Ukleblad For Skien" May 24, 1837

"Yesterday 56 people from Tinn departed for North America in order to find a better destiny. Some of them is said to be supplied with more than 800 Speciedaler, and they have agreed among themselves that they will support each other with money and labor. In the party there were several craftsmen, like carpenters, blacksmiths etc. Two of these people intended to go back to Norway after 1 year together with two men from Numedal, in order to tell their neighbors and family back home of their destiny and prospects for the future. If the prospects were favorable, one third of the people of Tinn and Numedal wished to emigrate the year after."

### Passage to America in 1846 on the vessel "Salvator"

- Norway to New York (adult) 20.00 Speciedaler
- Landing expenses 1.75 U.S. dollars

Or roughly \$40.00  
U.S. dollars per adult

## Leaving Norway

In 1839 Thore Thoreson Spaanem led a group of Norwegian families departing from the Tinndal district of Telemark, Norway. This group was following a group of their countrymen

### Norwegian Currency

Speciedaler was the currency of Norway from 1816 to 1872. In 1872 the currency was changed from Speciedaler to Kroner. 10 Speciedaler in 1859 would be just about 12 U.S dollars

who had sailed in 1837, and had sent two members of the party back to share the truth about this new land. This was a difficult and dangerous journey. They traveled eight weeks on the Atlantic Ocean, with food that had been packed and stored for months before the ship ever left port. This led to illness from the poor quality food, as well as disease and infections from the close quarters in which they were forced to live. The loss of life was not uncommon.

The large and luxurious ocean liners of today were just a dream for these hardy travelers.

From: Solem, Swiggum and Sustheim 1997-2001

### An Excerpt From The Diary Of A Norwegian Immigrant Sailing On The "Humbolt" In 1853

"The food on the boat consisted of soup, potatoes, beans, fish, bread, or hardtack biscuits. The cooking was done in iron pots so large the cook could get inside. No bread was made on the ship, the biscuits having been made months before and were extremely hard and dry. The potatoes were sour and soggy. The drinking water was taken from the River Elbe, in Germany, put into wooden barrels that had been burned on the inside, and was black as coal, when we drank it. Water was also put in large iron barrels, holding about five hundred gallons, and when the water from the wooden barrels was exhausted, the water from the iron barrels was used. This was red with rust. Pigs would object to the food and water but had to take it. The beds on the ship were made of common lumber, with room for four in width and were two tiers high... We had a good trip except for fog as we neared the Newfoundland coast, where another sailing vessel ran into us causing slight damage to our ship. We were eight weeks crossing the Atlantic Ocean and were glad when we reached Castle Garden, New York, where we stayed for three days. We all had to pass a doctor's inspection before landing."

\*\* A footnote to history-

The ship "Humboldt" was lost at sea on it's return journey.

The captain and crew were all lost at sea.

After the eight-week ocean voyage on the sailboat, a transfer to another vessel was required. They then continued across the Great Lakes to arrive in Wisconsin. Known to be traveling in this group were, Thore T. Spaanem, John Ingebretson Berge, Nils and Halvor Grasdalen (Nelson), and Ole and Knute Sorenson (Quistrud). A little known fact about the earliest arriving Norwegian immigrants is that they entered the United States not at Ellis Island, but through the port of Castle Garden, New York. For 34 years, over 8 million people entered the United States through Castle Garden; it was the main point of entrance to the United States until it was closed on April 18, 1890.

## A History Note About Castle Garden

August 3, 1855, Castle Garden, under lease to the State of New York, was opened as an immigrant landing depot. Castle Garden was actually an island that had been joined to the mainland by filling in the space between the island and the mainland. It was then fenced off, protecting the newly arrived immigrants from those who roamed the open wharves waiting to

take advantage of the newcomers. Here, reliable information about boarding houses, travel routes, and fares could be obtained from safe sources. Needed medical attention and an honest currency exchange were provided, as well as a chance for employment. Between 1855 and 1889, two of every three persons immigrating to the United States passed through "The Garden". We were able to locate records for some of the earliest arrivals to Springdale Township, and they had indeed come thru Castle Garden. If you are seeking information about Castle Garden Immigrants, the records were transferred to Ellis Island, which was opened to accommodate the large number of immigrants arriving after 1890. The Ellis Island National Park Service Site has very accessible internet access to much of this information. Castle Garden is now known as "Castle Clinton National Monument" and is open to the public.



This is a picture of Castle Garden, New York  
Photo courtesy of the National Park Service

## Norwegian Names Change Over Time

One of the difficulties in researching the travels and history of many of our early Norwegian settlers is the confusing name system used by the Norwegian immigrants. In the mid 19<sup>th</sup> century, no standard system of family names existed in Norway. The surname, as we know it, was not used in the rural areas. People were identified by their given name with the *patronymic* (father's name plus "son" or "datter") added. By this method Ole the son of Hans was known as Ole Hanson. And Anna his daughter, as Anna Hansdatter. Often a third name was added which indicated the place of residence. Each farm had a permanent name. If Ole Hanson were living at Ness, he would be called Ole Hanson Ness. Should Ole move to a place called Bakke, his name would become Ole Hanson Bakke. If Ole had a son named Knut, this son would be called Knut Oleson. When arriving in America, the Norwegian immigrant had to adapt to a new system of naming and decide on a surname. He might use the *patronymic* (middle) or the farm name. In cases where he settled among his countrymen, he was slow to change the naming tradition in church records. In legal transactions where he was dealing with non-Norwegians, he had to use a name that could be written and comprehended by the officials of this country. Most Norwegians could read, but many could not write English or spell in such a way that it could be understood. The American officials would spell a name the way it sounded to them. For example, when John Hanson Ureness was discharged from the military, his records read, John H. Ornis. Gro Johnsdotter was interpreted as Gro Johnson. Her sons were Tosten and John Tostenon (Rue) and were also known as Thompson. Names that were not easily pronounced often became a completely new name. Jens (pronounced "yens") was often changed to James. It is not uncommon to find brothers using different surnames. If each brother were living at different farms before they immigrated they would have a different farm name as a surname. Finding naturalization records for women is very difficult, as the women were granted citizenship automatically when their husbands received citizenship. The Married Women's Act of 1922 was the first time women were required to be naturalized in their own right. Research also notes that about twenty-five percent of immigrants never completed all the steps to become citizens. Many people filed only a Declaration of Intention, because according to the Wisconsin Constitution, it was all that was required to vote or acquire government land.

All of these contribute to difficulties in finding records for some of the early arrivals. As you will note in the history of Springdale Lutheran, the names of some of our founding families appear to change over the course of time. In some cases this is true, in others it is just a case of miscommunication. In other cases it can't really be explained how or when the name changed. We followed the records for one person, whose name was spelled five different ways over the course of time. In the early 1900's a trend was encouraged by ethnic leaders in Wisconsin as well as the Bygdelag (Old Homeland Society) to return to the three-part name, "classical" (first name) "patronymic" (middle name) and "cognomen" (last name). So those that had adopted the use of Americanized names, were now returning to using the traditional names, which they used before arriving in America. We have done our best to make note of name changes throughout this history, but please keep in mind that there are many spelling variations for well known people mentioned in this record.

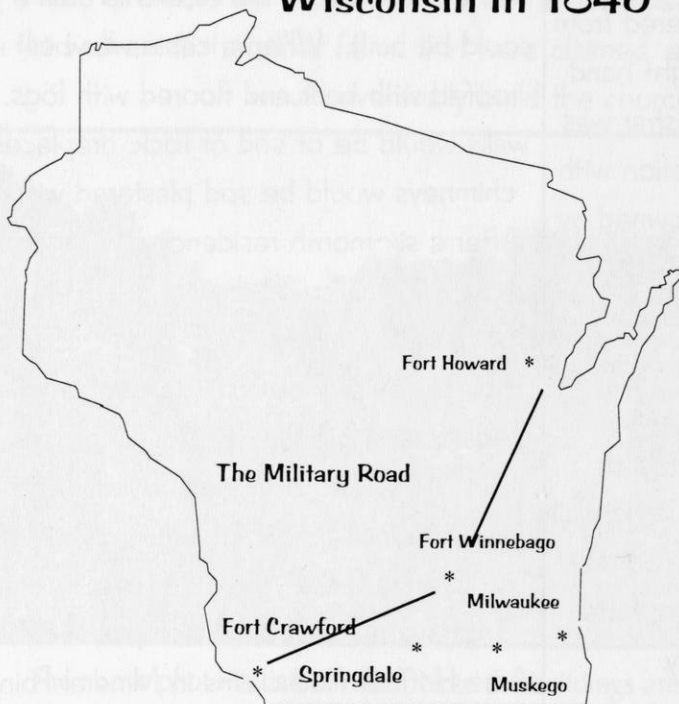
## Searching For A Home

From 1839 to 1846 the members of Thore T. Spaanem's group of settlers separated and lived in settlements in Illinois, Missouri, Iowa, and Manitowoc, Wisconsin. They never quite found the land and opportunities for which they were searching. In 1846 they found themselves reunited in the Norwegian settlement of Muskego, Wisconsin. Muskego is located about 30 miles west of Milwaukee. Being the closest Norwegian settlement to the ports of Milwaukee and Manitowoc, large numbers of immigrants arrived in this small community. In 1843 the population was estimated at between 1500 and 2000 persons. Of this number only about 200 planned to stay and make this their home. The group planning to stay purchased small lots of 40 acres. The land here was very expensive, compared to proving up a homestead further west. Because this was the temporary home of so many Norwegian immigrants a house of worship was needed. Muskego became the site of the first Norwegian Church in America. The church with its six-inch thick hand-hewn logs, rough pews and hand-turned walnut pillars was built in 1843. There is no doubt that the settlers who would eventually find themselves in Springdale, worshiped in this church. This building is now preserved on the campus of Luther Theological Seminary at St. Paul, Minnesota.

Muskego is located on the shores of six small lakes. The whole region is flat, with many marshes. The tillable elevations, rising only slightly above the level of the marshes, consist of glades between forests of white oak and the soil is a thin layer of mold over clay. Immigrants from Voss, Telemarken, Numedal, and elsewhere settled in this region and began to till the land. No problems with illness were experienced the first year. In the following years, with more and more immigrants arriving already weakened from the

long ocean voyage, malaria arrived and quickly spread through the settlements. The lowlands of the area were the perfect breeding ground for the disease.

## Wisconsin In 1846



This is a map of Wisconsin showing the location of the Muskego settlement, the Military Road and Springdale Township

The group from the Tinndal district heard of the higher elevations around Blue Mounds. Fearing the illness of the lowlands, they organized a caravan of covered wagons, and left Muskego in the spring of 1846. Traveling by ox drawn wagons, they followed the dirt path called "The Military Road". Calling this pothole filled mud track a road was a stretch at best. The path was given the name Military Road because it connected three forts, Fort Howard, near Green Bay to Fort Winnebago near Portage to

Fort Crawford, near Prairie du Chien. This road was an important factor in allowing the early settlers to travel as far west as Springdale and Blue Mounds. When the group came to Springdale they saw that it was yet a wilderness. It was rolling hills covered by grassy prairies and gentle valleys with clear rippling streams. Stands of oak and hickory grew. It must have looked similar to the homeland that they had left behind. They knew that they could build homes and farms here. Water and wood was easily available and the land would grow crops. They had found a home.

At first they lived in their wagons while they broke the land and planted crops. After they began to work the land, shelter was the next priority. Often the first shelter was a

A Township is six-by-six miles square, or 23,040 acres, containing 36 sections measuring one-mile square, or 640 acres. The basic form of creating a township was created by the Continental Congress of 1775. Sections were to be numbered from 1–36 beginning in the upper right hand corner of the township. The registrar was responsible for labeling each section with the landowner and the acreage owned by each individual. The 1840's and 1850's brought the capability of producing large wall maps in mass production. In addition cartographers improved the maps by including natural features and land divisions. After the Civil War the large wall maps were converted to book format, introducing the county atlas or platte book that we know today.

From University of Wisconsin—Parkside Archives  
and Area Research Center

dugout. A dugout was just what it sounds like, a shelter dug into the hillside. This was a crude shelter at best. It was dark and damp, with a fire pit for warmth as well as cooking.

This was not an ideal living situation, but it was a shelter from the elements until a cabin could be built. When a cabin was built it was roofed with bark and floored with logs. The walls would be of sod or rock. Fireplaces and chimneys would be sod plastered with clay. After a six-month residency, the Preemption Act of 1841 allowed the settlers to purchase 160 acres of land at \$1.25 per acre. The only

place to carry out this transaction was a Federal land office. The closest offices were in Milwaukee or Mineral Point. Records indicate in Section 4 Erik Olson Skindrud,

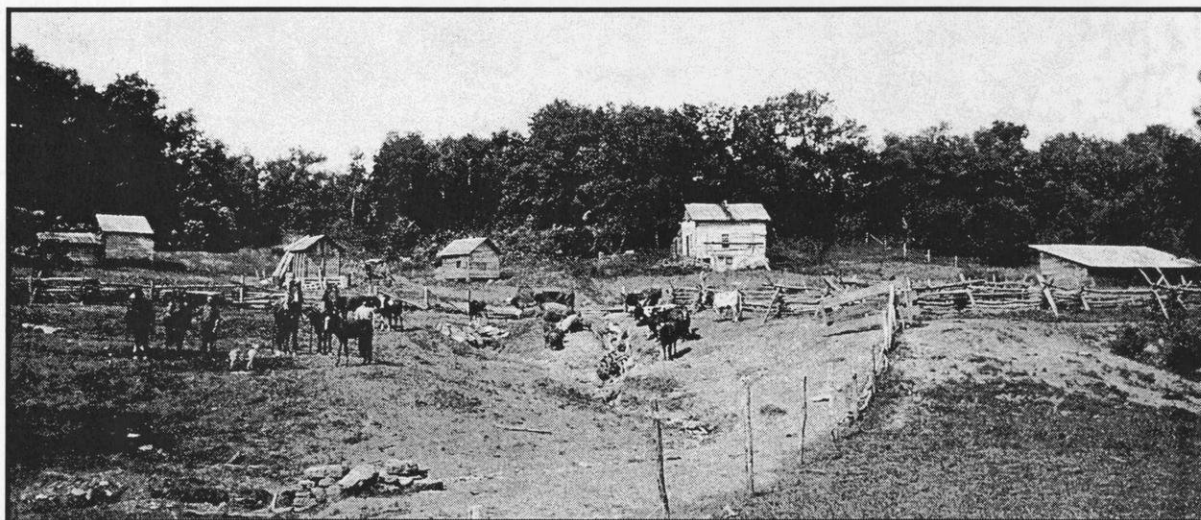
Ole Lie (Lee), Alsak Lie (Lee), Tosten Thompson Rue, John Thompson Rue, and Arne Hoff all filed claims in Mineral Point and proved up their homesteads. Iver Thoreson, Hendrick Johnson, and William Dryden filed

claims in section 7, John Lunda, and Lever Lein had claims in section 16. Thomas Urdal filed in section 10, John McCaughey in section 13, and John I. Berge settled in section 5.

Other farms created from the Wisconsin wilderness by early settlers were owned by Thore T. Spaanem, Nels and Halvor Grasdalen (Nelson), and Ole and Knute Sorenson (Quistrud), Erik Olson Skindrud, Arne and Harold Hoff, Erich Solvie, Gulbran Trondrud, Levor Thompson Lien, Iver Thorson Aase, John Lund, Kittle Lurass, Hans Gate, Knudt Herbranson Ness, and Ole Stensbalaet. Many of these original farmsteads are still owned by members of the Springdale Congregation.

It is noted in the county records that the first farm built along the Military Road northeast of Mt. Horeb, now known as highway S, was built by Tosten and John Thompson. The Thompson brothers became well known for their hospitality. Many weary travelers stopped at their home and were welcomed. Lodging and food were freely given.

They would often house settlers, as they were looking for land to claim, or to get a shelter built. The location along "Military Road" made their farm a well-known stop for most settlers. It is speculated that almost everyone who settled in Springdale Township must have eaten at least one meal at the Thompson family table. The Thompson farm, as well as all the other farms that were claimed, are within a few miles of where they would eventually build the church we attend today.



The above photo is dated 1870. Note the buildings are built off the ground, in the style of the Norwegian homeland. This is the homestead of the T.T. Spaanem family.



The tin type photo to the left is Mrs. Anna (Svend) Spaanem and her children, Trina, Karine and Thore S. Spaanem. To the right is Mr. and Mrs. Thore T. Spaanem. These Tin types are undated.

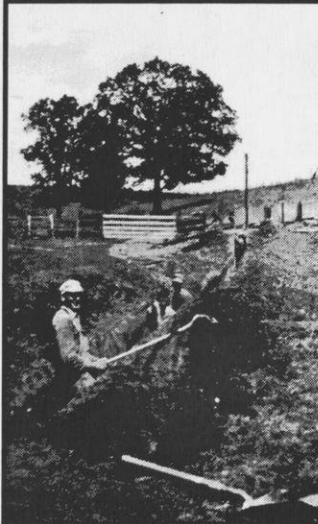


Farming In Springdale Township—Photo' s From The Spaanem Collection



To the left:  
Cutting wood  
beside the  
original home  
on the Spaanem  
farmstead.

Below:  
Digging in the  
water line,  
and bundling  
wheat  
along the creek.



The photo to the right and below are  
the Spaanem homestead about 1908



## An Excerpt From The Newspaper Nordlyset

This Excerpt is from the Newspaper Nordlyset "(Northern Light)" published in 1848. "The first settlers of this group of Norsemen in the township of Springdale in 1846 were Thore Thoreson, Halvor Halvorson, Nils Halvorson or Grasdalen, Tosten Tostenson, and John Ingebritson, all of Tinn, Norway. The settlement consisted of ten families and twelve single persons, which consisted of eight males and four females. In this group were 54 persons. The whole amount of land taken up was 1410 acres. All settlers without exception profess the Lutheran faith." This article in the newspaper is not credited but appears to have been submitted by John I. Berge. \*Note: several of the names in the article appear to be different than what we have seen listed before. These are the same people, just different versions of their names. For instance John Ingebritson is John I. Berge and Thore Thoreson is Thore T. Spannem.

\*\*The Nordleyset newspaper was a paper printed for the Norwegian settlers in northern Illinois, Wisconsin, Iowa, Minnesota and the territory of "The Dakota's". It was printed at the Muskego settlement in the barn of the Even Heg family. It was printed in the Norwegian language so the settlers could keep up with the news of America.

## The Town of Springdale's First Census Taken in 1855

This information is on display at the Mt. Horeb  
Area Museum.

| Name              | age |
|-------------------|-----|
| John Harlow       | 30  |
| Amanda his wife   | 27  |
| Abenans Jacket    | 34  |
| Lucy his wife     | 22  |
| Richard Riley     | 59  |
| Mary his wife     | 51  |
| Henderson Dryden  | 27  |
| Margaret his wife | 26  |
| Tore Toreson      | 46  |
| Turi his wife     | 40  |
| Margaret          | 18  |
| Svend             | 15  |
| Betsy             | 13  |
| Tore              | 4   |
| Gunhild           | 1   |
| Halvor Halvorson  | 30  |
| Margaret his wife | 36  |
| Halvor            | 5   |
| Betsy             | 2   |
| Nels Halvorson    | 30  |
| Sigrid his wife   | 29  |
| Betsy             | 2   |
| John Ingebritson  | 27  |
| Julia his wife    | 16  |
| Tosen Thompson    | 18  |
| Henry Boland      | 40  |
| Mary his wife     | 38  |

The Heg family would become famous during the Civil War. Hans Heg became the leader of the Wisconsin 15th, a unit made up primarily of Norwegian settlers. They were known as "Hegs Rifles". Heg was killed in battle at Chickamauga, becoming the highest ranking Wisconsinite killed during the war. A statue of Heg can be found on the grounds of the state capital.

|                    |    |                   |          |
|--------------------|----|-------------------|----------|
| James Malone       | 43 | Henry             | 3        |
| Beth his wife      | 35 | Emma              | 3 months |
| John               | 13 | Aslak Lie         | 62       |
| Harriet            | 10 | Marit his wife    | 56       |
| Lavinda J.         | 9  | Ole               | 15       |
| Lavinda A.         | 6  | Knut              | 23       |
| Mary E.            | 3  | Bergit            | 22       |
| George G. Britts   | 28 | Erick Olson       | 39       |
| Mary his wife      | 22 | Dortie his wife   | 32       |
| Mathias            | 9  | Ole               | 9        |
| Aaron              | 3  | Inger             | 6        |
| Steven Hale        | 50 | Ole Andreas       | 4        |
| Mary A.            | 23 | Martin            | 2        |
| Thomas             | 15 | Oleana            | 4 months |
| Clarinda           | 13 | Thosten Thompson  | 42       |
| Steven             | 11 | Guri his wife     | 34       |
| Edmund J. Dillahay | 35 | Pauline           | 8        |
| Frances his wife   | 34 | Thosten           | 7        |
| George G. Britt    | 28 | Carrie            | 5        |
| Mary               | 22 | Ole               | 4        |
| Levor Anderson     | 30 | Aslaug            | 2        |
| Anna his wife      | 29 | H.N. Fargo        | 41       |
| Anna Marie         | 6  | H. A. Fargo       | 35       |
| Halvor             | 1  | Eunice            | 13       |
| Betsy              | 9  | H.J.              | 11       |
| Hendrik Johnson    | 44 | Eugene            | 9        |
| Carrie his wife    | 48 | Ambrose           | 7        |
| Johannes           | 17 | George            | 6        |
| Brita              | 14 | John              | 2        |
| Karen              | 12 | Ole Thompson      | 38       |
| Christina          | 5  | Bergit his wife   | 38       |
| Hendrick           | 1  | Aslaug            | 12       |
| Iver Thorson       | 42 | Gunhild           | 10       |
| Anne his wife      | 42 | Alina             | 8        |
| Andrew             | 13 | Gurina            | 6        |
| Thore              | 12 | John              | 3        |
| Thore              | 6  | Thore             | 6 months |
| Carrie             | 4  | Ole Erickson Dahl | 33       |
| Hnery Lohff        | 50 | Carre             | 19       |
| Fredrika his wife  | 40 | Erick             | 2 months |
| Chreles            | 18 |                   |          |
| Fred               | 15 |                   |          |
| Nina               | 13 |                   |          |
| Beey               | 9  |                   |          |



This undated tin type ts  
Bertha Lunde, Lewis Dahl  
and Emma Lunde

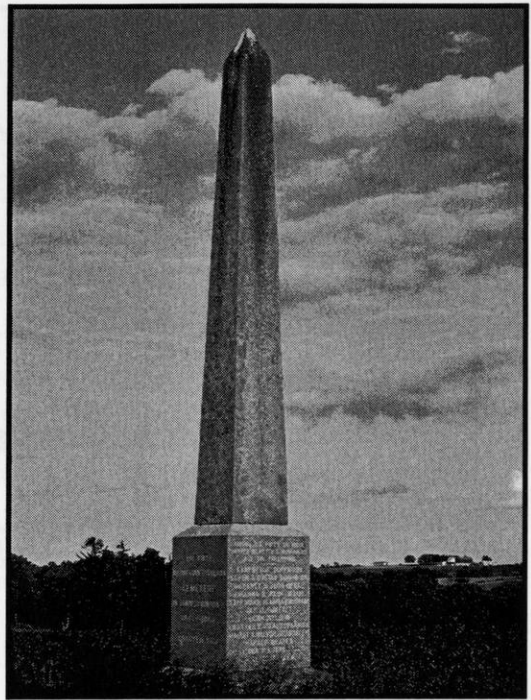
In the first census, the many names that are prominently featured in the history of this area, are prominent in the founding of our congregation. Many of these people gave of themselves to serve on the first town board as well as county and state government. This group of people worked together to survive and thrive in Wisconsin. They in turn, were hosts to new immigrants coming after them, providing shelter and food as they sought their place in America.

Although Wisconsin became a state in 1848, no official census was taken until 1855.

## The First Norwegian Cemetery

In 1847 the realities of life hit home for the settlers of Springdale Township. The first Norwegian cemetery in Springdale and the oldest in western Dane County was established. It is located in section eight on an elevation in the northwestern section of Springdale Township. There are no records of the first burials in this cemetery. The first recorded interment is that of Ingebret Berge, the infant son of Mr. and Mrs. John I. Berge. This was recorded on September 7, 1849. There are over 50 known interments in this cemetery. The exact number will never be known, as many of the burials were not recorded. The location of most of the graves was marked with a simple wooden marker. Many of the markers were designed and prepared by Aslak Lie.

Carved from native wood, they disintegrated and disappeared with time. The Rev. A.C. Preus dedicated this cemetery on April 10, 1850. The cemetery was used until 1863 when the new cemetery next to the Springdale Lutheran Church came into general use.



This monument honors those at rest in the pioneer cemetery



This photo is taken from highway S looking towards the monument and church.

The monument is in the left middle of the picture, the church steeple is just showing thru the trees on the right.

No. 243058 *W*

*Ole Gilbertson and*  
TO

*Trustees of the Norwegian  
Lutheran Church of the  
town of Springdale. Ws*

Premises.....

**WARRANTY DEED.**

This instrument should be immediately placed upon record to avoid future trouble and litigation.

STATE OF WISCONSIN,

Office of Register of Deeds,

*Dane* County, Wis. }

Received for Record the *13*

day of *Dec*, A. D. 19*01*

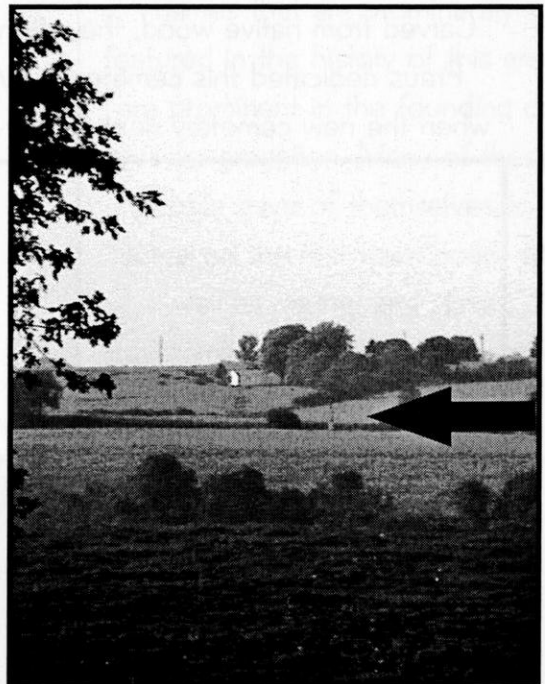
at *9* o'clock *A.*M., and recorded in

Vol. *189* of Deeds, on page *481*...

*C. K. Reinhard*  
Register of Deeds.

*State Bank*

The church is located a mile south of the pioneer cemetery. The large monument was erected there on September 15, 1901 on a plot of land twenty-five feet square. Ole and Betsy Gilbertson gave this plot of land to Springdale Lutheran Church on September 25, 1901 as a perpetual possession. The picture to the left is a copy of the original Warranty Deed that gifted the land to the Springdale Lutheran Church's congregation. This simple gift assured the preservation of the site for all time. The individual markers have been lost to time, but forever you will be able to pay your respects to those that came before at this sacred site.



This photo was taken from the church parking lot looking towards the monument.

## The Dedication Speech Given By Albert K. Sorenson's Son In 1928

The following text is from the handwritten notes of a speech  
given by Albert K. Sorenson's son.

"We have met here today to celebrate the 76<sup>th</sup> anniversary of the Springdale Lutheran Congregation and to commemorate the sterling, energetic, god fearing, qualities of the early pioneers, who founded this congregation. These pioneers though dead, leave behind them their cherished memory; they're worthy examples and the result of their noble efforts. Their influence still abides with us. We enjoy the benefits of their labors. They have founded our institutions and it is up to us to carry on the good work they started and had to leave. To the church is the first place our parents usually take us after our birth. And it is the last place we are taken to when we die. What we do in life is called deeds, they may be good, bad, but we who are members of a Christian church are more or less influenced by it's teachings, and the spiritual value that the church represents has been the ever present force that has guided the life of it's members to higher ideals. As this church spire points heavenward on the highest point in the community it has also been the central point of attraction to the Norwegian people of Springdale. The first Norwegian cemetery in Springdale was established in 1847 and is located about a mile Northwest of here on the old Rockstad Homestead. It is unknown who was the first person buried there, the first burial record is that of Ingrebret Berg, the infant son of Mr. and Mrs. John Berg. The locations of many of the graves were originally marked with wooden markers, which decayed and gradually disappeared. And with the tilling of the soil over this burial ground the exact location of the graves is unknown. This burial place continued in use until the year 1863 when a cemetery was established adjoining this church. With a gradual passing away of the older generation and fearing that all traces of this burial place would be obliterated. My father Albert K. Sorneson, whose mother Carrie Berg Sorneson and two brothers lie buried in this cemetery, felt that a suitable monument should be erected on this burial ground to perpetuate the memory of the dead buried there. In the year 1900 he started a movement for a permanent memorial and enlisted the aid of relatives he could locate of those who had any of their people buried there and succeeded in learning the names of most of the fifty or more burials in this cemetery. Funds were raised by subscription by appealing to relatives of the deceased here and elsewhere and other contributions, and a monument was erected there on September 15, 1901.



I can just remember this occasion, the monument seventeen and a half feet high, consists of a shaft and two bases of Bedford stone. With a polished die of granite. On the East side of this monument is engraved the following biblical passage, "I am the resurrection and the life. He that beliveth in me though he die, yet shall he live." On the North side is found the following inscription, "The First Norwegian Cemetery - Erected in 1901 To the Memory of those buried here from 1847-1863." On the West side the inscription, Among the 50 or more buried here are the following. Kari Berge Sorenson, Soren Sorenson, Gustave Sorenson. Ingebret Berge, John

Berge, Johanna Urdahl, John Urdahl, Annie Bingham, Ole D. Shutvet, Ole Thompson, Hermod Sorom, John Nelson, Knud Spaanum, Halvor Grasdalen, Harold Brager, Kari Lunde, Anton S. Lunde, Tore Grasdalen, Dora Kalsket, Christ Olson, Kari Bingham, Marie Bingham, Asluag Spaanum, Marget Grasdalen, Ole A. Lee, Anna Levorson, Maria Levorson, Olea Skindrud, Ole M. Skindrud, Olene Skindrud, Andrew Bohle, Johan H. Hoff, Arne Roang, Halvor Roang, Beota Roang, and Knut E. Bang."



Bishop Aasgaard and Pastor Hector Gunderson visiting the pioneer cemetery in 1944. Look closely and you can see the cows that were pastured close to the monument.

I am the resurrection and the life...





## Wisconsin Becomes A State In 1848

In 1848 the territory of Wisconsin became the State of Wisconsin. More families were arriving in the town of Springdale. Thore T. Spaanem wrote an article about life in America, which was published in Norway. This inspired more groups to leave the safety of Norway and venture to Springdale and the East Blue Mounds area. One of the early settlers that came to Springdale was Levor Anderson Lien. With him came his wife and five children. They arrived from Norway in 1848. This is an account of the families trip to America written by one of the daughters.

*"When we were ready to leave the city of Drammen on a boat there were quite a number of immigrants ready to go on board, namely Arne Hoff and wife, Gulbrand Tronrud and lady friend, Ellen Dolve, Amund and Andrew Lindelien, both single, Knute Syvred and family. It took nine weeks to cross the ocean, so the food got very scant. We finally landed in Troy, N.Y., where we saw the first railroad train. We then continued on to Buffalo and over the Great Lakes to Milwaukee where Levor Anderson made arrangements with an American that had horses and wagon to take Mother and children to East Koshkonong for the sum of eleven dollars. Father and Gulbrand Tronrud walked all the way and stopped with Halvor Kruvig. Father walked to Nels Field, in the town of Blooming Grove and hired his son, Rier Field, with ox team and wagon to go and get the rest of the family and bring them to Madison, as there was not railroad to travel on.*

*Then we hired another man with ox team and wagon and in the evening we arrived at Aslak O. Lie's, our intended destination in Section 4, near a little village now called Klevenville, in the Town of Springdale, arriving on September 6, 1848. Uncle Aslak O. Lie and his brother lived in a dugout, so there was no room for us. However, we got room with a man by the name of Knute Hermanson (Ness). Father then obtained work from Ole Sorenson Kvistrd to build a new log house, and Father and family then had a chance to live in the old house. This was in the S.W. of the N.W. 1/2 of section 9. Father had \$50 left when he came here, and as he was very anxious to obtain some land he walked to Mineral Point and bought 40 acres in section 10, N.E. of S.W. at \$1.25 per acre.*

From The Norwegian-American Historical Association



The later immigrants often stayed with the earlier settlers until they could buy land and build homes of their own. For the first few years the pioneer families existed on what they could grow on their farms and what they could spare for market because they had no money or other articles of exchange. It took the men of the families several weeks to make the trip to market, as the towns were few and far between. The early families of Springdale endured many hardships, but it's well documented that these hardy people were up to those challenges. They began to thrive in America. As they settled the land, they wished to meet their spiritual needs as well as their physical needs.

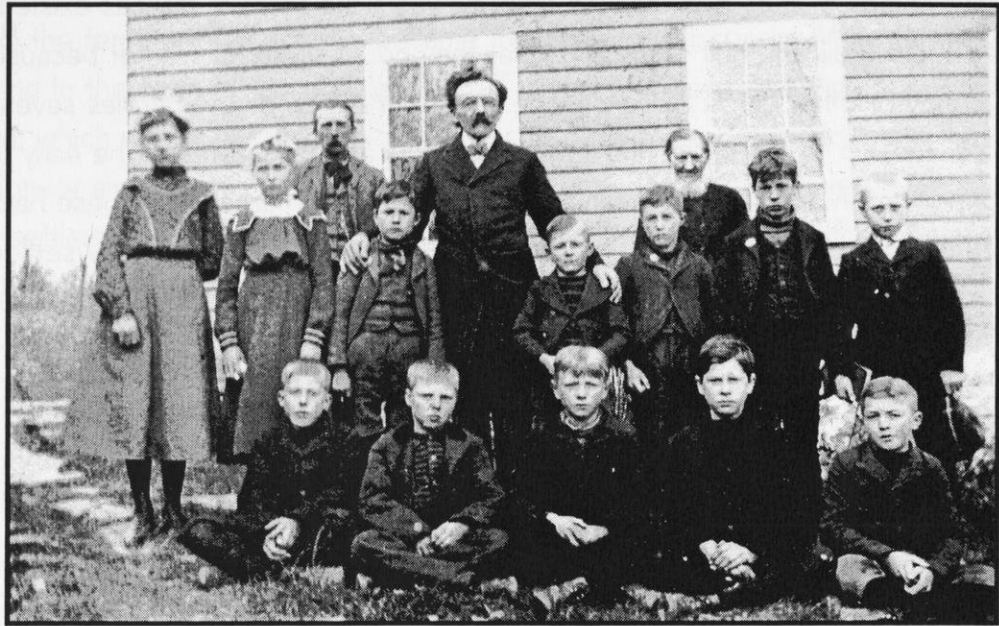
### The First Worship Service In Springdale Township

On March 27, 1850, the Reverend J.W.C. Dietrichson came to Springdale from Koshkonong and preached to a large audience, which had assembled from miles around. This was the first service conducted by an ordained pastor in Springdale. This service was held near a large oak tree on the Thore T. Spannem farm. At this first service 18 children were baptized. Among those 18, Betsy Grasdalen Nelson, Mrs. Ole Rockstad, Halvor and Sorn Sorenson and Andrew O. Grinde were to grow up to become members of the Springdale Lutheran Church. The other children baptized that day were to become members of other Lutheran Churches, yet to be formed.

On January 18, 1851, with John I. Berge as chairman, a meeting was held to solicit support for a visiting pastor and for a religious school for the children. As a result of this meeting Ole Arneson Ruste was hired as "Skole Laerer" or school leader, better known to us today as "teacher". "Skole Laerer" were men especially trained and educated as religious schoolteachers. The first classes held were in the home of John I. Berge with Mr. Ruste being paid \$8 a month for his services. From 1851-1919 John I. Berge, Ole Arnesen Ruste, Aslak O. Lie, Hans Hegrud, Andres Vaage and Ole A. Lee served this community as "Skole Laerer". The early records indicated that there might have been others who served in this capacity. But these early handwritten records list these people as "Klokker" and "Skole Laere". It is unlikely that they served in both offices at the same time, as that would have been highly unusual. Ole. A. Lee was the only person known to have served in both offices.

*\*\*Klokker: A layman of the congregation who led the hymn singing and hymn studies. He assisted the pastor and offered the opening and closing prayers each Sunday in a very formal style of worship.*

## Parochial Schools Were Started Even Before A Church Was Built



This Parochial School was held at the home of Peter Brager, with Ole Lee serving as teacher. Alma Lunde, Lillian Spaanem, Charles Spaanem, Ole Brager, John Bang, James Lunde, Ole Lee (teacher) Namen Offerdahl, Otto Brager, Stanley Spaanem, Clarence Lunde, Peter Brager, Howard Lunde, George Brager and Edgar Field

### The Records of The First Communicants

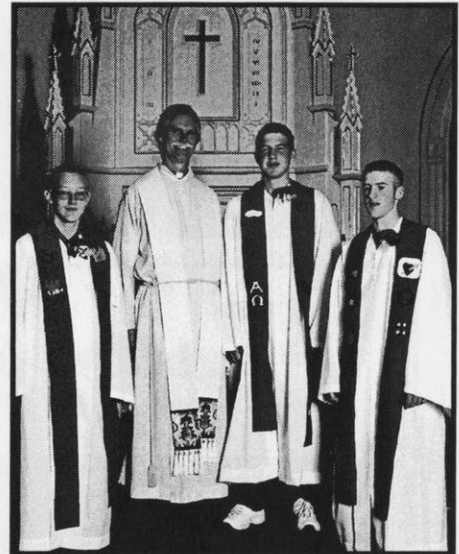
| March 27, 1851<br>Spaanem Farm |                    | October 14, 1851<br>Grasdalen Farm |                   | December 12, 1851<br>Aslak Lie Farm |                     |
|--------------------------------|--------------------|------------------------------------|-------------------|-------------------------------------|---------------------|
| Tor Kittleson                  | Halvor Grasdalen   | Thore Spaanem                      | Jorgen Lie        | Ole Quistrud                        | Knud A. Lie         |
| Kittle Tovse                   | Britta Halvord     | Ole Lie                            | Erick O. Skindrud | Svend Spaanem                       | John E. Berge       |
| Aslak Lie                      | Hans Guto          | Andres Mikkleson                   | Arne H. Hoff      | Margit Spaanem                      | Ole Olsen Bratterud |
| Levor A. Lien                  | William Arbjomesen | Knud Lundene                       | Elie Dolven       | Bergit Spaanem                      |                     |
| Ole Olsen Lie                  |                    | Ole Hovda                          | Harold Hoff       | Halvor Grasdalen                    |                     |
| Thore Spaanem                  |                    | Levor Lien                         | Kare Dolven       | Arne Mikkleson                      |                     |
| Svend T. Spaanem               |                    | Andrers Brenden                    | Ole Finhert       | Sunil Solland                       |                     |
| Knud E. Dokkenes               |                    | Hendrik Skagen                     | Erik Solve        | Syvert Loulenten                    |                     |
| Knud M. Lien                   |                    | Halvor Ruste                       |                   | Syver Knudsen                       |                     |
| Erick O. Skindrud              |                    | Niels Grasdalen                    |                   | Peder Pederson Somnerud             |                     |
| Kitter Olson Hauge             |                    | Ole Ohen                           |                   | Jorgen Gulsen                       |                     |
| Harold H. Hoff                 |                    | Syver Schavelden                   |                   | Guri Andersdatter                   |                     |
| Knud H. Lie                    |                    | Marit Ande                         |                   | Gulbrand Haroldson                  |                     |
| Live Lie                       |                    | Ole Evenson                        |                   | Knud L. Liene                       |                     |
| Syver A. Schavelden            |                    | Thore Lie                          |                   | Ole A. Lie                          |                     |

## Circuit Riding Pastors Served The Settlers

The spiritual needs of the pioneers were ministered by occasional visits of traveling pastors from Koshkonong. These pastors were called "Circuit Riders". The circuit system was developed in England by John Wesley, the founder of Methodism, and brought to America by Francis Asbury in 1771. The Lutheran church as well as other denominations used this system. The solitary circuit rider made his rounds to establish churches and organize congregations. Circuit riders were expected to preach every day, twice on Sundays, and to cover their circuit every four to five weeks. Circuit riders compensation was an annual salary of \$64 to \$100 and usually included the horse. Today it is hard to imagine the hardships and sacrifices that these brave men faced. The circuit that included Springdale also included the settlers in the areas that would become East Blue Mounds, Vermont, Perry, and Primrose. These settlers would be considered one stop on the circuit. So the people would also travel quite a distance on foot or by horseback to hear the word. The family hosting the meeting would provide food and shelter to the circuit-riding Pastor. Then he would move on to the next stop on his circuit.

## The First Confirmation Service In The New Land

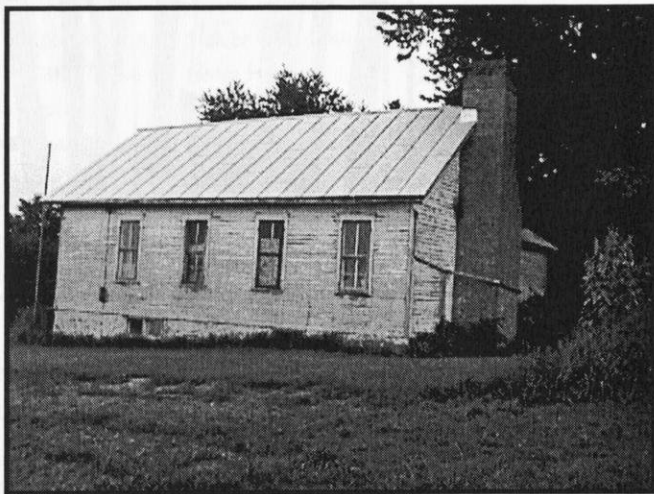
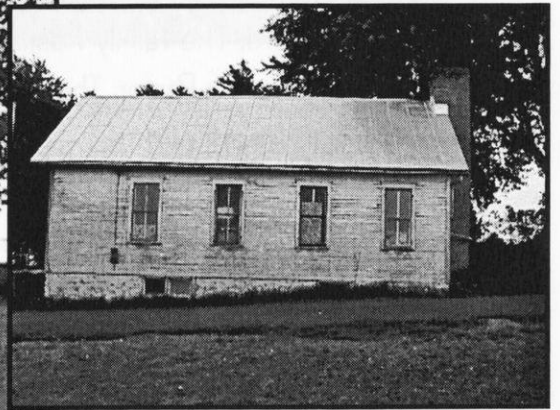
As the Reverend H. A. Preus made his circuit, he would leave long assignments for the young people. This was in anticipation of the many months between the pastor visits. After completing the assignments, the first confirmation service held in the new land was on May 27, 1851. A.C. Preus conducted this service asking the same question of the confirmands that we still ask today, "Do you believe... will you by the help of God remain steadfast?" The service was held in the newly built "Lukken" school. This log schoolhouse was one of the largest buildings available to the pioneers. As there were no official congregations yet, there were no churches built in this area. Among the confirmands were Knudt A. Lee, Bergit Spaanem, Ragnild Lien, Knudt Lien, Berit Syverd, Svend Spaanem, Christean Lund, Peder Maanum, and Siri A. Ruste.



Confirmed May 27, 2001  
Kyle Hanna, Pastor Brent Christianson,  
William Christian and Zachary Zapp.  
150 years to the day of the first  
confirmation service conducted by  
A.C. Preus.

## The Lukken School

The Lukken School House played a major role in the history of the Springdale Congregation. Before the establishment of congregations in the area the people would meet where ever there was room to accommodate large groups of people when the circuit riding pastors would come to the area. Frequently the Lukken School house would be used. It was one of the largest buildings in the area at that time. It was also the site of the meeting that would form the official congregation. The papers that incorporated the group with the Norwegian Lutheran Church of Dane and Jefferson Counties were signed here in 1852, as well as serving as the site of the first Confirmation Service in 1851.



These Photos Of The Lukken School  
Were Taken In 2001.

This School Was The Site Of The First  
Confirmation Service Conducted By  
Reverend A.C. Preus May 27, 1851.  
The Members Of East Blue Mounds  
Lutheran Church Built Their Church  
Just Down The Road From This  
Building.

## Forming An Official Congregation

The settlers continued to meet at homes whenever the traveling pastor would arrive. As yet they had no official congregation or affiliation. On December 1, 1852 the Norwegian Lutherans of the Springdale and Blue Mounds area met at the log schoolhouse, known as the Lukken school to organize an official congregation. They met to elect trustees and sign a document, which would proclaim them a division of the Norwegian Lutheran Congregation of Dane and Jefferson counties. Aslak Lie, Nils Sjuru Syvvesind, and Erik Sevre were elected to be trustees for the congregation. The congregation did not have a church home yet. They continued to meet in homes, the schoolhouse and outdoors.

The yearning for a house of worship was strong among the pioneers. It was only a matter of time before they would find the place where this church home should be built.

### Copy Of The Official Springdale Organization Document

We, John Ingebretson Berge, and Sebjoren Peterson, at an election of the Norwegian Lutheran Congregation of Dane and Jefferson Counties, Wisconsin, held by the Subdivision of said Congregation of Town of Blue Mounds and Springdale, in said county of Dane, at school house in School District Number...in the Town of Blue Mounds: on the 1st day of December A.D. 1852, pursuant to the notices of the purpose of electing three trustees of said Subdivision to the above congregation, or church, according to law, being at said electing, duly appointed, as officers to said election, do hereby certify that following person, to wit: highest number of votes, at said election, and were duly elected Trustees of said church, or congregation, from the 1st day of January A.D. 1853, to preside as such Trustees of said church or congregation, till their successors are duly elected and qualified.

On this day, 1853 appeared before me  
John I Berge, and Sebjoren Peterson  
Dusterud, and acknowledged the  
indenture of the above instrument their  
free act and deed the purpose therein  
mentioned.

In testimony whereof we here unto  
set our hand and seals this  
1st day of December 1852

*John I Berg*  
*Sebjoren Peterson*

## Building Of Springdale Lutheran Church

After nine years of meeting in homes, schoolhouses and outdoors, the Springdale group decided to build a church. Following the traditions of their homeland, a site on a high point was needed. After consideration at a meeting January 10, 1861, two acres of land on the ridge in Section 8 of Springdale Township was purchased from Matthew and Sarah Allen for \$40. Elected to the building committee were Thore T. Spaanem,

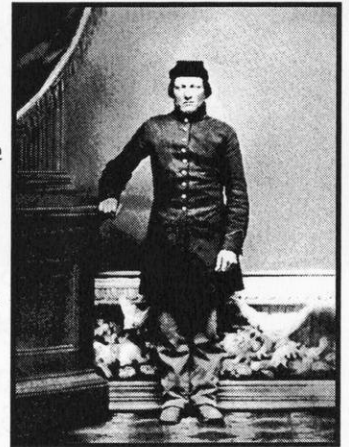
### Historical Reasons For Selection Of The Building Site

A Church can not be built just anywhere. It demands a high and open location, one that nature itself has prepared, conspicuous and prominent. Churches are to be placed on locations bearing the special imprint of God the Creator, on a peninsula, overlooking a fjord, or at a turn of a river. The church's vertical lines accentuate the choiceness of the location. Verticality joining the structure to the heavens, and draws the church nave upwards. The four corner posts are more than structural elements. They represent the four gospels whose teaching are the foundation of all Christianity.

*From Norway's Stave Churches*  
By Valbrokk and Thiis-Evensen 1997

H. Johnson, Knut Lee, Erick O. Skindrud and Thomas Urdahl. John I. Berge was elected treasurer and Mikkel Johnson was named trustee. Plans were made for the church and W. P. Class from Verona was hired as the contractor. The building is described as being "48 by 32 feet with walls 20 feet high, and a tower of 25 to 30 feet above the roof."

Erick O. Skindrud personally walked the land and staked out the foundation. Nils Grasdalen and Arne Hoff worked with the building committee to see that the construction met the congregation's standards. You must also keep in mind that the Civil War had begun about the

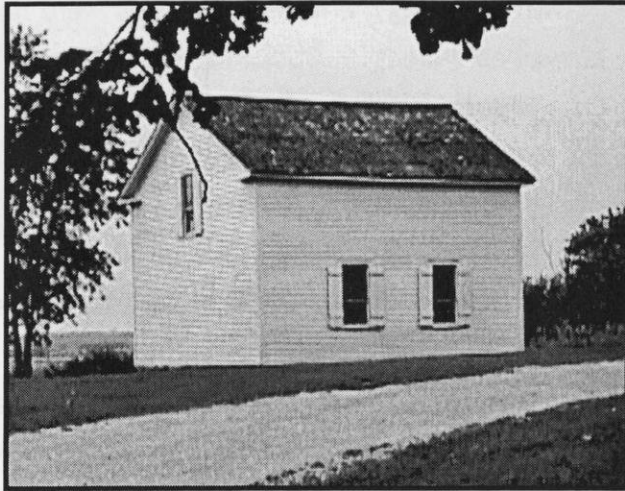


Peter Brager in his Civil War uniform

same time. Men and materials were being sent to the war effort.

Building a church at this time was truly a testimony to the desire of this group to have a house of worship, and a belief in the country they now called home. In the fall of 1862 the church was totally finished, including painting the outside with two coats of paint. Three coats were put on the tower by Anton Kammen. Mr. Kammen was paid \$14.75 for the job, and \$16.25 for the paint and brush.

There are no known pictures of this building. Much speculation suggests that the building might have looked similar to the Hauge Log Church near Daleyville.

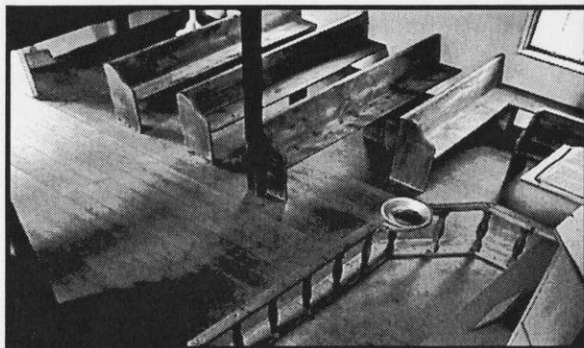


### What The First Church Looked Like

"It was built in the style of a barn with 8 x 3 posts, 2 x 8 between the posts, and sided outside. A few years later the inside of the building was sheathed with 6-inch boards. The structure was provided with a small tower. In 1867 a pulpit and seats were added."

*Newspaper Interview With Iver Kleven*

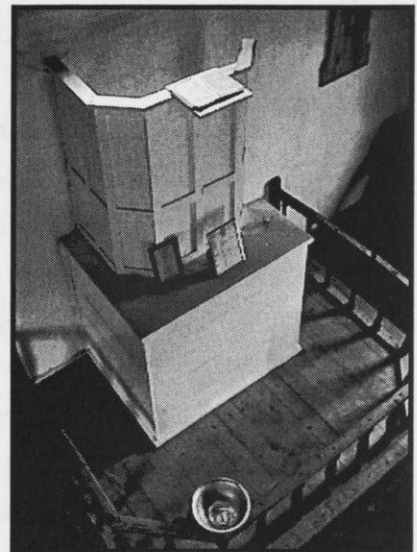
This is the Hauge Log Church, located near Daleyville, Wisconsin. It was also built by Norwegian settlers, as was the first Springdale Lutheran Church.



Note the narrow pews and the plain hardwood floors, as well as the clear glass windows.



Note the altar table and pulpit has been combined. This was a practical design dating back to the 1700's.



It illustrated the emphasis of the word and sacrament. Some early Norwegian American churches were built with this type of altar-pulpit.

It is presumed that the Springdale building was similar to these pictures of Hauge Log Church. There is no mention of a balcony in the Springdale church. There is mention of a "small tower", which the Hauge church does not have. The only description of the tower is that it was "25 to 30 feet above the roof."



This first church did not have a bell. The old tower was not constructed so that it could support one. The members missed the "call to worship" that a ringing bell signified. This was a custom of the homeland they dearly wished for in the new land. Funds were raised for a bell of significant size and tone, as well as a steeple substantial enough to hold

### Facts About Meneely Bells

- Meneely Bell Foundry Began in 1826
- Foundry was located in West Troy New York (now Watervliet)
- The replacement for the Liberty Bell was a Meneely Bell
- Meneely Bells are said to be "The Tiffany of the trade"
- Meneely Foundries produced about 65,000 Bells
- Meneely Bells rang for the funerals of Presidents Franklin Roosevelt and John Kennedy, as well as the inauguration of Lyndon Johnson
- Nearly every bell in Troy, New York is a Meneely Bell
- Meneely Bells closed in 1952
- The ledgers for the Meneely Bell Co. are available, and you can locate most of the bells shipped from the foundry

Meneely Bell Facts are from Sloane D. Bullough

such a bell. Lar Edwise and his son Lewis Edwise were in charge of the fundraising efforts for this project. In the fall of 1877 members of the church began the construction of the steeple. Ole Rockstad built the foundation, and Iver Kleven of Springdale and Ole Jordet of Black Earth built the tower. The cost of the new entrance tower to the church was noted to be \$945. The bell purchased by the church was a Meneely bell weighing 1000 pounds and had been cast in West Troy, New York in 1877. The purchase price was \$300.00. Andres O. Grinde transported it from Milwaukee with his team of horses. Iver Kleven and L.P Edwin met him in Cross Plains and assisted him in transporting it to the church. On November 14, 1877 Iver Kleven placed the bell into the newly built tower. The ringing sound of the church bell could now be heard joyfully calling the faithful to worship. With the construction of the tower and bell, the ornament at the top of the spire was installed. Aslak O. Lie crafted it. At the same time a hand carved altar and pulpit were installed. Erik Hagene carved the pulpit and Aslak O. Lie is credited with the altar top that was created in the same style. The altar top is still in use today.

Mr. And Mrs. Iver Kleven



Mr. And Mrs. Iver Kleven

In 1883, a lightning strike did serious damage to the steeple.

" The repair included Star O. Star shingles 4 inches to the weather and paint it 3 times"

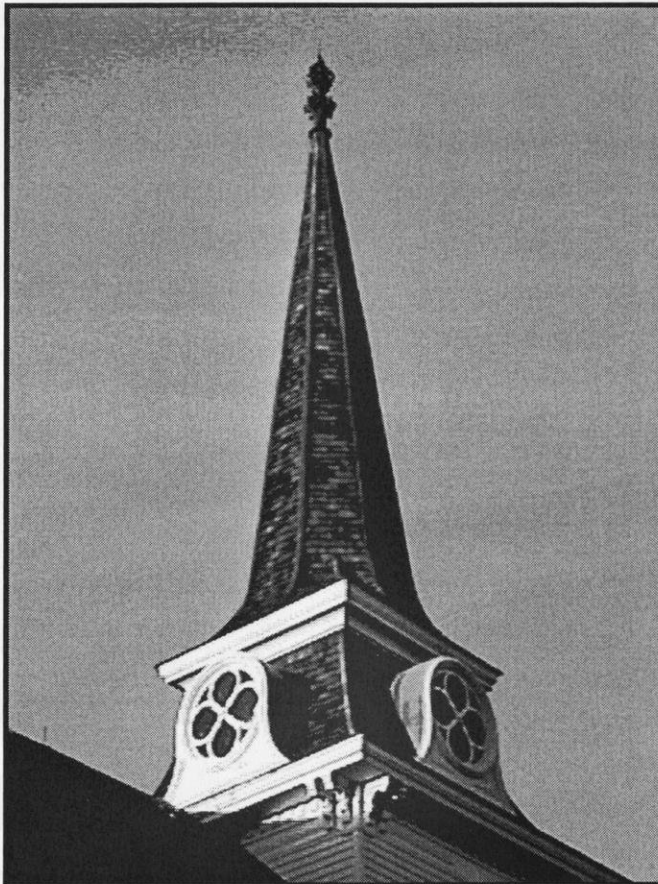
Iver Kleven repaired the damage at a cost of \$234.00. While it was being repaired the stone foundation under the steeple was reinforced. A

new chimney was built at this time also, thus leaving this structure very sound.

Aslak O. Lie is credited with the design of the steeple. The base of the steeple is done in the Greek Revival style and the windows are similar to those he had installed in his home



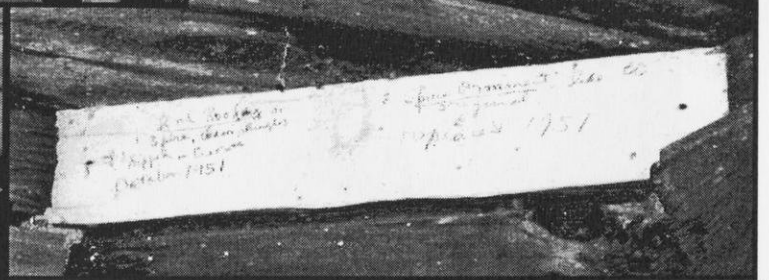
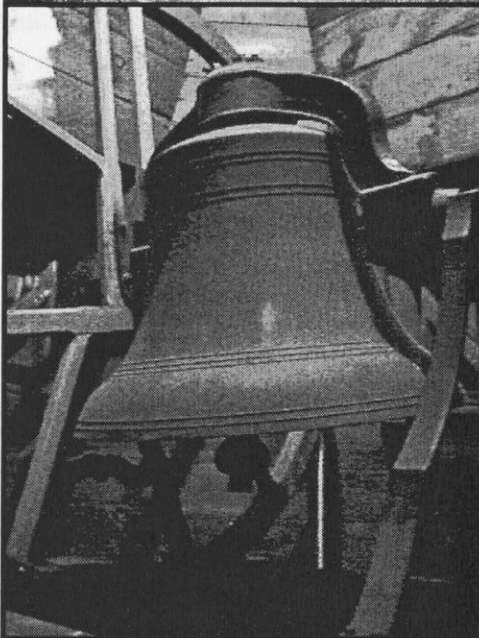
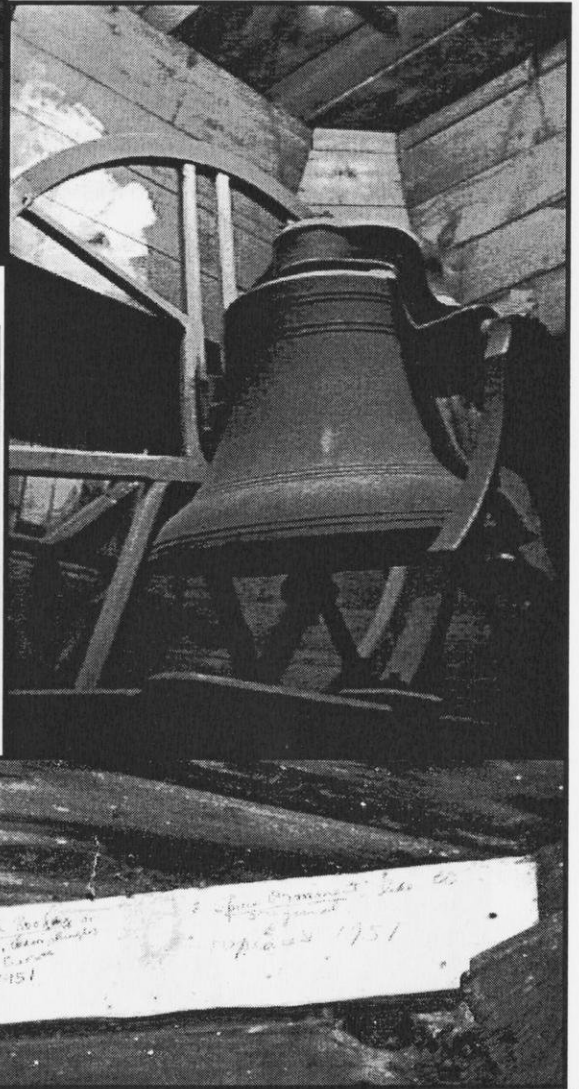
This is the Springdale Lutheran Church of today. The front section is the bell tower built in 1877 by Iver Kleven and Ole Jordet



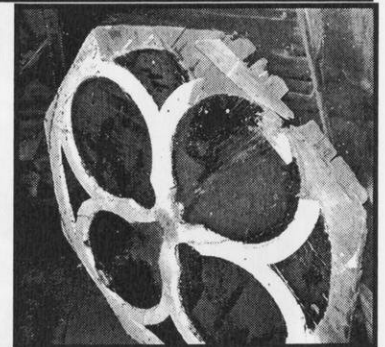
church in Bagn, Norway in 1835. The next section of the steeple is a mansard, Second Empire section, that was the latest style at the time of this construction. And the next section is a Gothic Revival section with a soaring shingle covered steeple, also like that of the Bagn church that he designed. It is topped with an ornament based on the Gothic or Rococo fretwork of the day. Although Aslak Lie is credited with the design, he did not build it. Iver Kleven and Ole Jordet did the actual building. Together these craftsmen gave Springdale Lutheran Church a one of a kind Steeple that still graces the skyline today.



A Look At Our Meneely Bell  
The casting on the bell reads, "the  
Meneely Bell Foundry, Meneely & Co.,  
West Troy, N.Y. 1877.



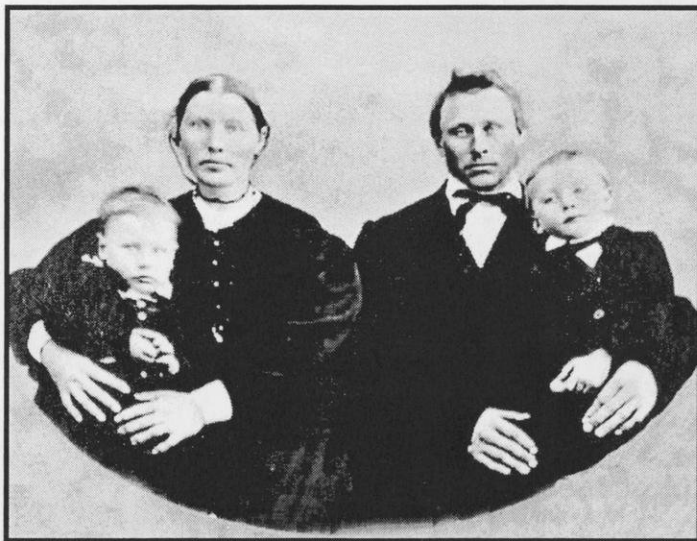
Above is the handwritten  
record of the bells life in  
our steeple. To the right is  
the fancy scrollwork that  
was replaced with a replica  
made by Marv Bakken.



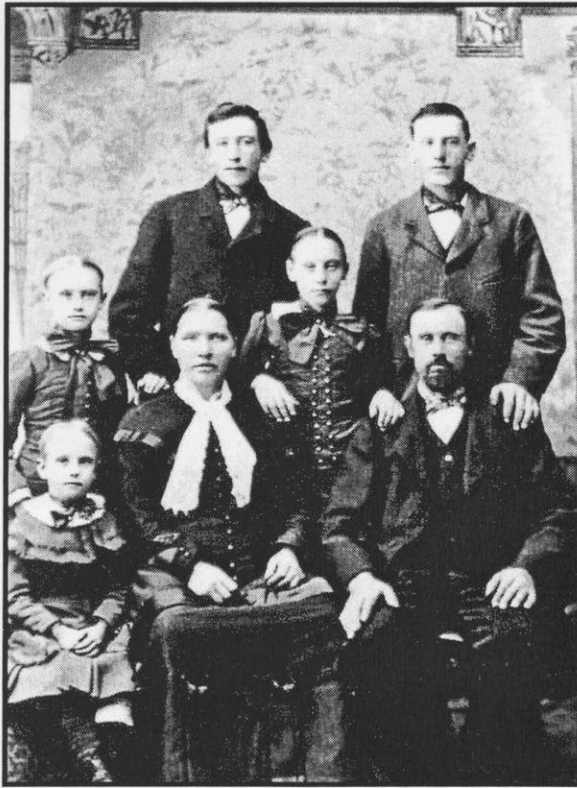
## Growing Pains

The membership of the congregation was growing steadily. It became very evident that a larger church would have to be built. Bids were solicited from contractors and plans reviewed. In 1894 the congregation accepted the building plans of the Kleven brothers, Knut and Gilbert. Knut and Gilbert were the oldest sons of Iver Kleven, who had built the steeple. Work began on the new church in the spring of 1895. The members donated much of the labor, especially in tearing down the old structure. The steeple that was only 18 years old was left intact and the new church was built onto it.

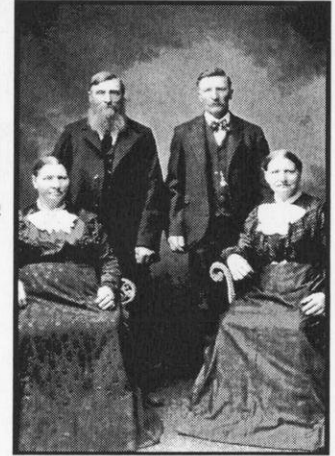
The total cost of the new church building was \$2400. 00 including supplies and decorating. H.L. Lerdahl of Madison installed a new modern furnace at a cost of \$1300.00. On September 15, 1895 the new church was dedicated with great fanfare. In attendance were many outstanding leaders of the day, including Pastor T.H. Dahl the "Kirkes Formand", or bishop, assisted by Pastor Henrik Voldahl representing Perry, Gro T. Rygh of Mt. Horeb, Thomas Eggen of Madison, Reverend Abraham Jacobson of Decorah, Iowa, a former pastor of the Springdale parish, and Reverend Severin Gunderson of Springdale who also spoke to the crowd on this special occasion. This note is found in the records of Springdale, "Janetta Selasta Fosshage was born August 15, 1895 and baptized September 10th, 1895, by Severin Gunderson", just five days before the building was dedicated. She was the first child to be baptized in the new church building. This is the same building in which we worship today. There have been several remodeling projects and it has been redecorated several times, but the original structure is essentially intact. This is an outstanding tribute to the craftsman who built the church, as well as those that have maintained it over the years.



This photo is the Kleven family in 1867, this photo is presumed to have been taken just before the family left Norway. The children are Knut and Gilbert.



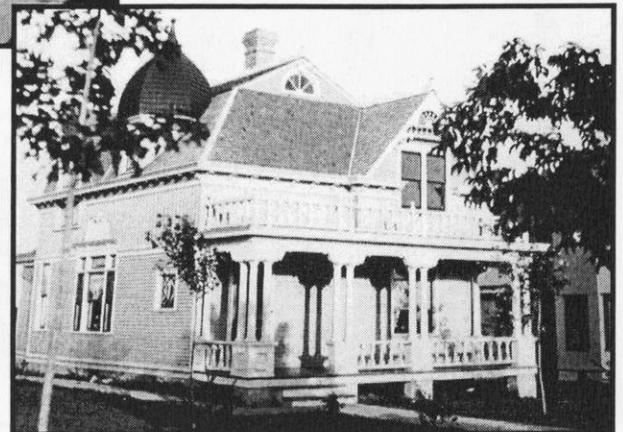
This is the Iver Kleven family circa 1880. The two tall young men in the back are Knut and Gilbert. Iver brought his sons into his construction business, with the sons owning the business by 1895. Iver worked with his sons far into his twilight years. These three men left a lasting mark on the architecture of the Mt. Horeb Area.



Above are Paul and Ole Rockstad and twins, Annie and Ingeborg Kleven. The sisters married brother's.



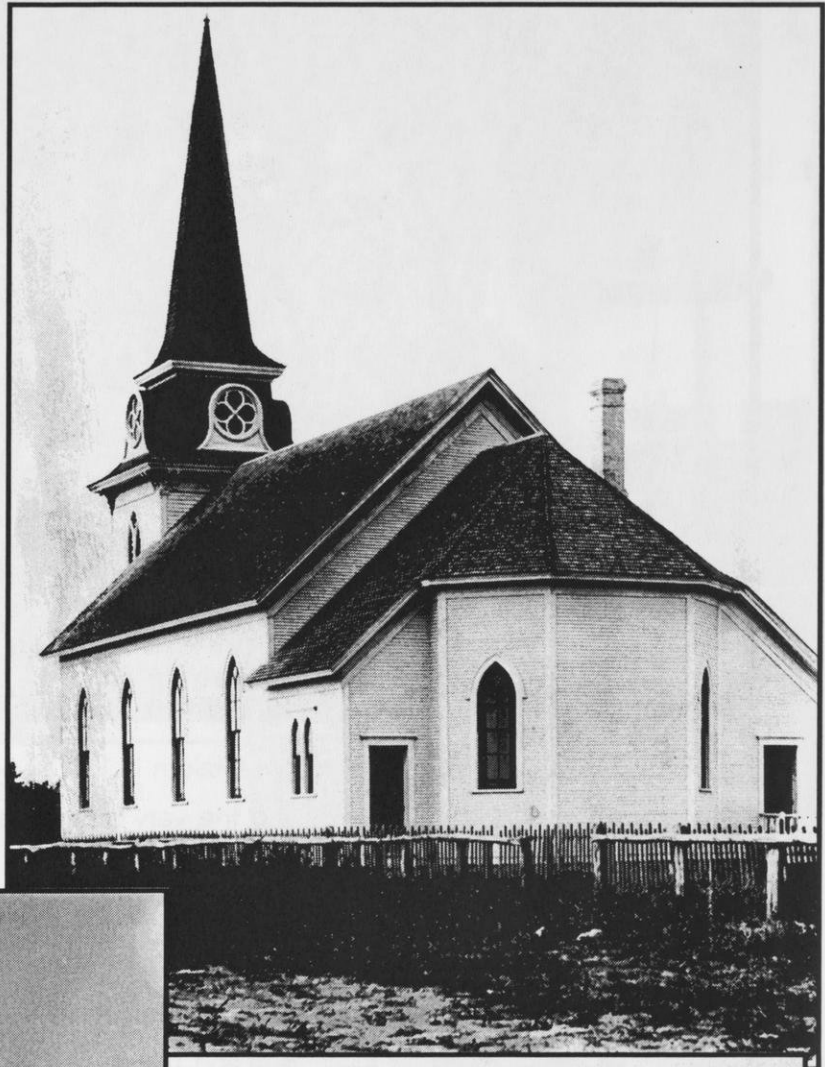
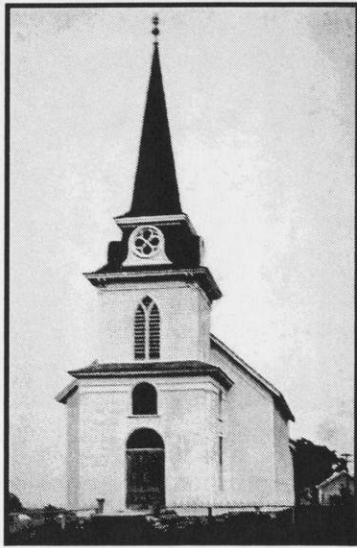
Above is Knut and Cecelia Kleven in front of their home. To the right is the home that the brothers built for Gilbert and his family. Knut and Gilbert are the sons of Iver Kleven.



Knut and Gilbert Kleven were the builders of Springdale Lutheran Church. They are credited with building many of the fine old homes in and around Mt. Horeb, as well as several other churches

## Photos of the Church Taken Between 1895 and 1900

This large photo of the church was taken in 1895. Note the clear glass windows and the hitching rails in front of the wooden fence.



This Photo Is Dated 1895

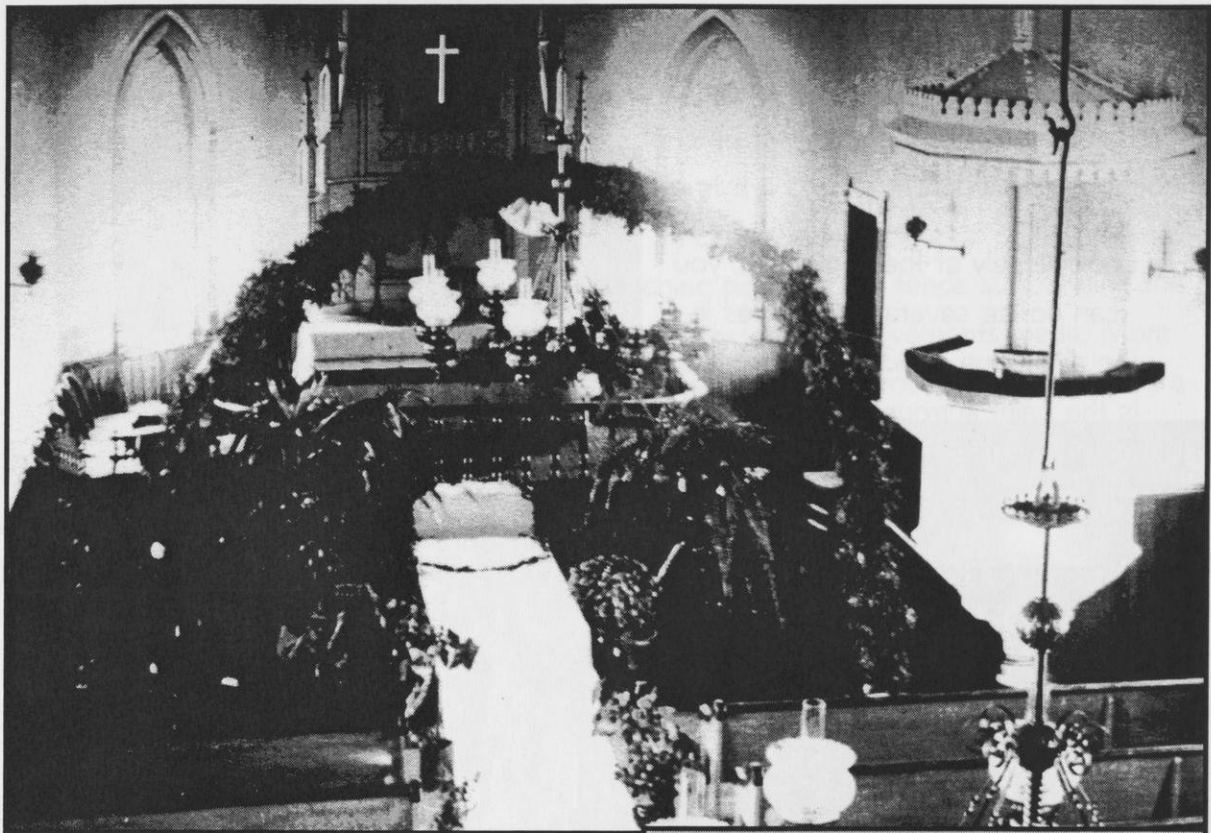
## A Look Inside The Church



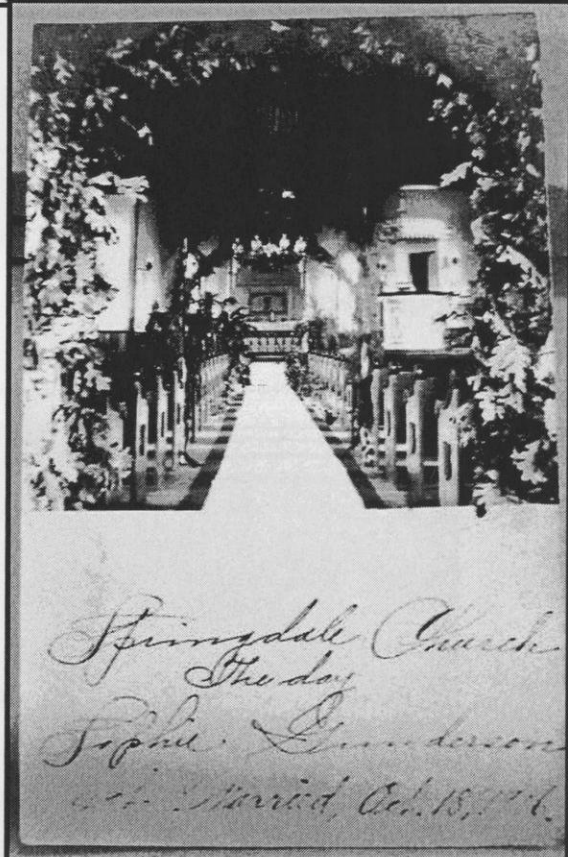
This interior photo of the church was taken in 1910. Looking closely at the front you will note the clear glass windows, and the very ornate baptismal font near the center of

It should be noted that the oil lamp that is above the choir area in this picture was recently returned to Springdale by Brian Julson, the grandson of Cleo Julson. In 1937 when the electric fixtures were being installed, the old fixtures were given away. Cleo received some of the fixtures and treasured them. Brian's gift to the congregation was restored and placed once again where it appears in this picture.

the photo. All the lamps in the church were oil, including the chandelier in the center of the church, the lamps at either side of the pulpit and the lamp on the left front wall above the area for the choir and piano. The single candle and candle sticks featured in this photo are standing proudly on the altar to this day. The pews are white straight backed, and rumored to have been somewhat uncomfortable. The Altar top, carved by Aslak Lie is still in use today, although the base is different from the one in this picture. Looking at the pulpit you can see the doorway that the Pastor entered from the pastors room. Today, there is a doorway into the pastors room just to the right of where the pulpit is in this photo.



The above photo is a copy of a Stereograph picture of the interior of Springdale. It is obviously decorated for a wedding, but it is not known whose wedding. This photo originally belonged to Cora Sorenson. To the right is a photo of a postcard that features the inside of Springdale decorated for the wedding of Sophie Gunderson to Rev. H. M. Mason in 1916. There are a very limited number of interior pictures of the church and an almost non existent number of wedding photo's taken at the church during this time period. It was the custom of the day to have your portraits taken at the photographers studio.



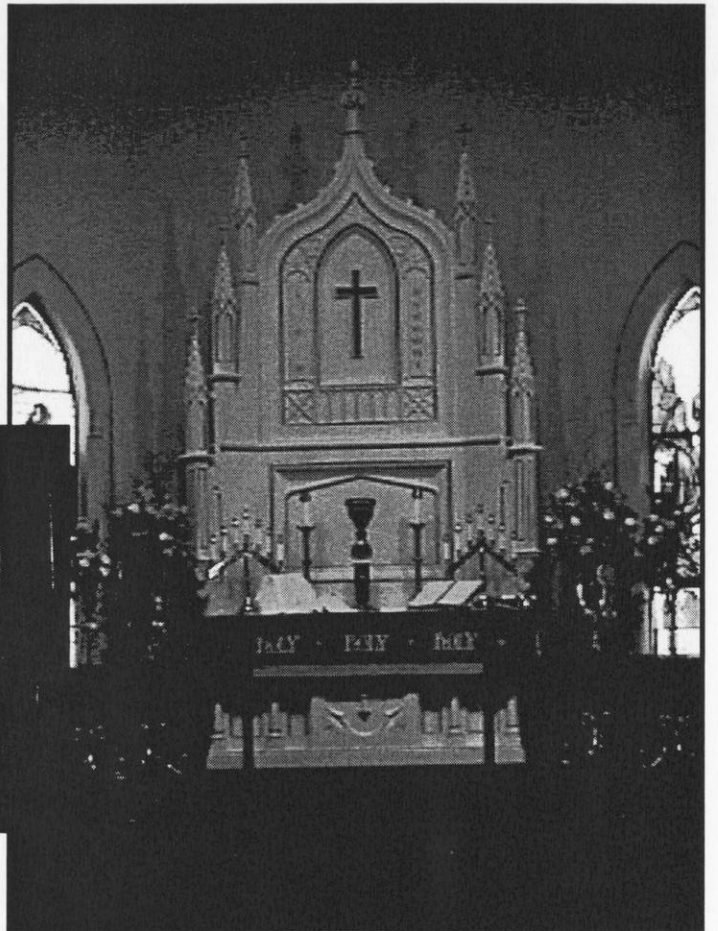


The photo to the right is the interior of Springdale in 2000, also decorated for a wedding. To the left is the 1949 wedding of Marie Ruste and Robert Jerred

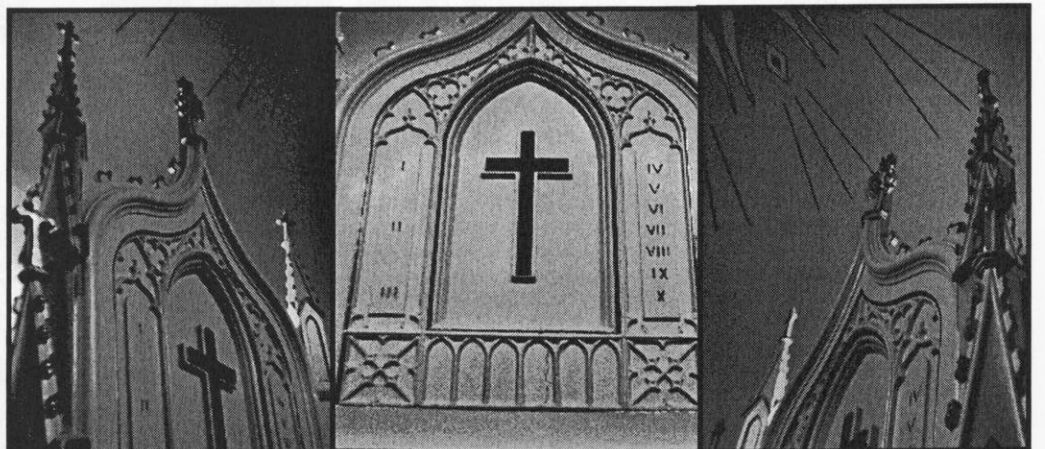
Look closely at these pictures, you can notice several differences in the altar. One noticeable difference is the paint surrounding the chalice on the bottom of the altar, as well as additional candelabras.



From left to right: Hector Gunderson, Ann Gunderson, Marie A. Ruste, Robert A. Jerred, Mrs and Mr. J. H. Jerred.



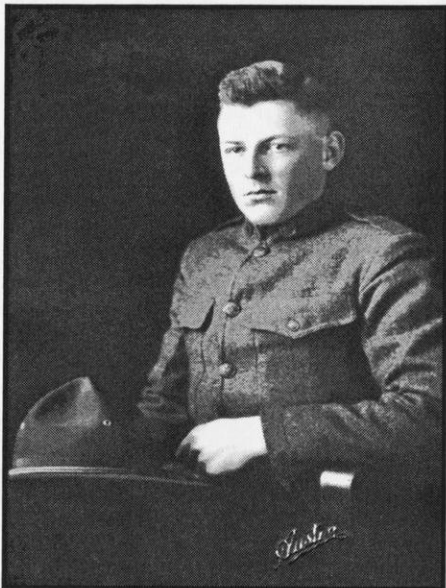
A closer look at the altar carved by Aslak O. Lie.





The Sletto family gifted this undated photo to the church. Note the horse is wearing "fly sheeting" of summer. This leather net protected the horse from pesky insects.

The women's groups proudly purchased war bonds and sponsored French orphans. Men of Springdale served in the military. The war ended in 1918, and with peace,



Otto Brager 1917

it. 1914 brought the beginning of World War I. Springdale was active in the war effort, donating money and supplies. improvements and change took center stage again.

## The Times Create Changes

The Pigeforening (young women's group) donated the first organ to the church in 1898 at the cost of \$188.60. Construction of a horse shed to the east of the church, hitching posts, and a fence surrounding the property were improvements made. More land was purchased for the cemetery and a fence was built around



Harvey Field In His WW I Uniform

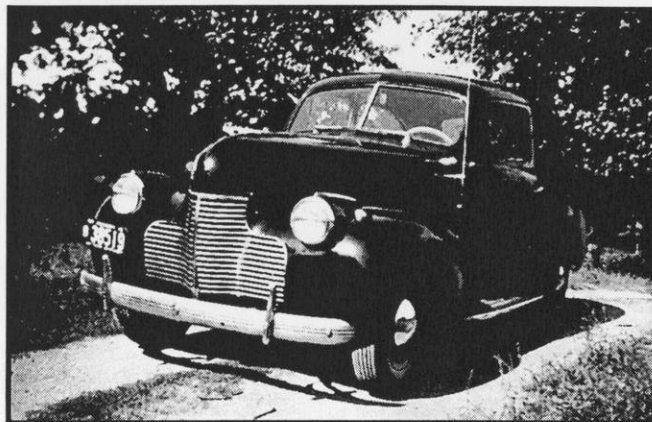


Pigeforening meeting at Carl Bohle farm.

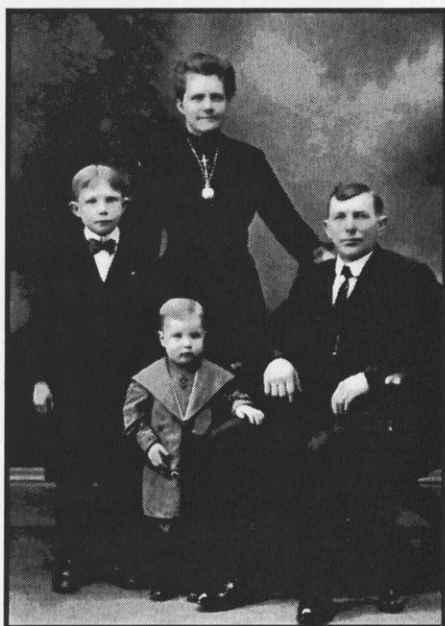
Cars similar to this one of Walter Frye required more space for parking than horses did

By 1923 cars had replaced horses and buggies as the mode of transportation to church. Parking was now an issue.

George Rockstad, a member of the congregation, offered an area along his farm for a parking lot in front of the church.

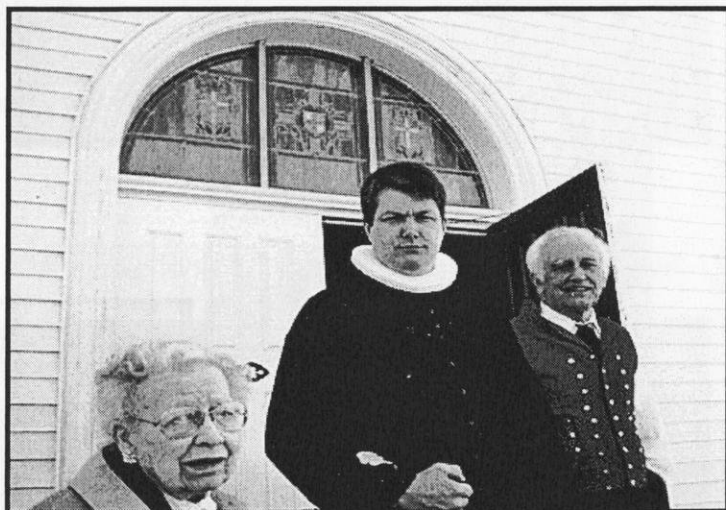


Many of the neighbors of the church were not of Norwegian heritage and many of the people attending Springdale did not speak the Norwegian language. From 1910 to 1925 English gradually became the language used for worship. After 1925 Reverend S. Gunderson preached three Norse services in Springdale. The last one was in 1942, the year of the church's 90th anniversary celebration.



George Rockstad Family

The next service given partially in Norwegian, was in 1999. A member of the Madison Grieg Choir, Henrick Hartman, assisted Reverend Dollhausen, and together they led a special service celebrating the Norwegian heritage of Springdale.



This photo is of Olive Skindrud, Pastor Dollhausen and Henrick Hartman, standing at the front doors to the church following the traditional Norwegian style service in 1999. Henrick Hartman served as Klokker for this special service.

## A Natural Disaster Affects The Church Grounds

August 25, 1910 brought a fierce storm to the Mt. Horeb area with lots of wind damage reported around the area. Springdale was to suffer a loss to the storm as well. The horse sheds built to the rear of the church were damaged by heavy winds, in fact they could not be repaired and had to be taken down for salvage lumber.

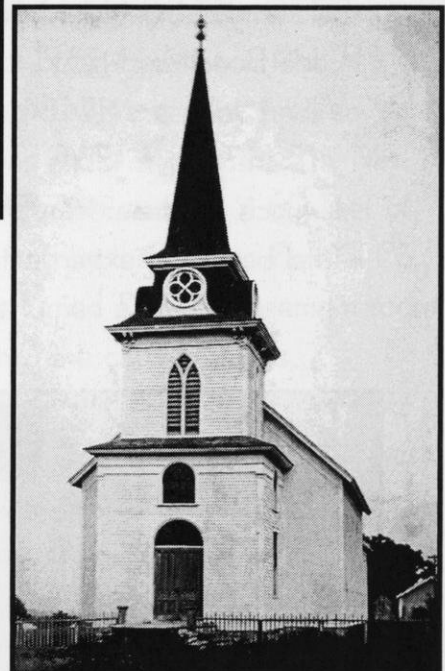
From The  
Mt. Horeb Mail  
July 20, 1905  
"John Haugerud is  
working on the sheds  
at Springdale church.  
The structure will be  
200 feet long with  
room for 24 teams."



Looking closely at the photos,  
you can see the grave stones  
standing among the destroyed  
horse shed planking and timbers

In 1919 horses were still in use as transportation but automobiles were rapidly becoming a common sight around the area, so the decision was made not to rebuild the horse shed.

Looking closely at this photo, you can just see the horse shed near the electric pole at the rear of the church.



## The Building of the Church Basement

The year 1927 brought much discussion about improving the church. Up until this time there was no basement under the church. Therefore, there was no kitchen or meeting rooms. All church functions were held at schoolhouses or homes of the members. On January 12, 1928, it was decided to dig a basement under the church. The church's janitors, O.P. Brager and H.O. Bakken, were in charge of digging the basement.



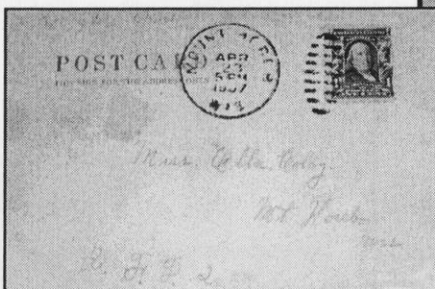
Digging the basement Circa 1861 or 1895

Solid limestone was discovered to be under the church. Thus, dynamite was needed to make any progress. With the use of dynamite great care was required. After much hard work by many members of the congregation, a small meeting room and kitchen were completed under the church. A new wood and coal furnace was installed at this time. These are entries in the church ledger from

1928. All are expenses related to digging the basement. Conveyer Rent: \$22.50, Labor: \$866.14 (paid to various members), O.P. (Ole) Brager: \$25.00 (salary), H.O. (Halvor) Bakken: \$25.00 (salary), Nails: \$10.08, Hardware Store: \$63.25, Sam Swenson: \$61.30, Joe Buechner: \$173.21, Albert Johnson: \$144.64, Fred Snyder: \$2.25, Furnace Expense: \$45.75  
Total basement expenses \$1850.52.



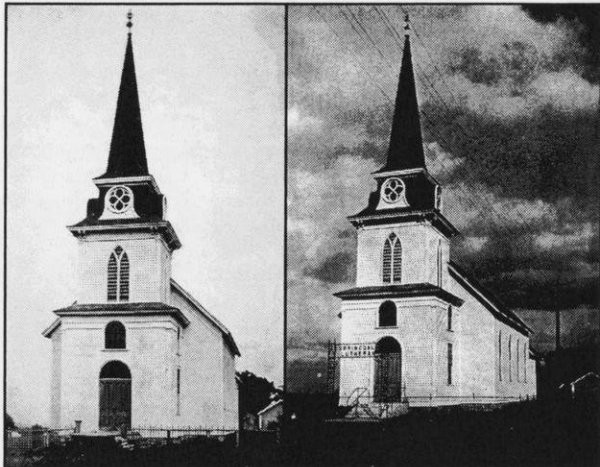
This Postcard From Carrie Lee Is Post Marked 1907



This handwritten note by Mrs. Anna Bang was found in the church archives.

*April 5, 1928*

*The first meeting in our new church basement was held on Holy Thursday, April 5<sup>th</sup>, 1928. In spite of the rainy weather and muddy roads our seating capacity was taxed to the utmost. Our program opened by singing hymn no. 286. The Pastor read the 100<sup>th</sup> Psalm and then delivered the dedicatory address in which he emphasized, his joy in the completion of this seemingly impossible task; the many uses this church "parlors" would be to the congregation. Mr. Orlando Skindrud gave a talk on the day's most pertinent question to all Christians-"What Shall I Do With Jesus?" Mr. Gerhard Gunderson told us what the Springdale church meant to him, and hoped it would always radiate an influence for good in the community. Reverend Gunderson sang "The Bridge", accompanied by Mrs. Sophie Mason. The audience then sang hymn no. 306 with Mrs. Valborg Woerth at the organ. Mr. C. A. Sorenson, our church secretary, was then called on to speak, and he responded by recalling some of the obstacles that had to be overcome in building this basement. He believed the task was accomplished by the sincere efforts and strong cooperation of the congregation, and by Rev. Gunderson's foresight, and faith in the ultimate success of the undertaking.*



The photo on the left was taken in 1900, the one on the right in 1905. Note the addition of the wrought iron arch that still welcomes all to worship at Springdale

Gifts acknowledged at this time were: a cook stove by Mr. and Mrs. O.P. Brager, the parlor organ by Mr. and Mrs. H.O. Bakken, 100 teaspoons, 1 dozen tablespoons and 3 serving trays by Mrs. Annie J. Peterson, and about 60 feet of rubber matting by the Gesme Funeral Co. These items turned a simple basement room into the church parlors.

Church organizations could now conduct their programs and serve lunches. Bazaars and suppers were held here with great success and attendance.

## Redecorating The Church Auditorium In 1928

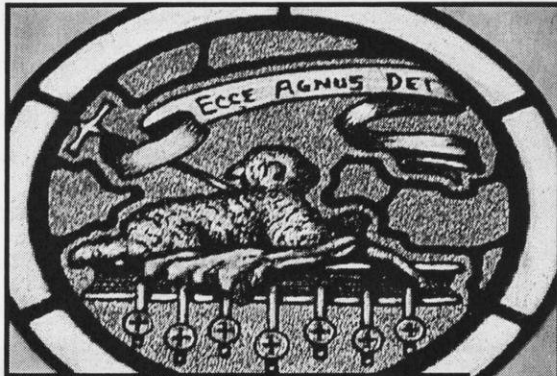
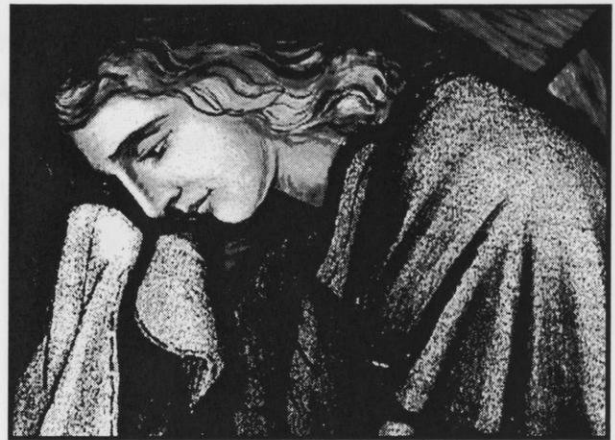
Discussions about redecorating the church had been held since 1924, when the first funds were set aside for this undertaking. On February 4, 1928 a special meeting was held to discuss the possibilities. It was decided at this meeting to go ahead with the



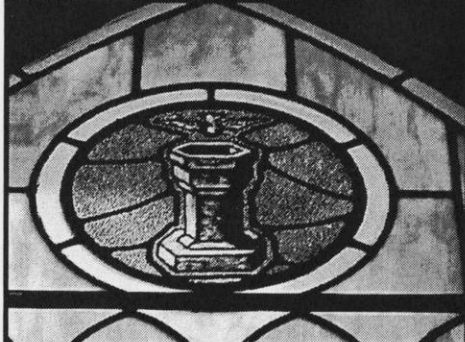
planned redecorating. Famed church decorator, Carl Christianson of Milwaukee, was put in charge of painting the auditorium. From the church ledger Mr. Christianson was paid \$800 by the women's organization. With the redecorating project, memorial art windows were installed. Mr. Carl Rieman of Milwaukee, designed and installed these windows. The particular type windows in our church are called hand-stained glass windows. This is a very special type of stained glass window. As the name implies, hand-stained glass is actually stained with a reddish brown or black paint. To create this type of window, the artist must create a drawing or cartoon that represents what the finished window is to look like. From the cartoon, the pieces of cathedral glass are sorted by color and then cut to fit into

the design. The artist then applies a layer of stain to each piece of the colored cathedral glass, and by tapping with a brush, removes stain in areas that are to be highlighted. After baking in a kiln between 1200 to 1400 degrees Fahrenheit for about 30 minutes, the stain is then forever embedded into the glass. Each piece is then fitted into the window, using narrow strips of grooved lead, called cames. The cames hold the glass in place in the window as well as create definition within the picture. As the windows are created the artist spends much time matching the cathedral glass. Each window is a work of art in its own right, but also compliments all of the other windows in the church.

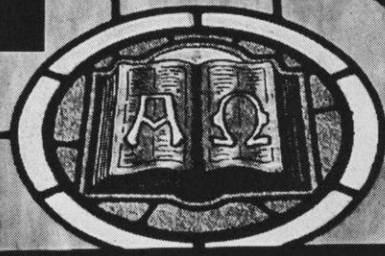
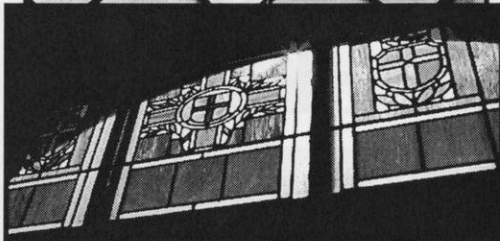
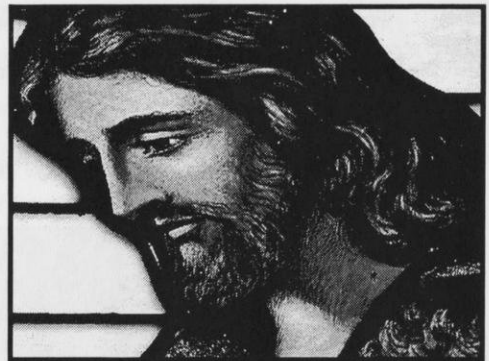
Each of the windows in our church is one of a kind, made specifically for this church and each window tells a story from the life of Jesus. The artist created all the windows at his studio in Milwaukee. They were then transported from Milwaukee to Springdale and installed. Standing and facing the windows in the North and South walls, you will see the main part of the window



contains a large hand-stained and pieced work of art. The upper part of each window contains a smaller work that illustrates many of the symbols of our faith. The windows in the front of the church are one large work, without a smaller work at the top. The talent of the artist is amazing.

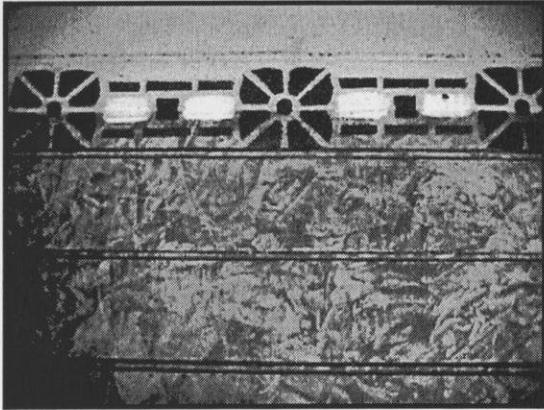


Looking from one window to another, note the features of the faces. It is amazing how detailed they are. You can see the soft and wondering gaze of the people pictured.





Private donors and groups paid for each of the windows. The total cost recorded for the windows was \$1010.00. The Kvindeforening gave the window in the Narthex in honor of Reverend Severin and Mrs. Gunderson. The women also gave the window honoring Ole



The Original Rag Painted Attic Wall

A. Lee, who had for so many years served the congregation. Other windows were given in the names of John and Martha Eggum, Erick O. and Daardi Skindrud, Michael and Brita Johnson, Anders and Botilda Solve, John and Syneva Foshage, John and Guri Berge, Christen and Marit Anderson, Tosten and Guri Thompson, Albert and Sarah Sorenson, and Austen and Anna Shutvedt. One of the original clear leaded windows from 1877 still remains in use in the church today. It is located in the stairway from the narthex to the back of the choir area where the bell pulls are located. This area remains decorated in the style of the original sanctuary, with a painted gray background, brown rag over painting and a hand painted border at the top. A small section of an original pew remains in

place as well.

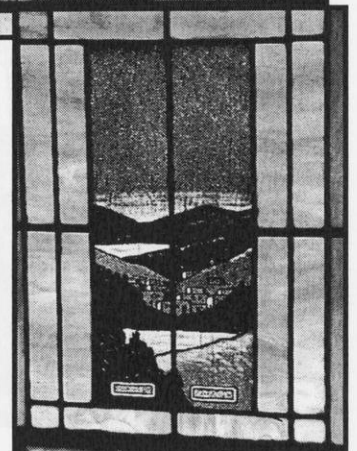


The Window At The Back Of The Attic



Looking out the last original clear window in the stairway to the balcony.

The "Hills of Bethlehem" window in the balcony.



With the completion of the basement, the redecoration of the church, and the windows installed, the 76<sup>th</sup> anniversary of the congregation was celebrated. On November 4, 1928 a celebration was held for over 800 persons. The Right Reverend J.A Aasgaard, president of the Norwegian Lutheran Church of America, addressed the crowd as he delivered a sermon based on the 78<sup>th</sup> Psalm. An additional 60 x 40 tent was needed to accommodate everyone. Using the new kitchen in the basement, the women of the church were able to provide dinner for all the guests. This was truly a community celebration and an amazing feat as well.

## The Great Depression Years

The economic boom of the "Roaring Twenties" was about to come to a screeching halt. Prohibition had arrived in 1919 with the 18<sup>th</sup> Amendment, people were investing heavily in the stock market and the future looked rosy. October 29, 1929 brought all of the country to its knees as the stock market crashed. The economy of the nation was thrown into complete chaos. Many banks failed, businesses closed, causing most people to lose their jobs. As hard times hit the nation, Mt. Horeb was not exempt. This handwritten note is found in the back of the Kvindeforening Record Book of 1931-1932: "The \$100 to be paid on local debt had not been turned over to the church treasurer at the time the State Bank closed January 13, 1933"-- "amount in bank \$8043, cash on hand \$19.70". *The record book does not indicate if the money in the bank was ever recovered when the bank reorganized and reopened.* The hardy people of this congregation clung to their beliefs and each other to weather the storms of the Great Depression. The congregation maintained the building and its spirit during these troubled times. As the nation struggled and times began to get better, the government began many public works projects. Roads were built, public parks were created, dams were built to generate electricity and the effort to electrify the nation began. Springdale was to feel the benefit of this very soon.



Congregational Picture Dated 1930

## Electricity Comes To Springdale

On January 22, 1937 the church council met to discuss preparing the church for electricity when it became available. Up until this time kerosene lights were the only option. "Rural Electrification" was going to make lights possible, but the congregation wanted to install fixtures that were functional, as well as added to the architecture of the building. A general appeal to the congregation raised the funds to purchase four specially made hanging fixtures, as well as all of the other smaller fixtures needed. A large shield type fixture, which when illuminated reveals to the congregation a beautiful cross, was hung in the chancel of the church. (This fixture was moved to the choir area in 1977, where it hangs today.) Three lantern fixtures were made of Swedish steel and

### **Springdale Light Dedication Program**

With electric current available by extension just recently of electric services to the church, the Springdale congregation has recently wired the church. But they were not satisfied with illumination only. They installed lighting fixtures which in themselves were additions to the church architecture and plan, which also would serve to magnify the worship of the congregation.

Fixtures of the hanging lantern type were made specially to fill the order of the lighting committee. Four such were constructed together with all the other types to serve the inside and outside. The four are striking in beauty as well as practicability. The others are equally suited to the needs. The chancel is illuminated by a large shield type of fixture, which, when illuminated, reveals to the congregation, a beautiful cross.

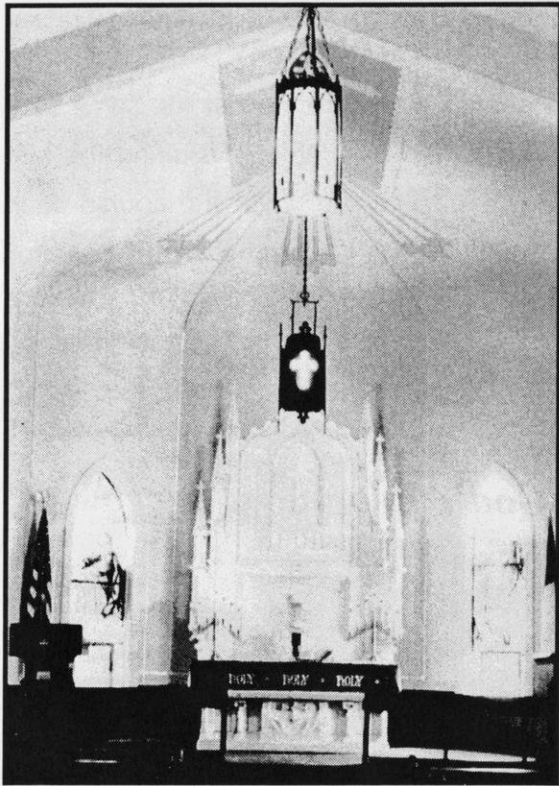
finished in antique bronze. These fixtures still illuminate the church today. This is an excerpt from the *Mt. Horeb Mail* September 30, 1937.

"The service began with the use of old kerosene lamps and the altar candles. Then with the old lights ordered dimmed and the praying of a prayer in parts by Reverend Hector Gunderson, each main fixture was turned on, until the large assembly was mantled in the beautiful soft-toned illumination and filled inwardly with a sense of emotion engendered by the transition from the feeble old to the beautiful new. Thus, a new step was made in Springdale to the glory of God and to the service of man."

Mt. Horeb Mail September 30, 1937

Mt. Horeb Mail September 30, 1937

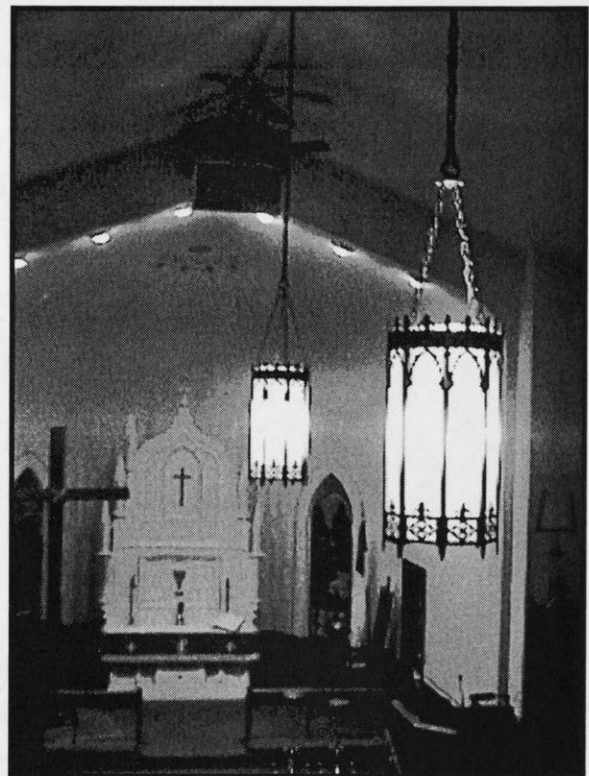
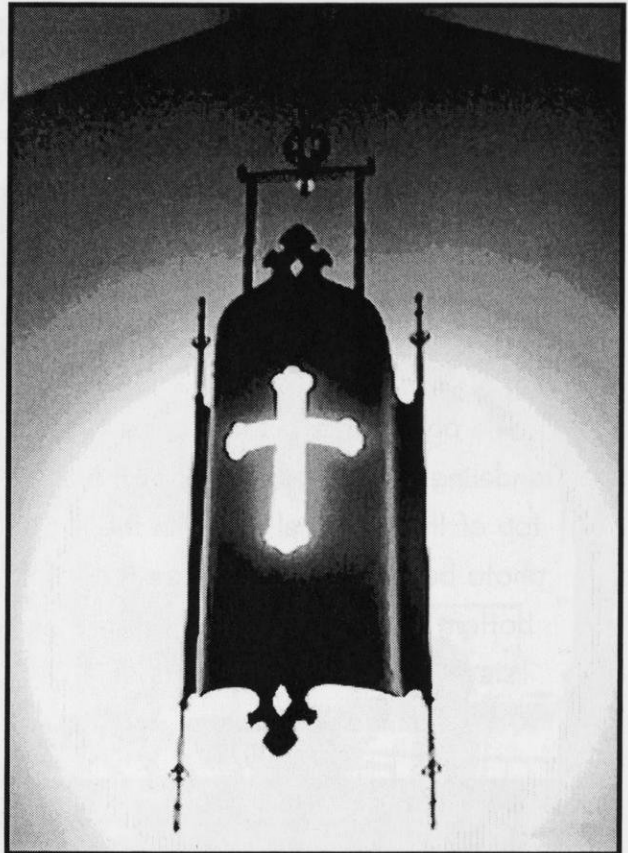
The light fixtures were given as memorials to Henry and Anna Thompson, Ole and Marit Brager, and Thore and Betsy Spaanem. The shield light fixture was given in memory of John and Anna Bang.



To the right is the Swedish steel lamp that was made for Springdale. This light fixture originally hung at the front of the church. As in the above photo, you can see when lit, the light cast a wonderful silhouette of the cross on the ceiling behind. The need for increased lighting at the front of the church brought recessed lighting. This light fixture was placed in the balcony, where it still makes a shining statement, as you can see from this photo.

The photo on the right shows the lantern light fixtures made for Springdale in 1937.

65 years later they still mantel the congregation in the soft-toned illumination of which the lighting committee dreamed.



## Other Dedications Made That Day

A large painting by John Ellingboe of Minneapolis was dedicated at the same service dedicating the new lights. This painting is a large memorial tablet illustrating the history of the Springdale congregation. It also lists memorials given over the course of the church's history. This painting still hangs in the church today. The Arthur Skindrud Memorial Library was dedicated this day as well.

The photo at left is the artists rendering of Springdale, it is at the top of the memorial tablet. In the photo below you can just see the bottom of the church. The artist listed some of the highlights of Springdale's history.



**THE HISTORY OF SPRINGDALE LUTHERAN CHURCH**

- ★ THE FIRST NORWEGIAN SETTLERS IN SPRINGDALE ARRIVED FROM TELEMARKE, NORWAY IN 1846.
- ★ THE FIRST CEMETERY, ABOUT 1/4 OF A MILE N.W. OF THE CHURCH, ABOUT 60 BURIALS, 1850 - 64.
- ★ THE FIRST RELIGIOUS SERVICE WAS HELD AT THE OLD SPAANEM FARM, MARCH 27, 1850.
- ★ THE CONGREGATION WAS ORGANIZED DEC. 1, 1852.
- ★ IN 1883 SPRINGDALE BECAME A MEMBER OF THE THEN ORGANIZED NEW PARISH SPRINGDALE, VERMONT AND EAST BLUE MOUNDS CONGREGATIONS.
- ★ 1893-88 MEMBER OF NORWEGIAN SYNOD.
- ★ 1888-90 MEMBER OF ANTI-MISSOURI SYNOD.
- ★ 1890-1917 MEMBER OF UNITED LUTHERAN CHURCH.
- ★ 1917- MEMBER OF NORWEGIAN LUTHERAN CHURCH OF AMERICA.
- ★ THE FIRST CHURCH WAS BUILT IN 1861. THE TOWER AND BELL WERE ADDED IN 1877, WHICH REMAIN TODAY.
- ★ THE PRESENT CHURCH WAS BUILT IN 1895. THE BASEMENT IN 1928. DECORATIONS AND NEW ART WINDOWS IN 1928-29. ELECTRICITY AND FIXTURES IN 1937, AND MEMORIAL HISTORY IN 1937.
- ★ THE NUMBER OF SOULS IN 1937 IS NEAR 300.

PASTORS: NEVS, A. S. PREUS, H. A. PREUS 1850-56, P. M. BRUDALH 1856-68, ADL. JACOBSON 1868-78, A. BREDESEN 1878-81, P. ISBERG 1881-83, O. R. SYFSTEDAD 1883-90, S. GUNDERSON 1890-32  
1932- PASTOR EMERITUS, HECTOR GUNDERSON 1930-32 ASST., 1932-

**MEMORIALS**

The Memorial Windows were contributed by relatives of the following -  
Christen and Marit Anderson  
John and Guri Berge  
John and Martha Eggum  
John and Synneva Foshaage  
Rev. S. and Clara Gundersen  
Michael and Brita Johnson  
Austin and Anna Shultvet  
Erik and Dordi Skindrud  
Anders and Botilda Solve  
Albert and Sarah Sorenson  
Thorsten and Guri Thompson  
The Altar Table is a memorial to Anders and Berthe Grande.

The Memorial Windows were contributed by relatives of the following -  
Christen and Marit Anderson  
John and Guri Berge  
John and Martha Eggum  
John and Synneva Foshaage  
Rev. S. and Clara Gundersen  
Michael and Brita Johnson  
Austin and Anna Shultvet  
Erik and Dordi Skindrud

The Main Entrance Doors were given by Mr. and Mrs. Christ Lunde.  
The Arthur Skindrud Library was founded by the M. Skindrud family and his.  
The Silver Baptism Basin was given by Christen Anderson.  
The Candelabra by Miss Coe Sorenson.  
The Individual Communion Ware by Mrs. Ingeborg Stetto and children.  
The Quasi-Memorial Light Fixtures

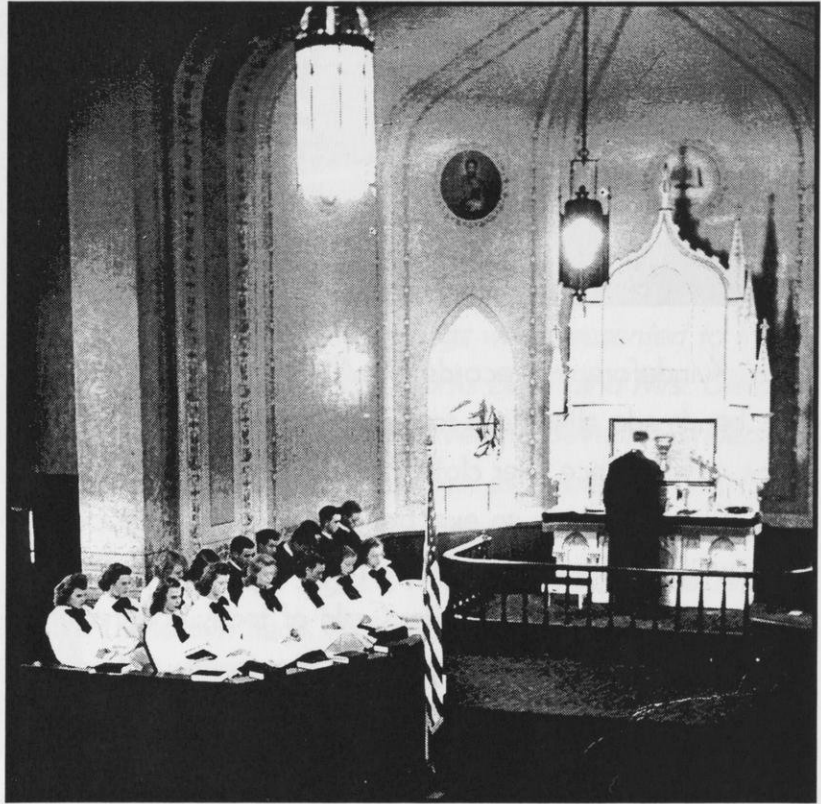
1932-PASTOR EMERITUS, HECTOR  
+ ΕΩΟ

The Memorial Windows were contributed by relatives of the following -  
Christen and Marit Anderson  
John and Guri Berge  
John and Martha Eggum  
John and Synneva Foshaage  
Rev. S. and Clara Gundersen  
Michael and Brita Johnson  
Austin and Anna Shultvet  
Erik and Dordi Skindrud  
Anders and Botilda Solve  
Albert and Sarah Sorenson  
Thorsten and Guri Thompson  
The Altar Table is a memorial to Anders and Berthe Grande.

For these gifts and memorials and for other again express gratitude. Soli deo gloria

## Making Room For The Choir

Worship at Springdale was a service of melodic beauty due to the overwhelming success of the choir. There were more choir members than space, making the choir area inadequate. At the annual meeting of the membership in 1939, the trustees presented a plan to enlarge the choir space at the front of the church. The plans were approved and the sum of \$100 was designated to accomplish this remodeling. The work was quickly finished and the choir space was enlarged. Featured in the photo to the right is the Choir, seated in the newly remodeled space. Pastor Hector Gunderson is at the altar.



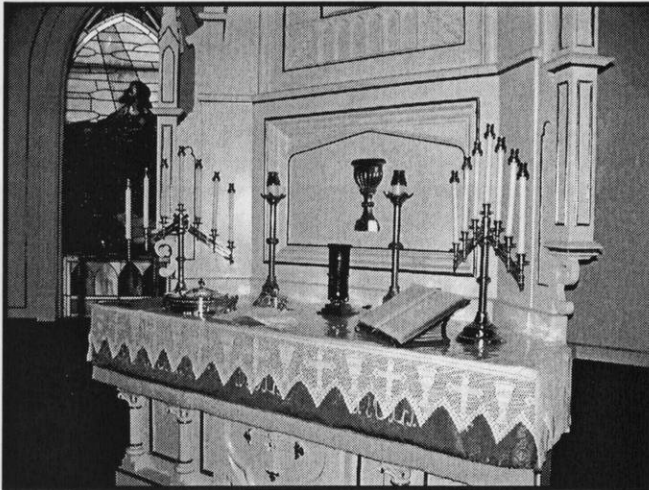
Back row:

Ardis Hanson Dahlk, Janice Nelson Magnuson, Helen Gunderson, Grace Haugland, Lowell Hanson, Lowell Kiely, Finn Gunderson, Elmer Baker, Bill Ayers, Charles Julson

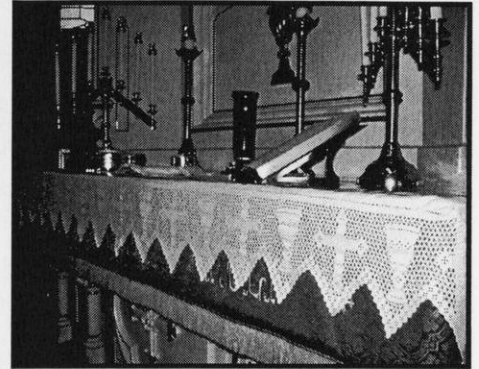
Front row: Lois Hanson, Jeanne Ayers Hefty, Mary Ellen Bakken, Dorothy Colvin, Kristine Gunderson, Joyce Colvin



The Springdale Senior Choir in Chicago circa 1940. Left to right: Cora Sorenson, Mable Soper, Alena Bang, Marie Johnson, Margie Bakken, Rosena Field, Clara Thorson, Agnes Brager, ?, Halvor Bang, Olia Thompson, George Brager, Halvor Bakken, Arthur Sorenson, Rev. Severin Gunderson is center front.



In 1940 the women's groups of Springdale installed new carpeting in the sanctuary costing \$322.19. At the same time new altar and pulpit paraments were purchased and dedicated, the cost listed in the church records for the coverings is \$82.82. It is noted in the



Kvindeforening records that Clara Thoreson gifted a handmade altar cloth to Springdale in 1918. This was a white lace altar cloth that she had made. Alma Skindrud made an exact duplicate of this altar cloth, which is used today. The important liturgical colors of the seasons have long decorated our sanctuary. The Altar Guild of today continues to reverently care for the altar and pulpit coverings so that the we may continue to enjoy the simple beauty of these items, given so long ago.

### The World At War

At this time the world was undergoing a great unrest. Benito Mussolini had come to power in Italy and had invaded Ethiopia in 1935. He had complete control by 1936, despite the efforts of the British and French. Adolph Hitler had come to power in 1933 and had remilitarized Germany. He forcibly annexed Austria in 1938. In 1939 Czechoslovakia was seized, followed by the invasion of Poland in the fall of that year. The Russians invaded Latvia, Estonia and Lithuania. They then turned to Finland. With the Finns were able to hold off the invading Russians with several humiliating military reversals, before eventually being subdued during the winter of 1939-1940. Germany then quickly seized Denmark and Norway. The Russians and Germans began a long and bloody campaign against each other. In the East, Japan was making moves to conquer China and the rich island groups of the Southwest Pacific. The British Empire and France declared war on Germany and Italy, with other European nations following suit. Although America would remain out of the war until 1941, civic pride and nationalism was a dominant force in this country

The events being played out on the world stage were first and foremost in most people's minds. It became very important to display your status as a loyal American. It was at this



Severin and Hector Gunderson  
Leaving The Church  
Circa 1942

time that the American flag was dedicated and installed in the sanctuaries of Lutheran Churches. Springdale Lutheran was no exception; the Ladies Aid and the three Dorcas groups of Springdale donated the American Flag and the Christian Flag. They gave these flags in memory of Mrs. Clara Gunderson, the beloved wife of Severin Gunderson. This quote is from the dedication of the flags at the Annual Mission Fest. " *These flags were presented to the congregation by Mrs. Curtis Baker and Mrs. Clifford Bakken. Senior Pastor, Reverend Severin Gunderson, fittingly dedicated the flags, as September 28, 1941 was 59 years since Reverend and Mrs. Gunderson were married. Signed, Mrs. Martin Bang- Secretary.* These two flags still stand proudly beside the altar of our church, bearing witness to the sacrifice of this congregation's people.

### The War Years at Springdale

As the United States entered the war in December of 1941, the people of Springdale went to work to support the war effort. Springdale has on its honor roll, 23 men and 2 women who served from 1941 to 1945. In addition there are several other members of this congregation, who have since joined, that also served. One member died in battle in 1943. Gordon Grimstad was lost at sea as a result of the sinking of a British transport by enemy action. The Reverend O.M. Skindrud, who had grown up in this parish, enlisted and served as chaplain on a troop transport from 1943 to 1946. On the home front, the people of Springdale pitched in to the war effort. The women's groups worked with the Red Cross, War bonds were bought, and food and gas ration coupons were given to those in need. Most importantly the spiritual needs of the people were met during the dark days of the war years. Reverend Hector Gunderson shepherded this flock with great love and devotion at a time of great uncertainty.



Below is a letter written by Hector Gunderson to all the men and women serving in 1943. This is an amazing look at the man who was responsible for both the family at home and those serving in our nations military.

The Parsonage  
Mt. Horeb, Wisconsin  
June 22, 1943

Hello Fellows:

Once again I am getting a message out to you men with the help of the printer, but this time, unable to keep all your addresses up to date, I am asking your kin to send them on. That's a cheap way too, isn't it?

Out side our house a young army of kiddoodles, in fact seventeen of them are milling around and screaming in rare delight. It happens to be the second of two very hot days, and they have the water hose, 100 feet of it stretched out, and that thing squirts in any direction, for you see my oldest girl Helen is doing the shooting. I was out there a few minutes ago, and wished I too was a kid. I really wanted to get into some very much abbreviated trousers and run through the cold stream. But no more of that for me. I have about eighty boys in the service, a half dozen letters to get out, some very ill people to call on, besides four children, one wife, five congregations, and forty years. (The last I received last June 8<sup>th</sup>).

A good number of you have written me cards and letters. I hope to have some secretary help so I will get more personal replies out to you. But know that we at the home front are trying to keep the morale what it should be here, ready to help always keeping the altar lights lit and the eyes on the eternal things.

Well that is your job too.. keeping your altar light lit, so that there is a flame there for the Lord. Don't let it go out. Nourish it so that it can live. Your chaplain is maybe of some other than Lutheran faith, but worship God under his direction, listen to his messages and take them to heart and to your lives.

Around you are opportunities to sell your birth right for a mess of some thing. Selling something very valuable for a trifle. Esau did that. He didn't look ahead and know that he'd have other better days. He only felt the immediate want. And that mess of potage wasn't at all attractive later on. No sir, there was only abhorrence after a while. He learned the truth that he had to exercise keen judgment on the long time value of things and the long time harm of things even though he was dealing with some one very close to him.

When I see you lads again come up and give me your hand and greet me with a straight look that indicates that the altar light is still in your hearts, that you haven't given your whole inheritance for a decidedly bad trade. Genesis 25 and 26 and 27 have the stories of these brothers. If you don't have Bible, there is one somewhere you can use.

Yesterday was the hottest day in Wisconsin's history for that date. Today is more memorable to me, for 13 years ago today I was ordained into the ministry at Vermont. Remember that, don't you Vermont boys? And tomorrow it will be 13 years since we were married at Springdale. Time has a way of flying over the peaks of memory, and looking back over our course, all we see are peaks, but we know that the valleys and low places are there.

If any of you are pulling along some path that isn't easy to travel, know that life holds such tests for all men, yes for nations too. But when you one day will turn and look at the trial of your years, you will see the good things standing out clearly, and the others will be out of sight in the valleys, and all of it will have, by God's grace, effected a strengthening of body and soul.

At the Wisconsin Conservation Congress held these two days June 21<sup>st</sup> and 22<sup>nd</sup>, the men voted with a great majority to have Wisconsin divided into two areas, with the northern area having a 9 day deer season for antlerless deer, the other to have the last five days of the same calendar days. They also voted for hen pheasants, 2 of any sex per day, the last two days of the season. Open season on bear, and long archery season for deer of any sex, red fox unprotected except where fox hunting societies prevail, no wood chucks or otter. There was much agitation for the latter being open. I saw eight or nine otter by our cottage last summer. That is rarer than having a three or four-star general eat mess with the boys. But it happens.

At the Congress we saw pictures taken last spring in our Wisconsin deer woods by an investigating commission. They found and showed pictures of dead deer by the hundreds, all dead from starvation. The fact is that we have more deer in our state than ever in our recorded history, at least 500,000. We killed over 47,000 bucks last year and there are as many deer left that they'll die by the thousands this winter unless they are thinned out. The food conditions in the yards where they live in the worst of winter is so bad that it will take years to grow branches sufficient to feed the herd. And they don't have brains or intuition enough to travel out of their yard to get what food there is there.

Last Sunday people in our four congregations celebrated father's 90<sup>th</sup> birthday. They gave gifts and roses and cakes and speeches. I believe that besides honoring him on the many years they were glad with him over his so complete recovery from the hip fracture sustained last January 24<sup>th</sup>. Bud Knudtson gave one of those speeches and it was short and snappy and good, as a good salute should be.

If I live to be 90 it will be 1993. When will you be 90? Figure it out. Looks like a street address doesn't it? By then all preachers will helicopter to their churches, or fly something that will be a hybrid descendent of the helicopter and the plane. In that day people will be so soft from conveniences that we'll stay inside our insulated and cooled shops and factories and homes when it is warm, and venture out only under favorable circumstances. Only the lower class of people will be out where the sun and heat prevail. Autos will be equally cool and will have thermostats that work better than those in our big city theatres. Cooling devices for homes will be as common as tractors are on farms now. In fact, all conveyances will be air conditioned winter and summer, houses will have no porches only entrances, schools will train student to be specialists, the four years of high school will be utilized in this practical education fitting people for efficiency earlier in life, couples will have more money, and more taxes than are numbers in a gamblers nightmare.

Want some more? Well, here goes,- In 1993 there won't be any inner tubes in tires. Tires will be fixed permanently on the plastic wheel, and will last longer than the life of the motor and car body. Wood articles will then again be in vogue, but very scarce except for imported woods. Between now and then plastics will be used for everything almost. Houses will be made of miracle materials all the way from the foundation blocks, the piping system, the flooring, the stairways, the utensils and stoves, the window frames and sidings and roofing, picture frames etc. Motors will be smaller for private conveyances but faster and cheaper. Autos will have to carry ballast to keep them stable in travel the way ships must now, for their speed and power must be counteracted, and people won't travel in fast baby buggies. New cloths will be common, more common than rayon now. Most churches will have private broadcasting systems on their own wavelength for sending the worship hour to all the homes. Important events in the congregation will be recorded on records that can't be broken or easily marred or worn, and will be as common as camera pictures of main events now.

In 1993 churches will necessarily be larger due to consolidations of memberships and ease of transportation. Congregations will have a retirement age for all pastors and it will be before age 70, for even now the ministry is a profession that calls for the energy of young bodies, however, the mature pastors will do most of the preaching and the younger men will handle the other duties.

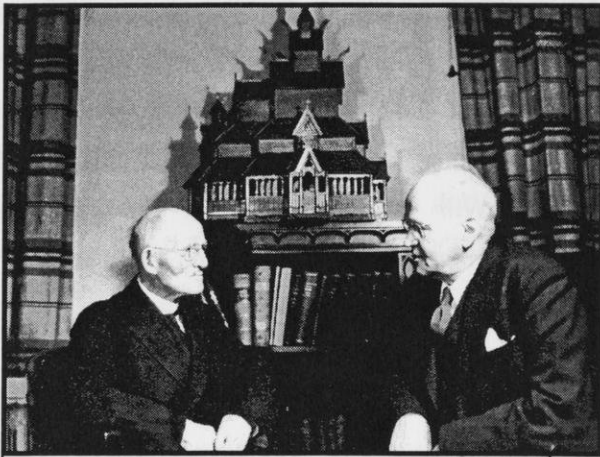
In 1993 there will be practically no seasonal foods, all foods available will be available all the year. We shall then have other foods besides those we now use, for the old world foods will be on grocers shelves or in food dispensers in their original condition. In 1993 secretaries will still be professional gum chewers, cigarettes will have a wider variety of ingredients and will be universally used, old people's homes will dot the country and will have no element of charity or disgrace, private property will be limited to smaller areas even as farms will have to be. Time is running out on me, so I must get back to 1943.

In spite of all the changes, the fundamental things will be the same. Sinful man and merciful God, love and fear and tiredness and sickness, time that speed on its irresistible flight, spring and summer, fall and winter, all these will be as now. God's word will still be the way to Salvation and penitence and faith the sinners hope.

Until I see you again, God's presence and peace be with you, as ever, yours, faithfully,  
Rev. Hector Gunderson

This letter was written on blue onion skin paper, and found among the many papers in the Springdale archives. Isn't it an amazingly insightful look at day to day life during the years of World War II? Pastor Gunderson was able to share a slice of life at home with those doing a dangerous and difficult job. And he was looking forward to peaceful years to come. He was also incredibly accurate with some of his predictions for the future. It can be certain that copies of this letter were gladly received by the many men serving, and that there are probably some still tucked away with the other memorabilia kept from their time of service.

## Life After The War Years



*Mr. J. Aasgaard & S. Gunderson  
This photo taken Jan, 1944.*

*To Hulvar Dakken  
from  
Gunnar Jordahl  
S. Gunderson  
Sept. 28  
1944.*

With the end of the war, came a time of wonderful peace in the world. Springdale worked to help support the rebuilding of homes and churches in Europe, that were destroyed by the war. Money was raised, quilts were sewn, as well as the basic necessities of life collected, and sent to help those left with little or nothing. While at home, Ole H. Stugard of San Juan, Texas sent a check for \$100 to Springdale

Lutheran Church in honor of his mother, Mrs. Berit Stugard Evenson, who was a charter member of the Ladies Aid and a member for many years. This gift was used to begin the "Pew Fund". It was greatly desired to improve the comfort and beauty of the sanctuary. The congregation met to discuss an amendment to the church constitution. On December 9<sup>th</sup>, 1947 the following motion was received for adoption. "That the rights of speaking and voting in congregation's business, shall be given women 21 years or older." *According to article 16 on amendments in the constitution for the Springdale Lutheran Congregation. The motion received for adoption must be acted on at the following annual meeting. So on December 7<sup>th</sup>, 1948 the motion was presented for adoption and unanimously carried.*

The above picture of Severin Gunderson and Bishop Aasgaard is identified by Pastor Gunderson himself, with his bold signature attached

At this same meeting the congregation gratefully accepted the newly installed Wurlitzer electronic organ given by Cora Sorenson. It was also noted in the minutes of the annual meeting, that "thirty cents per hour would be charged any person, to play the new electronic organ for their own pleasure, not connected with church organizations or programs". The trustees of the church were charged with the task of selecting and purchasing fire extinguishers for the church. With the completion of this important business the annual meeting turned toward maintaining and remodeling of their beloved church building.

It was decided that a building committee was needed. A committee consisting of 7 members (5 men and 2 women) would to be the correct number needed for this important task. A committee of 3 members was appointed to place in nomination, the names of 10 men and 4 women, from which the 5 men and 2 women were to be chosen by the congregation, at a church service that the pastor would announce.

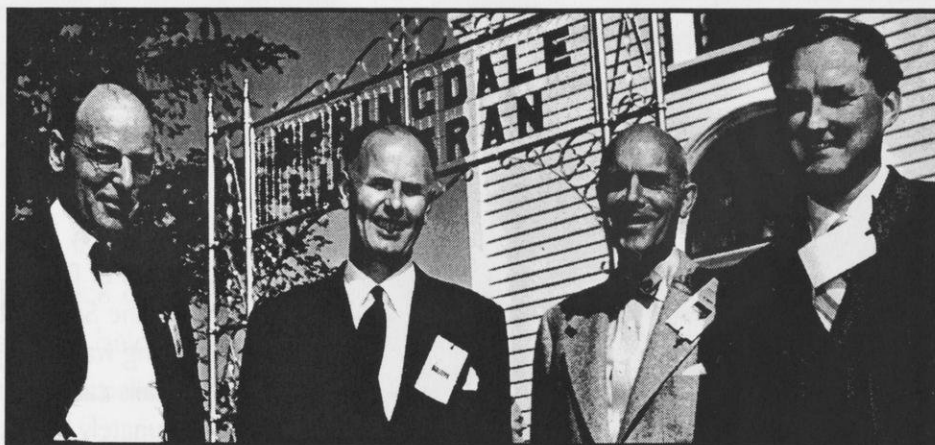
A nominating committee consisting of Mrs. Harold Monum, Mr. Walter Mueller and Mr. Ben Eggum was elected. John Ewing was named treasurer of the Building Committee Fund. The building fund would use the pledge and envelope system to raise the funds needed. The funds that had been collected for a new organ were to be transferred to the building fund. It was decided by the congregation "half or 50% of the estimated cost of remodeling and repairing the church, was to be raised in cash or pledges before any work could begin."

The building committee engaged the services of the architectural firm of Lewis Siberg and Associates to assist them in the planning of the project. At the annual meeting of 1949, Arland D. Gould assisted by Sewell Mathrice presented a slide demonstration of the proposed remodeling. They were able to clearly illustrate the project and answer the many questions that were raised. A vote was taken on whether or not the plans presented for the proposed remodeling and improvements to the church should be approved. 76 ballots were cast, 55 of which were in favor of the remodeling and improvements, 19 were against, and 2 were left blank. The motion to remodel and improve the church passed. At the same time, funds were allocated to repair and paint the church steeple and ornamentation on top of the spire. Lightening rods were to be installed at this time, as well.

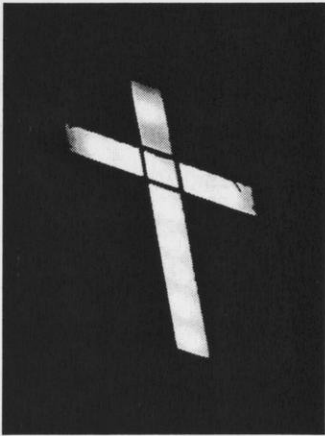
The fellowship hall was enlarged and improved, work was done on the Sunday school classroom and library, a new heating system was installed, as well as general maintenance and improvements to the building. At the completion of the maintenance and remodeling work the artist, Edward Stensby of Boscobel, Wisconsin was commissioned to adorn and beautify the church sanctuary. Approval was given to wash the walls and ceiling, repaint where necessary, and to sand and varnish the floors. A total of \$20,000 was spent on this project. This included \$599.00 to drill a well. While the work was being done on the church, all meetings were held at the parsonage or at the Municipal Office building.

As with the original church building in 1861, a war effort was underway at the same time the church undertook a major building project. The Korean War (1950-1953) was raging while this remodeling work was being completed. Men and materials were once again being sent to the war effort. Many of our congregation served in the armed forces and worked in the home front efforts. Many restless nights were spent in prayer for the safety of our loved ones in danger. The work on the church was completed in a timely fashion, and rededicated at the centennial celebration in 1952.

As with the original dedication of the church building in 1895, the rededication was well attended by notables of the day. Addressing the congregation was Bishop J. A. Aasgaard of Minneapolis, Reverend Orlando Skindrud, Reverend Hector Gunderson, and Otto Festge, who conducted a musical service including robed choristers and organ music, featuring Miss Cora Sorenson. Special guests from Norway are pictured below, Karl Bouden, Haus Borgen, Dr. J.H. Kolb and Arnulf Ystogaard.



Karl Bouden (Secretary General Farmers Union, Oslo) Haus Borgen (Farm Representative to the Norwegian Storting, Oslo) Dr. J.H. Kolb (University of Wisconsin Department of Agriculture) Arnulf Ystogaard (Norwegian Minister of Agriculture)

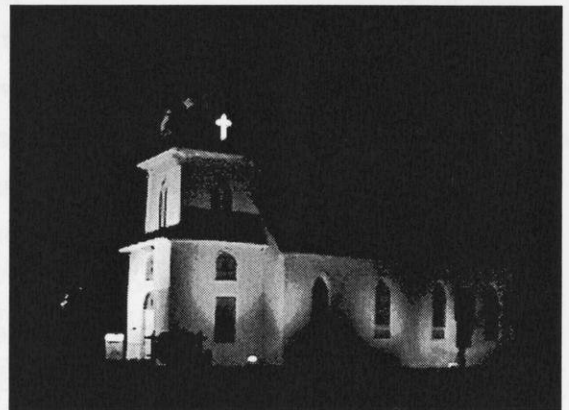


## Lighting The Way

1959 brought the installation and dedication of a beautiful lighted cross on the church steeple. This memorial to Harvey Field has been a beacon of hope and inspiration to those passing the church each night. Pastor Solberg held a special dedication service October 11. Marvin Bakken installed and has maintained this cross since 1959. He turned over its care to Paul Elver in 2000. A dusk to dawn timer was added in 2000, and Larry Christian graciously has insured the future of the cross, by

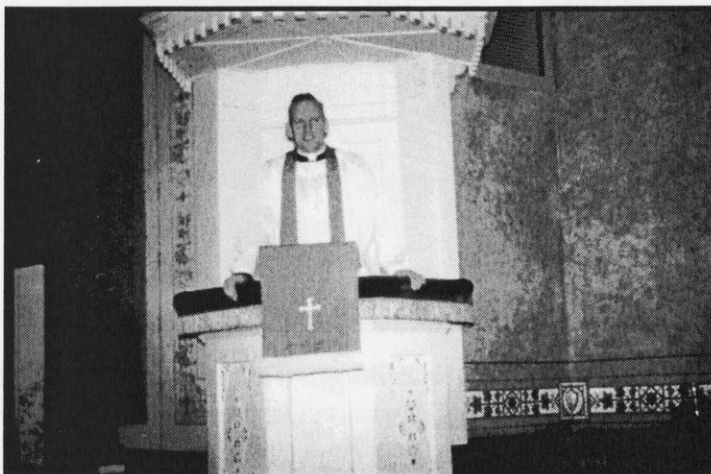
providing the special light bulbs and his expertise. This beacon of hope continues to shine brightly into the next century.

Above is a close up photo of the lighted cross lit at night. To the right is a 2001 photo of the exterior of the church at night.



## Major Remodeling in 1964

After much discussion and careful thought a vote was taken at the annual meeting in February 1964. The question on the ballot was, "Should the congregation spend \$15,000 on remodeling and updating the church?" Of the 43 ballots cast, 38 were yes, and 5 voted no. (The motion to significantly change the interior of the building since 1928 passed.)



This photo of Pastor Redman was taken the Sunday before the remodeling was to begin. Note the many details carved into this pulpit. Unfortunately the pulpit was not saved. Therefore, there are only memories and a few pictures of this wonderful piece of craftsmanship

All of these photos were taken the Sunday before the remodeling began in 1964



Look closely at these pictures and notice the hand painted detail on the walls. In particular, note the two murals painted above the windows. They were plastered over in this remodel.

You can see the very detailed paint on the walls in these photos, as well as the curved altar rail.



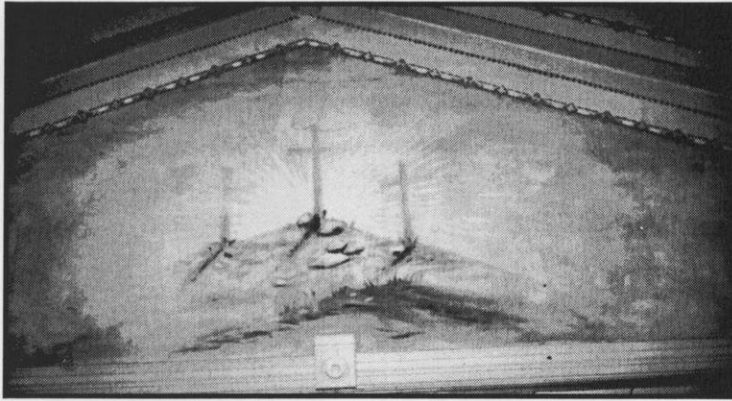
To the left you can see the full front of the church. This photo was taken from the balcony.



The photo on the right is looking towards the back of the church. Note the open balcony and the white pews.







This mural was at the peak of the balcony, and plastered over

This remodeling project was quite extensive with new pews, pulpit, altar railing and carpeting. This changed the chancel appearance dramatically, as this was the first time the original pulpit of 1877 was changed. The project over ran the budget slightly, costing a total of \$16,149.

It was at this time that most Americans became aware of a small section of land in Southeast Asia. War had been simmering here since 1954. America became involved during John Kennedy's presidency. By the time Lyndon Johnson took residence in the White House in 1964, most Americans now knew the location of Vietnam. Thousands of American service personnel were fighting and dying in its jungles. The turbulent era of Vietnam held the rapt and horrified attention of the United States until 1975. The family of Springdale once again sent its young men and women into harms way in the service of our country.

## Outside Lights

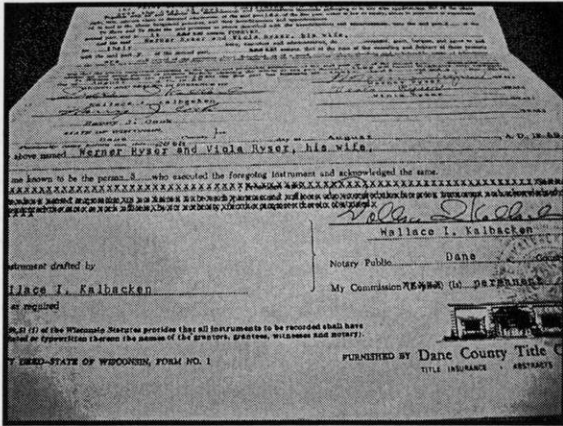
The year 1969 brought the installation of outside floodlights that illuminate the front and side of the church facing the highway. These lights were first used on Christmas Eve, 1969, and were dedicated as a memorial to Tenney Midthun, at a Family Night Vesper



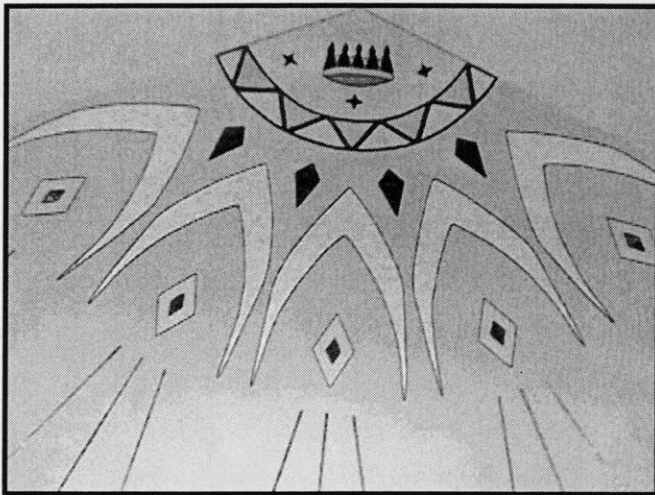
Service by Pastor Athey, August 20, 1970. "It was then and always will be the prayer of the congregation, that day or night this house of worship will be a reminder of the reality and presence of God, to the hundreds and thousands of people who pass by." Pastor Athey spoke these words at the dedication, and we believe in them as much today as the day he spoke them.

1969 also brought a land purchase for the church. Werner and Viola Ryser contacted the church about the sale of 6 tenths of an acre. The purchase price would be \$1 (one dollar).

Springdale Lutheran Church would now own the area in front of the church that had long been used for parking. It was a generous gift from the Ryser's. The area had been in use since the 1920's as parking, but the church did not own the land. This transaction enabled the church to become the legal owner.



This is a photo of the purchase from the Rysers



### Redecorating In the 1970's

In 1970 it was decided that the church sanctuary should be repainted to make it a fresh and welcoming atmosphere. In April 1970, Mr. Dick Wiken of Shorewood, Wisconsin, was commissioned, to create a work of art to be installed on the ceiling above the altar. This work was is a hand forged "Sunburst"

called "Crown of Thorns". The commissioned work cost \$1,185. Mr. Wittwer of our congregation assisted the artist, Mr. Wiken with the installation. C.H. Schanbaken and Son, a painting and decorating firm, informed the church council that they would advise against painting the church's interior due to the condition of the old paint and plaster. Based on this recommendation the council sought bids from several firms to replaster and improve the church sanctuary. In 1972, Valda Plastering Company of Madison was hired to replaster the interior of the church. The total cost of the job was \$4,900; which included a coat of paint on the new plaster. The exterior of the building was painted in 1976 at a cost of \$1,520. A fairly significant difference from the \$31 spent to paint the first building in 1862, but this project left the church looking vibrant and welcoming on the skyline.

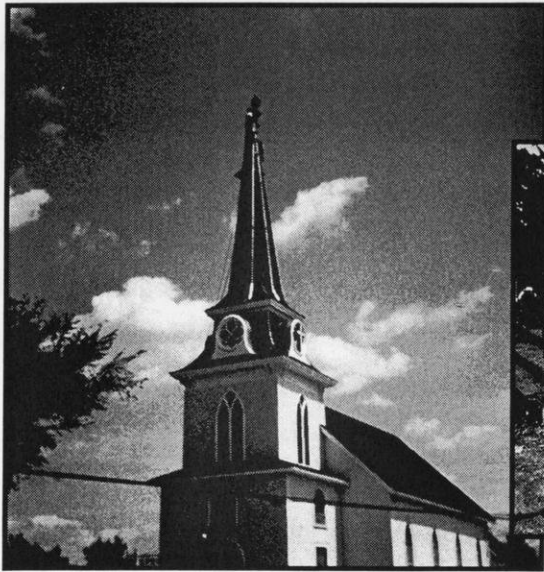
In 1977, the church was preparing to celebrate its 125th Anniversary a major redecorating project was undertaken to update and improve the church. Although the chancel had just been painted in 1972, there was a problem with the plaster, requiring the chancel to be replastered and painted again. New recessed chancel lights were installed, and the Swedish steel shield fixture that had hung in the front of the church since 1937 was moved to the choir loft. The basement was partially replastered and given a fresh coat of paint. The total cost of the project by Ritchie Brothers of Madison was \$9,000. This left the church looking fresh and much younger than its actual years.

The 1970's also brought about a concern for the energy efficiency of the building. The nation was dealing with a serious energy crisis and our building needed improvements to help conserve energy. After several years of discussion, the building was partially insulated in 1979, as a new two-furnace system was installed and two circulating fans were added to the nave in 1981. In 1982 Schwoerer's Aluminum Products of Mt. Horeb covered the outside of the building with aluminum siding at the cost of \$12,000. It should be noted that it was almost 20 years since the building was sided. It has been noted in several conversations that the building looks as good today as it ever has, and that often people do not realize that it is sided and not painted wood. This enables it to maintain the integrity of the historic building that it is, while taking advantage of the benefits of aluminum siding. The steeple ornament was showing its age after being on

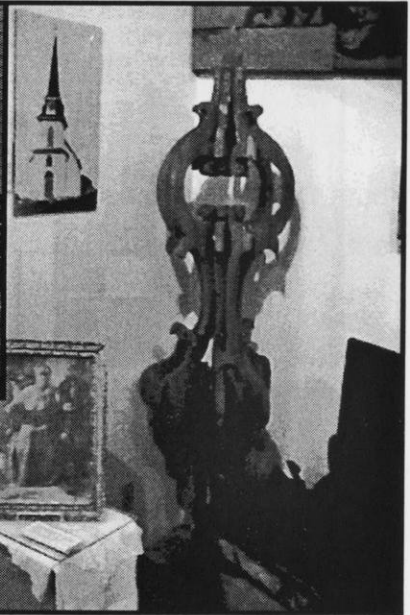
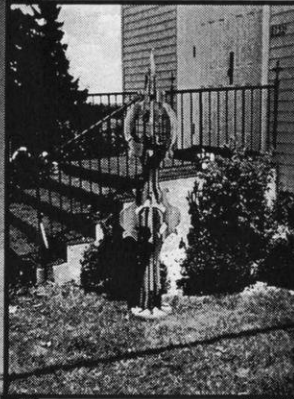


You can see the workman replacing the ornament.

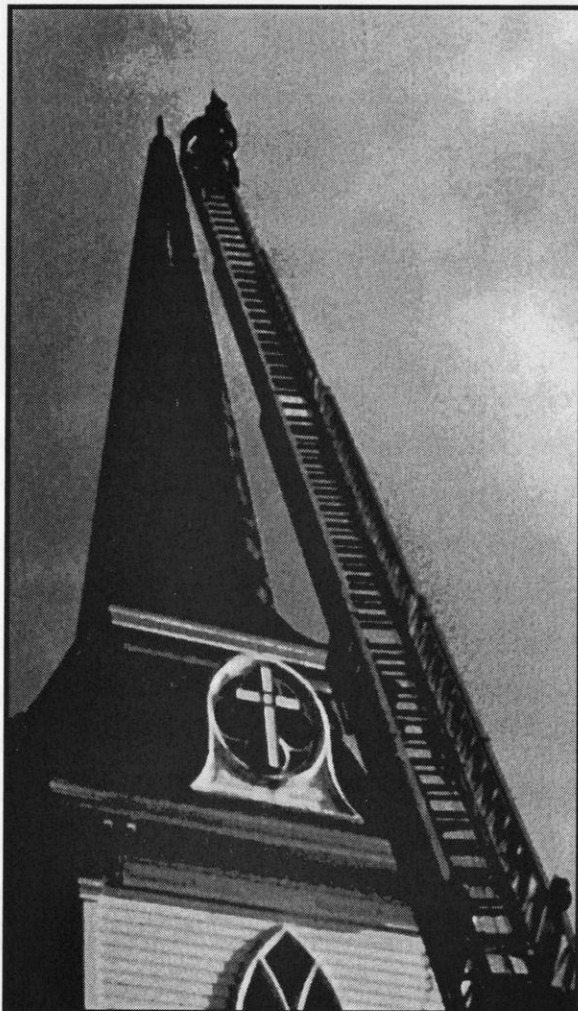
the spire since the 1950's and a new ornament was needed. Russell Skuldt of Mt. Horeb, following the original design of Aslak Lie, created a duplicate of the spire ornament. The old ornament that was removed, can be seen at the Mt. Horeb Area Historical Society and was a replacement for the original Aslak Lie ornament. No records could be found that indicate who had carved the 1950's ornament. The new redwood ornament that stands over 6 feet tall was raised on August 9, 1983, by Krause Construction Co. of Stoddard, Wisconsin.



These improvements brought about a much more energy efficient building, as well as improving the overall general appearance.



The crew is at the top of the steeple removing the old ornament. To the right is the ornament that was taken down.



This is the spire ornament that was taken down, now on display at the Mt. Horeb Area Historical Society

### Additional Improvements

Springdale was blessed with many positive changes in the worship space in 1985. A new sound system was installed, Dean Hefty reshingled the roof and plans were made for the installation of new carpeting. Franklin

Gerke installed the new carpet in the chancel, nave, balcony and front stairs to the basement. It was noted in the church records that \$4,500 was spent to recarpet; \$535 for installation, \$90 for removing the old carpet and \$14.60 a square foot for the new carpet. Much of the cost of this project was paid for by funds from the Sorenson Endowment Fund as well as donations and memorials.

New pew cushions were given as memorials to Esther Bakken, Milton Bakken and Ardell Kahl. Alice Collins gave altar rail cushions as a memorial to Edward Collins. Norma Baker gave a paschal candleholder with candelabra and an advent Wreath in memory of her



The Wrought Iron Arch Was Given A Coat Of Silver Paint

parents, John and Irene (Lingard) Fosshage. 1987 brought a complete check of the electrical system and new light fixtures in the kitchen and fellowship hall. A kitchen remodeling committee headed up by Norma Baker, Evelyn Basthemer, and Gertrude Kahl began in 1989. Dennis Dignan and Leonhard Pepper assisted the committee. The kitchen was gutted and insulated, with new plumbing and electrical service, new cupboards, new counter tops, no wax flooring, new appliances (including a microwave and dishwasher), new stainless sinks, and a central work island was installed as well as a new coat rack near the kitchen. The Fellowship Hall, bathrooms and the hallways were washed, primed and painted and the ceiling was dry-cleaned. Window well covers were created for

the basement to facilitate with energy conservation, as well as new storms for the basement windows. The well and pump were given a thorough check. The records of this project reflect that, \$9,617 was spent on the kitchen. The following text is from the Annual Meeting in 1989, *"The kitchen-remodeling project began on May 17, 1989 with the removal of all the items from the kitchen and into Fellowship Hall for storage during the remodeling. After the committee cleaned up the refrigerators and stoves they were offered for sale. The stoves, sinks, drawers, and other usable materials were taken to Spring Green and donated to the Mississippi Project. As with any remodeling project, one thing led to another, so by the time the whole project had been completed we had dry cleaned the ceiling in Fellowship Hall, washed and primed and painted the walls in Fellowship Hall, both bathrooms, and the front and back hall entry ways, as well as the storage closet downstairs."* *"The "Two Foremen" on this project, Leonhard Peper and Dennis Dignan worked with an all-volunteer crew, some sharing the skills of their professional life and others pitching in however and whenever needed. This is a list of helping hands: Leonhard Peper, Dennis Dignan, Dave Jones, Dave Elver, Everett Cich Memorial, Ruth Circle, Randy and Susan Docken, Church Council, Gertrude Kahl, Evelyn Basthemer, Norma Baker, Ruth Wittwer, Ludell Heuser, Duane Schroeder, Evie Monum, Lowell Hanson, Garfield Kittleson, Marvin Bakken, Bob Murray, John Zimmel, Elmer Baker, Steve Kahl, Josh Kahl, Ben Kahl, Marie Johnson,*

*Eunice Bakken, Eleanor Moore, Dolores Hanson, Joan Nelson, Marion Ringgenberg, Cindae Dignan, Marion Murray, Dena Kittleson, Garfield Kittleson, Olive Skindrud.* "It should also be noted that the writer, "thanks anyone who might have been missed in the above list." This is a wonderful illustration of the phrase "labor of love".

## Historical Status

The designation of historical status was granted to the church in 1988. Jerome Skindrud working in concert with Gladys Martin of the Dane County Historical Society, verified the buildings history and the site was granted status as a Dane County historical site. A steel marker was created explaining the history and significance of the site. Dane County Historical Society and Springdale Lutheran equally shared the \$1,800 cost of the marker.



A special dedication ceremony was held at 3:30 P.M. on May 1, 1988, with a dinner at 5:00 P.M. Many people attended this event with several guest speakers, giving the day special recognition.

*The text of the marker reads:*

Norwegians came to this peaceful area of rolling hills and valleys in 1846 and organized a Lutheran

congregation in 1852, holding services outdoors and in homes. These God-fearing people purchased 2 acres of land for a church and cemetery in Springdale Township in 1861. Following the Norwegian tradition, they built their church on a hill. The original building was 32 x 48 feet with walls 25 feet high. The 25-foot steeple was added in 1877. The regionally unique design, attributed to Aslak Olsen Lie, a pioneer member of the congregation has 4 tiers with arched dormer windows, topped by a wood ornament. The 100-pound Menelly bell was cast in Troy, New York. The present larger church, built in 1895, retains the original steeple. An exact copy replaced the weathered ornament in 1983. The stained glass windows are memorials to the pioneers whose descendants still worship here. *Erected 1988*

## The Decade of the 1990's Begins

1990 brought our parish into the computer age. After careful consideration a computer system and software were purchased and installed at Immanuel Lutheran Church where the parish secretary maintained her office. A sign was erected in memory of Stanley and Lillian Ayers near the historical marker at Springdale. This sign serves as a bulletin board listing worship times and other information. The steeple and wood trim were painted in 1992. The Fellowship Hall was warmed with new carpeting given by Marvin and Eunice Bakken. 1992 also brought the formation of the Handicapped Accessible Project or "HAP". It is a priority of the congregation to make this historic building accessible to everyone. After careful planning, a \$4,000 exterior ramp was constructed in 1993. This project was completed with funds from the "HAP Fund". A bench was installed in memory of Lillian and Stanley Ayers, near the steps to the "Pastors Door" in the rear of the church. This bench is a quiet spot to sit, reflect, and enjoy the peaceful setting. New high-energy efficient LP gas units replaced the old oil furnaces in 1994. Landscaping around the access ramp was completed and the parking lot was seal-coated. The steps to the "Pastors Door" were removed to gain access to the well, when it was upgraded to current code standard. The steps were replaced and new doors were installed at the front entrance in 1995. The attic was fully insulated at this time as well.

In 1996 Springdale and Immanuel ceased to exist as a two-point parish. For the first time in its history, Springdale stood alone. A "call" was issued for the first pastor to serve Springdale. This would be the first time in it's history that the pastor would maintain an office at Springdale church. Volunteer labor converted the library into the office suite we use today. With the establishment of the office, new office equipment and storage of supplies had to be addressed. Shelving and storage niches were installed in the stairway to allow for efficient storage and access to supplies.

1997 brought establishment of a portable nursery in the fellowship hall. Pastor Matt Dollhausen built portable cupboards that provide the walls for the nursery and parishioners donated the toys. The nursery is open during worship and Sunday School and is staffed by volunteers. Children enjoy using the nursery at any time. You can find children there whenever there is an activity at the church.

The quilted dividers for Sunday School use were designed and sewn by Cinda Dignan and Marion Ringgenberg, and installed at the same time as the nursery equipment. This enables the Fellowship Hall to be used to its greatest advantage during Sunday School, as well as providing a contemporary look.

In 1997 Norman and Gweneth Basthmer offered to sell 5.3 acres of land to the church. After careful deliberation and discussion, the church made an offer to buy the land. The deeding of the land to Springdale was made official on October 3, 1997 at the cost of \$28,120. The land was purchased with the future of Springdale in mind. At the time of the purchase there were no plans to use the land, except to hold it for future needs. A hardy group of the parish members gathered to clear the fencerow and remove stumps and trees.

In 1998 much of the altarware was professionally refurbished and green plants were purchased to adorn the chancel. The belfry tower was cleaned and shelving was constructed to hold supplies and equipment. The bathroom plumbing was vented through the office area and Dave Jones installed low volume toilets. Roof repairs were made and the historical marker was stained. The wrought iron entrance arch was given a new coat of silver paint. Parking stalls were painted and a basketball hoop and painted game areas were added to the parking lot. A railing was installed in the back hallway, new blinds in the kitchen, and repairs were done on the chairs in the Fellowship Hall. The sound system was updated and a new septic system was installed. In addition Springdale hosted the community Good Friday Service. As the result of a congregational retreat the Long Range Planning Task Force was initiated, to begin looking at developing plans for Springdale's future. Time and Talent sheets were received from members, which indicated ways that they would like to be involved in the work and missions of our church. "All Committee Night" was established and meets on the first Thursday evening of each month. Worship and Music, Evangelism, and Education each meet monthly with additional committees meeting as needed. This is an important evening each month when all the committees can exchange ideas and work together.



1999 brought a recommendation from the Long Range Planning committee to investigate expanding the church building. Hoffman Architects local representative, Jeff Lahey of New Glarus, who was responsible for the wonderful additions to the historic Primrose Church, made studies of the building and land, as well as our future needs, and offered recommendations. At this time, this is an ongoing project. This year brought the addition of projection equipment and additional audio equipment to the sanctuary space. A Health Ministries program was implemented in 1999. Kathy Kollath, a Registered Nurse and a member of our congregation, attended the educational courses required for Parish Nursing and began an active Health Ministry, which includes blood pressure screenings, and other health related education and services. Additional access from Town Hall Road To the new land purchased in 1997, was requested and obtained from Springdale Township. Springdale hosted the community wide Thanksgiving worship service this year, with 8 area clergy participants, a community choir and a house overflowing with worshipers.

## The Millennium Ends



The church was re-roofed at the beginning of the year 2000. The \$20,000 cost of the new roof was equally divide between the Endowment Foundation and Springdale Church. The building now had the grace and style of a much beloved home as it looked toward the 21st century. It was hard to believe that we were on the verge of celebrating 150 years as a church family. A wonderful church family has emerged from

the hopes and dream of those first Norwegian settlers that walked these roads. Carl Sandburg said, "Nothing happens unless first a dream". This was certainly true of our pioneer families. They were willing to search the unknown for their dreams and forge a home from a wilderness. It is this heritage we hope to share with the generations to come.

## A Church On The Hill

Have you ever been to our Church on the hill?  
Where the Lord has been and is there still.  
The stained glass windows of exquisite design,  
The Church you would be proud to say, "It is mine."  
The beautiful name and fine old altar,  
A symbol and inspiration to those who might falter.  
The shining exterior and the cross of light,  
A landmark for those who travel at night.  
It stands so majestically with its towering steeple,  
A tribute to so many people.  
It was built by those who toiled in the sod  
Who wanted a place to worship their God.  
A place where all could meditate and sing  
And quietly wait for the bell to ring.  
Can you see it now?  
Do you get the picture?  
And they eagerly await the reading of the Scripture.  
The scene hasn't changed much over the years  
There are weddings and funerals, laughter and tears  
It's the feeling inside that's hard to explain  
A relief from the weeks frustration, toil, and strain.  
Come join in the pleasure that the worship will bring  
It can make a mere mortal feel like a king.

--Vram Nekkab

(Alias Marv Bakken)

## Synod Membership

By the late 1800's, the twenty or so Lutheran church bodies that would eventually merge to become the American Lutheran Church and the Lutheran Church in America, had been established. Massive immigration from traditionally Lutheran countries had started, and between 1840 and 1875 alone, fifty-eight Lutheran synods were formed in the United States.

When the Norwegian Evangelical Lutheran Synod was organized at East Koshkong in 1853, John I. Berge represented Springdale Lutheran Church at the meeting. It was at this meeting, that Mr. Berge signed the document that allowed this congregation to become one of the charter members of this new Synod. In 1888 the congregation left the synod, in the great upheaval over the doctrine of predestination. After leaving the Norwegian Evangelical Lutheran Synod, Springdale joined the Anti-Missouri Synod. When the United Lutheran Church was organized in 1890, Springdale and the other churches in the parish joined. In 1917, the entire parish joined the new Synod, formed by the merger of the three largest Norwegian Lutheran Church bodies in America. This synod became known as the Norwegian Lutheran Church of America.

1918 brought the merger of the three German Lutheran Synods in America which became the United Lutheran Church in America. It was at this time that the two synods began to work closely together to benefit the Americans heading off to World War One. They continued to share common interests and work together, but maintain separate identities. After much work and great effort on the parts of each synod, January 1, 1961 brought the merger of the Norwegian, German and Danish Lutherans. It became known as the Evangelical Lutheran Church. This would be the first time that a union of Lutherans in America combined different ethnic groups. This was not the only change as a result of the merger of the different ethnic groups. 1963 brought the dissolution of the association of Springdale, Vermont and East Blue Mounds churches. It was recommended by the representatives of the synod, that East Blue Mounds close it's doors, Vermont should realign with Black Earth, and Springdale should be joined with Immanuel Lutheran. The goal was to end an era of worship based on national origin. Since that time, it has been debated as to whether this was a positive move, but what is noted, are the positive effects felt by Springdale. January 1988 brought the formation of the Evangelical Lutheran Church in America. This was the name chosen for the merger of the three church bodies, the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches. In the spring of 1987 the three separate churches held closing conventions at Columbus Ohio, which allowed for closure and conclusion of church business. The delegates then met as a single body, electing the first bishop, Herbert Chilstrom as well as other officers and people to serve on various boards, councils and committees. They voted to locate the church headquarters near Chicago, Illinois.

"At 12:01 a.m., Central Standard Time, January 1, 1988, the ELCA became the legal successor to its predecessors, reflecting not only the ethnic heritages of traditional Lutherans through its original churches, but also the full spectrum of American culture in which it serves, proclaiming the Gospel of Jesus Christ to the world."

## The Sound of Music

The church records indicate that the first reed organ was purchased for the church in 1889, but this was not the first time music was part of the worship service at Springdale. From the very beginning music was shared among worshipers. The Klokker, who was a layman of the congregation, led the congregation in hymn singing using a pitch pipe. Hymn study was a regular part of the worship experience. The Klokker offered the opening and closing prayers at each Sunday service, as well as having regular teaching duties within the congregation. At that time the services conducted were very formal with the men and young boys seated on one side of the



Ole A. Lee served as Klokker at Springdale from 1881 to 1919

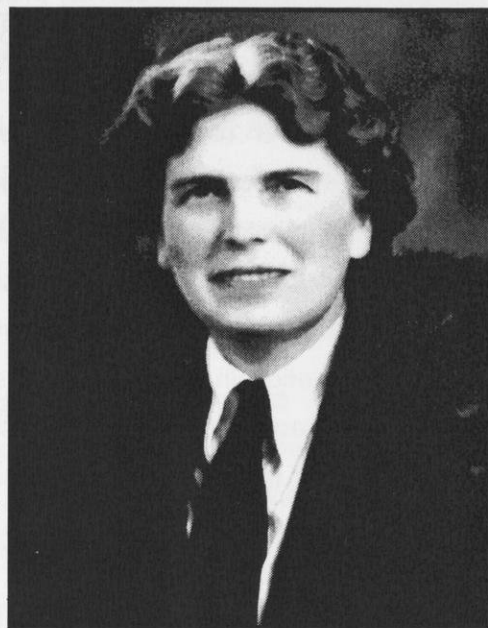


A photo of the participants in "The Singing School" 1897 - 1900 seated on the floor: Halvor Bakken, Alena Kleven Thorson, Rosena Anderson Bakken, and Gilbert Gilbertson. Seated: Andrew Bang, Martha Gilbertson Mithus, Turina Gilbertson Solso, Alena Anderson Bang and Carl Anderson. Standing: Arnold Sletto, Annie Sletto and Halvor Bang.

church, and the women and children seated on the other. Each of the churches in the multiple point parish had their own Klokker, who assisted the pastor at the worship service in their church. It is mentioned in the handwritten early records that the Klokker often "drove the pastor" to and from worship services, as well as to the next church in the parish that would be holding services.

The purchase of that first reed organ by the Pigeforening, led to the formation of a group of young members of the congregation who met and practiced singing together. The Klokker, who referred to them as the "The Singing School", led them. Ole A. Lee served Springdale as Klokker from 1881 until his health failed and he retired. It seems that Mr. Lee should be known as "Father Music" here at Springdale, because the fruit of his "Singing School" was the choir that gradually developed. The music evolved from the sweet sound of voices and pitch pipe to what we enjoy today.

One of the talented people to emerge from Mr. Lee's singing school was Ms. Cora Sorenson. In 1907, 14-year-old Cora began serving as the church organist; a position that she served faithfully until 1971. That was an amazing 64 years of service! What was a more amazing comparison was the line of American presidents that served the country during the time Ms. Sorenson was serving Springdale. When Ms. Sorenson began her service Theodore Roosevelt was in the White House. During her tenure Theodore Roosevelt, Taft, Wilson, Harding, Coolidge, Hoover, Franklin Roosevelt, Truman, Eisenhower, Kennedy, Johnson and Nixon occupied the highest office in the land. Although she served the longest, Cora was in good company. Also serving as organists were Anna Skindrud Thompson, Clara Edwin, Martha Gilberston Mithus, Sophie Gunderson Mason, Doris Field Marquardt, Elmer Magnuson Jr, Valonne Eckel, Beth Bilse Elver, Janet Murray Sherven, Scott Eckel, Nathaniel Pierce, Solan Pierce, Steven Johnson, Betty Bakken and serving Springdale today, Sharon Eckel Moschkau. Often the organist would also serve as choir director.



Cora Sorenson

In 1939 Cleo Julson became Senior Choir director. With the help of others she organized a Junior Choir in the early 1940's. She directed both of these choirs until 1954. Also serving as Choir Director were Barbara Anderson, Cynthia Brown DeDakis, MaryAnn Chancellor, and Susan Craft. The present choir director is the organist, Sharon Eckel Moschkau.



Cleo Julson -Choir Director 1939-1954

Toni Jones was Junior Choir director in the 1970's and Shelly Collins, Kathryn Orvis, and Sandra Chilson have all served as choir accompanists. The mention of a Choir Director is lacking without mention of the choir they led. Springdale is noted to have a wonderful array of talent within the congregation.

The musical talent has taken many forms over the years, with some members participating in choir almost from grammar school to the twilight years of their lifetime. It would be an almost impossible job to make an accurate list of those that have given of themselves. You can rest assured that this amazingly talented group has been appreciated.

In 1999 Springdale began a contemporary praise and celebration service. This is a separate service than the traditional worship service also offered. A band provides the music for the service. Participating in the "United Spirit Band", Dennis Dignan, guitar, Peter Docken, bass guitar, Krista Dignan, flute, Sharon Moschkau, electric piano and vocals, vocal accompaniment, Marion Ringgenberg, Paul Elver, Mya Kahler and Vanessa Meyer, Kathy Hanna, computer projectionist. The "Direct Connection" service uses contemporary songs and modern arrangements of old favorite hymns. This allows someone unfamiliar with worship services to easily follow and participate in the worship. The songs and service are projected on a screen through a computer allowing us to take advantage of the technical wonders of the computer and video world. This enables us to offer different types of prayerful service to those who choose to worship in a different setting. It is a long way from the first service held under an oak tree, but just as reverently offered.

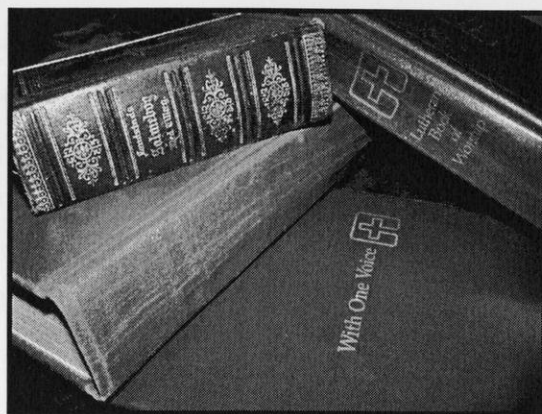
The discussion of music at Springdale should also include mention of the hymnals that are the mainstay of worship. The Synodens Salmebog and later the Landstads Salmebog were used as church hymnals before the Lutheran Hymnody, the first hymnal in English, came into use. On December 10, 1957 authorization was given to purchase 150 new "Lutheran Service Books" at a cost of \$3.85 each. This book is affectionately known as "The Red Hymnal".

It continued in use until 1978, when the church purchased the newly published "Lutheran Book of Worship", which is still in use today.

January 1979 was the first time this new book would be used in worship service at Springdale. This book is referred to as "The Green Hymnal". At first both the "Red Hymnal" and the "Green Hymnal" were used in the weekly worship.

By the beginning of the Lenten season in 1979 the first service solely from the "Green Hymnal" was held. Gradually use of the "Green Hymnal" became the norm and the "Red Hymnal" was retired. In 1995 the new ELCA worship resource, "With One Voice" became

available. This book would follow in the tradition of the previous two, and became popularly known as "The Blue Book". This hymnal is meant to serve as a supplement to the Lutheran Book of Worship, not to replace it. Today you will find both hymnals in our pews, with both used for various seasons and events.



Above is a photo of the Landstads Salmebog , The " Red Hymnal" , " The Lutheran Book of Worship" , and " With One Voice" . These are the books used in the musical history

## The Women of Springdale

The history of Springdale can't be told without including the history of the women's groups.

As the land was being settled and farms carved from the wilderness, the women were creating homes, and helping to sink family roots deeply into the soil of this new land.

From the beginning of the settlement of Springdale, the women of the families worked along side the men to forge a new home from the fertile hills and valleys. With the building of the church in 1861 the people had a church home. But something was missing. It was in the nature of these fine people to serve others and to share the word of the Lord. With the arrival of Reverend O.P. Syftestad in 1883, a leader had arrived who was greatly interested in assisting the women to organize a "Kvindeforening". In the spring of 1885 nine hardworking farm women gathered to organize a "Kvindeforening" in the Springdale congregation. In the old Norse language *Kvinde* meant "woman", and *forening* meant "meeting", "Pige" was old Norse for "maiden", thus Pigeforening was the "maidens meeting" and Kvindeforening was the "women's meeting". Pastor Syftestad and his wife, Siri Ruste Syftestad were instrumental in the fledgling group getting organized. Reverend Syftestad attended most of the meetings and assisted the women with the study of the bible lessons.

This is the oldest known photo of a Springdale Kvindeforening meeting



Springdale Kvindeforening meeting at the Albert K. Sorenson farm home, April 24, 1894. Back row: Mrs. Ole P. Brager, Mrs. Thore Spannem, Mrs. Knut Granum, Mrs. Martin Skindrud, Mrs. Harry Trevitt, A.K. Sorenson, Mrs. Sorenson, Mrs. Ole Bakken, Mrs. Ole Rockstad, Mrs. Kari Dahl, Miss Ragnild Huset, Mrs. Alena Anderson Bang, Mrs. Sarah Berge Dahl, Mrs. John Lindlien, Mrs. George Berge, Mrs. Marit Lindlien, Mrs. Ole A. Lee, Miss Betsy Sorenson, Mrs. Tollef Lee, Mrs. Martin Kobbervig, Mrs. Carl Anderson Front row seated: Rev. Severin Gunderson, Mrs. Ole Gilbertson, Mrs. Hans Evenson, Mrs. Christian Anderson, Mrs. Julia Berge, Mrs. Ole Haugrud, Mrs. T.L.Thorson, Mrs. Knud Sorenson, Mrs. Peter Moen, Mrs. Peter Brager, Mrs. Breta Grinde. Children: George P. Brager (in the buggy) Cora J., Arthur R. and Cornelius A. Sorenson. (The other children are not identified)

To give a credible history of the Springdale Women's groups we must include the writings of Mrs. Anna Bang. Mrs. Bang was a talented writer who did extensive research, leaving us with an accurate glimpse into history. These handwritten histories are kept in the Springdale archives.

*50 Years of Springdale Kvindeforening  
June 19, 1935 Written by Mrs. Anna Bang  
The Springdale Kvindeforening was organized in the spring of 1885 at a meeting held in the church. Nine women signified their willingness to help the good cause. They were Madams, Guro Brager, Brita Grinde, Beret Stugaard, Kari Lunde, Daardie Skindrud, Serine Brager and Ragnild Lunde.*



*The Reverend O.P. Syftestad was the pastor and he and his good wife gave the new undertaking all possible assistance. The first regular meeting was held at the Skindrud home, on May 12, 1885. Mrs. Brager was the first "Forstander" or president. The meetings commenced at one o'clock in the afternoon, and most of the members managed to be on time, some of them had several miles to walk. The menu at the first meeting was, according to Mrs. Knut Granum, a daughter of the hostess, bread and butter, jelly, sauce, cookies, layer cake and coffee. This was served at a set table. Mrs. Granum, who was then Oline Skindrud, was handy at sewing and helped cut out the aprons, dresses and shirts the ladies planned to sew. Most of the ladies attending these meetings wore calico dresses and white aprons. Ten-cent dues have always been customary in this Kvindeforening but larger contributions by members or visitors have often been received. The early members were very industrious. While the Pastor, or in his absence, the president read, the rest kept busy sewing or knitting. From the money-collected materials were purchased, mittens and stockings were knitted and the finished articles sent to some children's home or Indian Mission. The Homme Orphanage at Wittenberg was frequently remembered with gifts of money or clothing. In more recent years barrels of canned goods have been sent there, as well as to the Stoughton Children's home and the Bethany Indian Mission. In the early days as soon as a few dollars were available in the treasury they were quickly dispatched to our mission fields in Madagascar or China, some home missions or benevolences. The Kvindeforening subscribed for a "Missions Tidende", or newsletter, from which someone would read aloud while others sewed or knitted, thus they became informed of the needs in the mission fields and ready to provide help to the best of their ability. Love for God's Little Ones, and unselfish service, were the outstanding qualities of this little group who constituted the Kvindeforening in the early days.*

*The new organization was met with some skepticism. Many thought the women belonged in the home only; but the noble spirit that infused the members soon manifested itself and others joined in rapidly. By the end of the first year they were about 35 strong. Among those who affiliated thru the year were Madams, Anna Kleven, Brita Menes, Bergit Rogstad, Guri Berge, Guri Rue, Ingrid Bole, Beret Erickson Skindrud, Inger Gran, Kari Bole, Lukris Hillestad, Marit Kobbervig, Oia Thorson, Oline Thorson, Marit Anderson, Ingelborg Bakken, Ragnild Brenden, Ragnild Thorson, Tilda Solve, Sigri Holum, Anne Kvistrud, Mary Nygard, Mary Stugaard and Marit Lindelien.*

*In 1916 a regular secretary was added to the executive staff and since then a membership roll and minutes of every meeting have been kept. The pastor used to carry much of the*



The Kvindeforening meeting at the T. S. Spaanem home in 1912

*burden of running the organization; but the ladies have gradually assumed much of this. The pastor still conducts the devotion and supplies instructive and entertaining reading, but the president considers it her duty to secure supplementary numbers for the programs. In the early days the meetings were conducted in the Norse language, but gradually English was adopted and now that language is used. We still are officially a Kvindeforening, but are commonly called the*

*"Ladies Aid". During the hectic days of 1917-1918 a new note crept into our organization.*

*Sons and brothers of members went to war. Though keeping up with our usual contributions to missions and charities we also found time and means for Red Cross, Y.M.C.A. and other war time relief agencies. We bought a "Liberty Bond", also adopted a "French War Orphan". In short, we did all that could be expected of a patriotic Christian organization. In 1915 the Springdale Town Hall was erected, and most of our meetings were held there until in 1928 when the church basement*



The Kvindeforening meeting at the Solve home in 1909

*was built. In 1924 a rule was adopted in our "Aid" limiting the term of office to one year, and no officer to succeed herself. This has promoted initiative and leadership among our members. Every year we send considerable sums to the church work at large.*

For instance in 1924, the "Aid" gave to our mission offering \$225; to help replace the Hayme Chapel at St. Olaf \$100; and \$75 was set aside for the church improvements then being planned.

A Pigeforming had been working side by side with the Kvindeforening since the early days. This was a separate unit, but with the same objective as the Ladies Aid, to help with the church work. The young ladies used to meet in the afternoons and sew for bazaars or charity. As it became more common for the girls to go off to school and then perhaps to various occupations away from home, their organizations developed into a social get together to which the whole family usually went. In 1928 the congregation decided to construct a basement under the church, redecorate the church interior and install memorial windows. The latter are individual gifts.

The two Women's organizations pooled their resources, and offered to pay for the interior decorating of the church. This alone cost them \$800. Later they paid for art glass windows honoring Reverend and Mrs. Severin Gunderson and one for Ole A. Lee who for so many years served as Klokker and parochial school teacher.

In 1929 the regular Young People's Luther League was organized in this congregation. What was left of the Pigeforming either joined that or the Ladies Aid, most of the young matrons joining both. This infusion was a tonic to the Ladies Aid. The young women are full of energy and enthusiasm, and relieve the older members of much work and worry. Cooperation is a modern trend, the Ladies Aid in our Lutheran churches throughout the land have organized for greater efficiency. The first big event in our church after the basement was built was the 76<sup>th</sup> anniversary of the congregation. The Ladies Aid had charge of serving the dinner. It was estimated that nearly 1000 people were fed. A supper is an annual event now, and the proceeds have been very satisfactory. In 1932 three Dorcas groups were started within the congregation. They are distinct groups but work in cooperation with the Ladies Aid. They make articles for the annual bazaar and also some box work. One group made an "Autograph Bed Spread" containing 396 names of people more or less connected with our church. The names brought the Dorcas over \$40 and the finished spread was sold to Miss Myrtle Brager for \$20. This quilt is now in the possession of the Mt. Horeb Area Historical Society and is frequently on display. To enumerate all that the Ladies Aid has done during its 50 years would be impossible.

Over the course of time the Kvindeforening name has changed. First to Ladies Aid, then in 1960 the name was changed to American Lutheran Church Women or ALCW, and finally in 1988 the name was changed to Women of The Evangelical Lutheran Church of America, or WELCA.

*Approximately \$5600 has passed thru its treasury during that time. This money has helped mission, at home and abroad, has assisted schools, churches, hospitals and many charity institutions, has helped needy and famine stricken sections of this and other lands, has through memorials and donations cheered the sick or bereaved in our own midst and elsewhere. It has helped the local congregation with the building and repairs necessary from time to time on the church property. If the parsonage needs new wall paper or a furnace, the Kvindeforening helps pay for it, if the church needs a new carpet the Ladies Aid provides it, if a Circuit Meeting or Luther League Convention is to be held the Ladies Aid does its part. We are now making a yearly*

*payment on the debt contracted when the basement was built. We may be excused for asking, how can a congregation exist without a Ladies Aid? Much of our success is due to our friendly neighbors and neighborly friends who not only come to our suppers and regular meetings, but who also have served as hostess, singly or groups. Among the latter we have:*

*Madams, Anton Field, Ed Erickson, A. L. Anderson, Henry Lohff, Al Helmenstine, John Peterson, Dela Colby, Wm. Kahl, August Koch, Herman Erfuth, Stanley Weise, C. Messersmidt, Curtis Baker, Lewis Thorson, Joe Lingard, Ben Mavis, Forest Bakken, Oliver Thompson and Elmer Magnuson. A history of the Springdale Kvindeforening would not be complete without mention of our husbands. Their willingness to take the women folks to the meetings, to stay for the programs, and of course their sharing in the lunch. Contributions to the collections have been encouraging factors thru out all these 50 years. For several years the meetings were held on the second Wednesday of each month, beginning at 2 P.M. The usual lunch served is: sandwiches, pickles, cake and coffee.*

*The programs are varied but always have an emphasis on Godliness. Through these programs we become acquainted with the work of the church, its needs and our duties as members of a Christian Church. If we can fully possess this knowledge the Ladies Aid is doing its mission.*

*Mrs. Martin Bang June 19, 1935*



Mrs. Anna Bang



### Springdale Pigeforening 1896

Bottom Row: Bertha Thorson, Turina Gilbertson, Inger Bakken 2<sup>nd</sup> Row~ from right to left: Susie Eggum, Alice Shutvet, Mathilda Shutvet, Mrs. S. (Clara) Gunderson, Carrie Eggum, Martha Solvie, Alena Kleven. 3<sup>rd</sup> row~ from left to right: Amelia Brusteuun, Laura Shutvet, Betsy Solvie, Marth Gilbertson, Mathilda Kleven, Carrie Bakken.



### Springdale Kvindeforening

The photo to the left is a gathering of the Springdale Kvindeforening.

Mrs. Anna Spaanem is seated in the second row center with cap on, her daughter Mrs. Nels Field is seated two people to her right



Norwegian Aid Society Meeting at the Sjutvedt Farm, Severin Gunderson is the fourth man from the left, the second child in from the left is Delma Donald, her Grandmother is standing Behind her by the post

1940 Gathering of the Ladies Aid, celebrating 55 years. This is a picture of the honored guests. The pastor in the front row is Severin Gunderson with Hector Gunderson in the back row.



Springdale Ladies Aid 1945





## Ladies Aid Celebrating 60 Years

Front row, left to right: Helen Lund, Susie Eggum, Sarah Hughes, Lena Monum, Clara Anderson, Connie Edseth, Ludell Heuser, Cora Bilsle, Evelyn Monum, Mildred Baker  
Middle row: Chrystal Bakken, Eunice Bakken, Winnifred Sponem, Alice Collins, Goldie Swiggum, Hilda Lunde, Alma

Skindrud, Dena Kittelson

Backrow: Rosena Field Oimoen, Mabel Soper, Agnes Brager, Hazel Stenseth, Ella Mavis, Grace

## At The Gunderson Parsonage

Back row: Mrs. Art (Goldie) Swiggum, Mrs. Ardell (Gertrude) Kahl, Mrs. John (Berdella) Marty, Mrs. Albert (Inger) Bohle, Mrs. Carl (Alice) Bohle. *4<sup>th</sup> Row:* Mrs. Art (Evelyn) Basthemer, Mrs. Thorvald (Ida) Odegaard, Mrs. Jerald (Helen) Moen, Mrs. Wilfred (Clara) Anderson, Mrs. Julian (Marie) Johnson, Mrs. John (Geneva) Ewing, Mrs.



Harvey (Rosena) Field, Mrs. George (Marjie) Weber, Mrs. Irvin (Esther) Bakken, Mrs. Walter (Minnie) Mueller, Mrs. Anton (Eda) Lee. *3<sup>rd</sup> Row: \*mixed* Mrs. Don (June) Underwood, Mrs. Howard (Georgia) Himsel, Mrs. Otto (Luella) Hanson, Mrs. Joe (Erna) Olson, Mrs. Oliver (Idena) Anderson, Mrs. Art (Ruth) Monum, Mrs. Ted (Grace) Jungenberg, Mrs. Art (Mabel) Soper, Mrs. Gust (Irene) Haugland, Mrs. Sever (Regina) Brosteum, Mrs. Jimmie (Helen) Lunde, Mrs. Carlton (Leona) Midthun, Mrs. Harold (Evelyn) Monum, Mrs. Harold (Hazel) Hanson, Mrs. Curtis (Midred) Baker. *2<sup>nd</sup> Row:* Mrs. Charles (Mary) Himsel, Mrs. Vaughn (Marie) Garfoot, Mrs. Hillary (Lillian) Macaughy, Mrs. Fredrick (Luedell) Heuser, Mrs. Carl (Alma) Midthun, Mrs. Wesley (Crystal) Bakken, Mrs. Art (Cora) Bilsle, Mrs. George (Agnus) Brager, Mrs. Clarence (Hilda) Lunde, Mrs. Elmer (Pearl) Magnuson, Mrs. Quinten (Hazel) Stenseth, Rev. Hector Gunderson. *1<sup>st</sup> Row:* Mrs. Gabe (Inger) Anderson, Mrs. Ole (Karoline) Olson, Mrs. Ed (Gunhild) Magnuson, Mrs. Ole (Marit) Brager, Mrs. Halvor (Alena) Bang, Mrs. Martin (Anna) Bang, Mrs. Henry (Anne) Thompson, Mrs. Albert (Sarah) Sorenson, Cora Sorenson, Susie Eggum, Mrs. Hector (Ann) Gunderson.

## Dorcas Society

Although there is a women's circle in our congregation named Dorcas, it was not the first group to be known as Dorcas. The Dorcas were originally a group of well to do women from the larger cities of the East Coast of the United States. They were interested in civic works and the plight of women in general. They were not based in any particular church denomination, but a cross section of most denominations. The "Dorcas" groups began meeting shortly after the Revolutionary War. The following text is what the movement based itself on, "There is one woman to whom giving of herself and her talents was neither strange nor selfish, and she gave without reservation in her quest to spread the teaching of Christ, by honoring his commandment to aid the elderly and infirm. She is referred to in the bible as either Dorcas or Tabitha, and she gave so generously of herself that her name has become, in some circles, synonymous with unsolicited acts of charity". You will find many charitable organizations of today began as a "Dorcas". The movement of the "Dorcas Idea" across the United States was very slow. The Dorcas did not come into this area until the early 1930's, when the first meetings were held in Springdale Township. 1932 brought the formation of Dorcas #1, also known as the Valley Dorcas, Dorcas #2, that was also referred to as the Klevenville Dorcas; and Dorcas #3, known as the Mt. Horeb Dorcas. These groups formed from the Springdale churchwomen but also included friends and neighbors who were not Springdale Church members. The course of time has caused the Dorcas to evolve into the "Springdale Lutheran Women's Circles" of Sarah, Ruth, and Dorcas. The only women's circle of today that did not evolve from the Dorcas, is the Esther circle. Once these women organized they worked diligently to share the bounty of their lives. And one of the most important things that the ladies did was to include their friends and neighbors in the warmth of God's love.

### Sarah Circle

In 1932, three Dorcas Societies were formed to aid the Ladies Aid. Sarah Circle as we are called, was so named for one of our first members, namely Sarah Hughes. Two flower stands were given as a memorial to her. We continue to be an active group having met every month for 69 years. We sponsor a Christian Child at \$21.00 per month, currently Emilia Fatima Sarmiento, who lives in Indonesia.



Sarah Hughes



We contribute to all events of the church and Ladies Aid, including the annual bazaar and luncheons. We have worked diligently in all Lutheran World Relief projects and also make hand made quilts as our fundraiser. We continue to support the needs of the church from kitchen, furnace, roof and carpeting as well as those persons in need. Bible study has been included at each meeting. We thank the Lord for our faithful members and all who served us in the past. It has been a pleasant journey.

*Submitted by Evelyn J. Basthemer Secretary-Treasurer*

### Ruth Circle

Ruth Circle was called Dorcas Number 1 when it was organized at the Martin Bang home in 1932, with Mrs. Martin Bang as president. In 1934, the women made an autographed quilt with 396 embroidered names on lavender and gold squares, that Myrtle Brager Duerst bought for \$20, and is at the Mt. Horeb Historical Museum. On September 14, 1936, the Dorcas served lunch to a circuit allocation and stewardship meeting. On August 8, 1939 a meeting was held at the home of Mrs. Halvor Bang and the Dorcas was discontinued.

January 10, 1940 a group of women met at the home of Mrs. Clarence Lunde for the purpose of reorganizing the Dorcas. The following officers were elected; President: Mrs.

Joe (Erna) Olson, Vice President: Mrs. Elmer (Pearl) Magnuson, Secretary: Mrs. Milo (Gladys) Grundahl. Order of business: dues were to be paid every month, meeting date the third Friday of every month, meetings to begin at 1:45, and lunch of coffee, sandwich and dessert of cake, cookie or doughnut to be served at 3:30. The hostess was to be responsible for the program and inviting guests. During the afternoon the women sewed carpet rags that were woven into rugs. Tearing old clothes such as dresses and shirts into strips, sewing the ends together and rolling them into a ball made carpet rags. The rugs along with embroidered pillowcases and dishtowels were among items sold at the bazaar.

The money made at the annual bazaar was given to the Ladies Aid. The 22 members included some neighbor women who were non-members of Springdale Lutheran Church.

On December 17, 1942 Dorcas Number 1 voted to discontinue meeting for the duration of the war. In 1946 an attempt to reorganize failed. On February 23, 1950 Dorcas Number 1 became active again at the home of Mrs. Clarence Lunde. Membership was limited to women of the congregation.

The Dorcas members presented a skit at a Ladies Aid Meeting in 1959, commemorating the organizing of the Kvindeforening at the Erick and Daardi Skindrud home in 1885. The family

Ruth Circle presented a skit honoring the women of the first Kvindeforening. The skit was written by Ludell Heuser and was presented again in 2002.



From left to right: Irene Haugland, Hilda Lunde, Ludell Heuser, Cora Bilsø, Agnes Brager, Alma Skindrud, Grace Lukken, Evelyn Monum, Beth Elver, and Mildred Baker

names of the first Kvindeforening charter members were Skindrud, Rue, Brager, Lunde, and Stugaard.

Ruth circle has family ties to the original members; Daardi Skindrud is grandmother to Gertrude Skindrud Kahl, Ruth Skindrud Lindeman, (Jerome) Alma Skindrud, and (Eric) Olive Skindrud. Kari Lunde is a great grandmother to Ludell Lunde Heuser and great-great-grandmother to Jackie Heuser Sale.

In 1961, Dorcas Number 1 was renamed Ruth Circle. The organization had often been referred to as the Valley Dorcas, as membership was from the valley area south of the church. The sale of church plates and plaques, serving lunch at farm sales, serving at special occasions such as wedding receptions, anniversaries and birthdays, selling cards and napkins, and the proceeds from Fuller and Stanley brush demonstrations benefited numerous charities and individuals. Circle members offerings and the sale of bazaar items made it possible to give to the remodeling, organ, furnace and HAP funds and the purchase of many other items for the church. Since 1969 Ruth Circle has furnished the treats for the Sunday School Christmas tree program.

From 1980 to 2000, circle members have furnished angel food cakes and served the monthly birthday party at Ingleside Nursing Home.

Monetary support has been given to our youth attending Bible camp and Luther League Conventions. Before the Altar Guild was formed in 1998, members took care of the altar for communion for three months of the year. In December, the responsibilities of Christmas tree decorating, the program, kitchen and dining room duties for the Christmas party are shared with other circles.

The monthly meetings focus on the Bible Study in the "Lutheran Woman Today" magazine, formerly "Scope", in which every member takes part. Food items are collected each month for the food pantry. Every member furnishes an activity kit that is sent with the WELCA boxes to Lutheran World Relief. In November, giving to organizations and worthwhile causes depletes the treasury. The year ends with a potluck lunch, fun and games. And the New Year begins with hope and joy and new challenges for the Circle named Ruth.

*Submitted by Ludell Heuser -Ruth Circle*

## Dorcas Circle

Dorcas Circle Number 3 was organized on March 18, 1932, when a group of Springdale ladies met at the home of Susie and Carrie Eggum. Mrs. Hector Gunderson presided at this first meeting when the officers elected were, President: Clara Thorson Markowski, Vice-President: Clara Jordee, and Secretary/Treasurer: Ella Mavis. The charter members of

April 14, 1982 50th Anniversary of Dorcas Circle



Left to Right: Pastor Gary Burkum, Carol Burkum, Irene Bruflat, Evie Monum, Eunice Bakken, Erna Olson, Helen Moen, Alice Collins, Myrtle Weise, Connie Edseth, (child) Kari Burkum. Seated left to right: Anges Brager, Dorothy Bohle, Ella Mavis

the circle were Laura Lee, Marit Brager, Helen Lunde, Mabel Soper, Alice Bohle, Susie Eggum, Mrs. Ole Olson, Grace Thompson, Ella Mavis, Mrs. Ed Magnuson, Cora Sorenson, Clara Thorson Markowski, Ann Gunderson, Clara Jordee and Josie Shutvet.

Monthly meetings were held in the homes of members. From the beginning, these Christian women dedicated themselves to further the mission activities of the church, through their labors and offering. Their activities included making

quilts, dish towels, pillowcases, rag rugs, aprons and other items to be sold at the annual fall bazaar.

With the money received from offerings and bazaar sales, the Circle made contributions to many worthy causes, among them were: the Annual Mission Festival, Wittenberg Indian Missions, Finnish Relief, Kiddie Kamp, Stoughton Orphan Home and the Red Cross. Funds were also given to assist Springdale with its remodeling debt, to help the Ladies Aid, to purchase items for Springdale men serving in the Armed Forces, to post an Honor Roll for Springdale soldiers and to supply some testaments for a high school course.

In 1957, the circle celebrated its 25<sup>th</sup> anniversary with a Silver Tea at the home of Mrs. Clara (Wilfred) Anderson, president. Mrs. Thorvald Odegaard was Vice-President and Mrs. George Weber, secretary/Treasurer. Clara Anderson remained president until 1980 and on April 22, 1982, Dorcas Circle celebrated its 50<sup>th</sup> Anniversary at her home. The seven circle members, Alice Collins, Myrtle Weise, Ella Mavis, Dorothy Bohle, Irma Olson, Clara Anderson and Connie Edseth were all descendants of charter members.

Monthly meetings with Bible Study and good works including contributions to Lutheran World Relief, the Food Pantry, Operation Christmas, and Springdale Furnace Fund continued, but membership decreased. Our afternoon meeting prevented many working women from joining, but present members were unable to attend in the evening. The decision of the remaining three active members was to discontinue. Dorcas Circle Number 3 had its last meeting on August 5, 1998. *Submitted by Beverly Brager –Dorcas Circle*

### Esther Circle

Esther Circle began in 1974. The first meeting was held in January at Mary Johnson's home. She was elected president. Secretary-Treasurer was Jan VanEgtern. Janice Magnuson was elected Secretary of Education with Leona Frye, Secretary of Stewardship. Other members were Liz Chapman, Marion Ringgenberg, Edna Pepper, Hazel Stenseth, Pearl Magnuson, Orla Cich and Cathi Zingg. Melba Rick joined later in the year. Since 1984 Esther Circle has sponsored a child in the Philippines through Children International. Myline Apsay was our first child and we continued to sponsor her until August 1994 when she was 20 years old and in college. For a short time we sponsored Melody Gonzalvo, but her family moved and could not be located. Since November of 1996 our child is Katrina Bucaya. She was born April 1, 1990. Her home is made of concrete block with a metal roof. There is electricity but water is obtained from a community well.

Besides the monthly support, money is sent for birthdays and Christmas and is used to buy clothing, shoes and such things as toothpaste and rubbing alcohol. In May 1990, Erica Nelson, daughter of circle member, Joan Nelson, was severely injured by a van as she got off the school bus near her home. Esther Circle organized a Benefit Breakfast on July 8, 1990. Twenty-four ham and egg casseroles, 30 dozen muffins and sweet rolls, fresh fruit, 20 dozen scrambled eggs and 16 lbs of grilled sausages were served to approximately 450 people. \$2621.00 was raised. The Nelsons now live near Spring Green in a new house especially designed for Erica's needs. Another of many projects through the years is sending used greeting cards to St. Jude's Ranch for Children in Boulder City, NV. The ranch is home for troubled children between the ages of 6 and 18. They live in cottages with a mature pair of cottage parents. One of the ways the children can earn money is by trimming the cards we send, and gluing the fronts onto new pre-printed card backs. These note cards are then sold to the public at the gift shop. Others have heard of our project and donate to our cause we usually have a big box of card fronts to send each year. We meet each month in our homes. Each member takes a turn leading the Bible Study from "Lutheran Woman Today." Through the years our membership has changed as people have moved away and new members join. Current members are Cindae Dignan, Fay Dahlgren, Jodi Elver, Priscilla Laufenberg, Lana Olmstead, Bev Brager, Kathy Hanna, Diane Kahler, and Kim Vogel, as well as Marion Ringgenberg and Melba Rick who were members of the original group. *Submitted by Melba Rick Secretary -Treasurer Esther Circle*

## The Parsonages of Springdale

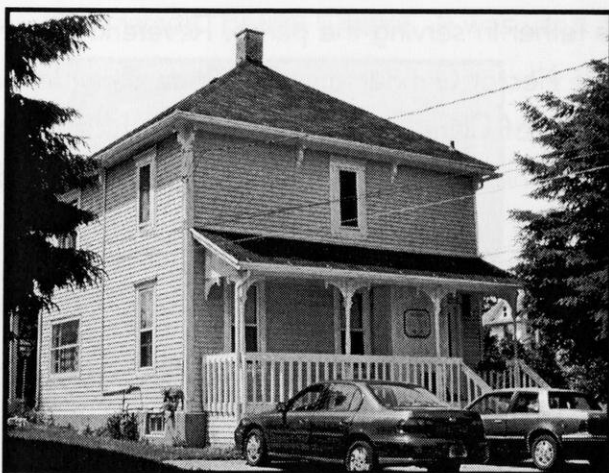
The Springdale of today does not own a parsonage. When Springdale was part of the Perry parish of churches the pastor always maintained a parsonage near the "bellwether" or head church of the parish in Daleyville. Carla Jacobsen, daughter of Reverend Abraham Jacobson, who served the parish from 1868 to 1878, wrote this description of the parsonage. "*Perry parsonage, in the southern part of Dane County, Wisconsin, was built at the beginning of the sixties (1860's). It was, considering pioneer conditions, quite large. The house was built of large logs; outside it was covered with siding, but within, the walls were merely smoothed with the broadax, and under the ceiling there were only dark beams that had not even been planed.*" This was a rough home similar to the homes the pioneers had built for themselves. In June of 1881 the large parish decided to realign itself, Pastor Isberg would continue to serve the congregation until a new pastor could be located for the churches leaving the parish.

Pastor Isberg would continue to serve the congregation until a new pastor could be located for the churches leaving the parish. Reverend O.P. Syftestad agreed to serve the new parish of Springdale, East Blue Mounds and Vermont. He was to be compensated \$200.00 per year and a provided parsonage. A new centrally located parsonage was needed and it seemed practical to locate the home in Mt. Horeb. Each church in the parish was to have equal responsibility for the parsonage. A "Parsonage Corporation" was set up with each church having three voting members. The upkeep and bills for the parsonage were to be divided equally among the member churches. On November 12, 1883 the corporation agreed to purchase the John Hillestad house at 525 Springdale Street. The purchase price

July 15, 1886  
-- parsonage insured  
with Hekla Insurance Co.  
for 5 years, costing  
\$21.60

was \$650.00. The Syftestad family moved in and the Parish Parsonage became a central spot in the social lives of the three congregations. The pastor and his family hosted many events at their home as well as confirmation classes and other visitors. With the unexpected death of Pastor Syftestad in 1890, the congregation voted to allow his widow and children use of the

home until a new pastor was located. Later that year, Reverend Severin Gunderson would accept the call to this parish. As Pastor Gunderson had been serving the Black Earth Church before this call, he continued to serve them, in addition to the calling body of East Blue Mounds, Vermont and Springdale. The calling congregation was to provide the parsonage. This created a "Parsonage Corporation" with a different configuration. At this time each of the three calling churches, Vermont, Springdale and East Blue Mounds would have three representatives each on the board and Black Earth would have one. Pastor Gunderson and his wife Clara had three children when they arrived at the parsonage in



1890. But by 1902 the family was expecting their eighth child. The present parsonage was simply not large enough to accommodate the family. The congregation sold the old "Hillestad" house and it was moved to Alaska Street where it is still in use today. A new larger parsonage was then constructed on the site of the former parsonage and would be very large as was typical of the era.

Above is a current photo of the " Hillestad House" that was moved to Alaska Street in

A six member building committee was appointed May 3, 1901 to plan the new house, which was to be constructed by the Kleven Brothers. Total cost of the new building was \$2,290. By 1903 the home was finished and ready for occupation. The Ladies Aid and Pigeforening provided funds for a furnace.



The " Gunderson Parsonage" built by the Kleven Brothers. The Kleven family had built the steeple in 1877, as well as the current Springdale Lutheran Church in 1895

It is interesting to note that the child the Gunderson's were expecting at the time, was none other than Hector Gunderson, who would grow up to also serve as pastor of our congregation. Pastor Severin and Clara Gunderson would continue to live the rest of their lives in this home. Their home also became the central point of the parish life with social events and educational classes being held there. The Springdale archives contain many pictures of various gatherings and social events in this home. Six of the eight children of Severin and Clara Gunderson would grow up and attend the local schools.

In 1930, the youngest son, Hector, was ordained at Vermont with his brother Gerhard, and married the next day at Springdale. He and his wife Anna Strandness, moved into the upstairs of the parsonage as he joined his father in serving the parish. Reverend Severin and his wife Clara lived in the downstairs. The Hector Gunderson's had three daughters and a son while living in this home. With the death of Clara Gunderson in 1940, the situation was reversed. With Hector and Ann and the children moving downstairs and Reverend Severin moving to the upstairs. Reverend Severin Gunderson was to live an active life with his family and congregation until his death in 1947. In 1952, the lot and well that adjoins the parsonage was purchased for \$50.00. The Gunderson family would continue to live in this home until 1954, when Reverend Hector left the service of our parish. By the time, three generations of the Gunderson family had called the parsonage home.

This is an excerpt from the Mt. Horeb Mail written by Hector Gunderson, *"Being the last remaining member of the Gunderson family in Mt. Horeb, and standing about ready to leave our beloved home congregations and friends, I desire publicly to voice appreciation on behalf of our family. It has been good to live here! We have loved you and have been loved. Of the latter, at least, we have seen countless manifestations since the arrival here in 1890 of my father and mother and their three children, Sophia, Gerhard I, and Dorthea I. Valla, Dorthea II, Gerhard II, Sigurd, and I were born here, as were my children, Helen, Finn, Kristine and Valla. My home has always been on the corner. I was born in this home whose walls now bared echo an emptiness which is theirs and also mine! Only the boxes are full-of books and dishes and things. This despite innumerable memories of persons and events. Mt. Horeb will always be home to me. To the schools, the homes, the people of this lovely village and countryside, and particularly to the congregations father and I have served, our family owes an immeasurable debt of gratitude. After 64 eventful years, our family terminated the epoch of life in Mt. Horeb. For us it will never be the same! This it is "Farewell and God Bless You!" Lesser words fail utterly."*

The "Gunderson Parsonage" was now to stand empty for a brief time. The "parsonage corporation" voted to offer the parsonage for sale, but the building was much too large for the average size family. Building a new smaller parsonage would be more economical. On August 31, 1955 an offer to purchase the parsonage was presented by Ernest B. Rockstad for \$15,000. The offer was accepted and on January 1, 1956 the "Gunderson Parsonage" was renamed "Bethel Chapel", it was used as a meeting place for a group of Christians of

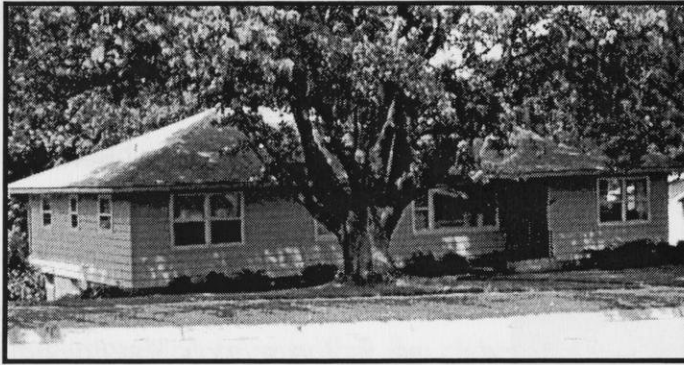


The demoliton of the " Gunderson Parsonage " in 1986

no particular denominational affiliation. Mr. Rockstad was an ordained Baptist minister. This group of people had meetings in tents and a downtown store before the purchase of the "Gunderson Parsonage". From 1975 to 1985 John Albert, who rented out the home as a two flat apartment, owned the "parsonage". In 1986 the building was sold and razed. The Kwik Trip gas station and convenience store stand on the corner where the parsonage once stood.



In July of 1955 the "parsonage corporation" purchased a lot and a half for \$1500.00 from Laverne H. Aavang, in the new Lingard addition of Mt. Horeb. The new parsonage street address was 304 Center Avenue. Mrs. Reverend Solberg wrote the following text. "The



The parsonage built on Center Avenue,  
today is a private home

*final plans for the new parsonage were completed on September 2, 1955 after many, many meetings of the Parsonage Corporation. October 2<sup>nd</sup>, the first shovels of dirt were turned over at the groundbreaking services. Church members and friends attended this short but impressive service. On October 6, the excavation work had begun. It was a thrill to see the powerful machine shovel lift the dirt high into the air and dump it*

*along side of the excavation. It was not long before this work was completed and then came the building of the forms. On October 15 the foundation was poured. Loads of cement were poured into the forms, and when it was finished, we could see more clearly the placement of the basement windows. The carpentry work started soon after and so throughout the cool of the fall months, the framework gradually came up. Much of the labor at this time was donated. It was quite often, that my family and I stood in the midst of the risen framework, imagining the completed work. The children would run between the partitions of the proposed bedrooms telling each other which bedroom they would claim as their own. Yes, it was a thrill to see the work on the parsonage progress from day to day, and many others watched with us. The first of January came, and the Solberg family moved into the basement, as the upstairs was not yet completed. It was a very cold winter day for moving but by nightfall we were cozily sitting around the fireplace enjoying the taste of roasted wieners. We lived in the basement for about three weeks, and during that time we learned to love our new home.*

*Although the children seemed to enjoy, mostly, the packed boxes that surrounded our living quarters. During this time, too, we learned to appreciate the convenience of the toilet facilities that were donated by the Harvey Field family, which since then has become an asset to the parsonage. It was around the last of January that the painters finished with their work, and we moved upstairs. It was a great day for the Solberg family.*

In October of 1956 about 135 members and friends of the parish attended the open house and dedication of the new parsonage. Pastor Wold in his dedication address stressed the fact that this parsonage, like all others, should be a place of security and comfort to those who come for help. Out of it should radiate the love of souls and a compassion for people like the compassion of its' Master, Jesus Christ. Since then many have entered the parsonage door seeking help. Some have come to arrange for baptism or funerals. Others have come for wedding interviews, while others have sought help in marital difficulties. Some have come for private confirmation instruction, and many; many have come to find answers for their personal problems. These calls were held in the privacy of the parsonage study, but here have been many callers that have graced the parsonage living room. Among the visitors for the parish and community, numerous pastors and their families have called. Though we could name them, we will just mention one; Dr. Aasgaard, the former E.L.C. Church president, who was a special houseguest during Vermont's centennial celebration. His visit we will treasure. The parsonage has had visitors from Japan, South America, Washington state, Oregon, South Dakota, North Dakota, Illinois, Ohio, Massachusetts, Pennsylvania, Iowa, Minnesota, and of course our state of Wisconsin. Although many guests have passed through the doors of the parsonage, there remains the unseen guest, who continues to abide therein at all times. To Him, we look for blessings on this home.

Although not complete, the basement, too, has been a place of activity, for in it many events were held from year to year. The combined confirmation classes of the parish have met weekly in the recreation room. It is here that the young people are guided in the truth of the Law and Gospel. It is here that some have blossomed out in their Christian life. Teachers training classes, too, have been held every week for a 10-week period in the fall. Just between these two groups alone, during a 10-week period last year, around 500 people used the recreation room facilities of the parsonage. The kitchen in the basement had its' beginning when the Stener Swenson family donated a sink. A short while later, a stove was installed so coffee could be served to groups that desired it. The Couples Club of the parish decided to build a serving counter, and after several nights of faithful work, completed it. The counter has a place for the dishes, that they gave that to the parsonage. They later bought three folding tables, so the confirmands and the teachers have a grand place for their writing materials when they meet for class. Among the events held in the recreation room were: Ladies Aid meetings, Luther League meeting, Board meetings, and ice cream socials.

*The Couples Club has used the parsonage for some meetings and also their Valentine and Christmas parties. Each spring the Pastor's family has entertained the confirmands and their parents at a buffet supper. In December of 1956, all pastors and their families in the Circuit were at the parsonage for a ham dinner. Christmas carols were sung, and gifts were presented to those pastors who were, at that time, leaving the Circuit. At both of these affairs, members of the Ladies Aids in the parish have helped with the preparation of the food and it's serving. This we greatly appreciated. The parsonage continues to be a place of constant activity. To its doors come those who would share their sorrows and their joys; those who need an encouraging word; those who seek help because of a besetting sin; and those who want to know the way of salvation. The parsonage will continue to be an "Open House" for the people of the parish and community. "*

In 1963 the association of Springdale Lutheran with Vermont and East Blue Mounds Churches came to an end. The Synod required East Blue Mounds to close it's doors and Vermont was realigned with Black Earth Lutheran Church. Springdale joined with Immanuel Lutheran Church of Mt. Horeb. On January 31, 1963, Springdale and Immanuel formally joined as a two-point parish. With the merging of these two churches, the parsonage that Springdale owned with Vermont and East Blue Mounds, was sold to become a private home. Immanuel Lutheran had a parsonage within its structure, so the need for a parsonage was met. Thus ended the ownership of a parsonage for Springdale Lutheran Church.

### Sorenson Education Loan Fund

In 1973 Cora and Arthur Sorenson established a fund that would assist the children of the congregation to further their education. \$2,000 was given to Springdale Lutheran Church to be kept in a growing fund. Young people who needed, could apply and receive funds to assist in their education. They would then pay back the funds, allowing the fund to grow and assist others in the future. This fund is called the "Sorenson Education Loan Fund (S.E.L.F.). A committee of members of Springdale oversees this fund, keeping the requirements and current educational needs in perspective as they award funds. As the fund has grown through the years, the dollar amount loaned has increased and in 1996 it was split into two funds: the original Sorenson Education Loan Fund and a new Sorenson Education Scholarship Fund. The purpose of the new fund remains the same, to assist the youth of Springdale to achieve higher education but in a scholarship form. This ensures the original intent of the Sorenson's to continue to educate future generations of Springdale Youth.

## Mutual Ministry

The Mutual Ministry committee was established in 1991 and presently meets the second Thursday of other month. The purpose of the committee is to affirm and strengthen the mission of the congregation and the ministry of the staff through careful listening and clarifying expectations, sharing and communicating, reviewing and reflecting, praying and caring. One major function of the Mutual Ministry Committee is to listen, confer and dialogue with the pastor and support staff on a regular basis. The committee member's serve as a sounding board for the pastor and staff in times of personal or professional stress and in times of congregational crisis. All information shared is kept strictly confidential and no minutes or notes are taken at any of the meetings. *Submitted by Susan Docken*

## Education Committee

Prior to 1996, Immanuel and Springdale's joint education committee mainly focused on Vacation Bible School and adult studies.

The cast and crew for the 2002 Valentine Dinner



From left to right: Krista Dignan, Lisa Dignan, Jessica Docken, Kyle Hanna, Jamie Hanna, Chris Hyatt, Jeff Hanna, Jeannine Taylor, Ken Taylor, Pastor Jacobs, Peter Docken, Denise Schwann and Marian Ringgenberg.

Beginning in 1996, as an independent church, the Springdale committee took on more responsibility and began to meet on a regular basis. Presently, with the help and guidance of the pastor, the education committee oversees studies and all other educational functions.

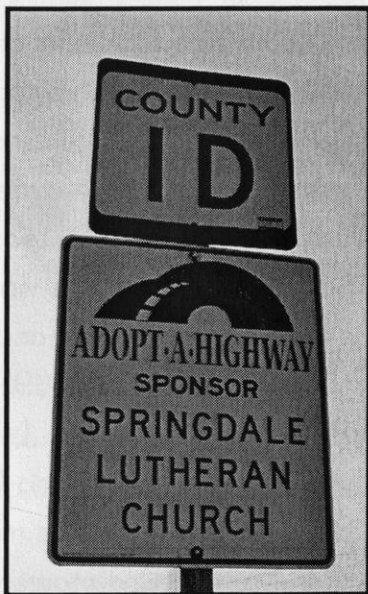
Some highlights of this committees work include Valentine Dinners, family Vacation Bible School, youth trips to New Orleans (1997), Minneapolis (1998 and 1999), and St. Louis (2000), the Alpha Course, Experiencing God, Lincoln Court Book Studies as well as many other studies, and the tutoring program (overseen by the education committee in its beginnings). The education committee continues to encourage participation of all ages in educational activities.

*Submitted by Krista Dignan*

Enjoying the company of my loved ones  
Relay For Life in 1996

## Evangelism Committee

According to our mission statement, our purpose is to evangelize by proclaiming Jesus love by word and deed. The Evangelism Committee has engaged in several activities designed to create interest and visibility for Springdale, and its message of good news about Jesus Christ. Information about Springdale Lutheran Church and Christianity was included in Welcome Wagon deliveries when that program was available. In 1999, in conjunction with the Evangelical Lutheran Church in Mt. Horeb, we organized a bus trip to the Passion play at Eureka Springs, and to Branson, Missouri. At least ten area churches were represented among the participants. Members of the Evangelism Committee, in 1998, developed visitor information packets that are placed in each of the pew racks. The packets are replaced as visitors take them. Included in these packets are a monthly calendar of events, a website address card, a list of the various educational, music and service opportunities available at Springdale, our brochure, and a visitor response card. These packets are an inviting way for visitors to learn about Springdale activities and opportunities beyond worship services.



Three times a year we sponsor a highway clean up on a portion of highway ID. Springdale gains visibility through the highway signs and our visible ministry to the community. Evangelism designed the flyer promoting the contemporary worship service when it was begun in September of 1999. This flyer was distributed to local residents in the Mt. Horeb area and the surrounding community. Springdale has sponsored a float in the Summer Frolic parade which shares messages about Jesus love with the crowd. Items, such as candy, beach balls and pens are printed with religious messages and given out by those walking with the float. We continue to use classified advertising in the "Mt. Horeb Mail". Inspirational sayings and phrases are placed in the paper to catch the readers' eye, as well as offer an invitation to attend church functions. We also maintain an ad in the "Yellow Pages". In 1999 a website was introduced, that includes information about our mission, activities, worship times and history. There are also links to other fun and interesting web sites. This is a modern tool to help share the Good News.

**RELAY FOR LIFE**



AMERICAN CANCER SOCIETY

**A TEAM EVENT TO FIGHT CANCER**

**MT. HOREB HIGH SCHOOL**

Friday, July 26 – 6 PM  
TO  
Saturday, July 27 – NOON



Springdale's First Relay For Life Team—1995

Since 1995 Springdale has had teams participating in the Mt. Horeb Relay For Life. This is a fundraising event for the American Cancer Society in which team members collect donations and then spend 18 hours walking, running and camping out at the relay location while enjoying music, games, food and camaraderie.

In 1995 Springdale was the first church in Mt. Horeb to participate in this event as well as being the top team fund-raiser that year. We have been blessed every year since with strong participation from Springdale members through donations and team participants.

*Submitted by Susan Docken and Lana Olmstead*

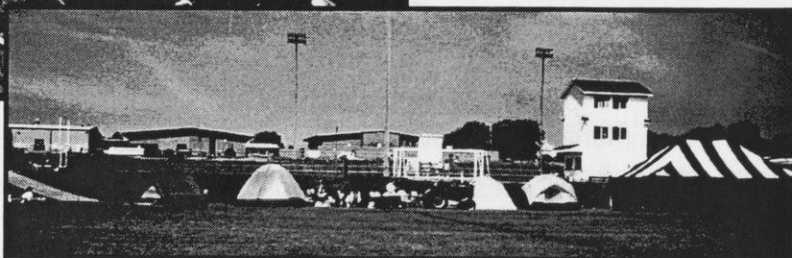


Marv Bakken Is Handling The Grill At The First Relay For Life Team



Enjoying the company at the first Relay For Life in 1995

Looking across to our campsite



## STAMP -Students Tutoring and Mentoring Peers

The STAMP program was first started in September of 1998, implemented by the Education Committee. The program was designed to tutor younger students during the time period that the seventh and eighth grade students were attending confirmation classes. After the tutoring and confirmation classes, the groups met together for music practice. These sessions were held one day a week, after school. The Mt. Horeb Area School District Social Worker and teachers became interested in the program. In September of 1999, twenty students, fourth through seventh grade were enrolled in the program. The Mt. Horeb Area School teaching staff referred all of these students. During this time, the classes met for two days a week, after school on Tuesdays and Thursdays for two hours. This time schedule is convenient for parents to pick up their children at the end of their workday.

Transportation to the church is provided by the Mt. Horeb school buses.

The children are helped with homework and tutored in any academic area where they may need extra help. As students arrive, they are treated to refreshments, and then interaction time, as well as tutoring. The staff for the present program consists of three high school students. The tutors are mature students who are positive role models for the younger students. It is treat for younger children to see older persons, other than parents and teachers care about their learning. The adult staff involved in the present program are Jeanine Taylor and Marion Ringgenberg. In the past years adult volunteers, Jeff Hanna, Norma Baker, Dolores Hanson, Matt Dollhausen and high school graduates Marit Hall, Kerstin Vrostos, Krista Dignan, Amanda Sutherland, and Christopher Smith have all given of themselves to make this program exciting and educational.

*Submitted by Marion Ringgenberg*

## Laotian Family Sponsorship

On October 10, 1976, Springdale Lutheran Church, together with our sister congregation of Immanuel Lutheran, agreed to sponsor a Laotian family through Lutheran Immigration and Refugee Service. Sponsorship involved members of the two congregations finding job opportunities, housing, clothing, furniture and food for our new family. On November 8, 1976, Chang and Song Vang arrived by plane in Madison. Chang (24) and Song (16) were brothers and the only members of their immediate family to escape from Laos when the Communists took over the country. Although they could not speak English, they had a strong desire to learn, and we soon found ourselves able to communicate on a limited level.

Members helped the boys learn English, find jobs, and get settled in their new land.

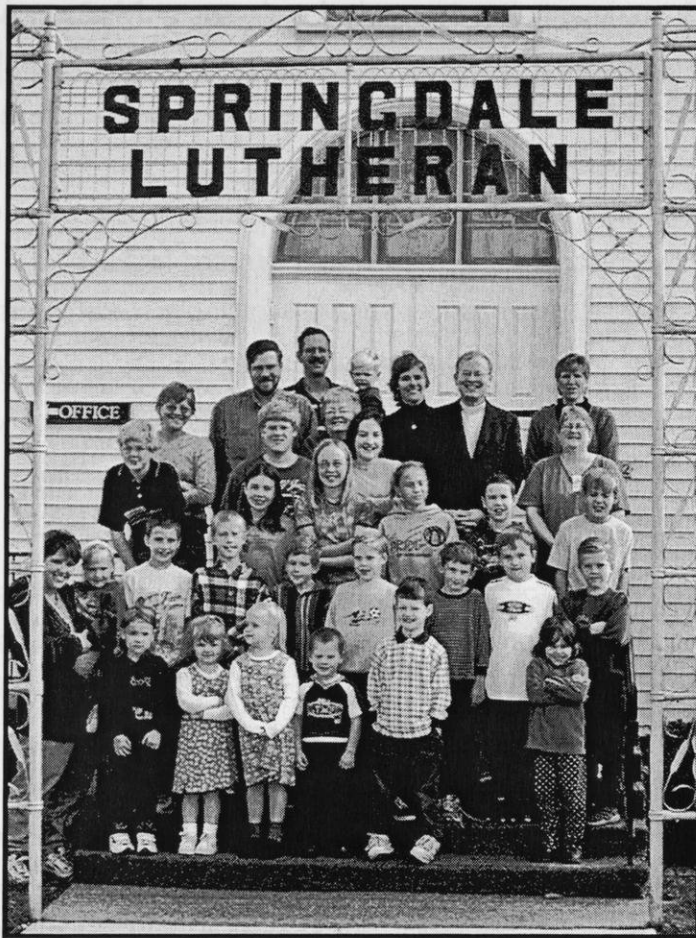
Schooling was a top priority and arrangements were made for classes at Madison Area Technical College in Madison, with members providing transportation. September 11, 1977, Chang and Song moved to Madison where they could be closer to school and better job opportunities. They have made many adjustments in living in America and are now able to get along on their own. The job of sponsorship has ended but our friendship goes on. America had opened her arms to two more people from across the sea looking for a new home, just as she had done more than 125 years earlier, for our Norwegian forefathers who founded Springdale Lutheran.

## Sunday School and Confirmation Today

Springdale Sunday School is a small country Sunday School. Our roster consists of 28 children from 17 families. Our students are grouped into classes of two to three years age difference. There are five classes ranging from three-year-old students to eighth grade students. Each class has one "fulltime" teacher. We have an excellent support group of adult members who are always on hand to assist or substitute teach, whenever necessary. We generally use curriculum written by one of many well-known publishers in the country. Each curriculum is written to enhance learning, through grouping students by age, and providing lessons and activities appropriate to the age group. Our current curriculum, "Living the Good News", follows the Lutheran Lectionary schedule. This feature further enhances the learning experience for students, by duplicating the stories of the lesson with what is read in worship each week.

Sunday School begins its year in September. We hold a Rally Day celebration with special prayers and teacher installation during worship, have special fellowship to "get to know" each other again, and often have some additional activity such as a craft or game hour to kick off the year. Students are welcome to Sunday School in September after they have turned three years old. New students are given a small gift to welcome them to Springdale Sunday School (prayer book, Christian story, stickers, pencils, etc.) Students in third grade are given their own Bible from WELCA in early October. Students in fifth grade receive their first Holy Communion on Reformation Sunday in late October after participating in instruction. Students in seventh and eighth grades are required to attend formal Confirmation instruction classes on Wednesday evenings. The pastor and parent volunteers lead these very important classes to prepare our young teens for their transition into being an adult member of the church





Rally Sunday 2001

By late November, we are preparing for our annual Sunday School Christmas Program. Each year the students are assigned parts, as participants in this much-loved tradition. We change the program's content and style each year, but the great story of our Lord and Savior's birth is always at the heart of our program. Christmas 2001 was the fourth year we make the trip to Ingleside Nursing Home as a Sunday School group to sing carols to our friends who couldn't join us for the program. The students, as well as the residents, look forward to this fun and joyful time of sharing.

The Sunday School year carries forward into spring with Lent and Easter lessons. The students

participate in worship on Easter Sunday by decorating the sanctuary with Easter Lilies. We also sponsor an Easter egg hunt following Easter worship. What a grand sight to behold—young children smiling and laughing as they search through the cemetery looking for the colored eggs filled with trinkets, candies, and messages such as, "Hallelujah! Christ is Risen!"

The end of the school year also brings about the end of the Sunday School year. We often hold an open house where we have special treats to eat, share some of our work from the year; play games such as Bible tic-tac-toe and Bible Password, and sing some of our favorite songs. Each student is given a gift along with a certificate of completion.

The teachers are also honored and praised for their dedication and time.

*Submitted by Denise Schwenn*

## Looking to the Future at Springdale Lutheran

"On May 8, 1996 Springdale Lutheran church began a new path with Christ. Our members took a leap of faith and made some commitments. We committed to becoming an independent church, to extend our mission to more people and grow our membership. We committed doing more outreach, and to teaching people about Jesus. We decided to seek a personal identity, to become a "full-service" church and to set our goals and focus on the future.

Every church exists for five reasons, to worship Christ, to provide fellowship amongst God's children, to share God's word through evangelism and education and to minister to others in need.

Mission Statement: Loving All People To Christ

Springdale Lutheran's Purpose is:

1. Worship: In communion celebrate God's presence among us.
2. Fellowship: Together, sharing our faith in Jesus Christ.
3. Evangelize: Proclaim Jesus' love by word and deed.
4. Educate: Encourage learning and living God's word.
5. Minister: Express Christ's love by serving others.

One hundred and fifty year's ago Springdale Lutheran was founded in order to spread the gospel of God's grace throughout the pioneer hills of Wisconsin. Now in the early 21<sup>st</sup> century we find ourselves called to take the message of God's free gift to future generations. Our purpose statement: "Loving all people to Christ", repeats Martin Luther's realization of grace as a gift to all.

We at Springdale Lutheran have plans for ministry and mission expansion. But all of these plans are merely details within the larger purpose of our church. Springdale Lutheran Church sits upon this hill to offer God's gift of grace to all. We are going into the 21<sup>st</sup> century with faith and the willingness to proceed forward, "Loving All People to Christ".

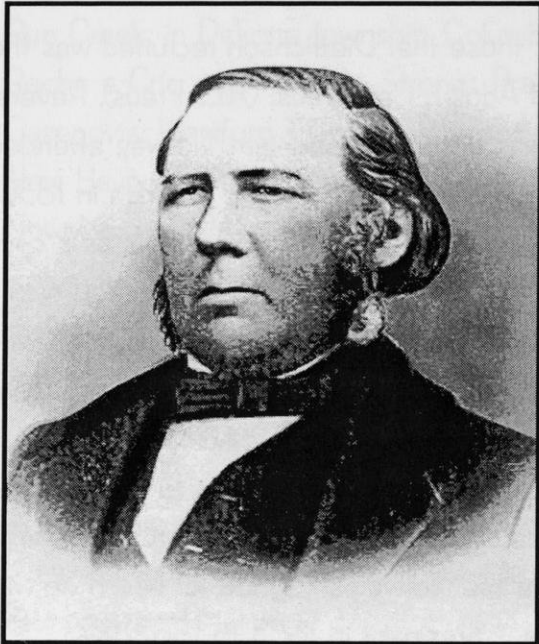
## The Pastors of Springdale Lutheran Church

In Springdale's history, 22 people have served our family from the pulpit. Each is a gift that God blessed our family with. Some served long, others briefly, but each is remembered with fondness.



This photo is of a Stave Kirke (Stave Church) in Valdres, Norway. This building was the house of worship for several members of the early Springdale Church, before they left for America. You can see the pastor in the front center of this group. He is wearing the white "ruff collar". It is very symbolic that he stands in the center, because even today the pastor must stand among the congregation and offer guidance, love and understanding. It is with great fondness and thanks that we look at those 22 individuals.

## J.W.C. Dietrichson



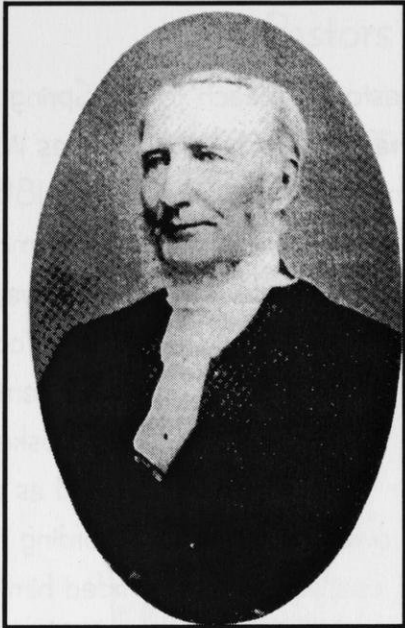
Johannes W.C. Dietrichson

The first pastor to preach to the Springdale settlers was the Reverend Johannes W.C. Dietrichson. Dietrichson was born in 1815 at Frederikstad, Norway. He was the first minister educated at the Oslo University in Norway and ordained by the Norwegian Bishop, to come to America to work among the newly arrived immigrants. Dietrichson arrived in Muskego, Wisconsin in 1844. He was described as a tall man with a powerful build, and according to the journal of one settler, he reminded him of "some young giant from Norway." He also reminded them of the authoritarian state church in Norway, which they had thought they had left behind. Dietrichson was an aristocrat, the son of

an upper-class military family, while the settlers were the sons and daughters of farmers and fishermen. With his social standing and the fact that he had been sent by the Church of Norway, his presence aroused strong suspicion, if not opposition. Despite his forceful manner he proved to be a builder of solid foundations for the Norwegian Lutheran Church in America. He is credited with organizing 10 different congregations in Wisconsin on this visit to America. The next year he returned to Norway to recruit other young theologians to go to America as missionaries. In 1846, he again traveled to America under subsidy of the Norwegian government. He was to serve as pastor at Koshkonong and to travel to as many settlements as possible. Springdale was among the many settlements he visited on his travels. In June 1850, Reverend Dietrichson returned to Norway to continue serving as a pastor to congregations there. Reverend

Dietrichson is noted for often speaking his mind. In his farewell address to the Norwegian settlers, he is noted to have lectured them on the foolishness of leaving Norway, "Any problems that they encountered in the new land, they brought on themselves". Dietrichson was a man of many contradictions to be sure, but a man devoted to his God and his church. He laid a firm foundation for the church in the new land.

## A.C. Preus

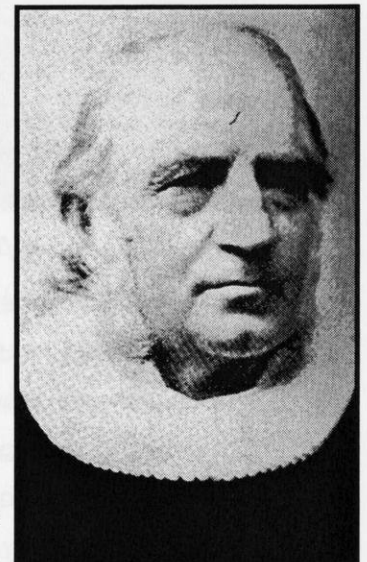


Adolph C. Preus

One of those that Dietrichson recruited was the Reverend Adolph Carl Preus. (A.C. Preus). Reverend Preus was born at Treondhjem, Norway, attended Christiania University and came to America in 1850. He served Springdale and area settlements as a circuit riding minister until 1855. He is credited with organizing 20 congregations in Wisconsin between 1850 and 1860. He served in Chicago and Coon Prairie, Wisconsin until he returned to Norway in 1872. He was one of the three pastors to organize the Evangelical Norwegian Lutheran Church, and helped organize the Norwegian Synod, of which he was president in 1853 to 1862.

## H.A. Preus

The Reverend H.A. Preus conducted services in Springdale and Blue Mounds from 1855 to 1856. Reverend Herman Amberg Preus was born June 16, 1825 in Kristiansand, Norway. Preus' grandfather was a Lutheran Clergyman, and his father a college president. H. A. Preus received his degree from the University of Norway in 1843 and a degree of Theology in 1848. He accepted a call to serve as a pastor in the new settlements in Wisconsin. The call was issued from the communities of Spring Prairie, Dane and Columbia counties. Before leaving Norway he married Caroline Dorthea Margrethe Keyser (also known as "Linka"). Together they served in the new land. He was a noted hard worker, often serving people located 100 miles from his home. He also served as president of the Norwegian Synod following in the steps of his cousin A.C. Preus. H.A. Preus and his wife are buried in Keyser, Wisconsin. All four of their children became pastors or married pastors, continuing a long line of Lutheran ministers.



Herman A. Preus

## The Circuit Served By H. A. Preus

Lodi: Lodi township (later named Arlington Prairie)

Run Creek: in Dekorra township, Columbia County (later named Dekorra)

Roche-e-Cris: near Arkdale, Strongs Prairie Township, Adams County

Cazenovia: Westford Township, Richland County

New Haven: location in question

Newport: near Wisconsin Dells, Newport Township, Columbia County

Columbus: in Columbus township, Columbia County

Portage: in central Columbia County

Waupun: in Waupun township, Fond du Lac County

Winchester: northwest of Oshkosh, Winchester Township, Winnebago County

Neenah: north of Oshkosh in Neenah Township, Winnebago County

Scandinavia: near Waupaca in Scandinavia Township, Waupaca County

Waupaca: in Waupaca township, Waupaca County

Pauchauwee: location in question

Holden: in Waushara County

Lemonweir: east of Mauston in Lemonwier Township, Juneau County

Primrose: Primrose Township, Dane County

Sun Prairie: later named Burke in Burke township, Dane County

Springdale: near Mt. Horeb in Springdale Township, Dane county

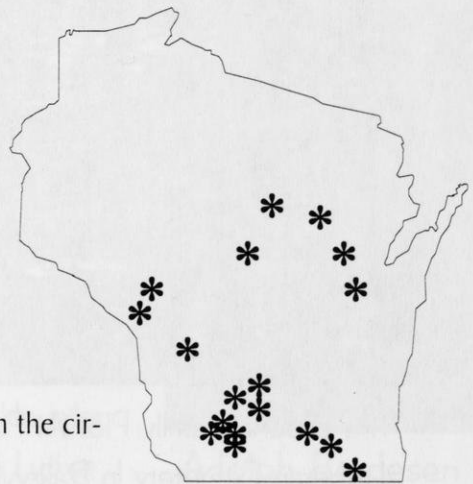
Blue Mounds: Blue Mounds township, Dane County

Perry: at Daleyville in Perry township, Dane County

Bethel: in Madison, Dane County

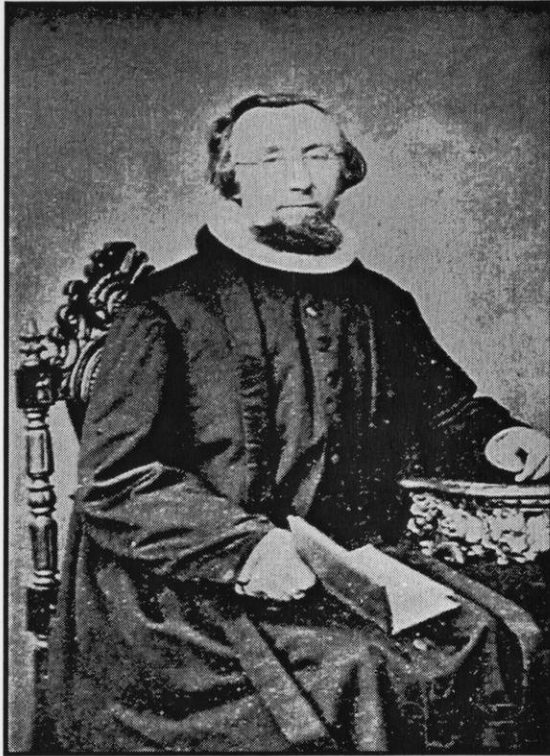
Skoponong: in Eagle township, Waukesha County

Whitewater: in Whitewater township, Walworth County



This is a map of some of the locations in the circuit H. A. Preus would travel

## Peter M. Brodahl

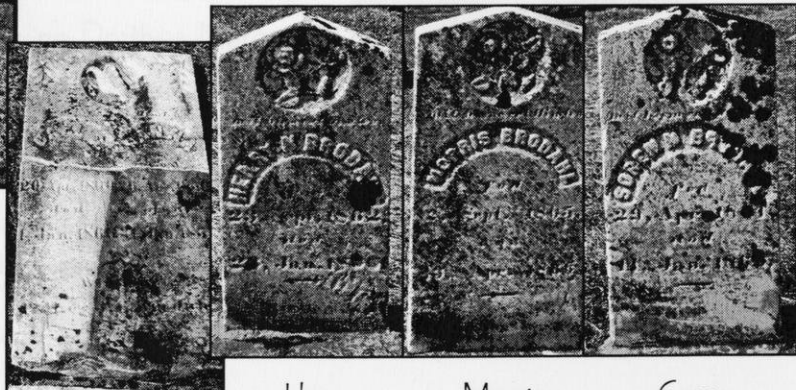


Peter M. Brodahl

The next pastor to serve our parish lived in the parsonage on the Syverud farm in the town of Blue Mounds. His territory was all the land within sight of the Mounds. This man was the Reverend Peter Marius Brodahl. He was installed in Daleyville on July 20, 1858. His installation was held at the log church that served the Perry congregation. He once moved his office to a home in Black Earth, but later moved it back to Daleyville. The Reverend Brodahl struggled with church doctrinal disputes, the slavery question during the Civil War, and saw Perry through it's first building project, a stone church which was first used for Christmas service in 1858. Born in 1823, at Egersund, Norway, the Reverend Brodahl attended Christiania University. He married Johanne Katrine Hanff before immigrating to America in 1856. While serving in our parish Reverend Brodahl and his wife had three of their five children. Unfortunately life in the new land was harsh. Johanne Brodahl and their five children died of disease, and are buried in the Perry cemetery. After their deaths Pastor Brodahl returned to Norway where he served as a minister until his death in 1906, forty years later.



The Brodhal Family Plot At Perry Lutheran Cemetery In Daleyville The Larger Stone On The Right Is Johanne Brodahl, With The Children To The Left



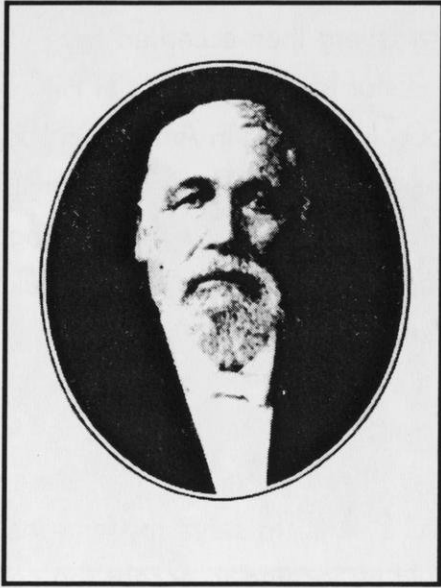
Hanna and Carl

Henry

Morris

Soren

## Abraham Jacobson

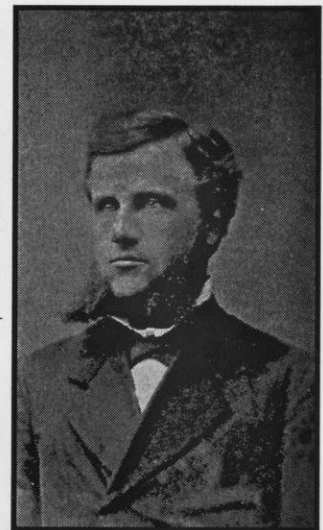


Abraham Jacobson

Reverend Abraham Jacobson was next to serve this large thriving parish. Reverend Jacobson was the first American educated pastor in this area. He was born in Norway in 1836 at Telemarken. His family came to America when he was twelve years old. He attended Illinois State University, at Springfield, where he was a classmate of Robert T. Lincoln, son of President Abraham Lincoln. He then attended Concordia Seminary and taught at Augustana Seminary before coming to this area. He served this area from 1868 to 1878. After leaving here, he went to Iowa to become a farmer. He must have had little time for farming, because he spent much of the next twenty-four years serving in various public offices, as well as running his successful farm enterprise. He was elected to the Iowa House of Representatives in 1902, serving the State of Iowa until 1906. He died May 15, 1910.

## Adolph Bredesen

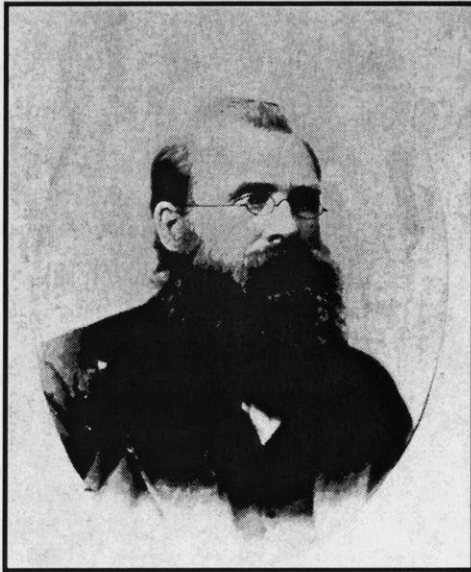
A call was next extended to the Reverend Adolph Bredesen. Reverend Bredesen had also been born in Norway, but educated in America. Born in Solor in 1850, he arrived in America at the age of two. He attended Luther College and Concordia Seminary, St. Louis, before coming to our large parish. He was a refined and polished young minister who went after his task with vigor. The pastor of the parish still traveled great distances to all the settlements he served. Pastor Bredesen tried to encourage the parish to divide into two groups because of the distance and the growth of the settlements. Feeling unable to cope with such a large parish Reverend Bredesen resigned in 1881. He later became manager and then president of the Martin Luther Orphan's Home. He died November 17, 1913.



Adolph Bredesen



## Peter Isberg



Peter Isberg

Reverend Peter Isberg then accepted the call to serve our parish. Pastor Isberg was born at Hardanger, Norway in 1850. He arrived in America in 1867. Attending Luther College and Concordia Seminary, he was installed April 2, 1881 at Perry. A meeting was held June 16, 1881 to decide if the parish should be split. It was decided that Springdale, East Blue Mounds, and Vermont should become separate from the rest of the parish. They then issued a call for a pastor to serve just those three churches. Reverend Isberg agreed to continue to serve the large parish until a pastor could be located to accept the call for the new parish grouping.

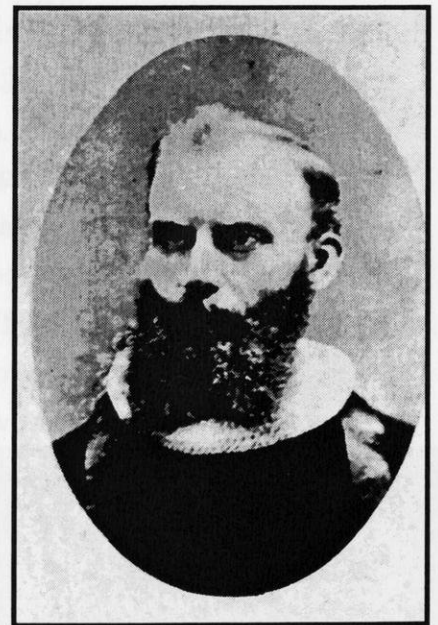
## O.P. Syftestad

The first person to serve the newly aligned parish was Reverend Olaus Paulson Syftestad. O.P. Syftestad accepted the call to serve our new parish in 1883.

Reverend Syftestad was truly an American pastor. He was born at Perry, Wisconsin, in 1857. His parents were Paul and Gro Olsen Syftestad. He attended a local school, and then Luther College and Luther Seminary. He married Siri Ruste in 1883. (If you recall Siri Ruste was a member of the first confirmation class at the Lukken School in 1851.) The young couple moved to Mt. Horeb where the parish had purchased a parsonage.

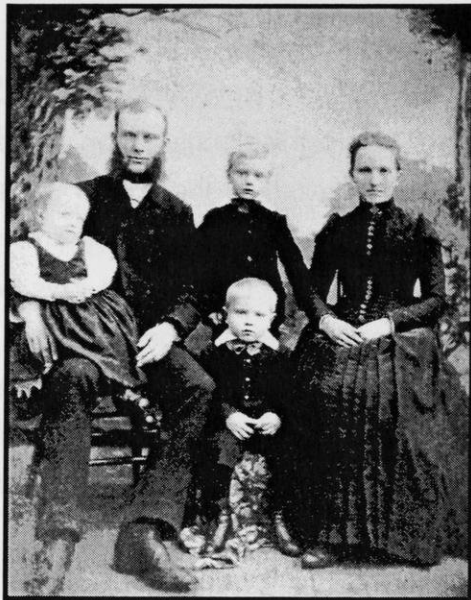
O.P. Syftestad was offered a salary of \$200 per year. This was an extremely good salary package at that time.

Pastor Syftestad was a man of firm beliefs. He was reluctant to serve the Black Earth Lutherans because the leading personality of that group was a member of the Masonic Order.



O.P. Syftestad

## O.P. Syftestad Continued from previous page

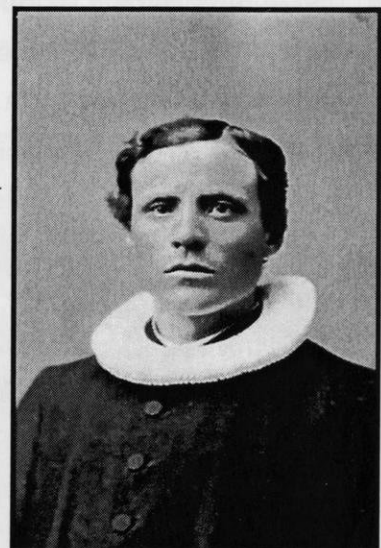


O.P. Syftestad, His Wife, Siri And Children, Gebard, Paul, And Anna

With his reluctance, the Bishop asked Reverend Severin Gunderson to serve that parish as well as the churches he was currently serving. Thus the two men who shaped our congregation, got to know each other while serving neighboring congregations. During the next seven years, Reverend Syftestad and his wife became the parents of sons, Gebard and Paul and a daughter, Anna. Pastor Syftestad died during his ministry at Springdale. He died February 27, 1890 at the age of 32. He is buried in the Mt. Horeb Union Cemetery. This was a tragic and untimely loss for both his family and the families of Springdale, East Blue Mounds, and Vermont. Pastor Syftestad is long remembered for his foresight and devotion. He and his wife assisted with the formation of the women's groups in the congregation, attending the meetings and assisting the groups in study and mission.

## Severin Gunderson

Next called to serve our parish, was Severin Gunderson. Born June 1, 1853, in Kilin-Sondfjord, Norway to the parents Gunnar Hansen Vikane and Ingeleiv (Sandie). He came to America in 1874, where he graduated from Luther College, Decorah, Iowa, in 1879, and from Luther Seminary in Madison in 1882. He was ordained at LaCrosse, Wisconsin. He married Clara A. Widsted from Hammerfest, Norway, September 28, 1882. He began to serve our parish in 1890 after the death of Reverend Syftestad. Reverend Gunderson had already been serving the Black Earth congregation since 1888. Thus he was very familiar with the Springdale, Vermont, and East Blue Mounds Parish.



Severin Gunderson

## Severin Gunderson Continued From Previous Page



The large cross to the left is the Gunderson marker, to the right is O.P. Syftestad's marker. In the shadow of the tree is the markers for the

This probably resulted in the issuance of his call. His arrival in 1890 began his 57 year service to this congregation. He died July 14, 1947, reaching the age of 94, and still remaining active in the church family he shepherded all those years. This man lived a life that can only be described as extraordinary. Pastor Gunderson is buried in the Mt. Horeb Union Cemetery, ironically next to Pastor Syftestad, the man he succeeded. He is buried near his sons the

Reverends Hector and Gerhard

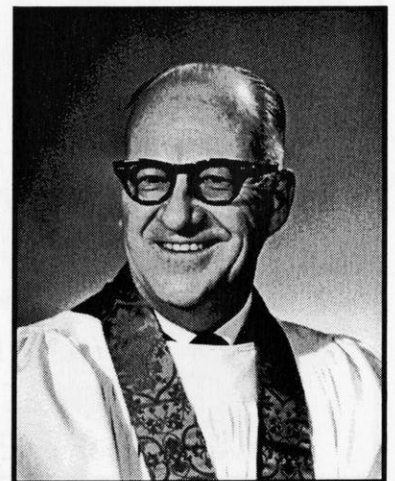
Gunderson, his son-in-law, Reverend H.M. Mason, his daughter Mrs. H.M. Mason (Sophie), his grandson Phillip Mason, and his two children (Gerhard I and Dorthea I) who died in 1894.

\* Separate Chapters Address The Gunderson Family In More Detail

### Hector Gunderson

Reverend Hector Theodore DeWet Gunderson was born June 8, 1903, in Mt. Horeb, Wisconsin to Reverend Severin and Clara Gunderson. He was truly a child of our parish, his father serving as its minister before Hector was born. He grew up attending services at all the churches in the parish.

After graduating from Mt. Horeb High School in 1921, he attended St. Olaf College, graduating in 1925. For two years, he served as Dean of Men and taught English and public speaking at Wartburg College in Waverly, Iowa. He then attended Luther Theological Seminary of St. Paul, Minnesota, graduating in 1930. While a student, Hector Gunderson began serving West Middleton Lutheran. He continued to serve this church, in addition to Springdale, East Blue Mounds, Vermont and Black Earth after his ordination.



Hector Gunderson

## Hector Gunderson Continued From Previous Page

Together with his brother Gerhard, he was ordained at Vermont Lutheran Church, June 22, 1930. He was installed as pastor of Springdale, Vermont, East Blue Mounds and Black Earth on the same day. The next day, June 23, 1930, he married Ann Strandness. Together they had four children, Helen, Finn, Kristine and Valla. Pastor H. Gunderson served Springdale until January 4, 1954, when he resigned to accept a call to form a new Mission Church. Pastor Gunderson moved to Monona, Wisconsin, where with a small grant from the Home Missions Board, a small parsonage, and a plot of empty ground he went to work. In a short time he was overseeing the building of a new church. During ten years of hard work and capable leadership, a new thriving congregation was established, known as Lake Edge Lutheran Church. Ann Gunderson died in 1964. After her death Pastor Gunderson answered a call to Burke Lutheran Church. At age 72 and 43 years in the ministry, he retired in 1973. Reverend Gunderson had come full circle. He began his service in his father's rural parish and ended in a rural parish his father had served years before. (Burke Lutheran 1882-1890) After he retired, Reverend Hector spent time woodworking, traveling, picture taking, golfing, deer hunting, and spending his time at his northern Wisconsin cabin. He always identified himself as being from Mt. Horeb; his roots were here, and his major life's work was here, as were his family and friends. According to his children he lived a full, rich life until his death November 1984, at the age of 81 years. He was returned to Mt. Horeb to be buried next to his wife and close to his parents and brother Gerhard in the Mt. Horeb Union Cemetery.



Hector's stone is the cross to the left, Gerhard's is the cross to the right

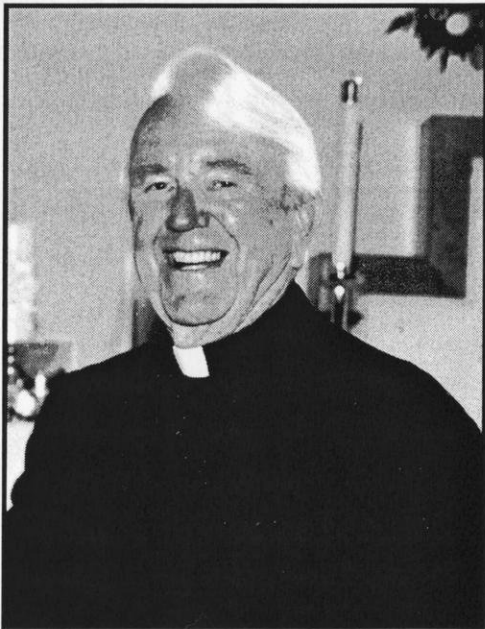
## Mt. Horeb Union Cemetery



Rev. H.M.Mason And  
Sophie Gunderson Mason

Looking North At The Mt. Horeb Union Cemetery

## Maynard V. Midthun



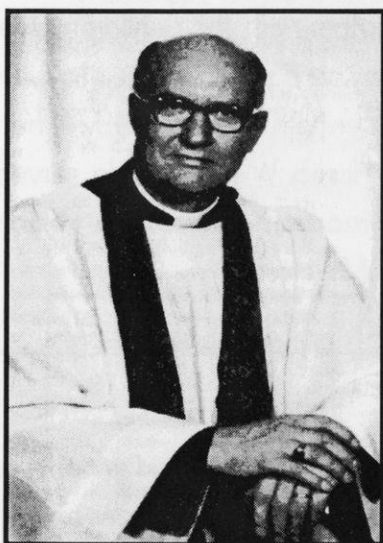
Maynard V. Midthun

The following text describes Pastor Midthun in his own words, "During WWII I was a member of the 28<sup>th</sup> Infantry Division. After fighting through Normandy, Northern France, the Siegfried Line, the Hurtgen Forest and the Battle Of The Bulge, I was a prisoner of war in Germany. In September of 1945 I came home to a farm not far from here with a barracks bag filled with broken pieces. Along with my family, it was this community of love and faith and Pastor Hector Gunderson who through their love, prayers, support and presence of Jesus Christ and the glue of God's grace that put the broken pieces back together again. It was Pastor Gunderson who inspired me to go to St. Olaf College.

I had the lasting joy and abiding extravagant blessings to be your "Pastor" the year of 1949 and 1950. I was ordained on July 2, 1950 at Perry Lutheran Church. Pastor, people and the choir were all there. I have always carried you in my heart of love and gratitude.

I have been blessed a thousand times by you and the following church families: First Lutheran Church in Onalaska, Wisconsin, Olivet Lutheran Church in La Crosse, Wisconsin, Christ The King Lutheran Church in Torrance, California, First Lutheran Church in Eau Claire, Wisconsin, St. Peter Lutheran Church in Mesa, Arizona and St. Philips Lutheran Church in Carmel, California. I also served part time at Concordia Lutheran Church in Phoenix, Arizona as well as Bethlehem Lutheran Church in Mesa, Arizona. For a number of years I have served as Chaplain at the Christian Living Center in Tempe, Arizona and Chaplain, as well as a member of the X-Prisoners of War. In the year 2000, 50 years in the ministry was celebrated at Bethlehem Lutheran Church in Mesa, Arizona and First Lutheran Church in Eau Claire, Wisconsin." Pastor Midthun and Mary Ellen are the proud parents of three children, Darla, Gail, and Kevin as well as five grandchildren, Mike, Dana, Aaron, Blayne and Jamie. Presently the Midthun family is residing in Eau Claire.

Maynard Vernell Midthun was born February 4, 1921. He proudly lists rural Blanchardville, Wisconsin as his birthplace. Growing up the son of a farmer and attending the local schools and Perry Lutheran Church provided him a firm foundation. After serving in the military during WW II, Maynard and Mary Ellen Mandt were married in 1945. Pastor



Oliver S. Solberg

Midthun served the Springdale family in 1949 and 1950. In the archives of Springdale there are many notes referring to Pastor Midthun, and his time spent with us, he is especially mentioned in the notes of the women's organizations.

### Oliver S. Solberg

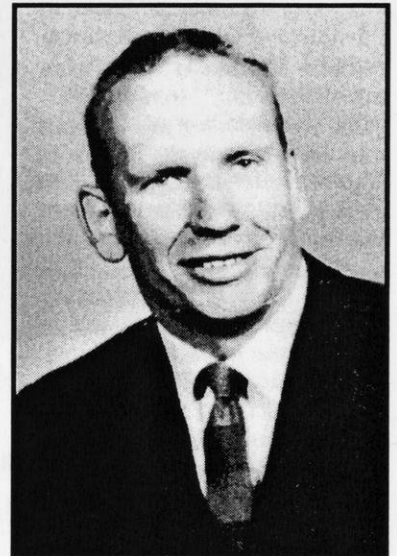
Reverend Solberg was born March 23, 1919 at Malta, Montana, and graduated from Silverton, Oregon high school. In August 1942 he enlisted in the Army Air Force and became an instructor in gunnery. Here, he worked with men and saw their need of spiritual awakening and guidance.

Oliver S. Solberg Continued from previous page

After being discharged in December 1945, he entered the Lutheran Bible Institute for the winter and spring terms. He then enrolled at Augsburg College and graduated in June 1949. In the fall of that year he entered Luther Theological Seminary at St. Paul, Minnesota, graduating in 1952. His first call was to the Crystal Lake parish in Iowa, which he served until June 1954. He then accepted a call to Springdale. He and his wife Viola (Nelson) parented four children; Sandra, Sharon, Susan and Steve. Pastor Solberg served Springdale until 1962, when he accepted a call to LaCrosse, Wisconsin. Pastor Solberg retired and is living at Aniwa, Wisconsin.

### Bill Redman

Springdale then issued a call to Reverend Bill Redman. Pastor Redman is a native of Austin, Minnesota, where he graduated from high school in 1951. He studied at St. Olaf College in Northfield, Minnesota from 1951-1956 and received a Bachelor of Arts degree. He then attended Luther Theological Seminary, St. Paul, Minnesota, graduating in 1959. Upon graduation, he accepted a call to serve as an Assistant Pastor at Mt. Carmel Lutheran Church, Milwaukee, Wisconsin. On June 2, 1963, he was installed as pastor at



Bill Redman

Springdale. He and his wife, Phyllis Jean (Hedlund) together with their children, Joel, Renee and Phillip served our congregation until 1967, when he accepted a call to Central Lutheran Church, Edgerton, Wisconsin. After leaving Central Lutheran in 1974, he accepted a call to Evangelical Lutheran Church at Mt. Horeb, Wisconsin. He served Evangelical Lutheran until January 1, 1996 when he retired from the ministry. Pastor Redman and his wife currently live in Mt. Horeb.

#### Springdale Facts:

1867- 1895 Members of the congregation furnished bread and wine. Then each communicant gave .5¢ annually for the wine, called "vin penge".

## Arnold J. Athey



Arnold Athey

In need of a pastor, Springdale issued a call to Reverend Arnold J. Athey. Pastor Athey was born October 2, 1935 in Youngstown, Ohio. In May 1953, he graduated from Austin Town-Fitch High School. He attended Kent State University and Texas Lutheran College, Sequin, Texas, from which he graduated in 1957, with a Bachelor of Arts degree. During the summer of 1957, he served as a Parish Mission Builder. In September 1957, he entered the Evangelical Lutheran Theological Seminary of the American Lutheran Church in Columbus, Ohio. During his years at the seminary he served as Assistant Protestant Chaplain at the Ohio State Penitentiary in Columbus. On June 21, 1961, Pastor Athey graduated from the Seminary with the Bachelor of Divinity degree. He then accepted a call to become pastor at First English Lutheran church in

Gibsonburg, Ohio. On October 2, 1962, he left for the mission field in Ethiopia. He and his family returned to the United States in 1965. At the time of his call to Springdale he was serving a church in Canton, Ohio. He was installed at Springdale on December 31, 1967, and served this parish until January 25, 1971. Since serving Springdale he had been involved in Radio Ministry and had served as senior pastor at churches in Milwaukee, Wisconsin, Dayton, Ohio, and LaCrosse, Wisconsin. He served as interim pastor at churches in Cocoa Beach Florida in 1994–1995 and Melbourne, Florida in 1999. Pastor Athey and his wife, Mary Joyce (Boehm) were married August 21, 1959. They retired to Coca Beach, Florida, where Pastor Athey lived until his death in May of 2002. They have four children, Kristen, David, Stephanie and Michelle.

### Springdale Facts:

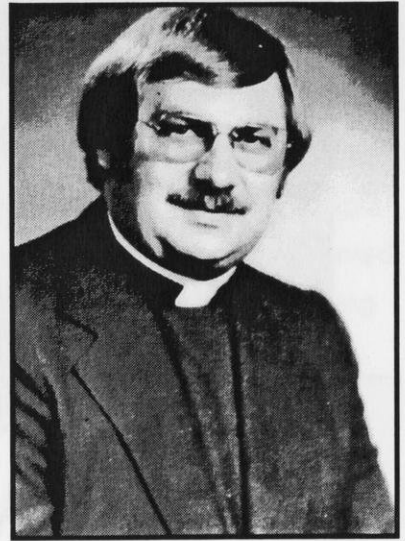
1867–1895 When non-members attended services,  
they were charged for services.

Baptism: \$1.00 to the pastor, .50\$ to the cantor, \$5.00 to the congregation



## Gary Burkum

Pastor Gary Burkum, born July 4, 1940 at Soldiers Grove, Wisconsin, was the next pastor of Springdale, Pastor Gary Burkum. Graduating from Gays Mills High School in 1958, he attended Luther College in Decorah, Iowa, graduating with a Bachelor of Arts Degree in 1962. His theological training was received at Luther Theological seminary, St. Paul, Minnesota, where he graduated May 22, 1966. During his year of internship, he served at Faith Lutheran Church in Janesville, Wisconsin. He was ordained and installed as Associate Pastor of Immanuel Lutheran Church, Waupun, Wisconsin. On March 14, 1971, Pastor Burkum accepted a call to become pastor of Springdale and Immanuel Lutheran Churches at Mt. Horeb. Pastor Burkum and his wife Carol (Luedtke) were married June 8, 1963, and raised three children, Karl, Kurt and Kari. Pastor Burkum served our parish from 1971 to 1990. After leaving the Pastorate at Springdale and Immanuel Lutheran Churches on September 30, 1990 Pastor Burkum served as Chaplain at Columbia Correctional Institute at Portage, Wisconsin. Carol Luedtke Burkum died May 23, 1995. Pastor Burkum married Michelle Bonneson on February 14, 1998. They live in Neenah, Wisconsin where Pastor Burkum serves as Chaplain at Oshkosh

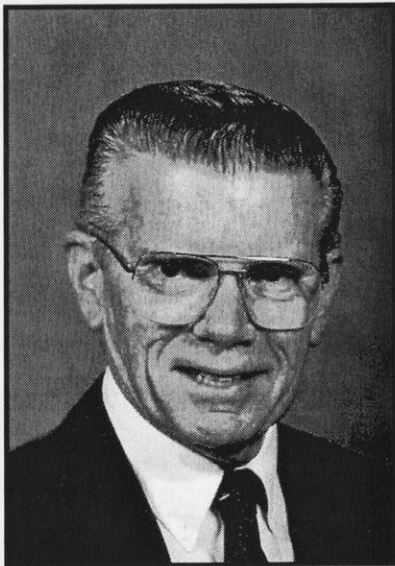


Gary Burkum

Correctional Institute.

## Herbert Lange

Pastor Herbert L. Lange served the parish of Springdale and Immanuel from October 1, 1990 until September 29, 1991. His role in the congregation was interim pastor as the parish searched for a new permanent pastor. Pastor Lange is a native Californian and a fourth generation pastor. His schooling was in California until he left to attend Capital University in Columbus, Ohio. Upon graduation with a BA in Sociology, he studied at the Evangelical Lutheran Theological Seminary in Columbus, with a Master of Divinity degree Ohio and graduated with a Master of Divinity degree.



Herbert Lange

He served as vicar in Portland, Oregon and as a parish pastor in San Diego, California; Jackson, Milwaukee and Cross Plains, Wisconsin. After leaving St. Martin's in Cross Plains, he served the South Central Synod of Wisconsin as an Intentional Interim pastor in eighteen parishes in southern Wisconsin. Pastor Lange and Marjorie were married in their home church in Compton, California in 1954. They have three children, Julie, Don and Dan. Upon retirement in November 1994 the Lange's chose Sun City Center, Florida as their home. They summer at their cottage on the Wisconsin River in Lake Delton.

## Mark Sabin

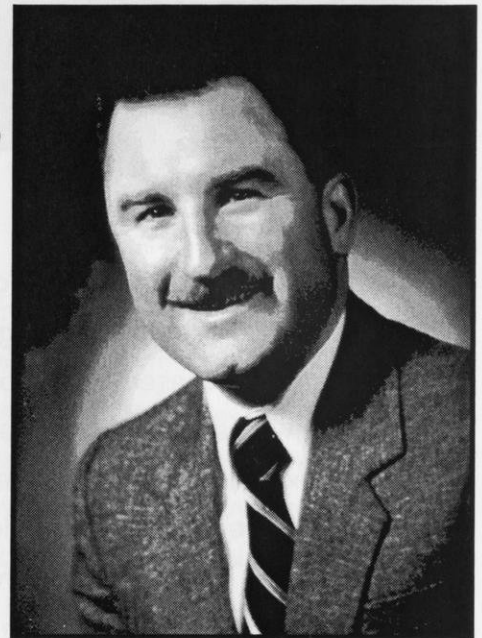
Springdale and Immanuel next called Mark E. Sabin to serve our congregation. Pastor Sabin graduated from Luther-Northwestern Seminary, in St. Paul, Minnesota in 1979. He served Emmanuel Lutheran Church, of Racine as an associate pastor from 1979-1981.

1981-1984 he served Divine Word Lutheran of Milwaukee, Wisconsin. Next he served Sharon Lutheran, of Bessemer, Michigan from 1984 to 1990.

Following there, he worked with Christ Lutheran of Stoddard, Wisconsin as a mission restart parish from 1990 to 1991. He then accepted the call to

Springdale and Immanuel in 1991. Pastor Sabin and his wife Marcia and children Katie and Jonathan left

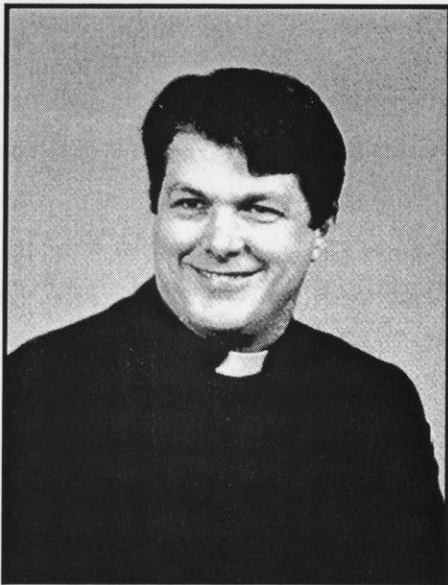
Springdale June 30, 1996. He then served as Interim Pastor of Brooklyn Lutheran of Brooklyn, Wisconsin. He and his family currently live in Scandinavia, Wisconsin, where Pastor Sabin serves Farmington and Scandinavia Lutheran Parish.



Mark Sabin

### Springdale Facts:

1867- 1895 The Augsburg Confession was required to be read by the pastor at each business meeting.



## Mathew Dollhausen

July 7, 1996 Matthew M. Dollhausen was issued a call to serve our church. Springdale and Immanuel Lutheran separated June 30, 1996, making Pastor Dollhausen the first pastor to preside at Springdale. Pastor Dollhausen, a graduate of Southern Seminary at Columbia, South Carolina was ordained at Springdale on August 25, 1996, and took office September 1 of that year. Pastor Dollhausen and his wife Rhonda (Thompson) have three sons, Benjamin, Zachary and Seth. Pastor Dollhausen was born July 10, 1951 in

### Mathew Dollhausen

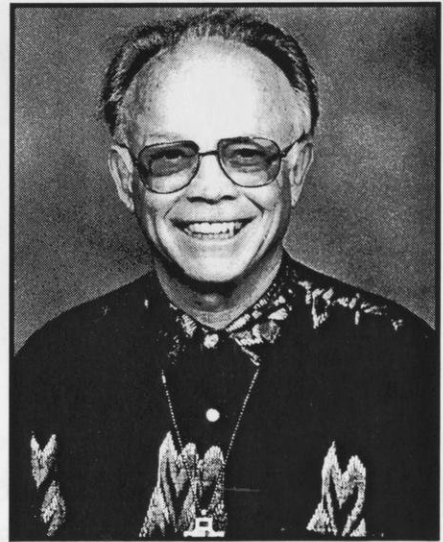
Fond du Lac, Wisconsin. He grew up in Beloit and Madison. Beginning high school at Holy Name Seminary, Pastor Dollhausen finished high school at Edgewood High School, Madison, Wisconsin. His undergraduate work began at UW-Madison, but was interrupted after three years when he purchased Gargano's Restaurant. In 1983 he sold the restaurant to move to Florida, where he and his wife bought a small remodeling business. After seven years of building, Pastor Dollhausen again felt the call to Word and Sacrament. He finished his senior year as a Communications BLS at Barry University (Miami) and enrolled at Lutheran Theological Southern Seminary in Columbia, South Carolina. He spent his intern year serving a parish in North Dakota. He received his Master of Divinity in 1996 from Lutheran Theological Southern Seminary. Pastor Dollhausen left Springdale July 16, 2000. He is currently serving Immanuel Lutheran Church in Watertown, Wisconsin as Administrative Pastor.

### Springdale Facts:

|   |                               |
|---|-------------------------------|
| 1861 The pastors salary was \$400/\$2.67 per farmer |                               |
| 26 farmers in Vermont and Black Earth               | $\$2.67 \times 26 = \$74.76$  |
| 35 farmers in Perry                                 | $\$2.67 \times 35 = \$93.45$  |
| 40 farmers in York                                  | $\$2.67 \times 40 = \$106.80$ |
| 11 farmers in Primrose                              | $\$2.67 \times 11 = \$28.87$  |
|   | Total \$400                   |

## Vernon Awes

Interim pastor Vernon Awes arrived at Springdale on September 1, 2000. Vernon Edward Awes was born in San Diego, California, on January 26, 1932. He received his education at Augsburg College, Minneapolis, Minnesota, Luther College, Decorah, Iowa, and Luther Theological Seminary, St. Paul, Minnesota. He was ordained at Central Lutheran Church, Winona, Minnesota, June 1959. He served as pastor of parishes in Esmond, North Dakota and Spring Grove, Minnesota. Following his appointment as a Navy Chaplain, April 19, 1965, he attended Chaplains' School at Newport, Rhode Island, followed by duty with: 1<sup>st</sup> Battalion, 2d Marines,



Vernon Awes

Camp Lejeune, North Carolina; Ground Defense Force, Guantanamo Bay, Cuba; Naval Supply Center (plank owner) and Brig, Seattle, Washington; 1<sup>st</sup> Battalion, 3d Marines and 3d Tank Battalion, Vietnam; and Naval Air Station, Patuxent River, Maryland. In December 1971 he accepted a Call to Trinity Lutheran Church, Madison, Wisconsin. He was released from active duty and transferred to the Ready Reserve. He was a Navy Chaplain with twenty-six years of continuous service with the Ready Reserve until his retirement in January 1992, with rank of Captain. Pastor Awes also served as a volunteer chaplain for the Dane County Sheriff's Department in crisis intervention and at Veterans Hospital. Among his many medals and awards was the Bronze Star with Combat "V", earned "For meritorious service with the Marines in connection with combat operations against the enemy in the Republic of Vietnam." He is married to the former Marlys Anderson of Minneapolis, Minnesota, a retired elementary school teacher. They have three sons: Phil, Steve and Tim. Pastor and Marlys served as ELCA Mission Partners at the Lutheran Church of Guam, 1992-1997. Since retirement from active parish ministry, Vernon has been interim pastor in three Synod parishes, serving Springdale from September 2000 to April 2001.

### Springdale Facts:

1935 = pastors salary \$600, organist \$50, janitor \$50, interest on note \$45, parsonage \$70, miscellaneous \$60, insurance \$75 Total Budget \$950



Peter Fribley

## Peter Fribley

Dr. Peter Fribley was interim pastor at Springdale June–September 2001. He has served in small rural churches in Minnesota, Iowa, and Wisconsin. Previous to that he was university chaplain, and previous to that an army chaplain, serving with infantry and armor units in Kansas, Korea, and Kentucky. He holds a Ph. D with

honors from Princeton Seminary and speaks fluent German.

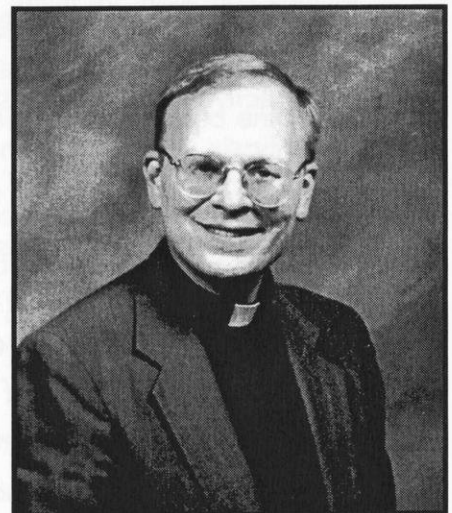
In 1995–1996 he taught American literature in Croatia on a

Fulbright scholarship, and has published many sermon studies and prayers. Following September 11, 2001 he served on several occasions as a Red Cross chaplain at “Ground Zero” at the site of the World Trade Center in New York. Peter and his wife Nancy have two sons and a daughter and three grandchildren. Nancy has taught special education for nearly twenty years.

# Note the photo of Pastor Fribley offering communion to the troops in Korea.

## Jeff Jacobs

Jeff Jacobs, born November 10, 1959, to David and Marge Jacobs, grew up in the congregation of St. James Lutheran, Verona, Wisconsin, being both baptized (1959) and confirmed (1974) at St. James. After graduating from Verona High School in 1977, he attended the University of Wisconsin - Madison and obtained his BA degree in English and Journalism, and in 1981 his MA in English. He attended Wartburg Seminary, Dubuque, Iowa. With his internship served at St. John’s Lutheran in Fort Wayne, Indiana. After graduation in 1987 he accepted a call to Vernon Lutheran Church, Mukwonago, Wisconsin, first as associate pastor and later as co-pastor. In 1992 he accepted a call to St. John - St. Paul Parish outside Mazomanie, Wisconsin. In 1997, following his father’s sudden debility, Pastor Jacobs took a leave from active ministry to help care for him and to assist in the family business.



Jeff Jacobs

During that time he also served part-time at his home church, St. James in Verona. After his father entered a nursing home, Pastor Jacobs took an interim call to West Koshkonong outside Stoughton, Wisconsin, in January 2001. Pastor Jacobs served West Koshkonong until October of 2001, when he resigned as interim to accept the call to Springdale Lutheran Church.

## The Sons of Springdale: Three Ordained Lutheran Pastors

Springdale has proudly been the church that three ordained ministers of the Lutheran faith have called home. All three were baptized and confirmed by Severin Gunderson at Springdale. The first to be ordained were Gerhard and Hector Gunderson followed by Orlando Skindrud. The Gunderson brothers were ordained at Vermont Lutheran because it was the largest building in the parish that their father, Severin served. Hector was married the next day at Springdale, where they were members. Orlando Skindrud was proudly ordained at Springdale where he and his family were members.



### Gerhard Gunderson

June 22, 1930 was a special day in the Gunderson family as well as the families of Springdale. Two of the sons of Pastor Severin Gunderson were ordained at Vermont Lutheran Church. Gerhard, also known to friends as "Gay Gunderson" served in the U.S. military before he attended seminary and was ordained in the same service as his brother Hector. Pastor Gerhard and his wife Hanna were at Mizaph, Minnesota from 1930 to 1932 at a mission parish. They were then to serve the Wiota Parish of Woodford, Wisconsin from 1932 to 1951, when he retired to Eau Claire. He was noted to be an energetic and involved pastor. It is sadly noted that Reverend Gerhard Gunderson was not to live a long pleasant retirement. He was killed when accidentally struck by a car while crossing a street in Eau Claire in 1961. Per his earlier stated request, his body was returned to Mt. Horeb to be buried near his parents and siblings in the Mt. Horeb Union Cemetery.

## Hector Gunderson



Finding the words for describing Hector Gunderson's ordination and service to Springdale came from our archives and a friend of the Gunderson family, Anna Bang. These words were written for the celebration of Pastor Gunderson's service to Springdale. *"Reverend Hector Gunderson was installed as pastor of this church on August 14, 1930. For two years he was assisted by his father, but in 1932 took over, his father becoming Pastor Emeritus. Hector was himself baptized, confirmed and married in this church. During his nearly 24 years as pastor*

*here he has baptized 189 infants and 13 adults. He has married 73 couples. He has officiated at 105 burials. 190 adult persons have joined this church, either by transfer or confirmation. He organized the Young Peoples Luther League and an accredited Sunday School. He has attended our Ladies Aid meeting whenever possible and will even drop in for a cup of coffee and cheery greetings at our Dorcas circles. Statistics are important, but hardly a fair measure of achievement. This is a glimpse of the man behind the statistic. A man interested in our lives - one of us! That's why it is hard for us to think of his resignation as our pastor."*

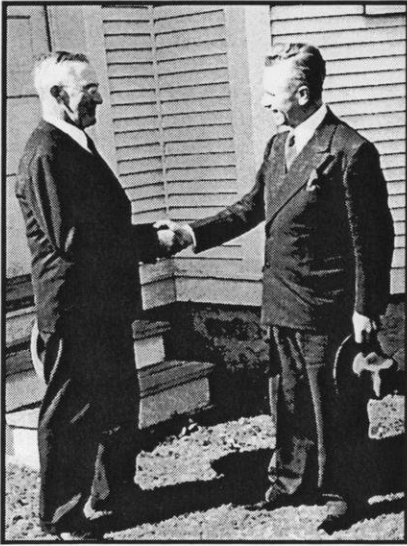
*--Speech given by Anna S. Bang March 7, 1954*

Testimonial Program for Hector Gunderson



This photo is from the celebration of the Gunderson service to Springdale

Pat Gunderson  
(Mrs. Finn), Finn,  
Valla, Hector, Ann,  
and Kristine  
Gunderson



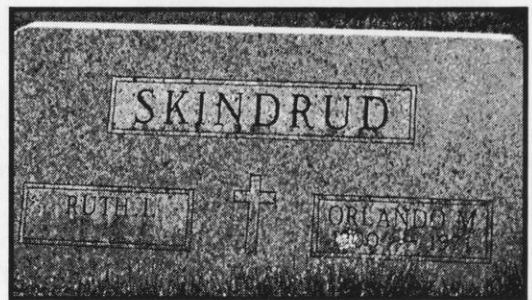
Martin and Orlando Skindrud

## Orlando Skindrud

Orlando Meredith Skindrud was born August 13, 1900 in Klevenville, Wisconsin, the son of Martin and Anna Ruste Skindrud. He was baptized and confirmed in Springdale Lutheran Church by Rev. Severin Gunderson, and graduated from the Mt. Horeb High School in 1917. Pastor Skindrud attended St. Olaf College and continued his education at the University of Wisconsin where he graduated in 1927. He taught in the high school system of Appleton, Wisconsin for three years. He then attended the Luther Theological Seminary, in St. Paul, Minnesota and was ordained in Springdale Lutheran Church on November 19, 1933, by the Rev. J. M. Green as officiating pastor. As a pastor for 38 years his first parish was at Sturgis, South Dakota and he also served at Jefferson Prairie Lutheran, Clinton, Wisconsin; Trinity Lutheran, Sparta, Wisconsin; St Paul's Lutheran at Random Lake, Wisconsin, and at Bristol Lutheran, Sun Prairie, Wisconsin. It should be noted that Pastor Skindrud left his home parish on September 28, 1943. He felt that he was needed in the service of his country as well as the Lord's service. He enlisted in the U.S. Army Chaplaincy and served as chaplain on a troop transport until April 1946. When discharged, he was commissioned as a Major and he returned to serving the Lord in peacetime. He married the former Ruth Dahlen,

Oldham, South Dakota. Their children are Mrs. Roger (Marie) Jordahl, Karlton and Michael. Pastor Skindrud

died on May 30, 1971, and is buried in the Springdale Lutheran Church cemetery, Mt. Horeb, Wisconsin.



Orlando Skindrud



## In Service To Our Country

From the very beginning of Springdale Township and Springdale Lutheran Church her members have given of themselves in the service of God and Country. The information that follows was gathered from several sources. If someone's service was not acknowledged, please accept our apologies. Some of the early records are difficult to interpret, due to different spellings of last names and hard to read documents. Any additions would be welcomed, so that the veterans can be honored.

### The War Between the States

Peter H. Brager

John Lunde

Iver Olson

Hans O. Opsal

Austin Shutvet

Arne Arneson, Co. D, 23<sup>rd</sup> Regiment Men of Springdale Township

Died April 5, 1863 at Millikens Ben, Louisiana

Young M. Balch, Co. K, 33<sup>rd</sup> Regiment

Died March 11, 1863 at Moscow, Tennessee

Ole E. Dahl, Co. E, 15<sup>th</sup> Regiment

Died April 30, 1862 at Island Number Ten, Tennessee

Thomas Furgenson, Co. E, 2<sup>nd</sup> Cavalry

Died July 21, 1864 at Vicksburg, Mississippi

Henry Huntly, 3<sup>rd</sup> Cavalry

Died March 20, 1864 at Madison, Wisconsin

Abraham Riley, Co. A, 5<sup>th</sup> Regiment

Killed in Action May 3, 1863 at Fredericksburg, Virginia

William Scholes, Co. E, 2<sup>nd</sup> Cavalry

Died October 14, 1864 at Ironton, Missouri

" List of men From Springdale Who Served In the War Between The States  
This list may not be a complete list but after a diligent search by the members  
on the committee we arrived at this conclusion."

Memorial Book Committee  
Frank E. Malone Post # 113  
American Legion

## First World War

*Beginning in 1917*

Oliver Lee  
Melvin Colby  
Albert Lee  
Olai Thompson  
Gerhard Gunderson  
Oliver Olson  
Hans Moen  
Harvey Field  
Otto Brager  
Charles Spaanem  
Melvin Thompson  
Henry Kobbervig  
Almer Kobbervig  
Adolph Solve  
Paul Olson  
Adolph Bangs  
Jimmie Lunde  
Irving Erickson  
Theodore Olson  
Selmer Colby

## World War Two

*Beginning in 1941*

Raymond Lunde  
Amos H. Thorson  
Lavon Marty  
Chrystal A. Swiggum Bakken  
Lester Shutvet  
Stanley L. Shutvet  
Jerrold Moen  
\*\*Gordon A. Grimstad  
Eugene R. Showers  
Dean Dodge  
Lyle R. Shutvet  
Gerald W. Julson  
Glennis Haugland  
Wesley E. Bakken  
Wesley E. Field  
Robert Marty  
Arnold J. Bohle  
Phillip Lee  
Donald Oimoen  
Harold E. Marty  
Ted O. Lingard  
Donald Julson  
William J. Marty  
Melvin E. Lingard

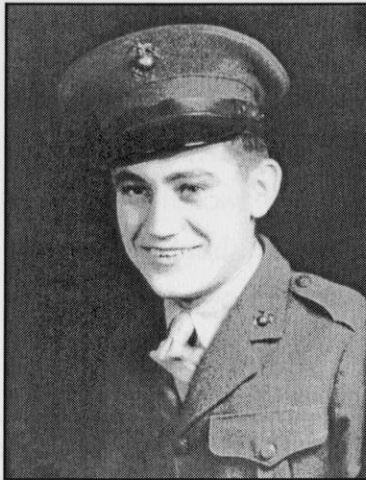
\*Orlando M. Skindrud, Reverend

### *Gordon Alexander Grimstad*

Entered Service- September 25, 1941  
Branch of Service- Army Medical Corps  
Served in – European Theatre  
Awarded – Purple Heart



\*\* Gordon A. Grimstad was lost at sea under battle conditions. He died November 27, 1943 in the Mediterranean, as a result of the sinking of a British transport by enemy action. \*Orlando M. Skindrud was serving as pastor of Jefferson Prairie Lutheran Church when he enlisted in the Army Chaplain Corps He served on a troop transport from 1943 to 1946. Returning to active pastor upon discharge from the Army.



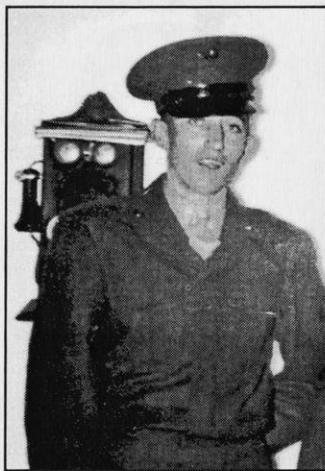
Sgt. Robert Marty  
Marine Corps  
1945—1965 Served in



Harvey Field in his WWI  
uniform, Wesley Field home  
on leave in his WWII uniform



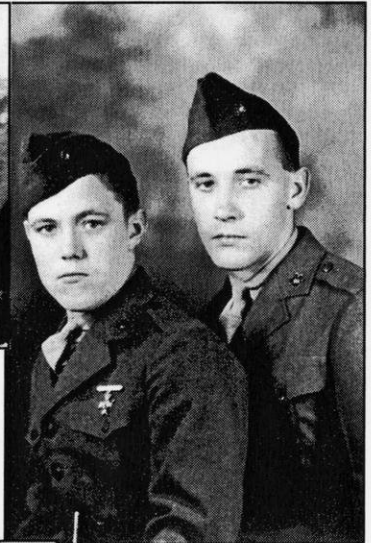
Sgt. LaVon Marty  
Marine Corps 1943—1945  
served in the South Pacific



Cpl. John Marty  
Marine Corps  
1951-1953



Robert and John Marty meet  
in the South Pacific



William and Harold  
Marty, Marine Corps



Roger D. Field  
Army, 1946 till  
peace declared  
WWII



Wesley Field  
Army  
1943—1946

In The Service At The 100<sup>th</sup> Anniversary of Springdale 1951

Raymond C. Lunde

John Marty

Lee Thompson

Roger Field

Robert Marty

Elmer Magnuson, Jr.

Charles Julson

Glenn Thompson

Those Known To Have Served After 1951 Or Presently Serving

Doylan Sponem

Robert Murray

Finn Gunderson

Jim Laufenberg

Richard Skindrud

Lief Skindrud

Marny Skindrud

Phillip Helland

Chris Hanson

Scott Ellingson

Dale Chapman

Arthur Elver

William Elver

Julie Baker-McVeigh

Keith Bakken

Kevin Chapman

David Stenseth

Willis Johnson

American Legion Post #113 of Mt. Horeb maintains and honors the veterans' remains resting here at the Springdale Cemetery.

## *References*

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By: Rev. Amelia Pope 1948

1848-1998 Town of Springdale, Dane County Wisconsin

History of Madison, Dane County and Surroundings

Copyright W.M. J. Park and Co. (reprinted 1978)

Vermont History and Biographical Sketches Then and Now August 1977

The Historic Perry Norwegian Settlement

The Perry Historical Center Daleyville, Wisconsin 1994

Archives of the Mt. Horeb Area Historical Society, Mt. Horeb Wisconsin

Mt. Horeb Mail, Mt. Horeb Wisconsin

The Archives of Springdale Lutheran Church

The First 100 Years, A History of Springdale Lutheran Congregation

1852-1952

A History Prepared For the 100<sup>th</sup> Anniversary

of the East Blue Mounds Lutheran Congregation Sunday, October 19, 1952

The Archives of the State Historical Society-Internet Info

Notes and Photos of Eunice and Marvin Bakken

Springdale Pigeforening Record books since 1885

Springdale Ladies Aid Records 1885-1960

Excerpts by: Anna S. Bang 10-10-1952

Anna S. Bang 12-1-1951

Mrs. Julian G. Johnson 1953-1954

Mrs. Arthur Bilse 1955-1956

Mrs. Jimmie Lunde 1957-1958

Mrs. Arthur Swiggum 1958-1960

Sarah Circle History: Evelyn J. Basthemer

Esther Circle History: Melba Rick

Dorcas Circle History: Beverly Brager

Ruth Circle History: Ludell Heuser

Ladies Aid Record Books 1960-2000

Kvindeforening Skit: Dorcas #1 10-14-1959

The Spannem Family Archives

Norwegian American Historical Association: Internet info

Photos in the Springdale Collection contributed by: Austin Studio, Cyril Burns  
and Gary Bakken as well as many private photos

The Folk Arts of Norway By: Janice S. Stewart

1953 reprinted 1973 Dover Publishing

Traditional Norwegian Rosemaling History-Technique-Patterns

By: Pat Virch Copyright 1970

Wisconsin Magazine of History: Aslak Lie and the Challenge of the Artifact

John O. Hozhueter

The Little Norway Family: For invaluable access to information and antiques

Little Norway- Blue Mounds, Wisconsin

The Little Norway Guides: Their knowledge of Norwegian American history is amazing,  
and lovingly shared!



Many people gave of their time, as well as family treasures and pictures  
Mangg Takk or many thanks!

Without each one of you this book would not have been possible. If someone was missed in the credits, please accept our apologies.

Special Thanks to Ed Weaver of Advantage Printing,  
for invaluable information and patience.

## Families of Springdale Lutheran Church - 2002

|  |  |  |
|--|--|--|
| Anderson, Clara  | Dahlgren, Paul and Michelle                  | Hansen, Steven                                       |
| Arnold, John and Mary<br>Elizabeth                       | Diehm, Jordan                                | Amy and Erik   |
| Back, Jacob and Miranda                                  | Diehm, Sateash                               | Hanson, Ashley                                       |
| Baker, A.J.  | Dignan, Dennis and Cindae<br>Lisa            | Hanson, Chris and Cynthia                            |
| Baker, Elmer and Norma                                   | Dignan, Krista                               | Hanson, Lowell and Dolores                           |
| Bakken, Erik and Kipalee<br>Karsten                      | Dignan, Karl                                 | Hanson, Valerie                                      |
| Bakken, Gary   | Docken, Randy and Susan<br>Peter and Jessica | Hefty, Dean and Jeanne                               |
| Bakken, Marvin and Eunice                                | Doescher, Edward and Christine               | Hefty, Michelle                                      |
| Bakken, Roger and Betty                                  | Dolan, Lavon                                 | Hefty, Sherri  |
| Bakken, Sophia   | Ellingson, Jeff and Leigh                    | Heindl, Timothy and Nancy<br>Daniel, James and Megan |
| Bakken, Susan<br>Dane Bakken Drinkall                    | Ellingson, Scott and Tracy<br>Spencer        | Helland, Craig                                       |
| Barber, Amber  | Elver, Art and Beth                          | Helland, Glenn and Joyce                             |
| Basthemer, Evelyn  | Elver, David and Lori<br>Shannon             | Helland, Sheila                                      |
| Bieri, Royle   | Elver, Paul and Jodi<br>Jessica and Daniel   | Hendrickson, Linda<br>Robert                         |
| Bilse, Cora  | Elver, William and Deb<br>Kasi Zahler        | Heuser, Ludell                                       |
| Brager, Beverly  | Fink, Hugo and Marie                         | Hildreth, Rodney<br>Hannah and Elizabeth             |
| Chancellor, Adam   | Frye, Charles                                | Hollfelder, Lyle and Sharon                          |
| Chancellor, Daniel and Sandra<br>David, John, and Joesph | Gass, Susan                                  | Hollfelder, Chad and Debra<br>Mandi                  |
| Chancellor, Edmund and Fances                            | Gass, Nicole                                 | Holloway, Michael<br>Thomas                          |
| Chancellor, Richard and Rita<br>Cory and James           | Gerke, Greg and Ruth                         | Houg, Heather  |
| Chapman, Kent  | Gilbertson, Dennis                           | Humphrey, Chad and Kari                              |
| Chilson, Sandra  | Gilbertson, Lyle                             | Humphry, Leo and Mary                                |
| Christian, Larry and Sharon<br>Brandon and William       | Gladem, Glenn and Hazel                      | Huseth, Dagny<br>Kamryn                              |
| Collins, Timothy and Pamela<br>Shane, Alec and Machaela  | Goldschmidt, Judith                          | Jacobs, Jeffrey                                      |
| Collins-Rohe, Rachelle<br>Samuel Rivest                  | Goth, Benjamin and Tracy                     | Johnson, Hailey and Trevor                           |
| Comer, David and Starr<br>Sierra and David               | Haglund, Mona<br>Justin                      | Johnson, Marie                                       |
| Dahlgren, James and Fay                                  | Hanna, Jamie                                 | Jones, David and Jill                                |
| Dahlgren, Jennifer                                       | Hanna, Jeff and Kathy<br>Kyle                | Jones, Gregory                                       |
|  |  | Jones, Sarah   |
|  |  | Kahl, Gertrude                                       |

Kahler, Kenneth and Diane  
Mya and Adam

Kellesvig, Cody

Kellesvig, Holly  
Ellie

Kelly, Cory and Pamela  
Brock and Luke

Kittleson, Garfield

Klarer, Ronda

Kollath, William and Kathy  
Lori, Ryan,  
Spenser and Melanie

Laufenberg, Jim and Priscilla

Lehman, Lorna

Lindemann, Ruth

Luhman, Dale and Jennifer  
Tamara and David

Magnuson, Dale  
Aaron

Magnuson, Pearl

Magnuson, Russell and Janice

Magnuson, Thomas and Penny  
Paul and Shane

Mani, Matthew

Mani, Michael

Mathesius, Steven and Kristen  
Katja

Meyer, Adrienne

Meyer, Dale and Michelle  
Nathaniel and Vanessa

Midthun, Evelyne

Midthun, Kay

Monum, Evelyn

Monum, Ruth

Moschkau, Sharon

Mueller, Minnie

Mueller, Robert and Jean

Murray, James and Rebecca  
Andrew and Courtney

Murray, Melanie

Neisheim, Grant and Linda  
Grace and Dane

Neumaier, Pat and Jennifer

Ninneman, Terry and Margot  
Ninneman, Terry Jr.

Oberlin, Deborah

Olmstead, Jim and Lana

Orvis, John and Kathryn

Pakse, Greg

Paske, Russell and Christy

Paulson, Michaela

Rear, Crystal

Regele, Axandra and Ami

Rick, Norman and Melba

Rindle, Ashley

Ringgenberg, Joel

Ringgenberg, Roger and Marion

Ringgenberg, Scott

Ringgenberg, Todd and Kristine

Sale, Aaron

Sale, Karsten

Sale, Rod and Jacqueline

Scheidegger, Amy

Scheidegger, John and Beverly

Scheidegger, Lindsey

Schroeder, David

Schroeder, Duane and Linda

Schwenn, Steve and Denise

Philip, Anastasia and Anthony

Scrivner, Rachel  
Clint

Skindrud, Alma

Skindrud, Leif

Skindrud, Marny

Skindrud, Richard

Skindrud, Roderick and Pat  
Robert

Sowl, Charles

Sponem, Doylan

Steinhauer, Karli  
Victoria, Madison

Stenseth, Jane

Stenseth, Philip

Stenseth, Ronald

Taylor, Amy

Taylor, Douglas

Taylor, James and Jeanine  
Kenneth

Vogel, Dean and Kimberly  
Tyler and Ryan

Weise, Myrtle

Wittwer, Ruth

Wittwer, Susan

Young, David and Amy

Zahler, Kourtney

Zahler, Kimberly  
Alexis Hellenbrand

Zapp, Zachary

Zimmel, John

Zweifel, Frieda



Springdale Congregational Picture 2002



*[The following text is a list of names, which is extremely faint and difficult to read in this scan. It appears to be a multi-column list of names corresponding to the individuals in the photograph above.]*

