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Vermont Lutheran: 1856 - 1981

*Dedicated to the scribes
of Vermont Lutheran Con-
gregation who contributed
articles for this book*

Edited by Jon and Judy Urness

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Anniversary Celebration Outlined

The first special Sunday in our year of commemorating the Vermont Lutheran Church was held on January 31, 1981. Our special speaker was Joyce Guldager who had completed her year of internship in our parish. Her sermon included a brief history of our congregation with encouraging words to keep on bringing the Word of God to all people. A potluck dinner was prepared by members of Our Saviours and Vermont. Following the dinner the Perrmont Quartette, consisting of Phil Skalet, Bob Disrud, Ralph Grinder and David Jeglum accompanied by Henry Steinhauer, entertained.

Our second special anniversary day was February 22, 1981. Pastor Curtis Everson, pastor at the West Middleton Lutheran Church, preached an enlightening sermon. He concluded his sermon with a solo. Following the worship service the men of Vermont prepared and served a Bargain Brunch of pancakes, French toast, rolls, pork sausage, honey, applesauce, maple syrup and cookies. The profit was used to provide camperships to Bible Camps to youths in this area. Vermont choir entertained in the afternoon.

On March 22, 1981 we observed the third special anniversary Sunday. Our former pastor Rev. Hector Gunderson, Sun Prairie, was our guest speaker. He told many interesting facts about Vermont Lutheran Church and its former members. Hector and his father served Vermont and other congregations for 64 years. Rev. Severin Gunderson began in 1888 and Hector became associate pastor in 1932 and served until 1954. Mrs. Lillian (Norslien) Jordan was our guest organist. Fellowship and potluck dinner followed the worship service.

Pastor Edwin Barsness was our guest speaker for our April special Sunday at the 10:30 worship service. After the guests and members had been greeted by Rev. Barsness and Rev. Borgen, we all enjoyed a potluck dinner. Mr. Robert Swenson entertained with stories and and songs following the dinner.

At our regular worship service on May 22, 1981, we brought our thoughts to those who had served in our nation's defense. The national and church flags were carried in by members of the Mickelson-Martin American Legion Post. Kyle Severson carried the Memorial Cross. Maurice Skalet read the names of about 120 local people who had served in a war or been in training for same. Philip Skalet sang The American Prayer. After the conclusion of our Confirmation wor-

ship service conducted by Pastor T.N. Borgen, the flag bearers followed by the bearer of the Memorial Cross led us to the East lawn of the church. A short musical program and a prayer by Pastor Borgen brought the festivities to a close with the playing of taps by Jon Urness.

On June 28, 1981, our former pastor Oliver Solberg was our guest speaker, and Mrs. Richard Joan (Dybdahl) Goderstad, Loveland, Colorado was our guest organist. A large number of people from other churches that Pastor Solberg had served attended and stayed to enjoy fellowship and dinner. Otto Festge directed the reunion choir.

August 9, 1981 was chosen as our special anniversary Sunday, with Bishop A.C. Schumacher, president of the Southern Wisconsin District, our guest speaker. Mrs. Carrie (Dybdahl) Austinson was the guest organist. Special music was provided by Mrs. Karen (Gesme) Brunssen, Phil Skalet, and the Vermont Choir. Following the dinner, the Unkalung Choir, Madison, directed by Mrs. Betty Mansfield gave a very beautiful concert. The members of the choir each played bamboo instruments brought from Taiwan. This interesting program was enjoyed by many.

September 20, 1981, our special emphasis was on Mission. Our guest speaker was Rev. Mert Silseth, Lutheran Social Service director from Milwaukee. Following the dinner served in Fellowship Hall, we were entertained by a very inspirational group of young people from the Mount Horeb area. About two dozen high school age boys and girls under the capable direction of Rev. Mert Trumbower inspired and entertained us.

October 17 and 18 was truly a Home-Coming for many. On Saturday we served Lutefisk, lefse, meatballs, and potatoes to over one thousand people. But with tired feet and aching shoulders we were back for the Sunday morning worship services. Pastor Ruth Hanson, Nauvoo, Illinois, who had been with us for her year of internship, was our guest speaker. Fellowship and dinner followed.

Our special emphasis for December was a presentation of an Old Time Christmas Program. In olden days, Helland, Sandridge and Steensrud schools each contributed a few numbers to a Christmas program at Vermont Lutheran Church. This idea was carried out even though the before-mentioned schools have been put to other uses. The present pupils dressed in old-fashioned clothes in a setting of olden days, including a pot-bellied stove, portrayed the parts played by the former pupils. Delightful evening. It helped the pupils understand how it was way, way back then.

Vermont's History Traced in Detail

by Ann Urness Gesme

At the time of the Centennial celebration of the Vermont Lutheran Church, the book *Vermont 1856-1956*, was published. This priceless collection of pictures and information provided the foundation for an up-dated history of the congregation for its Quasiquicentennial History. In addition to the material found in the earlier Vermont Church history, pertinent data has been collected from a variety of sources including publications of the noted Norwegian immigration authorities such as Qualy, Blegen, Ulvestad, and Semmingson; newspaper articles; *The Lutheran Church Among Norwegian Americans*, by Nelson and Fevold; speeches by Rev. S. and Rev. H. Gunderson; the Dane County census of 1850; the Wisconsin Census of 1855; publications of the Norwegian American Historical Association; *Sixty Years of Perry*, compiled and edited by C.O. Ruste in 1915; and the records of Vermont and other surrounding congregations.

The earliest congregational records were kept by the pastor in the same manner as has been done in Norway. All were hand written in the Norwegian language using a form of the gothic style of handwriting used extensively in Norway until 1875, and in America as well, by the early clergymen.

The use of surnames was unfamiliar to the Norwegian immigrants resulting in considerable confusion to them at the time, as well as to anyone searching the records today. People were identified by their given name, their patronymic, and the farm name in Norway. When the immigrant discovered that he needed a surname on official documents in America, he chose either the patronymic (father's name plus son or datter), or the name of the farm from which he emigrated. In the church records for Vermont, often both patronymic and farm name are shown; sometimes only the patronymic. Various spellings and forms of given and "surnames" were used. As time went on, many of the immigrants reverted back to the use of the farm name as a surname and the given name became Americanized, so that "Lars" became "Lewis", "Jens" became "James," "Brita" became "Bertha," "Siri" became "Sarah," etc.

The pastor was responsible for conducting the

business of the congregation with the help of the most capable men in the congregation. It was his responsibility to record all ministerial acts which he performed. Ministerial acts performed by the visiting pastors prior to the establishment of a congregation in Vermont, are recorded in the records of the churches where that pastor was considered the resident pastor. During Rev. Brodhal's term at Vermont, he recorded baptisms, marriages, confirmations, etc., in the Perry records, as that was the "head church" and Vermont an "annex church." Some school records for 1855-56 as well as communion records for Vermont were kept by Jens Gjesme who was the *Klokker* (sexton). Rev. Fjeld began keeping records in the fall of 1860, with the exception of burials. No record of burials in Vermont has been located for the years prior to 1855.

It is impossible to write a history of Vermont without giving consideration to the whole "Blue Mounds Settlement" and its beginnings, as well as to the country from which the settlers emigrated.

Every effort has been made to make this account as accurate as possible. Any errors are unintentional and for these, I, Ann Urness Gesme, take responsibility. November 26, 1980.

THE FIRST NORSEMEN IN AMERICA

There is little doubt in the minds of most Norwegian-Americans that the first white explorer to reach America was the Viking explorer, Lief Erickson. Later, Norsemen were members of the early arriving groups of colonists first settled along the eastern coast of the United States in the early 1600's. Norsemen continued to arrive as individuals or single families until 1825, when the first organized group of emigrants left Norway and founded the Kendall Settlement in New York. Nine years later, in 1834, they migrated to Illinois. Thus the path was laid for Norwegians to find their way to the Midwest; and to Vermont Township.

“America Fever” swept Norway in epidemic proportions, and emigration was in full swing.

JOURNEY TO AMERICA

By 1850, approximately 17,000 people had emigrated from Norway, most of them settling in Northern Illinois and Southern Wisconsin. Norwegian immigrants first entered the United States through the harbor at New York but in the 1850's, Norwegian sailing ships carrying immigrants, entered Quebec. From Quebec the immigrants made their way to the Midwest through the St. Lawrence Seaway and the Great Lakes, landing at Milwaukee or Chicago. From there they traveled by oxcart, horse-drawn wagons or on foot to their destination. Soon after the first railroad reached Madison in 1854, the line was completed to Black Earth, offering a quicker method of overland travel to those who could afford a rail ticket. From Black Earth the newly arrived immigrants spread southward to populate the eastern half of Vermont Township, and south into other Norwegian settlements.

EARLY NORWEGIAN SETTLEMENTS IN WISCONSIN

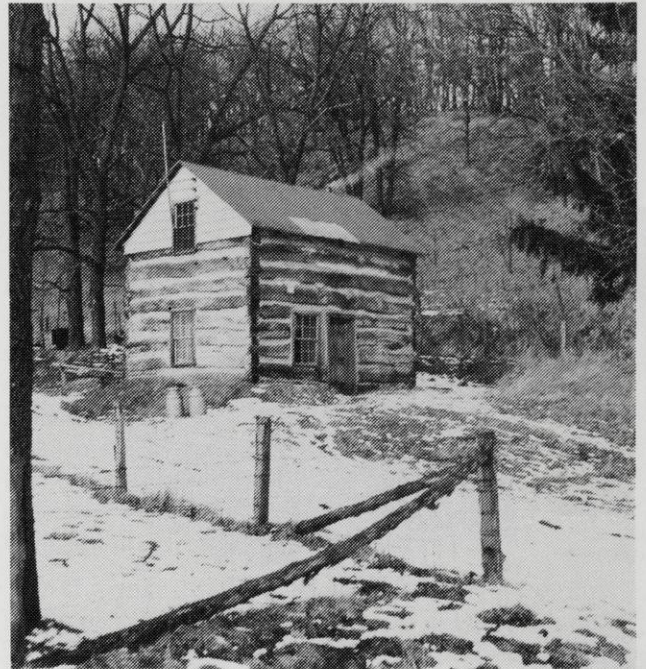
The most important settlement of Norwegians in Wisconsin was the one at Koshkonong (called “Kaskaland” by many Norwegians). As the waves of Norwegians arrived in Koshkonong, the area became saturated and overflowed north and west to establish two additional large settlements. One was known as the Spring Prairie Settlement, located in the northern part of Dane County and the southern part of Columbia County. The second was located in the northwestern part of Dane County, spilling over into the bordering counties. The northwestern part of this last mentioned area was known as the “Blue Mounds Settlement” and included the region which was organized into the township of Vermont in 1855.

FACING HARDSHIP

It is extremely difficult to get things in perspective when considering the emigrant voyage and settling in a new country. Much is written or told in a moment of melancholy; or by someone more concerned with literary style than with accurate information. Dramatic accounts tend to become embroidered with magnified details, seldom accurate; while leaving untold the real drama—the day to day routine, both happy and sad events, experienced by every one of the people who came to America as an immigrant.

The ocean voyage lasted from 6 to 16 weeks, depending on route and weather. Each family had to have provisions to last for three months, in addition to their own bedding. Their belongings were placed in emigrant trunks made of wood and

reinforced with metal bands, and stored in the hold of the ship. The sailing vessels were seaworthy and the sailors excellent, and most people made it to America safely, in spite of crowded and unsanitary conditions. Seasickness and disease aboard ship resulted in considerable discomfort, and occasionally death; but it was the exception rather than the rule that many died at sea.



Reminiscent of the Vermont pioneer's first log houses was this home on the Andrew Jorgenson homestead now owned by Norman Sale. The picture was taken in the early 1940's.

THE IMMIGRANT'S FIRST HOME

Norwegian immigrants tended to form settlements in America made up of people from a specific district in Norway. As was seen in Mr. Lien's article, the first to come to Vermont were from the Valdres. People from this district had already established themselves in Springdale and Perry and they encouraged others from Valdres to join them in America. Another well represented district was Sogn, but the settlement in Vermont became known as a predominantly Valdres settlement after many “Sognings” migrated to Minnesota and the Dakotas. Nevertheless, many Sognings were among the leaders during the organization of the Vermont Lutheran Congregation.

Many immigrants arrived in America with tools and equipment with which to build a house. Only

the most basic necessities were packed away in the round-topped emigrant chests which carried the Norwegian's possessions to America, among them, tools. While the family found shelter with an earlier settler, a crude dugout or a small cabin of about 12'x14' was erected. The immigrants were not accustomed to luxury in Norway and found little in this country. As soon as they were able, a better house was built. Lumber was readily available and a saw mill had been in operation in the vicinity since 1847. Breaking a few acres of land and planting a crop was essential to their survival the first winter in America. Those who arrived too late to plant a crop had to use their small reserve of funds, or borrow from others to see them through to the next spring.



The chinking between the logs is all but gone on the Jorgenson barn by 1940.

Hardship and suffering experienced after reaching their destination in America was seldom greater than what they knew in Norway. Much of the hardship at that time was a fact of life, be it in Norway or America. The main difference to the immigrant was that in America they had a chance to improve their condition—an option not open to them in the Old Country. Danger and difficulty facing the settlers was not from roving bands of hostile Indians or savage beasts; and loneliness, due to isolation, was not as great in Wisconsin settlements as it was later on the western prairies. The real trials were those of adjusting to a strange country with a strange language, extremes of weather, unfamiliar customs, and struggling to stay healthy of mind and body in order to build a new life for themselves.

FIRST SETTLERS IN BLUE MOUNDS

The region of Blue Mounds, including the area which became Vermont, was inhabited by Indians until the Black Hawk War of 1832. Following defeat of the Indians by Federal troops, the Indians in Wisconsin were placed on reservations. Any Indians found in Dane County after this time did not present a threat to the settlers. The first white settlers came to the area following the discovery of lead ore deposits in 1826 by Ebenizer Brigham. Miners and their families from the surrounding area as well as from Europe moved in to become the first settlers.

The first road to connect Lake Michigan and the Mississippi River ran through Blue Mounds, connecting Fort Winnebago near Portage, and Fort Crawford at Prairie du Chien. Stage coaches drawn by four horses carried mail and passengers through the area, one in each direction, daily. Stations were located along the road where horses would be changed, lodging could be found, and mail dispatched. Another road was built in the early 1830's from Blue Mounds to the Wisconsin River. This road ran through Vermont Township and was used as a connecting link between the lead mining region and the river.

Thus it can be seen that it was not a completely uninhabited and unknown area that the Norwegians found in Wisconsin; but one which offered unlimited opportunity to those who had the stamina and ambition to develop it. The vast majority of Norwegian immigrants were of the rural class, tailor-made to develop the agricultural resources of the area.

The first Norwegian to arrive in the Blue Mounds area was, according to Narvestad, in *Valdres Samband*, Iver Thorson Aase, in 1844. Not until two years later did any more Norwegians come to the area. Then, Tore Spaanem came with a party of 15, settling in the Blue Mounds area and encouraging others in Norway to join them.

In "Samband," a magazine published by the *Valdres Samband*, A.L. Lien wrote a series of articles in 1913, dealing with the "Blue Mounds Settlement." The following is a free translation of information found in those articles:

"In the town of Vermont, Erik Saevre was the first Norwegian settler with his son-in-law, Ole Brunsvold. Later came Ole Grotodden from Hallingdal. Halvor Bakkene from Valdres came to Vermont in 1849, and settled in what became known as "Sagabatomen." Vilken Naes from Lyster was settled in the eastern valley and Erik Solve moved there from Springdale. There were also several others from Lyster.

"In the years 1850-51-52, many came from Hedalen and Aadalen in Valdres to settle in this valley. Arne Vasfaret, Harold Vasfaret, Christen Vestrum, Gul Kantum, Jorgen Haugen, Halsten Norby, Harold Knut, Peter and Ole Brager, Mikkel Blaekkelien, Hans Tomtene, Mikkel Larson Tolebraaten, Ole Bakken, Ole Langedragslein, Arne Haugen, Ole Tolefson, Anders Espelien, Gulbrand Inge Moen, and others. Ole O. Torsrud (rescued from the Atlantic in 1852) from Reinli and Thron Mikkelson (Store Thron) and his wife, son and four grown daughters from Stavadalen, Valdres. These were to be on the unfortunate steamship, but due to lack of money were held back and came later in the fall. (The Atlantic is a steamship which was deliberately rammed by a rival ship Ogdensburg, on Lake Erie, at 11 p.m., August 20, 1852. The Atlantic was carrying about 800 immigrants; 500 of them perished, including 72 of the 134 Norwegians from Valdres who were led by Stefan Helle. Ole Thorsrud, mentioned above, was one of the survivors in the group from Valdres. It is not known how many of those who perished were destined for the Blue Mounds settlement.)

"In the eastern valley, came about the same time, many from Lyster. Anders Vinden, several Barsness families, whose names were found among the soldiers from Vermont in the 15th Wisconsin Regiment Volunteers. Amund Hillestad, Peter Moe, Einar Mikkelson and others. To the western valley came Hans Opsahl and Iver Brennum from Gulbrandsdalen and Knud Hornet, Kjostad and Jens Moen from Nordre Aurdal. Valdres."

"All who came, and had some money left after the immigrant journey, first purchased land, and all with a family must have a cow and oxen; who came with families, it was seldom that they were completely without money, and many had what at that time was considered a lot of money. When they had paid for their land, secured a house, oxen and cows; plow, stove, and other equipment, the purse became very small. All began with farming and the first task was to produce something for provisions. The summer they arrived was devoted to raising a crop, but in winter they must make rails and build fences, and cut logs for a house if they had not put up a house in the fall. When May came, they plowed up some land and planted it with grain, usually resulting in a good harvest. This provided grain for flour and feed for the pigs in the fall. Dairy products provided much of the food for the Norwegians as they

were better skilled in producing and utilizing milk than anything else. Everyone lived in the same manner—those who had less wealth were equal to those who had more, when everyone did his share."

"Everyone worked early and late, six days a week, and rested Sunday; doing only what was necessary on that day. If anyone was sick, the neighbors helped out. Doctors were seldom called because they were so far away. After the neighborhood had received crops enough for bread and seed, they were not forced to sell their crops in the fall and buy bread and seed in the spring. If they were short of grain in the fall, and could not get a threshing machine right away, the men went to a neighbor and borrowed a few bushels of wheat and paid with the same when they got their crop threshed."

One of the first Norwegians to settle in Vermont, C.K. Syverud, is not mentioned in the above article, but it is known that he arrived in 1849, immediately after Erik Saevre. Syverud was operating a blacksmith shop in Vermont in 1849. Norwegians were well established in Wisconsin by this time. A Norwegian immigrant was serving in the legislature of the Wisconsin Territory and several Norwegian language newspapers were being printed in this country.

In the year 1850, there were 9,467 Norwegians living in Wisconsin; 3,324 of them in Dane County. The Koshkonong settlement accounted for about 75 percent of this number and several hundred Norwegians were found in York, Bristol, Windsor and Sun Prairie Townships. District 37, which included the townships of Blue Mounds, Vermont, Springdale, Perry and Primrose had 375 Norwegians living there.

Vermont was first included in the Town of Madison, becoming a part of Blue Mounds Township when that was formed in March, 1848. It was not until the first Tuesday in April, 1855, that the Township of Vermont, as we know it today, was officially formed. (On some maps and in some records the township was referred to as "Hobart" in 1855.)

IMMIGRANTS AND THE LUTHERAN CHURCH

Since early times, influence of the church had the strongest of any effect on the culture of the Norwegian people. In Norway, services were attended faithfully, even by the less devout people, as religious ardor was not always the main reason for attending. The church was the only place where large groups gathered to learn news of the

community, meet friends, conduct business, settle accounts, read public notices and carry on other secular activities. The State Church of Norway built the churches and supplied the pastors. Confirmation in the Lutheran Church was a condition set by law, and only those confirmed could hold public office, receive any kind of license, and receive the protection of the law. Ambulatory schools were established so young people could learn to read in order to be confirmed.

The early settlers of Vermont were eager to organize a congregation and provide a parochial school for their children. They felt strongly the need for an ordained minister to administer communion, hold religious services, to confirm their children, baptize babies, perform marriages and conduct burial services. The organized church which was taken for granted in the Old Country, did not exist in America. Recognition of the need for clerical services led to the organization of congregations, building parsonages and churches, but most important of all, calling a pastor. It was not an easy task to find a pastor who was willing to emigrate. Few were willing to leave a relatively prestigious and secure position where they were assured of a decent income, and go to live in a foreign country to minister to their countrymen.

PIONEER CHURCHMEN

The first Norwegian Lutheran ministers to be ordained in America were Elling Eielsen and Claus Lauritz. Both were ordained in October, 1853 by German Lutheran clergymen. Eielsen was a Haugen lay preacher in Norway and had little formal education. He represented the low-church point of view. Clausen was born in Denmark, later moved to Norway, before coming to America to become a teacher of emigrant children. When the people of the Muskego settlement appealed to him to become their pastor, he was examined and ordained in Milwaukee. He built the first Norwegian Lutheran Church in this country. Although Clausen represented a lowchurch point of view he did not see eye to eye with Eielsen, and a cooperative spirit did not exist between the two clergymen. Another set of religious attitudes was established among the Norwegian immigrants in America, with the arrival of Rev. J.W.C. Dietrichson. He was highly orthodox, being educated at the University of Norway and ordained there before coming to America. He arrived in 1844 to serve the people at Rock Prairie, Jefferson Prairie and Koshkonong. Dietrichson was responsible for transplanting the very formal, high-church form of the Norwegian Lutheran Church in America. People of the Blue Mounds settlement received the ministerial services of all of these men at some time during their travels in the settlements.

RELIGIOUS SERVICES IN THE BLUE MOUNDS SETTLEMENT

In 1846, Norwegians arrived in Springdale and Primrose, in 1848 they settled in Perry, and in 1849 the first are found in Vermont. According to C.O. Ruste in his account of *Sixty Years of Perry Congregation*, printed in 1915, religious services were first held in the Blue Mounds settlements by traveling ministers. The first service was held in April, 1850 at Thore Spaanem's home in Springdale. Rev. J.W.C. Dietrichson from Koshkonong announced that he would baptize babies brought to him. People came from miles around and 18 babies were baptized. Shortly after this service, Dietrichson returned to Norway where he remained until his death in 1883. Rev. H.A. Stub from Muskego Settlement conducted services at the Saebjorn Dusterud home in East Blue Mounds, July, 1850.

Rev. A.C. Preus, Deitrichson's successor at Koshkonong, began holding services for the settlers in western Dane County in the fall of 1850. In the letter of call to pastors at that time, the term was generally for a period of five years. From examination of the Koshkonong church records kept by A.C. Preus during the years 1850-55, it appears that he traveled to the Blue Mounds area on a regular basis. He would spend about a week in the area, holding *gudstjeneste* (divine services), *oppbyggelse* (prayer meetings), confirmation services, and other ministerial duties in the various locations at either school houses or homes. He signed the minutes of any business meetings conducted by the Norwegian Lutheran settlers. At a meeting of December 1, 1852, held in the school house of District #1, an election was held to elect trustees "for the congregation of the Norwegian Lutheran Congregation of Dane and Jefferson Counties, Wisconsin —subdivision of said congregation of the Town of Blue Mounds and Springdale."

The three elected were Aslak Lie, Nils Sjuru and Erik Saevre. January 8, 1854, the people of the area issued a letter of call signed by 36 voters of Springdale, North Blue Mounds and South Blue Mounds. (North Blue Mounds later became Vermont.)

Rev. A.C. Preus was one of six pastors who organized the Norwegian Synod. The Norwegian Synod began functioning officially in October, 1853, following a meeting of the pastors and representatives of 17 congregations. Rev. Preus was elected president of the Synod and served in that capacity until 1863. In 1872, Rev. Preus returned to Norway where he died in 1878.

In 1855, Rev. H.A. Preus, a cousin of A.C. Preus, began serving the people of Vermont. He had arrived in America in 1851 to serve the Spring Prairie settlement. The constitution of that congregation allowed the pastor to use six Sundays per year to conduct services in other settlements. Herman Preus was young (30 years old in 1855) and energetic, with strong executive abilities and theological convictions. He became president of the Norwegian Synod after A.C. Preus in 1863, and served in that capacity until 1894.

In her diary, Linka Preus, wife of Rev. H.A. Preus, mentions her husband's visits to the settlements. An entry dated November 5, 1855 states:

"Herman and I had planned to take a trip to Iowa to visit the ministers Koren and his wife, and Clausen and his wife; but that did not materialize. Herman had too many other journeys to make to permit consideration of a pleasure trip. It was particularly the trips to Blue Mounds that brought about this disappointment to the Korens and us. Lange, who was called to be the minister at Blue Mounds, did not accept the call, and it became necessary for Herman to serve this congregation, and the smaller congregations associated with it, until they should be able to get a minister of their own."

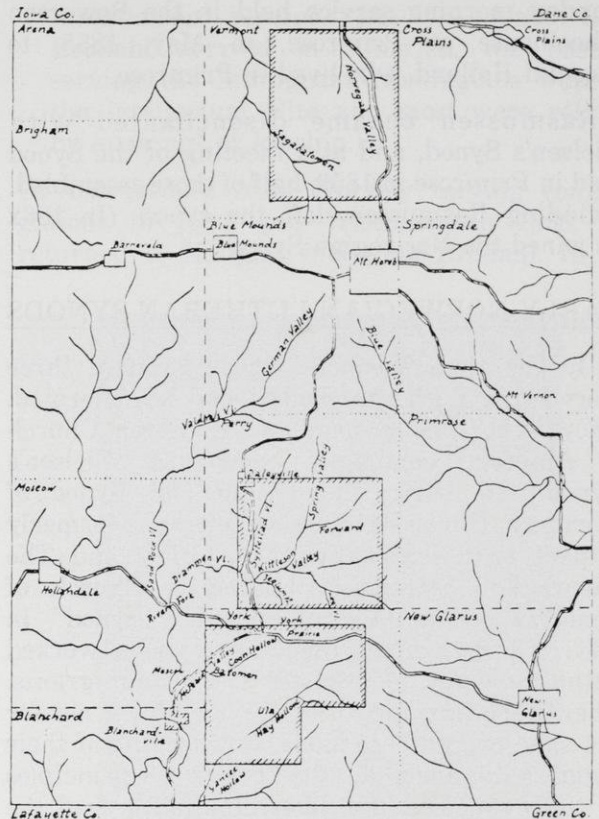
(Lange, the minister referred to by Mrs. Preus, was perhaps the one called as a result of the meeting held January, 1854.)

A schedule of services to be held in the Norwegian settlements appeared in one of the early Norwegian-American newspapers, *Emigranten* (The Emigrant). Rev. A.C. Preus announced the following services in issues dated February 16 and 23, 1855:

Town of Springdale, Dane County	March 7, 1855
Town of North Blue Mounds Baker's Church near Dodgeville	March 9, 1855 March 11, 1855
Schoolhouse near Katterud, Dodgeville	March 12, 1855
Perry, Dane County	March 14, 1855
Primrose	March 16, 1855

With these services, A.C. Preus apparently concluded his term of five years and the work was continued by H.A. Preus of Spring Prairie, as several June and August issues of *Emigranten* carried the following notices:

Springdale	July 3, 10 a.m.
Perry	July 4, 10 a.m.
Baker's church near Dodgeville	July 5, 1 p.m.
Kollerud near Dodgeville	July 6, 10 a.m.



THE BLUE MOUNDS SETTLEMENT AREA

- North Blue Mounds (Vermont) (Sat.) September 8, 10 a.m.
- South Blue Mounds & Springdale (Sun.) September 9, 10 a.m.
- Perry (Tue.) September 11, 10 a.m.
- Primrose (Wed.) September 12, 2 p.m.

According to Rev. Hector Gunderson, it was under the direction of Rev. P.A. Rasmussen the Vermont congregation was organized in 1856. Rasmussen was a Haugean school teacher who emigrated from Norway in 1850 with the intention of serving in the immigrant settlements as a teacher. He lived at Lisbon, Illinois, and traveled about as a lay preacher. In 1854 he was ordained a minister of the Eielson Synod, serving 20 congregations in 5 states. The Eielson Synod was the low-church, loosely organized group that opposed the use of *krage og kjole* (clerical collar and gown) by their ministers.

At the same time as the highly orthodox, high-church pastors were serving the area, Rasmussen was also holding services. *A Brief History of the Rasmussen Family*, written by Mathilda Rasmussen, 1945, states that Rev. Rasmussen served Black Earth in 1856, Primrose and Perry from 1854-60, and Blanchardville and York from 1855-60. He was married by Rev. Elling Eielson (for whom the Eielson Synod was named) at the close of a

Sunday morning service held in the Bowerson schoolhouse at Primrose, in May, 1855, to Ragnild Holland, who lived in Primrose.

Rasmussen became disenchanted with Eielsen's Synod, and at a meeting of the Synod held in Primrose in 1856, half of those assembled, including Rasmussen, left the synod. (In 1862 he joined the Norwegian Synod.)

EARLY NORWEGIAN LUTHERAN SYNODS

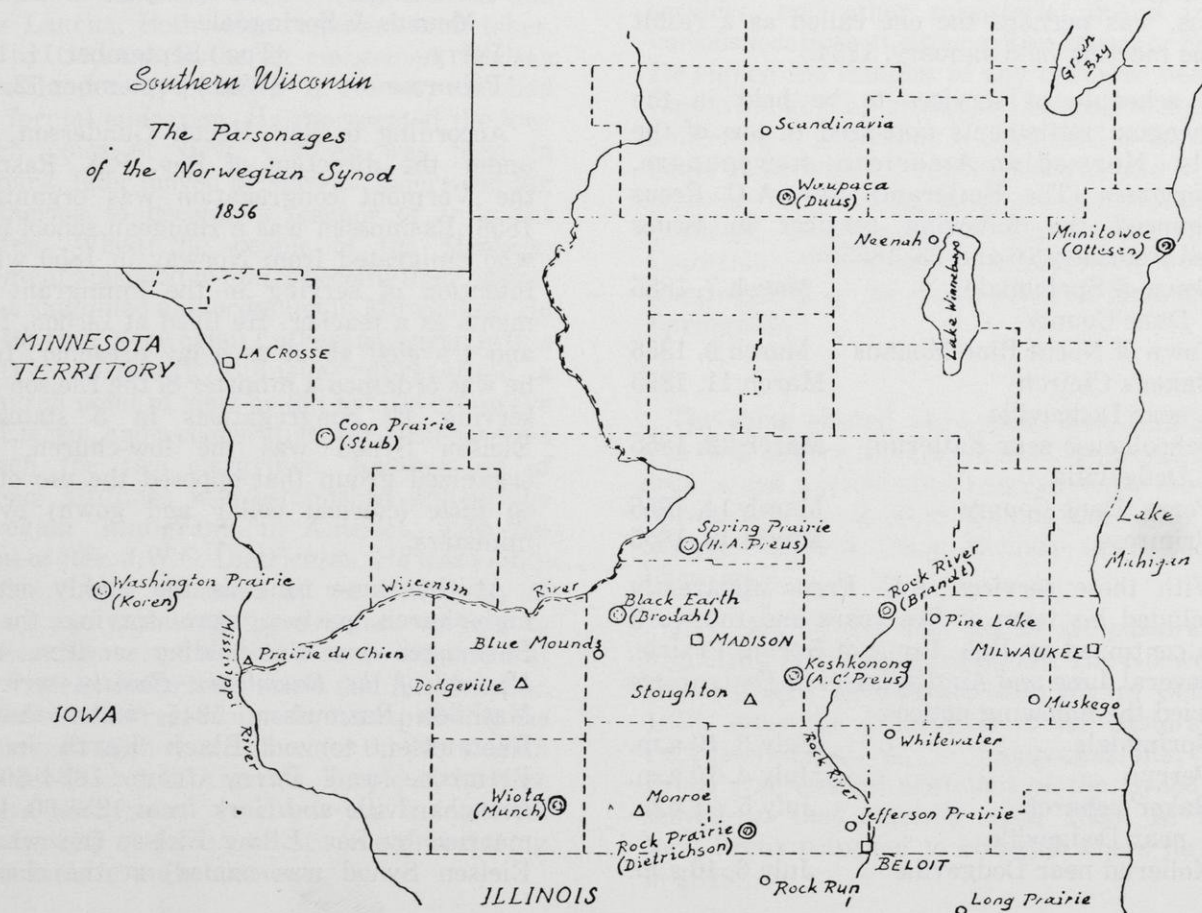
By the time Vermont was organized, three Norwegian Lutheran Synods had been formed. They were: The Evangelical Lutheran Church of America, commonly known as "Eielsen's Synod", in 1846; The Evangelical Synod of Northern Illinois, a dissident element formerly a part of Eielsen's Synod, in 1851; and The Norwegian Evangelical Lutheran Church of America, called the "Norwegian Synod" in 1863. Clergymen of the three synods worked enthusiastically to minister to the immigrants. They were in competition for members; not for the sake of numbers alone, but because of their rigid adherence to the religious principles of their synod, and a determination to lead the Norwegian Americans in the right direction spiritually.

The second biennial meeting of the Norwegian

Synod was held October 1, 1955, two days after the first recorded business meeting of the Vermont Congregation. The Synod convened with 34 representatives of 23 congregations, and eight minister in attendance, at the newly dedicated church at Spring Prairie. Vermont was to become a member of the Norwegian Synod, with a pastor of the high-church orthodoxy.

The religious conflict which led to the formation of several synods among the Norwegian immigrants was not created by the immigrants in the settlements, but by the clash among the clergy, and their inclination to perpetuate the great social chasm between themselves and the immigrants. The immigrants had crossed an ocean to be "free," only to find that class stratification had followed them to America.

It is doubtful that the Norwegians living in Vermont were deeply concerned about the technical aspects of theology and ecclesiasticism, but felt strongly the need of an ordained Norwegian minister to provide the sacraments of the church, conduct worship services, and aid them in practicing their religion as was fitting and proper.



May 26, 1851 - Blue Mounds confirmands' examination

May 27, 1851 - Blue Mounds services and confirmation

May, 1852 - Services held in the settlement by A.C. Preus

August 31, 1852 - Services held on the 11th Sunday in Trinity

September 2, 1852 - Visit to Blue Mounds by A.C. Preus

October 13 & 14, 1852 - Preus in Blue Mounds

November 26, 1852 - Primrose

November 27, 1852 - Perry

November 28, 1852 - Dodgeville (Sunday)

November 29, 1852 - Blue Mounds

December 1, 1852 - In the schoolhouse of District #1, a meeting was held to organize the congregation of the Norwegian Lutheran Congregation of Dane and Jefferson Counties, subdivision of said congregation of Town of Blue Mounds and Springdale.

January 18, 1853 - Trustees elected for the above were: Aslak Lie, Nils Sjuru and Erik Saevre.

May 26, 1853 - Services at Primrose

May 27, 1853 - Confirmation at Perry

May 29, 1853 - Sunday services at Dodgeville

May 31, 1853 - North Blue Mounds services

June 1, 1853 - East Blue Mounds confirmation

According to **Sixty Years of Perry**, Rev. A.C. Preus visited the settlement again in July, November and December, 1853. Receipt of \$25 is acknowledged from Springdale and Blue Mounds by Rev. Preus in 1853.

January 8, 1854 - Letter of call issued by Springdale, North Blue Mounds and South Blue Mounds. Late the same year, Perry established their own congregation. Services were continued 5 times each year for the next two years.

January 5, 1855 - Joint meeting of four congregations where it was decided to purchase 42 acres for parsonage. Letter of call sent through the Norwegian Evangelical Lutheran Church of America (Norwegian Synod) to secure the services of a pastor from Norway to serve the immigrant settlers.

July 20, 1856 - Rev. Peter Marius Brodahl installation service. (At the time Rev. Brodahl arrived in America, the pastors serving the immigrant Norwegians were of the intellectual elite and most were related by marriage or kinship.)

Of ten pastors from Norway serving congregations in Iowa and Wisconsin in 1856, six returned to Norway, including Brodahl. In his



combined congregations, Rev. P.M. Brodahl performed a total of 142 baptisms from his arrival in 1856 to the end of 1857. In 1858, 138 baptisms; 1859, 138; 1860, 190. The number of marriages he performed in his combined congregations is as follows: 1856, 11; 1857, 21; 1858, 19; 1859, 17; 1860, 19

SYNODICAL AFFILIATION OF VERMONT LUTHERAN CHURCH

1856-1867 — not formally affiliated with any synod.

1867-1885 — Norwegian Evangelical Lutheran Church of America (Norwegian Synod).

1885-1890 — no synodical affiliation.

1890-1917 — United Norwegian Lutheran Church.

1917-1946 — Norwegian Lutheran Church of America (Merger of the United Norwegian Lutheran Church, the Norwegian Lutheran Church of America, and Hauge's Synod).

The immigrant press played an important role in the early church among Norwegian immigrants, and provides a glimpse of conditions in the settlements of the mid-1800's. (A treasure-trove of information is filed away on hundreds of rolls of microfilm copies of the immigrant newspapers.) These newspapers became an instrument through which controversial subjects relating to the immigrants and their church could be debated and discussed, in addition to containing the usual newspaper material.

Emigranten, a Norwegian-American newspaper printed near Orfordville, Wisconsin and later in Madison, states its purpose in an issue of January 30, 1852. It was captioned, "To Our American Friends" and stated:

"...the true interest of our people in this country is, to become Americanized as soon as possible, and be one with the Americans. In this way alone can they fulfill their destination and contribute their part to the final development of the character of this great nation."

The Norwegian immigrants were quick to adopt the ways of America in business and politics; however, they were reluctant to discard the mother tongue and customs from their homeland, particularly in the home and in their church.

Issues of *Emigranten* for the years 1854 and 55, the years immediately preceding the organization of Vermont congregation, provide a means by which we can better understand the degree of "civilization" in Dane County at that time. The newspaper contained articles of information about events taking place in the nation and in the world; other articles were aimed directly at helping the newly arrived immigrants in making the transition from Norwegian citizens to becoming American citizens. Ads and notices are of special interest in the story they tell. Among advertised items are tools, furniture, groceries, pills, eye glasses, daguerrotype portraits, tobacco, religious books, book binders—all goods and services available to the settlers in Vermont Township and thereabout. Inquiries were printed to assist people in locating friends or relatives who had arrived in this country or moved away without leaving a forwarding address. Some of the people were sought because they owed money to someone. Rev. B.F. Dietrichson of Luther Valley congregation was advertising for the whereabouts of two men who had borrowed money (\$6 and \$10) from a widow

in his congregation, and had not repayed the loan. A half-grown boy was looking for employment as a herd boy. A ship company advertised opportunities available to the immigrants to visit the land of their birth, or to send packages or money to Norway. Daily and weekly American newspapers, printed in New York and Milwaukee were advertised; strayed oxen and other animals were sought; churches and schools were looking for qualified teachers and pastor's helpers, and as early as 1854, announcement was made of the opening of the railroad line from Canada "through Niagara Falls, Hamilton, Detroit, Chicago, Galena, to St. Louis and all points west" — a total of 1200 miles!

The number of subscribers does not give a true picture of the scope of readership of the immigrant newspapers. The readers far exceeded the subscribers. Newspapers were passed from family to family and the information passed on by word of mouth to those who did not have the opportunity to read the paper. In this way news of the date of arrival of a traveling minister in the settlements reached most of the residents in that area. Pastors often used the newspaper to announce marriages and deaths they were aware of, and to disseminate other pertinent information. Without the immigrant press it would have taken considerably longer to organize groups of Norwegians into congregations and establish the Norwegian Lutheran way of worship in America.

Services Before 1856

by Ann Urness Gesme

In 1850 there were 27 congregations of Norwegian Lutherans in the United States. None had been organized in the Blue Mounds area, however, the area had been visited by Elling Eielsen at least once before 1850. The ministerial records of the Koshkonong Parish, Dane County, Wisconsin, 1850-55, contain information about the visits of Rev. A.C. Preus to the Blue Mounds settlement. In April 1850 Dietrichson held services at Thore Spaanem's farm, Rev. H.A. Stub conducted services at Saebjorn Dusterud's farm in July of that year, and in late fall Rev. A.C. Preus held communion services at Thor Maanum's in Blue Valley. For the next several years, he was to continue visiting the people in the area. Some of the recorded meetings are as follows:

March 28, 1851 - Religious services at the Volstad residence in Perry Twp.

1946-1961 — Synod name changed to the Evangelical Lutheran Church.

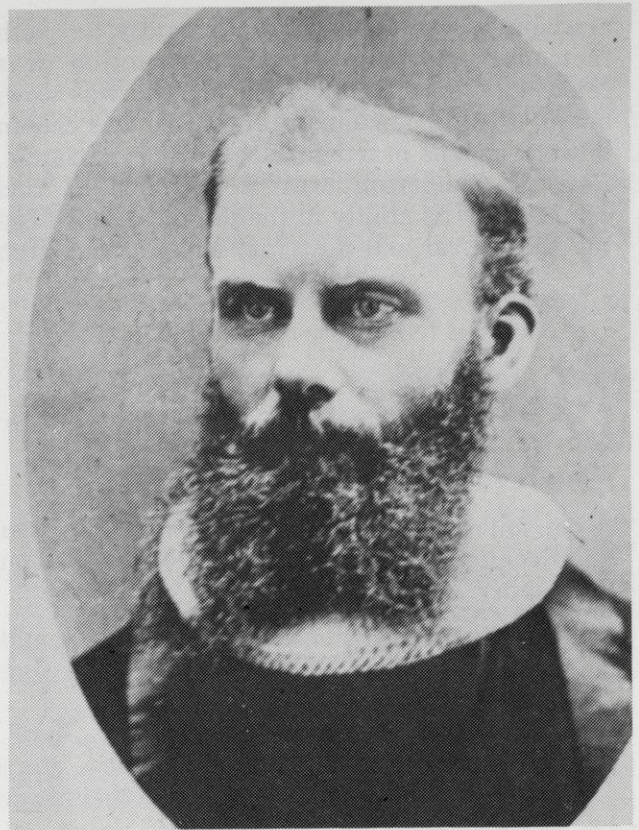
1961 - present — The American Lutheran Church.

Although Vermont was not formally a member of any church synod prior to 1867, the constitution of the Norwegian Synod provided for a congregation to send delegates to the conventions of the Synod. These delegates could make proposals and participate in discussions of these proposals, but could not vote. Rev. J.N. Fjeld joined the Norwegian Synod in 1862, and the congregation voted to become a member of the same synod in 1867.

From its inception in 1853, the Norwegian Synod was constantly occupied with controversy of one sort or another. The first major issue was that of lay preaching, which was adequately resolved by the time Rev. Fjeld joined the synod. The slavery issue was resolved with the end of the Civil War. Conflict over "common school" versus "religious school" cooled considerably after the compulsory school law of 1879 was passed in Wisconsin; but a new issue, predestination (*naadvalg*), was boiling in 1880.

Up to this point, all of the major issues of controversy were intensified by the close alignment of the Norwegian Synod to the German Missouri Synod in America. The very highly orthodox ministers of the Norwegian Synod were strongly influenced by the Missouri Synod and their stand on slavery, parochial school and lay preaching. They turned to the Missouri Synod leaders to help settle theological squabbles which sprang up in the Norwegian Synod, and utilized the seminary in St. Louis to train clergymen for the Norwegian immigrants. The Norwegian leaders followed the pattern set down by the Germans of the Missouri Synod. This led to the alienation of the Norwegian immigrants from the Norwegian Synod leaders, resulting in many congregations withdrawing from the Synod.

Under the leadership of Rev. Olaus P Syftestad, Vermont withdrew from the Norwegian Synod in 1885 over the predestination controversy. They were one of the "Anti-Missourian" congregations involved in the movement toward union in the 1880's, which led to the formation of the United Norwegian Lutheran Church in America in 1890. This was the merger of the Anti-Missourians, the Norwegian Augustana Synod and the Conference for the Norwegian-Danish Evangelical Lutheran Church. No sooner had the union been formed, when another bitter



Rev. Olaus P. Syftestad

controversy flared up over the control of Augsburg Seminary. The result was the organization of the Lutheran Free Church. In spite of the above mentioned fragmentation of the new synod, steps were taken to further unify Lutherans in America, under the leadership of the United Synod.

Rev. S. Gunderson played no small part in the organization of the Norwegian Lutheran Church of America; a merger of the Norwegian Synod, the United Synod, and the Hauge Synod. This was accomplished in 1917 and continued as a synod until 1961, with the name being changed in 1946 to the Evangelical Lutheran Church. Rev. Gunderson served on several union committees from 1911 to 1917. One of the greatest problems for the Norwegian Synod and the United Synod to resolve was the one which caused most of the controversy in the 1880's — that of "election." When a deadlock was again reached in 1912, Pastors Ylvisaker and Gunderson were appointed to "thrash things out." E. Clifford Nelson quotes R. Malmin in **The Lutheran Church Among Norwegian-Americans**: "We are going to lock you in a room, and will not open the door until you have found the right way of stating this matter." The two men were successful in

arriving at a statement satisfactory to both factions, and the major obstruction was removed. Progress toward a merger was slow; but in 1916, a new union committee was chosen to work out the practical aspects of organization. Rev. S Gunderson was a member of this committee. His ability in the practical as well as the theological and doctrinal aspects of church

union was recognized throughout the synods.

In 1961, the Evangelical Lutheran Church, the American Lutheran Church (German), and the American Evangelical Church (Danish) merged to form The American Lutheran Church, of which Vermont is a member.

Meeting of Fjeld's Menighed

(congregation), September 20, 1861

The following items of business were discussed and decided at a meeting of the congregation on September 20, 1861:

1. Mikkel Halstensen Blakkelién would take the responsibility for supplying communion for the coming year.
2. *Medhjelpere* (pastor's assistants) Ole P. Moen and Nils Steenson Barsnes were reelected, as well as Mikkel Blekkelién, Arne Vasfaret and Amund Hillestad.
3. An association of pastor's assistants and trustees elected the following members of the congregation to assemble for the purpose of determining the pastor's salary for the congregation. Those elected were: Jorgen Gulson, Ole Knudsen Syverud, Knud Lad (Gjesme), Erik Eriksen Solvi and Nuub Rustebakke.
4. A new church should be erected here in the congregation, and each farmer will be assessed in proportion to their assets and circumstances.
5. \$300 is necessary to begin building a church.
6. Ole Knudsen Syverud and Mikkel Blekkelién will investigate the purchase of building materials.
7. The following men were elected to assess funds for building the church: Jorgen Gulson, Ole Syverud, Knut Lad (Gjesme), Erick Eriksen Solvi, and Nuub Rustebakke.

The following members signatures appear at the end of these minutes:

Amund Hillestad	Haral Vasfaret
Ole P. Moen	Ole H. Brager
John P. Dybdahl	Ole Knudson Syverud
Lars Syversen	Nuub Rustebakke
Jorgen Gulsen	Johannes Hermundsen
Gulbrand Dokken	Knut O. Lad (Gjesme)
Iver Pedersen (Barsnes)	Knud H. Brager
Peder Muggedalen	Anders K. Espelien
Nils Espeseth	Mikkel H. Blekkelién

Petter C. Vestrum	Gul Olsen
Peder Pederson Valager	Jakob Ottesen
Ole Tidemandsen	Arne Vasfaret
Peder Skalet	Nils Steensen Barsnes
Ole A. Steensrud	Erik Eriksen Solvi
Torbjorn Ellingsen	Syver Syversen
Amund Pedersen Huset	
Rasmus Solfestsen (Sylvester)	
Lars Solfestsen (Sylvester)	

THE CONGREGATION GROWS

With the continued flow of immigrants into the community, the new church building soon became too small, and the congregation voted to build a 14 foot addition to the church in 1867. This addition would accomodate a balcony with stairs on each side, an altar, communion rail in a half circle, a pulpit, seats, and double doors at the entrance. The committee in charge of these improvements consisted of the following men: Rev. Fjeld, Knut Fekjar, Ole Syveryd, Hans Evenson and Ole Eidsbakken.

Rev. Fjeld's records show a total of 527 baptized members in 1866, 602 in 1867, 633 in 1868, and 645 in 1869: indicating the need for the expansion of the church. In 1895 extensive improvements were again necessary. Einar Mickelson, T.J. Fjeld, Nels Simley, Peter Halsten, and Andrew Anderson were in charge of the committee to make recommendations for renovation of the building. A steeple and vesitbule was built in front of the church, and the church was painted and redecorated inside and out for a cost of \$435.

CHURCH ORDER

The Vermont Lutheran Congregation was organized according to the order of the church in Norway. A *medhjelper* (Pastor's assistant) was selected from among the most sincere and Godfearing members of the congregation, whose duty it was to direct the churchly affairs and to aid in establishing proper Christian conduct. Trustees were elected to govern the temporal affairs of the congregation. The *laerer* (teacher) was

VERMONT CONGREGATION RECORDS

responsible for the instruction of the children in preparation for confirmation, and the *klokker* led the singing, read the opening prayer, epistle, and closing prayer. The *klokker* was an important layman, and had to have a good singing voice, as well as a good speaking voice. He sat near the pastor during the worship service, and struck the melody for the hymn and kept the congregation on it—if needed. He received his salary as a part of the offering from the congregation. His portion was laid on a separate table from that where the portion for the pastor was placed. Apparently his portion was meager, as the saying arose, "When it rains on the pastor, it drips on the *klokker*." (Some of Vermont's *klokkers* were Jens Gjesme, Jorgen Gulson, Ole Gaarder, Ole Helland, Andrew Anderson, Peter Paulson, Ole Amble, Nels Haugner, Elvin Anderson, Jens Shamoe, and Magnus Forshaug.)

Year		Total memb.	Conf. memb.	Baptisms
1866	18	527	294	35
1867	22	602	330	49
1868	-	633	365	40
1869	27	645	349	41

Year	Conf.	Comm.	Marriage	Funerals
1866	17	301	12	18
1867	18	352	9	5
1868	35	401	16	3
1869	22	653	13	13

During the early years of the congregation members of the congregation were chosen to supply bread and wine for communion. It was understood that each communicant would give 5¢ to reimburse the one who supplied the bread and wine. 653 people received communion at Vermont in 1869.

Rules of order for church services were established in 1874 at Vermont. According to these rules, 1)-No one is allowed to leave during the opening prayer or the Lord's Prayer. 2)-No one ought to unless necessary, go out of the church before the service is finished. 3)-Parents with children are reminded that silence should be maintained during the service, as far as possible. 4)-The elected, dedicated men honor these rules and carry them out as far as possible. In 1877, rules were laid down regarding non-members who participated in congregational activities but did not give financial support to the church. In order to have a child baptized in the congregation, a non-paying family was to pay the congregation \$5, the pastor \$1, and the cantor (*klokker* or *kirkesanger*) 50¢.

It is sad to realize that it takes 100 years, and sometimes 125 to appreciate the importance of safely keeping records of a church. It seems the records are most important to those who make them originally, and those who seek them a century or more later. In between, they fall into the hands of those who consider them of no importance and they are destroyed or are "put away" in some forgotten location.

The Constitution for the Norwegian Evangelical Lutheran Church in America, or the Norwegian Synod, prepared in 1853, states in its by-laws:

"Each pastor belonging to the Norwegian Evangelical Lutheran Church is responsible for keeping the following official books: 1) A ministerial record book for members of the congregation covering births, confirmations, communions, marriages and burials, and also including a daily journal of ministerial acts performed; 2) A record of all ecclesiastical proceedings by the congregation; 3) A letter book for all incoming and outgoing official letters; all such records maintained by the pastors are to be authorized and approved by the synod."

The by-laws go on to provide direction to the congregation's secretary, trustees and parochial school teacher for the recording of business and school affairs.

In light of these rules, and Rev. Brodahl's reputed orthodoxy, it is surprising that Vermont Congregation did not have a ministerial record book for the early years. Close examination of the Perry records may reveal that all ministerial acts performed by Rev. Brodahl are recorded in those records, and Vermont considered an "annex" congregation, not worthy of its own record books at that time.

VERMONT'S FIRST PAROCHIAL RECORDS

September 29, 1855, a meeting of Norwegian settlers was held in "Hobart Town" (Vermont). At this meeting, Jens Olsen Gjesme, a parochial teacher, was authorized to arrange for at least three religious services per year and to pay the pastor \$5 for each service. In addition, he agreed to lead the singing, supply the bread and wine for communion, record the names of communicants and other ministerial acts. For these services he was to be remunerated with one bushel of wheat from each settler. This agreement was signed by: Erik K. Saevre, Ole A. Grotodden, Jorgen G. Vestgrove, Erick E. Solvi, Anders Norhaga, Lars

Hellegaard, Anders S. Solvorn, Mikkel Blekkeli, A.K. Espelien, Erik Andersen, Hermund Barsness, Ole Evensen, Gulbrand Vold, Vilken Naess, Erik Andersen, Lars Monsen, Amund Andersen, Peder Pedersen and Iver Gudmandsen.

Eleven days prior to this meeting, 73 people received communion at Black Earth, the first list to be recorded shows the following names:

(A #2 following the name designates husband and wife.)

Anders Anderson	2	Andreas Steensrud	2
Thorstin Anderson	2	Jorgen Guulson	2
Amund A. Eid	1	Ole Jenson	2
Anne Andersdatter	1	Jens Olson	2
Berthe Andersdatter	1	Lars Sjurson	2
Chersti Thorstensdr.	1	Lasse Arneson	2
Berthe Eid (widow)	1	Erik Sevre	2
Lars Monson	2	Olaug Brage	1
Gunnild Nielsdatter	1	Sivert Gjermundson	2
Knud Nielson	2	Ole Olson	1
Turi Andersdatter	1	Gjermund Lien	2
Ole Anderson	2	Tarald Pederson	2
Ole Olson	1	Gunnild Olsdatter	1
Mikkel Blackelie	2	Anne Hansdatter	1
Anders Sjurson	2	Gulbrand Bakken	2
Thora Blackelie	1	Anne Hansdatter	1
Knud Sivertson	1	Tomas Rust	2
Gunnerius Christianson	2	Ole Rust	1
Maria Christensdatter	1	Eivind Svarer	1
John Christenson	1	Jens Gjesme	1
Bunnar Olson	2	Christopher Blak	2
Turi Helgesdatter	1	Gulbrand Anderson	2
Peder Pederson	2	Halstein Bakken	2
Anders Aspelie	2		

The second recorded communion list is from Black Earth, Wisconsin, November 9, 1855, at which time 34 people communed. They were:

Arne Haveson	2	Arne Vasfaret	2
Inga Herm. Barsness	1	Mikkel Vasfaret	2
Inger Herm. Barsness	1	Ole Olson Kleigar	2
Anders Aslagson	2	Johannes Snekker	2
Harald Vasfaret	2	Arne Olson Moen	2
Ole Eivindson	2	Sophie Arnesdatter	1
Erik Anderson	2	Gjermund Torgrimson	2
Elling Olson	2	Knud Olson	1
Knud Brage	1	Gulbrand Vold	2
Petter H. Brage	2	Ole Brage	1

Jens K. Gjesme lived up to his agreement, and arranged for at least three services in the year 1856, and registered the communicants. At the communion service held at Black Earth, January 24, 1856, 14 communicants were registered. They were:

Mikkel Blackelie	2	Sivert Kasa	2
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Christen Vestrum	2	Knud Sivertson	1
Petter Christensen Vestrum	1	Gulbrand Dokken	2
Kari Christensdatter Vestrum	1	Johannes Christenson	2
		Anders Nordhaga	1

March 11, 1856, Black Earth, Wisconsin, communion was administered and the following communicants were recorded:

Olaug Brage (widow)	1	Ole Sjurud	2
Hjermund Hjesjebakken		Jorgen Guulson	2
	2	Gulbrand Berg	1
Anders Espelie	2	Halstein Bakken	2
Amund Nielson	1	Thone Gunnarsdatter	1
Anders Solvorn	2	Andreas Stensrud	2
Thor Sivertson	2	Anders Nordhagen	2
Arne M. Vasfaret	2	Berthe Guulsdater	1
Mikkel A. Vasfaret	2	Kari Mikkelsdatter	1
Johannes Pederson	2	Ragnild Tollefsdatter	1
Anne Christophersdr. Eid		Brynnild Oldsdatter	1
	1	Thora Eriksdatter	1
Brynnild Olsdatter	1		

Communicants		Communicants	
Aug. 17, 1856		Sept. 7, 1856	
Christen Vestrum wife	2	Hans Tomte and wife	
Peter Christenson wife	1	Eivin Pederson and wife	
Torbor Endresdatter	1	Ole Eivinson and wife	
Tore Helgesdatter	1	Hans Eivinson and wife	
John Hanson	2	Ole Paulson	
Ole Arneson Stensru wife	2	Jorgen Guulson and wife	
		Erik Nybraaten and wife	
wife Gulbrand Vold	2	Mikkel Larson and wife	
Knud Sivertson	1	Knud H. Brage	2

The above records were prepared by Jens K. Gjesme, signed and dated by Rev. P.M. Brodahl, October 3, 1956.

PREPARING FOR A PASTOR

During the years Rev. A.C. Preus was visiting the Blue Mounds Area, congregations were being organized and a church had been built at Perry. The 20 x 20 foot log building was erected in 1852. The same year, in December, Springdale congregation was organized. In November, 1854, Perry congregation was organized.

At a meeting held in the Nels K. Syverud home in the town of Blue Mounds, February 5, 1855, the Vermont group voted to enter an agreement with Perry, Sprindale and Blue Mounds to build a parsonage. Apparently the importance of having a place for the minister to live was realized as the letter of call included the promise of a parsonage.

The decision was made to purchase forty-two acres of land in section 34, Town of Blue Mounds, from Mils K. Syverud and Lars Pederson Dusterud at a cost of \$70. For the sum of \$538, Nils K. Syverud was to make the following improvements:

- To dig a well and mason it, water to be plentiful.
- To build a stable with room for two horses and two cows.
- To break 5 acres of field.
- To enclose the field with a seven rail fence, safely staked.
- And lastly to furnish the material and build a frame parsonage 16 x 24 x 14, sided on the outside, and lathed and plastered on the inside. The contract stipulated the size and height of the parlor (*stue*), kitchen, pantry and cellar. The dimensions of the rooms upstairs were also stated, and it was specified that the stairway should have a railing about it. Then comes the size of window panes, the panel (*speil*) in the doors, the doors to be hung on hinges, three of them to be supplied with locks and four with latches.

The contract was signed by four men from each of the following congregations — Perry, North Blue Mounds (Vermont), and Springdale, and three men from Blue Mounds. Those from Vermont were: Erik Knudson Sevre, Mikkel Blekkelien, Arne Mikkelson and Gulbran G. Olson. (The above taken from *Sixty Years of Perry*.)

A deed was issued to the 4 congregations by the Syvruds and Dusteruds on May 17, 1855. At a joint meeting of the four congregation's representatives work on the parsonage was found to be satisfactory and was accepted May 31, 1856, more than one year after the agreement was made.

REV. PETER MARIUS BRODAHL

Peter M. Brodahl was born September 1, 1822 in Norway. He attended the University of Kristiania (Oslo), completing his studies in 1849. In 1848 he married Johanna Caline Hoff. He was employed as a teacher and *klokker* until called by the Blue Mounds area congregations to become their pastor. With his wife and children (at least two), he emigrated from Norway, arriving in Koshkonong the summer of 1856. July 20, 1856 he was installed as minister under the large trees near the school house located ¼ mile east of Daleyville.

Rev. Brodahl's ministry extended beyond the four congregations he had been called to serve. He traveled to other settlements, holding services and assisting in organizing congregations among the

Norwegian immigrants.

As a strictly orthodox minister, he adhered to the doctrine of the Norwegian Synod. At the time when Civil War seemed eminent, his attitude toward slavery was not appreciated by some of his constituents. Although he did not actually approve of the holding of slaves, he believed that in and of itself, slavery was not in conflict with Biblical doctrine. This was a hard pill to swallow for the Norwegians with their zeal for freedom and aversion to inequality. Many had experienced inequality in Norway, and had no intention of compromising their thinking in their new country. It was a free country and they were willing to fight to keep it that way!

It is told that when services were in progress and a team went by on the road Rev. Brodahl would stop preaching and go to the window to see who it was who was not in church. (Told by Guri Espeseth when she was 92 years old.)

For some reason the Brodahls were not content living in the parsonage which had been provided for them. February 4, 1860, representatives of the four congregations which had built the parsonage met at the parsonage to discuss the disposal of the same. Rev. Brodahl and his family had rented a house in Black Earth and had moved there. It was decided to lease the parsonage to Peder Johnson Klemoen: one year for \$25. March 26, 1861 the trustees of the four congregations met again and sold the parsonage at public auction for \$529 to Alexander Gundelfinger, a German.

After fulfilling his five year contract with Vermont, Brodahl requested that he not be called to serve them again. (As early as August 29, 1859, a change in Brodahl's charge was proposed. Perry, Wiota, Primrose and Springdale should form one parish; Vermont, Blue River, Spring Green, Richland, Big Hollow and others would form another.) His request was granted.

After living in Black Earth for two years the Brodahl family moved to Perry where he continued to serve until his return to Norway in 1868. While living in America, five children and the wife of Rev. Brodahl died. When resigning from Perry he gave his reason as impaired health; thinking that the cooler climate of Norway might restore him. He returned to Norway where he continued to serve as a minister. In 1872 he married Johanne Marius Bull. February 13, 1906, at the age of 84 years. Rev. Petër Marius Brodahl died.

Clara Jacobson, daughter of Abraham

Jacobson, the pastor who succeeded Brodahl at Perry, wrote an article for *Symra* in 1911. It was translated from Norwegian in 1944, and appeared in *Norwegian-American Studies and Records*, Vol. 14. The following excerpt from the article, "Memories from Perry Parsonage," contains information about the Brodahls:

Mrs. Brodahl and five children are buried in the cemetery at Perry. From their tomb stones: Hanna born August 26, 1850-died January 31, 1857; Soren M., b. April 29, 1854-d. January 14, 1866; Carl G., b. April 20, 1860-d. January 1, 1866; Henry N., b. September 23, 1862-d. January 23, 1866; Morris, b. September 2, 1865-d. April 13, 1866; Johanna Catherine Brodahl, b. Feb. 21, 1829-d. March 22, 1867.

"The pastor lived plainly but his parishioners lived still more plainly. The minister's salary was small, and the family did not understand how to manage. The wife was not used to keeping house; she was not of a practical nature. Even up to the present day old women can tell how helpless she was when she had ignorant hired girls, and that happened often.

"It was customary for the women of the congregation to bring presents of food when they visited the parsonage. The minister's wife was friendly and always wanted to treat them to a meal but often there was so little to eat on hand that as one woman put it, the guests sat and ate up the food they had brought. The pastor was such a poor businessman that sometimes he could not get credit at the stores for needed goods. One woman said that once the pastor's wife steeped tea three times on the same leaves; but again, when she had good supplies, she cooked and baked according to the most expensive Norwegian recipes.

"In spite of such extravagance the minister and his wife were both loved. Old women would tell how charming the wife was. She was sweet even when she wept. Poor lady, many were the tears she wept, for there was much sickness in her home and several small children died; then she too died, and the minister and his remaining children went to Norway, where he passed away a short time ago." (He died in 1906 — the article was written in 1911.)

THE FIRST CHURCH IN VERMONT

It appears that the first meeting at which the business affairs of Vermont as a separate congregation under Rev. Brodahl's charge were considered, was held November 23, 1857.

and signed by the following members: Erik Saevre, Iver Pedersen Brenden, Hans Arnesen Tomtene, Knud Asslagsen Bakken, Ole Olsen Brunsvold, Mikkel Larsen Torebraaten, Ole Evendsen Haga, Thron Knudsen Dokken, Ole Andersen Bakke, Johannes Kristiansen, Knud Olsen Lad, Knud Olsen Moen, Anders Guttormsen Brenden and Arne Mikkelsen Haugen.

December 20, 1857, at a meeting held in Black Earth, a committee was elected to serve under Rev. Brodahl's direction for the purpose of finding a suitable location for the church. The committee's decision is not stated in the minutes of the next meeting but what ever plan they presented was unanimously accepted at a meeting held at the Christen Vestrum home, January 10, 1858. The committee was successful in raising \$794 toward the purchase of a building. The subscription list is as follows:

Jacob H. Preus	\$30
Anders Anderson	25
Syver Syverson	25
Andreas Anderson Lie	25
Thomas Knudson Rust	15
Johannes Hohannessen Rust	15
Petter Harraldson Braka	15
Christen Vestrem	15
Arne Mikkelson Vasfared	20
Halvor H. Bakkene	15
Harald Mikkelson Vasfared	15
Guul Olson	10
Ole Olson Klefgaard	15
John Pederson Dybdahl	10
Jorben Guulson Haugen	20
Paul Sinningsrud	10
Skak Jenssen Skjaellestad	10
Anders Olson Nordhagen	15
Ole Andreas A. Steensrud	15
Gjermund Torgrimsen	10
Anders Arensen Stensrud	15
John Anderson	10
Ole Olson Thorsrud	15
Ole Olson Aamot	15
Berte Andersdatter Eid	10
Amos A. Eid	15
Erik E. Solvi	12
Lars Monson	10
Rasmus Solfestsen	5
Weilken Nees	10
Ole Arnesen Stli	15
Thorsten Anderson	25
Ole Olson Bjorge	20
Ole Knudson Syverud	15
Ole Jenson Frodvingen	5
John Hanson Grimsrud	10
Taral Pederson Gausdal	5
Syber Jermundson Ludulen	5

John Hanson Skjottveitt	5
Gunar Olson	10
Ole Arnesen Grotoden	12
Erik Knudson Saevre	20
Hans Arneson Thomtene	15
Ole Evenson Hagen	10
Ole Tolovsen Flashaugen	10
Mikkel Larson Tolebraaten	5
Ole Anderson Bakkene	10
Johanas Christiansen Sun	10
Arne Mikkelsen haugen	15
Erik Anderson Nybrotten	10
Knud Olsen Moen	10
Jahannes Johannesen	10
Mikkel H. Blekkelien	10
Thron Knudsen Doken	5
Kulengen	5
Ole Olsen Brunsvold	12
Gulbrand Andreassen Bratlia	10
Knud Olson Fekjer	5
Anders Erikson Traeggebraaten	5
Knud Haraldson Brager	15
Halsten Norby	10
Ole H. Brager	10
Knud Olson Lahd (Gjesme)	10

TOTAL \$794

With this money raised early in 1858, a schoolhouse was purchased at Black Earth. Sixty-three families had contributed money toward the purchase of the building which was to serve as the first Lutheran Church in Vermont.

Two schoolhouses had been built in Black Earth prior to the building of a brick schoolhouse in 1859, and it is one of these buildings which was acquired by Vermont. The earliest, built in 1845, was of logs; the one built in 1853, of frame construction. If the building purchased by Vermont is the same as was later used as the Helland School until 1912, it was the school house built in 1853 which was purchased by Vermont for a church. Reference has been made to "the old log church," however, evidence points to the fact that the "old church" was not of log construction, but a frame building.

Rev. Brodahl came from Perry on weekdays to hold services in Black Earth, apparently in the building purchased by the congregation. At a meeting of the congregation in Black Earth, January 25, 1860, it was decided to move the church building to "Rust."

Each farm in Norway had a name, permanently attached to it. The farmer who owned the property was referred to by the name of the farm. To some extent, the Norwegian immigrants applied this "farm name" principle after settling in America, by referring to the farm by the name of the owner — so it was that the

farm in section 12, Vermont Township, where the church was moved, was called "Rust." For \$75 and the help of each farmer with his team of oxen, Anders Anderson agreed to *flytte kirken* (move the church). Exactly how this was accomplished is not known, but it seems logical to believe that a group of Norwegians might well take advantage of the winter weather; wait until the ground was covered with a generous layer of snow; and utilize their knowledge of the effectiveness of skis under these conditions. (Dave Barber of Black Earth, told that he and a Heyden boy rode along as they moved the building.) One report states there were 20 teams of oxen used to accomplish this move, another states there were 22 oxen.

FIRST RESIDENT PASTOR IN VERMONT

Rev. P.A. Rasmussen, who was instrumental in the organization of the Vermont group, returned to Norway in the late 1850's for a visit as well as to induce pastors and lay preachers to come to the United States. He called on the Fjeld family in Valdres, and received the promise of John Nielsen Fjeld to come to America. The Fjelds arrived in America in 1860. Fjeld was ordained in Chicago in the fall of 1860 by Rev. A.C. Preus, President of the Norwegian Synod. A letter of call dated June 8, 1861, Black Earth, Wisconsin, was presented to Pastor Fjeld. It stated:

"We the undersigned do hereby request you to accept us as members of your congregation. We have previously been members of Brodahl's congregation, but with the expiration of the contract with him for the past 5 years, and this new call of Brodahl, declared that contract expired. (Brodahl asked to be retired from his service in Vermont.) We think we have full right for these reasons. First, the contract's time is expired. Second, the congregation of which we are members has never been an officially and properly organized congregation. We have not been informed of any *sognebaand* (obligation of the parishioners to avail themselves exclusively of the services of the local pastor), nor has the congregation's law (or *sognebaand*) been published or approved by the congregation while we were members of Brodahl's charge. We would like you to accept us as members of your congregation. That is our sincere wish."

Signed by: Syver Syverson, John Pederson Dybdahl, Haral Mikkelson Vasfaret, Erik Erikson Solvi, Knud Haralson, Petter C. Paulsen, Guul Olson, Knud Olson Lad (Gjesme), Ole Haralson Brager, Ole Arnesen Stensrud, Ole Johnsen Bonlie.

Some rather prominent names are missing from the list of signers of this call to Rev. Fjeld. It is a logical possibility that there was some reluctance on the part of a few people to call a man who had been a lay preacher. One very prominent family withdrew from the congregation at this time but soon after Rev. Fjeld began serving the congregation, were "back in the fold."

REV. JOHN N. FJELD

John N. Fjeld was born October 18, 1818 to Nils Johnsen and Gunhild Kristoffersdatter in Valdres, Norway. The father was a farmer, very clever and alert, but not a practical man. The responsibility for keeping poverty from the door was left to the mother, a quiet and hard working woman. John inherited his father's keen mind, and his mother's diligence and patience to become a capable lay preacher as well as a leader in his community in Norway. He had several government positions there, including one on the school board and was an alternate to the legislative representative of his district.

At an early age he received the modest education offered in the community. It is told that he was sent to herd the animals on the farm during which time he read profusely and practiced preaching to the cattle, sheep and goats — certainly humble training for one who was to become the "shepherd" for the congregation in Vermont!

Fjeld was influenced by the Haugean movement sweeping Norway in the first half of the 19th century and went out as a lay preacher traveling widely in Norway. A new religious revival began in the 1840's, combining the pietism of Haugeanism and the orthodoxy of the Norwegian State Church. One of the most influential men in this movement in the 1850's was Gisle Johnson, a young member of the theological faculty at the University in Christiania (Oslo). Fjeld was a follower of Johnson, who recommended him for a pastor to emigrate with his family in order to serve his countrymen in America.

On a visit to Norway to encourage clergymen to go to America, Rev. P.A. Rasmussen called at the Fjeld home. At the urging of Rev. Rasmussen and the recommendation of Johnson, John N. Fjeld, his wife, Gunhild Torgrimsdatter Hesjebakken, and four children left Norway in 1860. He began serving Vermont in the fall of 1860 before he was officially called.

In addition to Vermont he served Primrose, York, Bear Creek (near Arena), Big Hollow (near Spring Green), Adams and the Hauge Church at Perry, the farthest congregation being 24 miles away, the records state.

The Fjeld's family bought a home in Vermont from Peter Brakka. The Espeseth's and Fjeld's lived together in the log house near the meadow east of the church hill. This house was affectionately referred to as "gamle stogo" (old hut). Later the Fjeld's built a house near the top of the hill just east of the site where the new church was to be built. Rev. Fjeld sold two parcels of land to the church for \$10. The smaller one for a church and the larger for a cemetery.

Two children were born to the Fjeld's in America and in 1877 Mrs. Fjeld died. In 1879, Rev. Fjeld married Ingebord Belgum with whom he had one or two children. The children of his first marriage were Sophia (Mrs. H.S. Holland), Torgrim, Nils, Christine (married Rev. Jorgensen), Hannah and Johan; his second marriage, a son, Richard.

The salary received by Rev. Fjeld was \$400 per year to be paid by Perry, York, Primrose, Dodgeville and Vermont on a proportionate basis. The share for Vermont's 28 participating farmers was \$2.67 per farmer. It might seem strange that only 28 farmers in Vermont contributed to the pastor's salary in 1861 when 63 farmers contributed to the securing of a church a few years earlier. This is an indication of the reluctance of some of the immigrants to support a clergyman who was not of the orthodox church of Norway, and who was not University educated. Judging from the long term of Fjeld's service in Vermont and the growth of the congregation during his time here, it is apparent that his diplomacy and dedicated ministry won the support of the vast majority if not all of the Norwegian settlers.

Rev. Fjeld served Vermont for about 23 years. He resigned in 1883 but continued to assist the new pastor periodically. He died March 12, 1888, at the age of 69 years.

CONTROVERSY IN THE 1860's

The decade of the 60's was a difficult one in the Norwegian settlements. Conflict brewed over lay preaching vs. strict orthodoxy, public school vs. parochial school, and the issue of slavery. Rev. Fjeld had joined the Norwegian Synod in 1862, but did not adhere to the attitude held by many of the synod leaders who believed that slavery was not in and of itself contrary to Biblical teachings. Fjeld believed that slavery

was a sin and was contrary to the teachings of the New Testament. His attitude reflected the thinking of most of the Norwegian immigrants.

The form of Lutheranism accepted by Rev. Fjeld was less somber than that of the old Haugeaners, but nevertheless, pietistic. Drinking, dancing, card playing, theater and some secular literature was not approved. That is not to say that people should not have fun and be happy. He was from the same district in Norway as most of his constituents, Valdres; he was of the rural class of people in Norway; and he was not of the intellectual elite, as were most of the clergymen of the Norwegian Synod. His maturity, patience, love and understanding are reflected in his faithful service to Vermont Lutheran Church. Through his guidance Vermont was spared much of the strife which plagued many congregations of the Norwegian immigrant church.

A NEW CHURCH IS BUILT

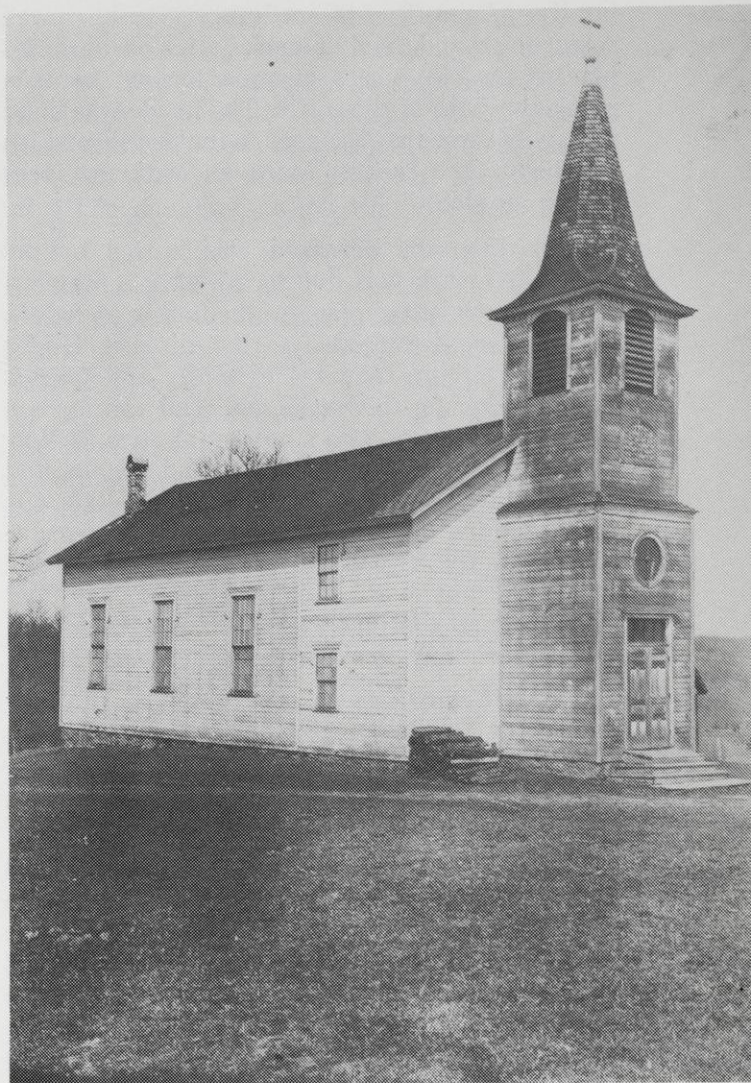
Norwegian immigration was steadily increasing into the 1860's and the congregation needed a larger place of worship. In 1861 it was decided to build a new church on top of the hill above the Fjeld home. To finance it a committee of over 30 men acted as assessors. The amount assessed each farmer was based on the number of "forties" he owned, the value of his land and also considered the amount of his debt. In 1861 the assessment was \$2 for each forty of land and 50¢ for each hundred dollars of value after deducting debts. Later, during the Civil War, the formula changed and \$300 was deducted from the value of property for each "drafted" man.

Construction went on for some years, the records show the following expenses:

- 1861 - \$299.50 cash was raised for lumber, shingles, nails and labor.
- 1862 - \$107.00 for windows, doors, paint and painter's wages, as well as Mikkel Blekkelien's wages as carpenter.
- 1863 - \$241.00 for 5000 feet of flooring, 2 stoves, and for 110 bricks for the chimneys.
- 1864 - \$157.40 for carpenters for interior work, nails, and to finish the stove foundation.

Five gallons of paint and ½ gallon of oil for that first church cost \$2.65, and the total bill was \$29.40 plus \$11.75 to the painter.

Church dues averaged about \$4.50 per member in those days and an additional \$8 to \$10 was



Despite the Civil War raging to the south the Vermont Congregation built this church from 1861 to 1864.

assessed annually when they built the first church. At a time when a man's wages were 50¢ per day, his contribution to the church was his total wages from several week's work.

According to the records of the congregation's treasurer, John Dybdahl, the new church cost \$802.90. Wages at the time the church was built were:

- one man-one day 50¢
- a man with team of oxen and wagon .. \$1.00
- a man with team of horses and wagon .. \$1.25
- one mason- one day75¢
- one carpenter-one day75¢

FUNERAL CUSTOMS

Mortuaries and funeral directors were unknown to the early settlers in Vermont. The responsibility for preparing the body of the deceased and providing a coffin rested with the

family. A coffin of ordinary lumber was constructed and painted black with *kjonrok* (lamp black). Looped pieces of rope formed handles along the sides of the coffin. The inside was lined with white muslin, also used to make a shroud for the body. The "hearse" was an ordinary farm wagon or sled.

Most often the deceased was buried by the family. If death was due to a highly contagious disease burial took place immediately to reduce the danger of exposure to the disease. Under ordinary circumstances the family and friends would gather for the burial and read appropriate Scripture passages and sing hymns such as "Lov og takk og evig aere" (Praise and thanks and eternal glory) or "Naar liv og aand..." (When our life and spirit depart). Singing at the open grave was often very weak due to the sorrow of the mourners but was a custom from the "Old Country" and continued to be a part of the burial service for many years in this country.

It is difficult to know exactly where the first settlers of Vermont were buried as the burial records for Vermont begin in 1883. It is known that a few may be buried in the first Springdale cemetery which was established in 1847 and continued to be used until 1863. Others were buried in the old cemetery located on the Urness farm, a short distance from the present Vermont church. A monument erected on the site in the 1940's bears the following names and dates: Miss Andrine Solve - born 1866, Mrs. Halvor Bakken, Mrs. Hans Tomptene, Mrs. Cecelia Hillestad, Miss Mattie Flashaugen, Mrs. Ole Flashaugen, Erik K. Severe, Halsten Gilbertsen - born 1812, Arne Steensrud - born 1799, Lars Monson "And Some Children." (Erik K. Severe was said to be the first Norwegian to come to Vermont.)

"Tombstones" as we know them, were rarely used except in the case of a very prominent person. Apparently none of the people buried in those early years was prominent enough to warrant the erection of a permanent marker in Vermont burial ground and time has erased any evidence of native stone or wooden markers.

Mikkel Blakkeliën, one of the early Norwegian farmers in Vermont, was also a carpenter and painter. He made grave markers from three inch planks of wood and painted appropriate inscriptions upon them. One of his favorites was, "Salig er den dode, som dode i Herren." (Blessed are the dead who die in the Lord.)

At a time when it was more reasonable for the minister to come to the cemetery he would sprinkle dirt on the grave and conduct the proper committal service. When he visited a settlement he often had several committal services to conduct, in



The marker placed at the site of one of Vermont's early cemeteries. It's located northwest of the present cemetery on the Urness farm.

addition to baptisms, marriages and communion services.

In the early church records it is noted that the date of death and date of burial may be several months apart. If the death occurred in winter when the ground was frozen, the burial was delayed until a grave could be dug. Later on, when a minister was more readily available a short funeral service was held in the home where the body had been prepared and placed in the coffin for burial. The coffin was then taken to the church where the formal service was held followed by the burial. The deceased was often photographed in the coffin. Pictures were also taken of floral tributes arranged around a photograph of the person who had died.

An interesting note is found in the Vermont Church records regarding a funeral in 1899:

"Difficulties in the congregation from previous days, between the family and the congregation resulted in the refusal of the deceased's husband to pay his church dues for several years. Under the leadership of one of the members of the congregation a group of objectors were roused by this refusal, and succeeded in getting the trustees to agree to forbid the use of the church and the pastor and to refuse taking the corpse into the church, unless the widower would first pay his obligation to the church. Coming to the church, the pastor and mourners found it locked and the janitor refused to give the key to the pastor. When the minister went to the janitor's house to get the key, the janitor said, 'It is hanging there on the wall.' The minister took it, unlocked the church door and conducted the funeral as usual."

The organist had been contacted by one of the trustees and was told not to go to the church as they would not be having a service there. On the advise of her father the organist went to the church. The organist's father felt that this woman should not be deprived of a proper Christian funeral service.

A large meeting of the congregation was called to decide what punishment should be given the pastor for conducting the funeral when the trustees had ordered him otherwise. The result was that the objectors acknowledged their shameful deed in trying to prevent this family from using the church for the funeral.

Olaus P. Syftestad

by Ann Urness Gesme

Olaus Paulsen Syftestad, son of Paul and Gro Olsen Syftestad, was born in Perry Township, September 13, 1859. He attended Luther College in Decorah, Iowa, and Luther Seminary in Madison, Wisconsin. He was ordained in 1883, and married to Sarah (Siri) Ruste, August 4, 1883. August 26, the same year, a letter of call was issued to Rev. Syftestad by Vermont (as well as Springdale and E. Blue Mounds), which he accepted. The call committee for Vermont was Ole Gaarder, Peter C. Paulson, Arne Mikkelson, and Ole Olson Thorsrud.

Rev. Syftestad and his 19 year old bride moved in to the newly acquired parsonage, and lived there until his death in 1890. Three children were born to them: Paul Gerhard, Ole, and Anna. Rev. Syftestad died of pneumonia, February 27, 1890,

at the age of 32. His 26 year old widow and three children moved to Madison, where the children received their education. The sons married, and the daughter became a teacher. Mrs. Syftestad (born April 3, 1864) died April 19, 1922, and is buried next to her husband in Mt. Horeb Cemetery. The daughter, Anna Emilie is also buried there.

Clara Field told in 1955 that Rev. Syftestad remarked to his wife, shortly before his death: "I forgot to say something in my sermon today. It was these words, 'Let us work while it is yet day, for the night cometh when no man can work.'" The closing hymn at the last service he conducted at Vermont was a farewell hymn. Shortly after this service he became ill and died.

Rev. Syftestad was a man of strong convictions and organizational ability. He was active in the temperance movement, and organized a temperance society in 1886. In addition to his regular congregations, he began serving a small group of Norwegian Lutherans at Black Earth. Many of them were members of Vermont Congregation but lived in town. When he learned that the leading personality of that group was a member of the Masonic Order he became reluctant to serve them so asked Rev. S. Gunderson, with whom he had attended the seminary in Madison, to take over the work in Black Earth. In his personal notes, Rev. Gunderson states: "Syftestad and I agreed on the Lodge question, but I did not have any scruples as to the fitness and worthiness of A.P. Winden to have charge of the modest religious work we were doing in Black Earth."

During Rev. Syftestad's term at Vermont (7 years), only 13 marriages were recorded and very few burials. It is noted in the record of baptism for that time, "many omissions."

INTERIM PASTOR

Following the death of Rev. Syftestad, Rev. Abraham Jacobson was called to fill the vacancy until another pastor's services could be obtained. Jacobson had served Perry congregation until 1878, when he retired and moved to his farm near Decorah, Iowa. He performed baptisms from April 12, 1890 to September 14, 1890. He performed one wedding in Vermont that year and conducted confirmation services there June 8, 1890.



The Rev. S. Gunderson family. Hector Gunderson who later became pastor at Vermont is the small child astride his father.

Rev. Severin Gunderson

by Ann Urness Gesme

Members of Vermont were familiar with the pastor serving the small group of Norwegians at Black Earth, and it was to him the call was sent after Rev. Syftestad's death. Severin Gunderson was born on the island, Braevik, seven miles north of Kalvaag in Sunnfjord, Norway, June 13, 1853. His parents were Gunner Hansen Vikane and Ingeliev Sandei. He was the youngest of several children who lived with their parents on a small plot of land which was located on the farm of his uncle. His father was a farmer, but also worked with the fishermen living on the island. On a fishing expedition the father was lost at sea.

Rev. Gunderson tells of his childhood in Norway in an article which appeared in the *Lutheran Almanac*, 1944. The article, "I Saw the March of Faith," was written by Gerald Giving as told by

Rev. Gunderson.

"We were five children who stood trembling as our uncle came to our island home and said to our widowed mother: 'I know the poverty in which you live and know the extreme hardship you are encountering in feeding your family so I will take one of your children and make a home for him with us to thus lighten your burden.'

"He pointed to me and said, 'I'll take that one.'

"Thus at the age of about four, I was taken out of the extreme poverty and hardship of our home and separated from the family. My father had perished at sea when I was less than four years of age. We knew what it was to fear the sea and the storms which raged around our island and along the Norwegian coast. I was only five when I left home to go with my uncle. I had already learned the great truths about God, for in our home there had always been fear and respect for the Almighty One, and for his creations, especially the stormy ocean."

Severin lived with his aunt and uncle for a while before he was adopted by a couple who had no children of their own. He became the foster child of Christoffer and Dortha Dahl and lived at Kalvaag until he was a teenager. At that time he was taken in by a relative in Bergen who had a fishing supply store. Here young Gunderson worked as a *Lopegut* (errand boy) and did other chores while attending school. In his small attic room he read and studied in his spare time. He read profusely in Latin, Greek and German. He memorized several of Paul's Epistles in Norwegian. His remarkable abilities were brought to the attention of the Norwegian clergymen and teachers resulting in the granting of a scholarship to the Latin school to young Gunderson. Before he enrolled at the Latin school, Provost Lunde of Oslo advised him to go to America.

Rev. H.A. Stub, one of the pioneer pastors of the Norwegian Synod, visited Norway where he met one of Gunderson's teachers. As a result of the teacher's recommendation, Rev. Stub was able to arrange for Severin to come to America. Late in the summer of 1874 Severin Gunderson arrived in Decorah, Iowa where he attended his first church service in this country, and enrolled as a student at Luther College. Rev. Stub had arranged for Gunderson's college and seminary expenses to be paid by the Norwegian Synod, so when he had completed his course of study at Luther College, he went to the Lutheran Seminary in Madison, Wisconsin. Wives of the seminary professors looked after him when he lived in Madison. When he completed his studies at the Seminary, he was called to serve Bethel congregation, the congregation in which the faculty of Luther Seminary had membership, and where he was already very familiar. He was ordained in La Crosse, Wisconsin in 1882.

In addition to serving Bethel in Madison, he ministered to the congregations at Norway Grove and Sun Prairie (Burke). One of his duties during this time was to meet the Norwegian immigrants arriving by train in Madison. He is quoted from *The Lutheran Almanac*, 1944:

"I could always find them by sight and smell. Their blonde faces, rosy cheeks, and familiar native apparel guided me, and the gingering smell which they carried on person and baggage, contracted on the crowded, congested ships gave me the final evidence."

Rev. Gunderson was serving the small group of Norwegians in Black Earth in 1890 when Rev. Syftestad's death occurred, and Vermont was left without a pastor. Gunderson's excellent qualifications were known to the people of

Vermont, Springdale and East Blue Mounds. He accepted the call from the three congregations in 1890 at the age of 47 years—and continued to serve the parish until 1932, when at age 79, his son took over and Rev. S. Gunderson became Pastor Emeritus.

Vermont had withdrawn from the Norwegian Lutheran Synod in 1885 and joined the United Synod in 1890. Rev. Gunderson was a student at the seminary when the predestination controversy began, and was to be deeply involved in pondering this division issue for many years. He saw it not only as a divisive issue, but one which would have a positive effect—driving people to the scriptures to search out spiritual truths.

His long term at Vermont not only speaks well of him as a pastor, but gives evidence of the determined loyalty and faith of his constituents. He possessed that rare combination of sophisticated theological knowledge and a practical understanding of human nature, which was necessary to successfully lead the congregation.

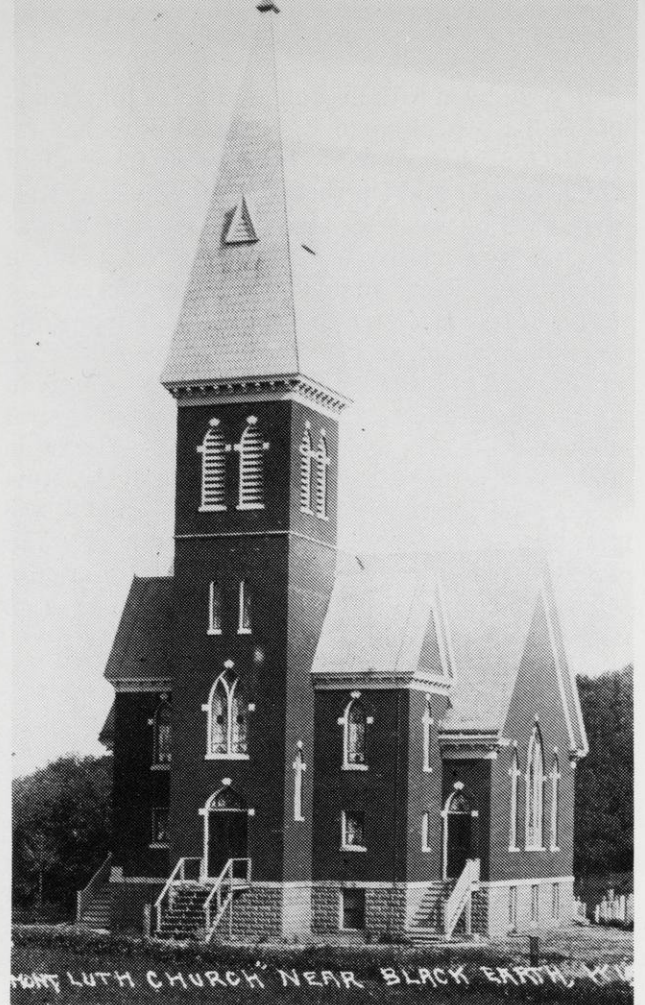
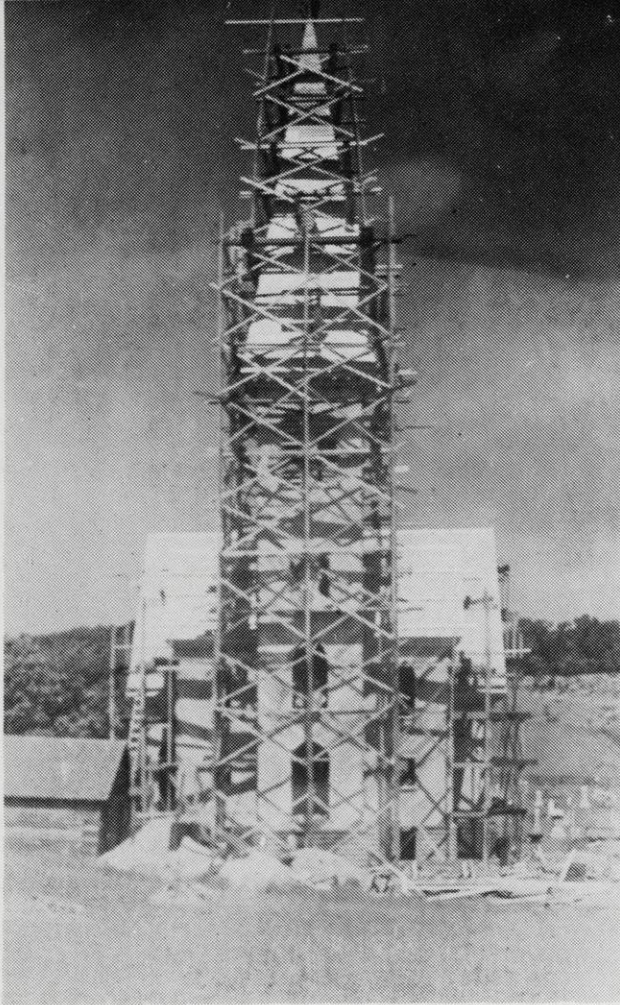
September 28, 1882, Severin Gunderson was married to Clara Antona Widsted, a native of Hammerfest, Norway. The Gundersons had eight children; Dorothea and Gerhard who both died in 1894, and three sons and three daughters who grew up. Gerhard and Hector became pastors, Sigurd was a teacher, Sophia married Rev. H.M. Mason, Valborg married Rev. J.M. Worth, and Dorothy married John Hook.

The Gundersons lived in the parsonage in Mt. Horeb which the parish had purchased in 1883. From here, "Rev. S." as he was affectionately called, traveled with his high spirited team of horses, Patti and Sleipner. Patti was named for Adelina Patti, one of the world's greatest operatic singers; Sleipner for Odin's horse of Norse mythology. On visits in the parish, he was often accompanied by his faithful Newfoundland dog, "Jacob Gunderson." When the dog died as a result of being beaten by hail during a severe hail storm, it was written up in the Mount Horeb newspaper.

In 1901 it was decided to build a larger parsonage. The old parsonage was moved to another location and a larger parsonage was built on the old site at a cost of \$2290. In 1955 the parish sold this house for \$15,000 and it is still standing (1981) at the corner of Highways 78 and 151 in Mount Horeb.

A NEW CHURCH IS BUILT

The Vermont Lutheran Church, built in the 1860's, became inadequate to accommodate the growing congregation. In 1908, a committee of



seven men was appointed to investigate the possibility for solving the problem. Martin Mickelson, Sever Lee, Albert Dybdahl, George Gulson, Carl Paulson, Ole Moen and Amos Thorsrud comprised the first committee. The committee "dragged their feet" and nothing was accomplished. Finally it was decided to build a new church adjacent to the burial grounds. Again there was a difference of opinion as to what sort of church edifice should be erected. The committee opted for a large, empty building but Rev. Gunderson was in favor of a more elaborate place of worship. At one of the committee meetings someone in anger said, "I make a motion we appoint Rev. Gunderson to be a committee of one to build a church." To this, Rev. Gunderson gave his conditional acceptance. He asked to appoint his own committee. Five years of debate and delay resulted in the appointment of the following committee to build the church: Rev. S. Gunderson, Chairman; Martin Mickelson, Sever T. Lee and E.O. Anderson, committee members.

Rev. Gunderson's keen architectural sense and experience in other congregations made him well

qualified to chair the building committee. He made plans, including calculating the number of bricks necessary to build the church. Several churches of his former parish were of brick construction and he chose that for Vermont. When the building was complete, a prankster placed a sign on the church door which read: "Vermont Lutheran Church. Built by Rev. S. Gunderson."

Rev. S. preached in Norwegian, exclusively, until about the turn of the century. At that time there was increasing interest in using the English language in church services. Rev. S. was a forward-looking man and felt strongly that worshippers in his congregations should understand the service. If he saw one single person in the congregation who did not understand Norwegian, he would use English in the services. The first evidence of anyone confirmed in English is in the church record of 1909 where it is noted that one confirmand was confirmed *paa engelsk* (in English). In the record of confirmation in 1910 it is noted following the confirmand's name: "Son of a Polakker, *laeste paa engelsk* (Son of a Polish person, read in English).

In the year the new church was built, 1913, five services were conducted in English, and in 1920, half of the services were in Norwegian, half in English. In 1926 the minutes of the annual meeting were first recorded in English, and by 1930, when Rev. Hector Gunderson came to Vermont, services were almost exclusively conducted in English, with the exception of a few occasions when Rev. S. conducted a special portion of the service in Norwegian.

After English was firmly established as the language of the congregation, it was necessary that the constitution be translated from Norwegian to English. The last tangible remnant of the congregations' ethnic origin was eliminated February 4, 1940, when at a special meeting of the congregation, the translated and revised constitution and bylaws of Vermont congregation were adopted.

DOUBLE ORDINATION

June 22, 1930, Rev. and Mrs. S. Gunderson's two sons, Hector D. and Gerhard M., were ordained at Vermont Lutheran Church by Dr. Aasgaard, President of the Evangelical Lutheran Church. "Rev. Hector" was called by Vermont to be associate pastor in his father's parish, and Gerhard was to serve at Mizpah, Minnesota.

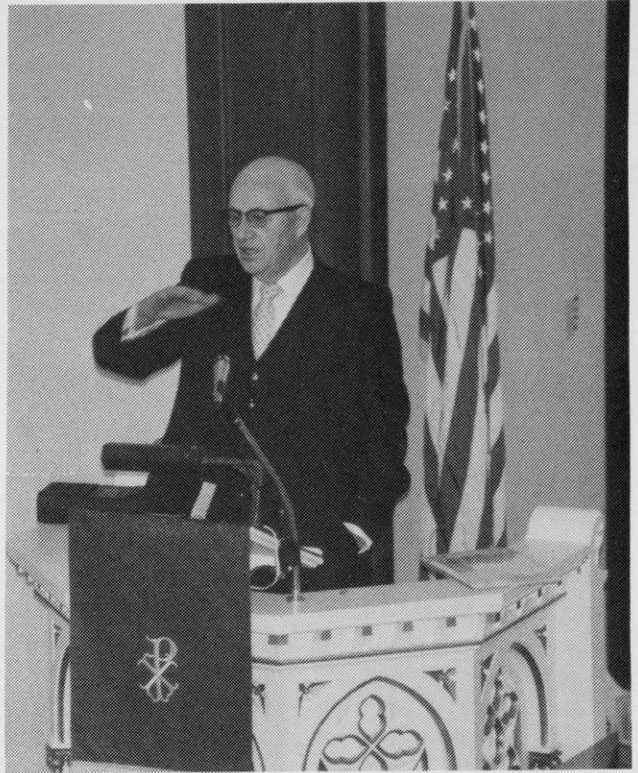
Mrs. S. Gunderson died in 1941 and Rev. S. continued to live in the parsonage with his son, Hector, and family. June 14, 1947 he died in the hospital at Eau Claire, Wisconsin at the age of 94 years. He is buried beside his wife, Clara, in the Mount Horeb Cemetery. At age 89, Rev. S. donated the greatest portion of his library to St. Olaf College in Northfield, Minnesota. It consisted of 2000 books weighing 3 tons.

REV. HECTOR D. GUNDERSON

The youngest son of Severin and Clara Gunderson was born in Mount Horeb, June 8, 1903. He graduated from high school in Mount Horeb and attended St. Olaf College, graduating in 1925. For two terms he taught English and Speech and was Dean of Men at Wartburg College, Waverly, Iowa. He enrolled at Luther Theological Seminary in St. Paul, Minnesota, from which he graduated in 1930. On June 23, 1930, he married Anne Strandness at Springdale Lutheran Church. Four children were born to them; Helen (Mrs. James Durkopp), Dr. Finn Gunderson, Mrs. Kristine Adamian, and Valla (Mrs. Robert C. Fisher). Ann Gunderson, Hector's wife, died in 1964 and is buried in the cemetery at Mount Horeb.

After serving Vermont for 24 years, Rev. H. Gunderson resigned from his position in the

parish. He and his father had served Vermont for a total of 64 years. Upon his resignation, Rev. H. Gunderson was called by the Mission Board to establish a new congregation at Lake Edge in Madison, Wisconsin. He served this congregation for ten years, after which he served Burke Lutheran until his retirement in 1973. He presently lives in Sun Prairie.



Rev. Hector Gunderson preaching during Vermont's 125th Anniversary celebration in 1981.



Rev. Oliver Solberg Family in 1980. Jeffery Morgan (son-in-law), Sharon, Pastor Solberg, Viola, Steven, Susan, Rod Resheske (son-in-law) and Sandra.

Solberg Sends Greeting

When looking back on my 30 years of ministry, I must give praise and glory to God for the privilege of working in His Kingdom. The Lord has blessed me with wonderful family, friends, and congregational members who have faithfully worked in the building up of the body of Christ. My walk with the Lord has brought me to serve in Crystal Lake, Iowa; Mt. Horeb, LaCrosse, Racine, and Mondovi, Wisconsin. My years serving the Mt. Horeb area bring many wonderful memories. Vermont, being a part of those memories, has a special place in my life. I was able to share many of your joys and sorrows. Your fellowship exemplified the spiritual unity that we have as the family of God. My heart flows with gratitude to our Lord Jesus Christ for the opportunity to minister in your midst.

Along with the parish ministry, I have served as Chaplain for the Civil Air Patrol in LaCrosse, St. Luke's Hospital in Racine, and the American Lutheran Home in Mondovi. I have also served as a Counselor for the Family Court Services in Racine and as a member and Chairman of the Board at Lutherdale Bible Camp.

Since leaving Vermont, our family has matured in many ways. Vi has served as a social worker at the Lincoln Lutheran Complex for the Elderly in Racine and is presently at the American Lutheran Home in Modovi. Our oldest daughter, Sharon, is married to Jeffrey Morgan.

They live in Appleton, Wisconsin where Sharon is an obstetrical nurse and Jeff is in music merchandising. They have a 1½ year old daughter by the name of Heather Ingrid who has brought great joy to the family. Sandra is a vocal music specialist who has recently completed her M.A. degree in Pastoral Theology and Ministry from Luther Theological Seminary in St. Paul. Our youngest daughter, Susan, is married to Rod Resheske. He is preparing for the ministry and is presently on internship in Medford, Oregon. Susan is a medical secretary. Since our stay at Vermont, the Lord has blessed us with a young man by the name of Steve. He is a student at Augsburg College in Minneapolis where he is majoring in math and physics with dreams of space travel.

Our family extends congratulations and God's richest blessings upon Vermont Lutheran as you celebrate your 125th Anniversary in His Ministry.



Rev. T.N. Borgen and his wife Mary Lou.

Borgen Offers Message

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." (Psalm 90:1-2) This prayer of Moses surely must be ours at Vermont Lutheran Church, especially as we celebrate 125 years of being a congregation.

There is a warm spirit of fellowship among us. We are glad to celebrate. To celebrate is to express gratitude for the past and hope for the future. And while we are saying "Thank you for yesterday," things are happening which are a joy today and will be a blessing tomorrow.

It is a particular blessing for me to be a part of the history of Vermont congregation. It is exhilarating, and at the same time humbling, to be counted among the people by whom God has maintained the life of Vermont congregation. I think of the times I have had the privilege to share tears of laughter and tears of sorrow. It is a proper mixture of that kind to tears with which the cement of a congregation's life is set. What an awesome privilege it is to pour the water of your baptism, to hear your vows of confirmation and marriage, to be the voice which speaks the words of God's comfort when you are grieving, and to proclaim the wonderful love and mercy of God in Word and Sacrament. That is what makes 125 years a time to celebrate. Through Word and Sacrament God has kept us together as a little family in His great Kingdom.

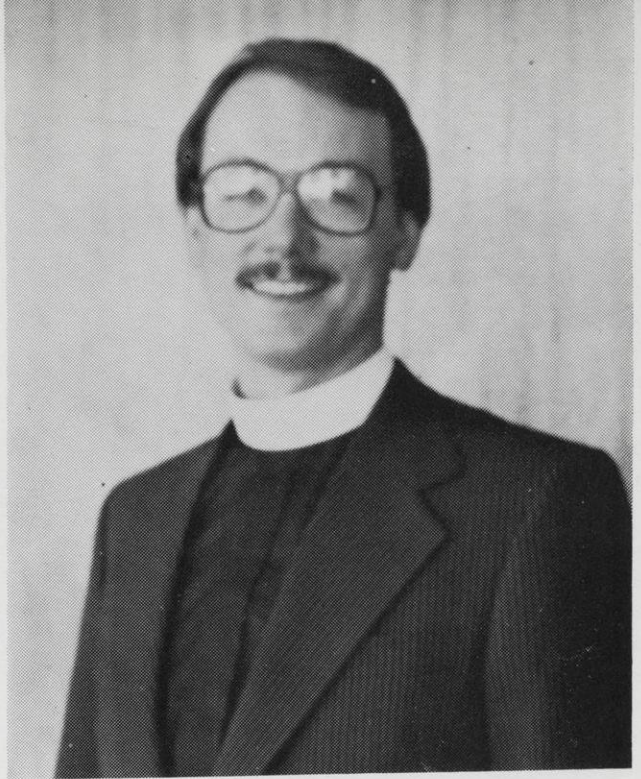
With confidence in the True God we celebrate His great works among us, and commit ourselves anew to Him.

To The Glory of God
T.N. Borgen, Jr. — Pastor

Internship Program by Virginia Johnson

At a special meeting held after services on February 27, 1977 the members of Vermont voted 51 to 28 to take part in the Rural Internship Program. The proposal also passed at our sister congregation Our Saviors, in Black Earth. The program covered a period of three years and involved three interns.

Our first intern, Todd Bell and his bride Jane, came to us on August 17, 1977. Todd had completed two years at Wartburg Seminary. His internship was terminated shortly after he completed his first semester about the middle



Todd Bell, intern 1977-78.

of March, 1978. He and his wife are presently residing in Madison where he is employed by an investment firm.



Ruth Hanson, intern 1978-79.

Our second intern, Ruth Hanson, had also completed two years at Wartburg Seminary. She arrived on September 13, 1978. She completed her internship in the year that followed and returned to Wartburg to complete her studies. She has since been ordained and is serving a parish in Nauvoo, Illinois.



Joyce Guldager, intern 1980.

Our third and final intern, Joyce Guldager, came to us with many years of experience as a public school teacher and parish worker. She had completed five semesters at Wartburg Seminary. She arrived on February 1, 1980 and was with us for one year. She then returned to Wartburg and finished her remaining semester. She graduated May 17, 1981 and is presently awaiting a call.

The cost of the internship program was \$9000 per year and was paid in the following manner: first year-United Mission Appeal \$6000, Our Saviors-Vermont parish, \$3000. Second year-\$4500 each. Third year-Our Saviors-Vermont parish, \$6000, United Mission Appeal, \$3000.

An internship committee was formed at the onset of the program. Vermont members who served were: Philip Skalet and Donald Schultz, 3 years each; Verginia Johnson, 2 years; and Selma Lee, 1 year. It was felt that the program was a good experience for all concerned.

Early Parochial Education Described

by Ann Urness Gesme

The Free Public School was in its infancy at the time the early Norwegians established the settlement in Vermont Township. Norwegian immigrants were accustomed to having their children attend the ambulatory schools of the rural area in the Old Country. This was where the child received instruction for confirmation in the Norwegian State Church. In 1848 a school law was passed in Norway establishing schools in the towns, making attendance compulsory from the age of seven years to confirmation. At the time, Norway's population was 85 percent rural and of the peasant class. School officials considered ambulatory schools adequate for the education of peasant children. Upon being confirmed, the person was considered an adult, capable of becoming self-supporting; an attitude which continued in the Norwegian community in America during the early years of the settlements.

The compulsory school law was not passed until 1879 in Wisconsin. Until that time, the Norwegians living in Wisconsin could send their children to "common school" or "Norwegian School" — or to no school at all.

To quote from *Samband*, #62, June 1913:

"The earliest Christian training must be discussed on the basis of the entire Blue Mounds Settlement. It took several years for the organization of separate congregations within the settlement; —that "organization" often being of an informal nature, taking several additional years to become properly established. In the fall of 1850, Springdale established a "school" with John J. Berg, trained in Norway, hearing the children's lessons at his home on Sundays, but he was in poor health so could not undertake the teaching position. Ole A. Ruste arrived from Norway that year and settled in the western part of Blue Mounds. He was hired as teacher for one month at a salary of 50¢ per day.

The school was an *omgangsskole* (traveling school) and moved from house to house, as many days in each house as the owner was willing to pay for. That first year, school lasted until near Christmas, more than was originally planned,

indicating the willingness on the part of the settlers to give their children a proper Christian background. Ole Ruste taught again the next year, but in 1852 Amund Eidsmo, a student from Norway, arrived to become teacher and *Kirkesanger* (pastor's assistant) in Springdale for 3 years.

After Eidsmo moved away, several teachers from Lyster in Sogn came to the Blue Mounds area. In addition to "Skole Knut" and Ole Dregne, was Jens Gjesme, who served as teacher and *klokker* for several years. After Fjeld came to Vermont, Nuub Rustebakke became teacher and *Kirkesanger* until his death. Ole M. Helland succeeded Rustebakke and continued to serve Vermont for many years."

The first record of parochial school in Vermont is dated 1855-56 and was taught by Jens Olsen Gjesme, an immigrant from Hafslo, Sogn, Norway. The son of a teacher in Hafslo, Jens was sent to Bergen as a young man to study to become a teacher and minister's assistant in order to take over his father's work. He returned to Hafslo, married and had two children, ages 7 and 9, emigrated from Norway to Wisconsin where his early training and later experience qualified him to be the parochial teacher.

The subjects taught in the first school included catechism, explanation, Bible history, hymn study, writing and arithmetic. All pupils participated in the religious subjects, but only the older ones were taught to write and cipher. It was necessary to read in order to be confirmed, but writing was not considered important, particularly for girls. There were 53 young people from the age of 6 to 15 attending for short or long periods during the 75 days of school. The teacher's children attended 70 days, apparently traveling about with their father. Thorsten Wilkensen (Tom Wilkins), 10 years old, attended 58 days, three attended 40 days; but the majority went to school only 10 to 30 days. Pupils were rated on singing ability, intellect, conduct, effort, and accomplishment.

Teachers during the early years of parochial school in the congregation were always men. The early Norwegian Clergy had little faith in the teaching abilities of women, and were very critical of the common school and inept women teachers they employed.

A *skolesubscription* list was prepared by the school committee of the congregation, and each farmer was to give an amount of money that would pay the teacher's salary for 1 to 4 days. The man appointed to collect these funds was called the *skole tilsynsmand*. After the area was divided into public school districts, a man was appointed for each district. In 1862 teachers received 40¢ and 50¢ per day.

One of the early teachers of Norwegian school, Ole M. Helland, complained about teaching in homes, as it was not conducive to learning. When school was no longer held in the homes, the public school houses were used for Norwegian or "Religious School," during the time when "common school" was not in session. As early as 1863 the congregation decided to have three to four months of religious school, and that children of non-paying families should not be deprived of a religious education, and should be allowed the privilege of attending parochial school.

Three of the public school districts in Vermont Township were comprised almost entirely of Norwegians. These were Helland, Steensrud and Sandridge. At a meeting of the congregation, November 16, 1863, it was decided to hold school for four months. On September 27, 1869, it was decided to hold eight months of Norwegian school the coming year; one month consisting of twenty-six days, of which two days were for examinations.

For many years prior to 1879 when the compulsory school law was passed in Wisconsin, controversy raged in the Norwegian settlements over "common school" versus "religious school." It was a favorite topic to be expounded upon in the Norwegian-American press, and resulted in irreversible schisms in many congregations. The minutes of Vermont Congregation in 1877 devote many pages to furthering the cause for Norwegian religious school. In spite of a great deal of controversy, it does not appear that the subject caused any serious problems in the congregation. The Norwegian settlers did not oppose free public school, but were not ready to give up religious school either, and continued holding religious school when the public school was not in session.

The first books used in "Norwegian School" were: Kokensgaard's ABC Bog, Luther's Catechism, the Explanation (Pontoppidan's Forklaring), Bible History, a reading book, and the hymn book. Children were required to memorize the catechism, the Explanation, Bible passages and many hymns.

The earliest teachers were men with special training in teacher's seminaries or other schools. In later years, women were teachers; their qualifications less clearly defined, but nevertheless quite capable of teaching the subjects required. Most often the later teachers were students in one of the Lutheran Colleges. Parochial teachers who have served the people of Vermont include: Jens Gjesme, Nuub Rustebakke, O.M. Helland, Ole Jukam, Ole Gaarder, Axel Vaage, Edward Braaten Halstein Brager, E.O. Anderson, Anna Helland, Elisa Kittelson, Hannah Field, Dora Thompson, Bertha Simley, Clara Anderson Field, Berthina Sanders, Thora Gulson Barsness, Taarand Vik, Mr. Munson, Albert Towe, Rev. H. Gundersen, Inez Rankin, Ernest Rockstad, Helen Weeks Storvik, Julia Gulson, Thora Skalet Gillette, Gunhild Forshaug Boswell, Ann Urness Gesme, Joan Dybdahl Goderstad, Donna Barnsness Schultz, Grace Steensrud Skalet and Ann Swingen Sveum.

With the closing of many rural schools in the early 1950's, parochial school was no longer held in country school buildings. Vacation Bible School sessions were moved to the church building, where they are held at the present time.

The early religious schools taught not only religion to the Norwegian immigrants and their descendants, but helped keep alive the culture and heritage of the ethnic group. The standard reading book used in the Norwegian School of the early 20th century contained stories and poems which depicted Norway and her heroes, writers and artists; accounts of Norwegian settlements in the United States; and other subjects about Norway and Norwegians. Perhaps "Norwegian School" was a more appropriate name than "Religious School" as "Norwegianness" was taught as well as religious subjects. In retrospect, we can be thankful for the form which was given this portion of the early education of our immigrant forefathers in Vermont. Not only did it provide a solid Christian background, but helped to perpetuate the Norwegian Heritage.

According to the congregation's meeting held October 27, 1868, the following people paid the school subscription:

Amund Flaten	Ole Steensrud
Jorgen Guulson	Anders Monson
Ole O. Torsrud	Gulbrand Vold
Ole Tidemandson	Peder Strande
Anders Nordhagen	Anders K. Espelien
Tollef Syverson	Andreas Steensrud
Claus Olson	Anders Steensrud
Ole Ulberg	Knud A. Espelien
Arne Ingemoen	Anders A. Espelien
Niels Barsness	Arne Vasfaret
Ole K. Sjurud	John Dybdahl
P.C. Paulson	Lars Sylfastson
Gjertrud Kringley	Thos. Kulengen
Nils Espesat	Peder Valager
Peder Skalet	Knud O. Fekjer
Martin Sterud	O.M. Helland
J.N. Fjeld	Simen Haugen
Gulbrand Dokken	Guul Olson
Paul Anderson	Johannes Urness
Ole Grotodden	Einar Mikkelson
Johannes Knudson	Ole P. Moen
Gulbrand Moen	Halvor Bakken
Jacob Otteson	John H. Barsness
Ole E. Hagen	Arne M. Haugen
Ole A. Eidsbakke	Gulbrand Braateli
Mikkel Larson	John C. Dokke
Kari Nybraaten	Ole Fladshaugen
Einar Nilson	Erik Halvorson
Ole O. Vold	Ole Brunsvold
Rasmus Sylfeston	Knud O. Moen
Harold Mikkelson	Eli Battomonen
Halstein Blakkeli	Ole T. Meiningen

School subscription list for November 19, 1880:

Arne Vasfaret	Ole Amble
Johannes Urnes	Paul Anderson
John Dybdahl	Peter C. Paulson
John Hermundson	Knud C. Knudson
Tollef Svalem	Ole Johnson
Ole Ulberg	Lasse Nilsen
Ole Veabranden	Erik Espeseth
Gul Olson	Halvor Bakken
Syver Borthus	Hans Braateli
Osten Olson	Andreas Moen
Anders Flatum	Ellen Brager
Einar Mikkelson	Jorgen Gulson
Amund Flaten	Ole Eisbakken
Arne Haugen	Ole G. Gaarden
Ole Tidemandson d.y.	Mikkel Blaekkelien
Gilbert Halstin	Sophia Fjeld
Ole T. Meiningen	Ole Baardson
Thomas Wilken	Ole O. Torsrud
Ole Foss	Ole Evenson
Erik H. Bakken	Ole Stensrud
Ole Ellingson	Anders Espelien
Thomas Knudson	

SCHOOL JOURNAL FOR 1856, JENS O. GJESME, TEACHER

<u>Parent's Name</u>	<u>Student's Name & Age</u>
Gjermund Lien	Gjermund 15, Elisabeth 15, Thomas 11
Anders Espelien	Niels 14, Anders 12, Morten 10, Inger 8
Gjermund Torgrimson	Torgrim 10, Karine 8
Anders Skredder	Kristine 14
Amund Anderson	Ole 7, Berthe 10
Niels Barsness	Christi 14, Kari 12, Gunnild 10
Iver Barsness	Ole 12, Peder 10, Iver 8
Vilken Naes	Thorstin 10, Karn 8
Hermund Barsness	Peder 13
Arne Stensrud	Anton 14, Sigrud 12, Sophia 10
Ole Stensrud	Arne 11
E.K. Saevre	Knud 15, Knud the younger 13, Barbo 11, Erik 9
Erik Nybraaten	Olia 11, Andreas 9
Ole Evenson	Mari 8, Christine Hansdatter 15, Ch(?) Hansdatter 14
Mikkel Larson	Lars 13
Ole Arneson	Ole 13
Ole O. Grotodden	Sonniev 14, Kari 11, Olia 10
Mikkel Blakkeli	Halstein 11, Torgrim 9, Carine 13
Halstein	Gulbrand 11, Tore 13, Ole 7
Jens Olson Gjesme	Ole 15, Andrine 13
Arne Vasfaret	Mikkel 8, Gabriel 6
Christen Vestrum	Anders 14, Ole 12
Christopher	Knud 14, Guri 11



The 1955 Sunday School Christmas program.

Sunday School Superintendant Recalls

by Thora Gillette

In 1941, Thora Skalet Gillette was elected to be the Sunday School Superintendant. Having taught two years prior to this time she continued on teaching for 13 more years, along with being superintendant and responsible for the Christmas Programs each year.

For many years the Sunday School term had been from June through December ending with the Christmas Program. In 1941 it was decided to hold Sunday School session to run consecutively with the regular school year from September through May. The first arrangement served well considering that services were sometimes held every other Sunday throughout the winter and the heating system was such that the church was not heated at all times. After the newer system was installed it worked well to have the September-May session for Sunday School. Then the summer was devoted to intensive Bible School sessions in each of the three school districts in the area. Usually those terms of study included three weeks in each school.

At the same time that the school year was

determined for Sunday School, a series of graded textbooks was adopted. The series, published by Augsburg Publishing House, included textbooks as follows: *Stories and Activities in Leaflet* for for the Kindergarten, *My First Sunday School Book*, *My Second Sunday School Book*, *God Speaks to Me*, *Listening to God*, *God's Chosen People*, *March of Faith* and *On the Way*. In addition to the text for the confirmation class *The Explanation of the Catechism* by Grimsby was used. Each pupil purchased his or her own text. All of the texts included Bible Verses, a hymn, a prayer and memorization of Catechism in addition to the lesson based on either Old or New Testament.

The Sunday School hour was held the hour before the church service, beginning with opening service of prayer and song in the church sanctuary before going to the basement for their respective classes. The number of pupils during this period (13 years) varied from 60 to 100 pupils.

In December preparation was made for a Christmas Program, usually held the Sunday evening before Christmas Eve. Practices were held on Saturdays as well as using part of the Sunday School time with each teacher working

with different groups. The Nativity Scene with characters involved in costume, as well as songs, solos, exercises and speeches along with a narrator, told the Christmas Story. Every child had some part in the program. There was much talent among the pupils, as many participated in solos. Even the Wise Men and the Shepherds sang solos, with other verses in response by the whole group. One year, Mary and Joseph each had solos. Some of the pupils who participated in this capacity were Lynn and Douglas Jordan, Philip Dybdahl, David Dybdahl, John Haugen and Paul Skalet. We were also very fortunate to have several talented musicians in our group who played piano and organ. Those who helped in that way were Joan (Dybdahl) Goderstad, Evelyn (Dybdahl) Festge, Marguerite (Skalet) Parrell, Darlene (Gillette) Field and Dorothy Mae (Skalet) Underwood. The programs used were those usually recommended and published yearly by the Augsburg Publishing House with variations and additions.

The teachers who were active on the Sunday School staff during those years included Marion (Bordson) Dauck, Viola (Gulson) Dybdahl, Emma (Dybdahl) Urness, Gunhild (Forshaug) Boswell, Julia Gulson, Andrena Severson, Arlene Michaelis, Ann Sveum, Dorothy May (Skalet) Underwood, Phyllis (Skalet) Bower, Thora (Skalet) Gillette, Esther Bakken, Martha Walstad, Grace (Steensrud) Skalet, Marguerite (Skalet) Parrell, Darlene (Gillette) Field, Anna Mae (Urness) Gesme, Audrey (Helgeson) Cushman, Twilah (Helgeson) Thomas, Ruth Ann (Hayes) Johnson, Joan (Dybdahl) Goderstad, Donna (Barsness) Schultz, Connie (Mickelson) Goderstad, Virginia (Lee) Johnson, Donna (Bakken) Moldenhaur, Joan (Moe) Ayers, Barbara (Wilkins) Olson, Bernice Lee, Inga Martinson, Marvel Martinson, Doris (Sale) Hayes, Virginia (Finke) Urness, Lorine (Sale) Meister, Rueben Lorenz.

Many of the above named teachers, at one time during this session, were pupils in the Sunday School, and after their confirmation became faithful teachers in our Sunday School.

At the end of this period of time, Ann Sveum became the Sunday School Superintendent, and many of the same teachers continued on the church staff.

1948 Sunday School staff: Shirley Barsness Aeschliemann, Ruth Ann Hayes Johnson, Thora Gillette, Viola Dybdahl, Doris Sale Hayes, Mildred Helgeson, Marylyn Barsness Ward, Emma Urness, Marguerite Skalet Parrell and Grace Skalet. Middle: 1948 Sunday School. Bottom: 1980 Sunday School, Harald Norslein Superintendent.





"Young People's Society" Marks Changes

by Joan Skalet

After enjoying many years of growth and success from the time of its birth as the "Young People's Society" in 1908 to its merger with Black Earth in 1945 to 1952, a short respite ensued until 1955, at which time, under the guidance of Pastor Solberg, a reorganization took place and for nearly ten years the "Vermont Family Luther League" met monthly. Inspired by their hymn theme 'Come Holy Spirit' the following many Christian accomplishments and traditions were continued by and credited to these lively and dedicated young people: *Presidents:* Harald Norslien, John Haugen, Sharon England, Calvin Tollefson, David Haugen, Joanne Skalet, Carol Tollefson, Dennis Lee, Carroll Page and Glen Haugen. *Other Officers:* Audrey Helgeson, Paul Skalet, Flora Belle Tollefson, Mary Ellen Urness, Gloria Dauck, Margaret Martinsen, Jim Tollefson, Mary Carter, Virginia Barsness, Helen Stenli, Marie Martinsen, Ervin Lee, Nancy Michaelis, Tom Dalby, Mary Dauck, Judy Mickelson, Carol Tollefson, Kathy Dalby, Craig Mickelson, Julie Skalet, Ruth Norslien, Fred Roberts and

Linda Norslien.

Other activities included: Funding for financial support for Luther League conventions and Bible Campers, Sunday School Christmas tree, Christmas caroling, Watch Nights, ice skating, roller skating, swimming, bowling shared with other Leagues, box and ice cream socials, Singspirations, softball team, scrap iron drives, convention attendance at Missoula, Miami, San Francisco and Detroit, candy sale, car wash, scavenger and treasure hunts, weiner roasts, hayrides and campfire services.

The first "Society's" object, namely "to improve its members morally, socially, intellectually and spiritually..." became a lost priority in the 1960's as changing lifestyles resulted in less dependence on the church in areas other than spiritual. Activities after this amounted to Halloween parties and other social occasions.

Hopefully, as the troubles of the 1980's press upon our young people, the Luther League philosophy will hearken them and they will flourish and nourish the Church so it will again abound with lively, dedicated youthful services. "Come Holy Spirit" — Indeed!

Confirmation Classes Evolve

by **Patty Herrling**

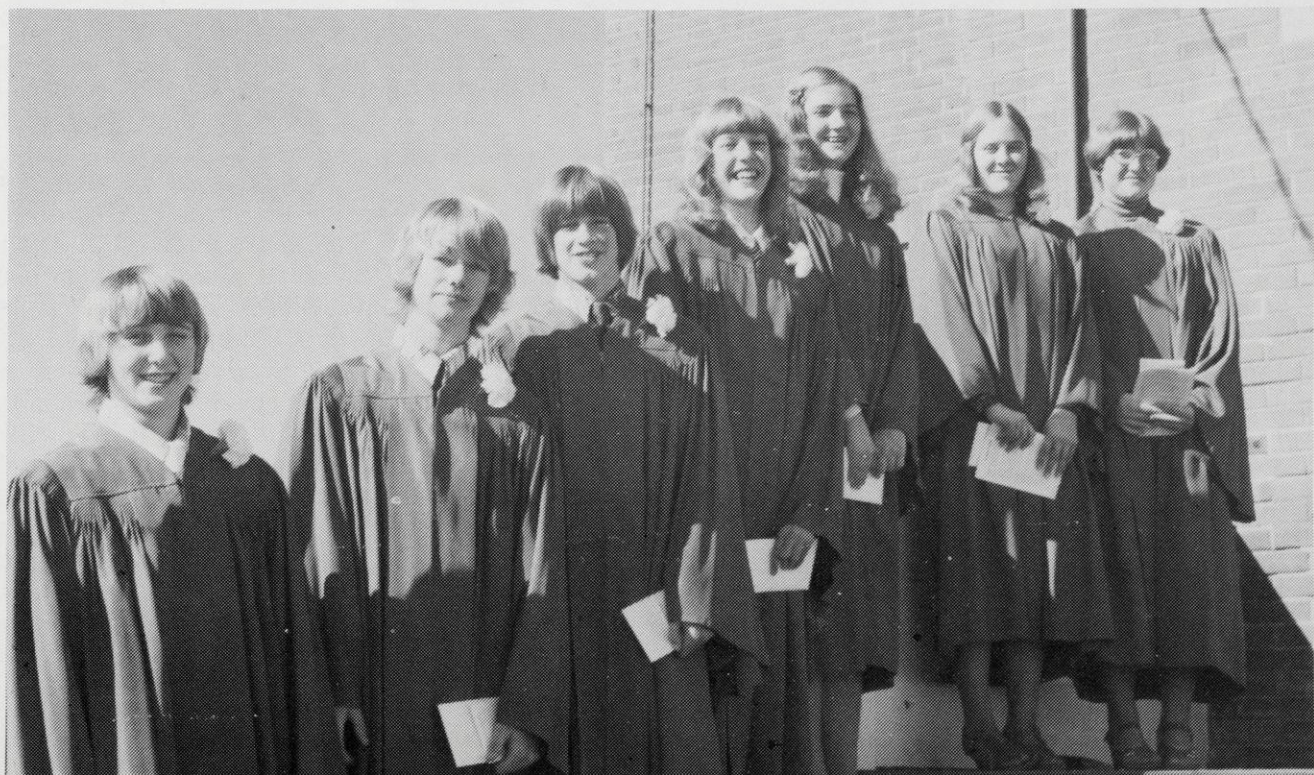
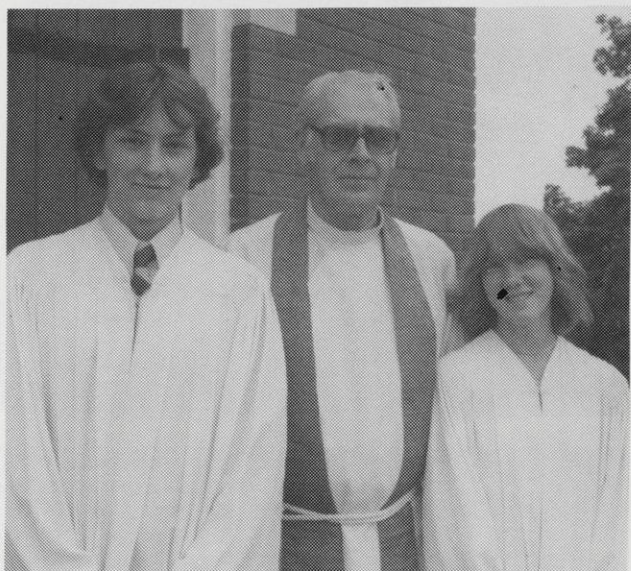
The fall of 1977 marked a change in Vermont Our Saviours catechism program. The new program was started by Pastor Jensen and his wife who found most catechism programs lacked basic Christian beliefs. After several seminars on the new catechism program attended by Pastor Borgen and a few lay people, the two churches began the new program.

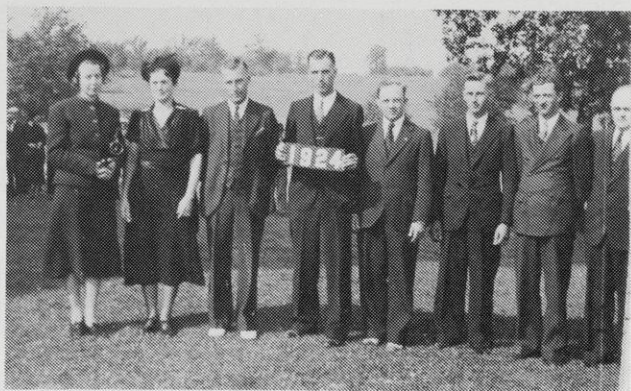
In our catechism program students work with individual learning packets with their main textbook being the Bible. The study program is mapped out in a way that begins with Genesis proceeding in a historical order through the Old and New Testament. They meet many of the important people whose life stories are told in these pages and see how God acted in the past and is continuing to act in the lives of people and nations. Along with the scripture reading students also read various resource books, view filmstrips

and listen to accompanying tapes. By the time the student has completed the entire program one has read a good share of the Bible, memorized all five parts of Luther's Small Catechism and has become acquainted with the structure of the American Lutheran Church. They also study the local church constitutions and budgets, and discuss the ways we as a parish minister to the needs of people.

Worship being a big part of our congregational life, is experienced as one attends Sunday services. The various parts of the service are studies to gain an understanding which will make worship more meaningful. Many times we discuss our personal relationship with God and how we experience the Holy Spirit working in our lives and what it means to each of us to know God through Jesus Christ in a personal way.

1979-80 Confirmation Classes. Below: Steve Aeschlimann, Charles Hankel, Jr., Todd Aeschlimann, Melinda Hoesly, Karen Schroeder, Julie Schultz and Catherine Johnson. Right: Jeff Ludolph, Pastor Borgen and Cheryl Hankel.





Above Class of 1924: Lilian Norslein Jordan, Bernice Steensrud Lee, Stanley Finke, Hjalmar Haugen, Clifford Norslein, Ed Sale, Grant Skalet and Elvin Simley. Left: Melvin Huset, Annie Tollefson, Mabel Barsness, Pastor Borgen, George Espeseth and Melvor Bordson. Below Class of 1953: Front row, Sandra Johnson Blum, Sharon Skalet Erickson, Alan Barsness, Pastor Gunderson, Erling Martinson, Darlene Turk and Mary Urness Webber. Back Row, Douglas Jordan, Elizabeth Roberts Braaten, Ervin Lee, Eileen Obright Bonine, Marlene Jaeger Wilson and Bob Bergum.





Confirmation 1968. Front Row: Eric Forshaug, Knute Nelson and Dale Tollefson. Back Row: JoAnn Dalby, Christine Westphal, Brenda Stein, Pastor Borgen, Debra Hoesly, Debra Aeschlimann and Jenny Johnson.

Bible Campers Experiences Varied

by Ethel Skalet

The young people of Vermont have a choice of two Bible Camps to attend, one being Lutherdale on Lauderdale Lakes at Elkhorn and the Sugar Creek Valley Bible Camp near Ferryville. The Lutherdale Bible Camp was started in 1947 or 1948 and many of Vermont's young folk attended this camp each summer through the years. Then in the summer of 1969 the Sugar Creek Bible Camp opened. This camp was quite a contrast from Lutherdale's cabin lodging-to-tenting in teepees, primitive, "wilderness" camping in the hills near the Mississippi River at Ferryville. The majority of our young people have now been going to this camp each summer since it opened.

If you would ask any one of our young people who has attended Sugar Creek what they considered the highlight of their week at camp they would most likely answer that meeting and getting to know "Homer" was the greatest. Homer Perkins is a retired farmer from Edmund who loves his Lord, young people, Sugar Creek and horses. Since 1970 he has been the wagonmaster, enthusiastic encourager, and grandfather-image for the camp.

The camp got its beginning because "A Man Had a Dream" about a place in southwest Wisconsin, a place apart, a place "where the action is," an arena for confrontation with themselves, with others, with their Lord...a learning center, a training center, an action

center. That man was Reverend Andrew M. Hegre, the pastor at Mt. Sterling and Utica Lutheran Churches. Hegre was impressed with the effective style of "wilderness" camping at Outlaw Ranch in South Dakota where he had visited and felt this style of camping would be especially suited for the rolling hills and valleys of southwest Wisconsin, an area that had never had a Bible Camp of its own. He discovered that two adjacent farms in the Sugar Creek Valley were available for sale at a reasonable price, his "dream" began to take form and his enthusiasm increased.

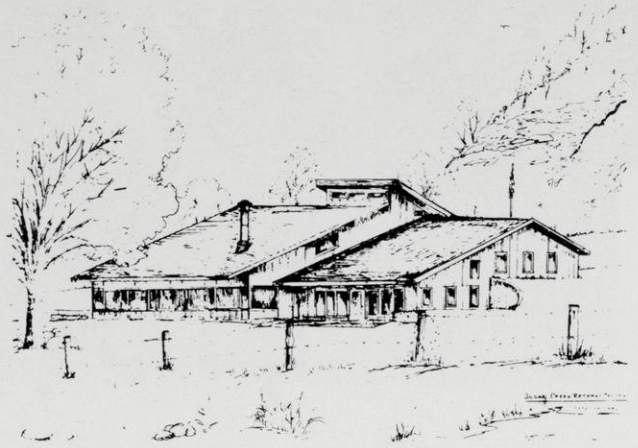
The enthusiasm spread and very soon the Viroqua Conference, Articles of Incorporation of Sugar Creek Valley Bible Camp, Ferryville, Wisconsin, were drawn up and signed at a meeting of 67 persons on January 16, 1966. In the fall of 1967 congregations of the Dodgeville and LaCrosse Conferences chose to join in support and direction of the camp.

Sugar Creek Valley Bible Camp is located on County Trunk C, six miles east of Ferryville and is comprised of 545 acres of woods, hills and valleys and was purchased for a sum of \$22,750. Young people spend a week at camp in tents, six to ten people per teepee, hiking, horseback trail riding, sleeping, studying, working, sharing with each other and their counselor 24 hours a day for six days. Many close and lasting friendships have been made at camp.

The camp has had several directors, the first one was Terry Sletto, a summer director for two years, and then Pastor Warren Salveson served the camp in conjunction with Ewalu Camp, Strawberry Point, Iowa, for one summer. Then in 1972 a former staff member of Sugar Creek, Ed Nesselhuf, returned to be the director for the summer but in 1973 a full-time director was hired, Pastor Dick Sayther. He served as director until 1980 when he resigned and at the time of this writing the camp is searching for a new director to replace Dick.

In 1973 and 1974 a new retreat center was built and was in full operation on June 10, 1974. It provides a much better source of food for the day's major meal which is hauled out to the tent areas by a wagon pulled by a team of horses (campers will never forget Doc and Maude, Homer's trusty team of draft horses and Pal and Sox). The center is a more effective "headquarters" for its primary usage during the off camping season from September through May for retreats and meetings.

The camp has a board of directors from the three conferences — LaCrosse, Viroqua and Dodgeville of about 22 members and our own Pastor, Ted



Borgen, Jr., has served on the board several times. A member of Vermont congregation, Phil Skalet also served for two terms. Phil, along with other members of the congregation spent many hours working at the camp, fencing, cleaning up and repairing. The camp has held several antique auctions and calf auctions as fund raisers and several members of Vermont who are farmers donated calves that brought in over \$100 a piece at these auctions. The young people of our parish, Vermont and Our Saviours Lutheran in Black Earth, have held "Rock-a-thons" for the past several years to raise money to help pay the expenses of the young people going to camp.

The Sugar Creek Bible Camp board members and the members of the congregations in the three conferences have faith and are assured that the ministry of Sugar Creek will move forward in Christ and will continue to give God the Glory in all things.





Vacation Bible School: 1979. Front row: Chris Kniebuehler, Emily Schmitt, Jenny Watkins and Mike Hefty. Second row: Kyle Severson, Trygve Skalet, Amy Nelson, Sarah Curtis, Scott Herrling and Jason Kopras. Third row: Jenny Aeschlimann, Ingrid Skalet, Erika Skalet, Julie Mickelson, Missy Martinson, Tonja Severson, Kurt Haugen, Joey Barsness and Aaron Aeschlimann. Fourth row: Shawn Page, Sherry Schroeder, Shawn Aeschlimann, Susie Hankel, Debra Barsness, Jill Schmitt, Amy Schmitt, Kari Haugen and Cheryl Hankel. Row five: Missy Urness, Randy Page, Wesley Nelson, Jeff Herrling. Row six: Esther Nelson, Becky Kopras, Kate Aeschlimann, Julie Schmitt, Mary Johns and Joan Skalet.

Contemporary Bible School Outlined

by Joan Skalet

Vacation Bible School in 1978-1979 broke tradition gently as the Augsburg series presented teaching programs stressing child/adult involvement and sharing.

A week long celebration culminated in youth services complete with a parade, a "Praise Parade" with balloons, joyful noisemakers, banners and music delighted the congregation.

God's Global Family was emphasized in 1979. A memorable phenomena of even more adult involvement in creating workshops resulted in experiences in health foods, plant care, clay art, church history, sachet making for the children as well as nutritious snacks from God's Garden. A warm, joyful, wondrous feeling prevailed over the Vermont family as the children urged the congregation to "Pass It On."



April 1981 Ladies Aid Meeting. Beginning from the left: Bernice Lee, Olga Grinder, Selma Lee, Viola Dybdahl, Betty Rosenbaum, Ruth Page, Lilly Mickelson, Mildred Skalet, Ann Braun, Eva Hauge, Grace Skalet, Laura Lindstrum, Irene Anderson, Mildred Sale, Betty Mickelson, Ida Anderson, Bertha Steensrud, Selma Urness, Lola Forshaug, Inger Ogilvie, Thora Barsness, Mattie Urness, Mary Borgen, Beverly Schultz, Myrella Wilkins, Emma Urness, Joan Skalet, Beulah Trainor, Virginia Johnson, Patty Herrling, Delores Barsness, Ethel Skalet, Selma Martinson, Beulah Moe, Irene Dauck and Naomi Dybdahl.

Ladies Programs

by Viola Dybdahl

In the following recording we will include an abbreviated report of programs in which each of the presidents since 1956 presided. We will also make a note of the most interesting items to us, found in other programs.

On November 26, 1958, Mrs. Ed Barsness was presiding officer when a motion was made that "the ladies give all the money they can to retire the interest bearing notes of the congregation." Also, at the same meeting a motion was made and carried that "the aid cancel the note now held against the congregation."

December 17, 1959, Tomah Thorson reported

results of the clothing drive for Lutheran World Relief, more than 1000 pounds were sent from Vermont. She thanked Elmer Thorson and Raymond Lee for hauling the clothing to Madison.

March 25, 1959, a typical program, Ella Severson, Secretary. The Vermont Ladies met March 25 in Fellowship Hall with Mrs. Ed Barsness presiding.

Meeting opened with "In the Cross of Christ I Glory"

Scripture and a prayer by Pastor Solberg

Secretary's report by Ella Severson

Treasurer's report by Bernice Lee

Our president read a thank you note from Mrs. Selmer Severson who was in the hospital. Also a letter from Pastor Dybring in regard to "The Church of the Month Club." Mrs. Paul Peterson gave a yearly report on the birthday table money,

having \$18.25 on hand.

Mrs. Barsness urged all who can to attend the conventions at Blanchardville and at Green Bay.

Mrs. Nels Goderstad led the Bible Study.

Our worship offering hymn, "Thy Life as Given for Me" sung and offering collected.

A musical number was given by a group of Black Earth School girls, accompanied by Mrs. Otto Festge.

In the absence of Mrs. Hjalmar Haugen our secretary of missions, Rev. Solberg gave a talk on missions.

We closed our meeting with singing "Beneath the Cross of Jesus" and praying the Lord's Prayer

in unison.

Program chairmen were Mrs. Connie Goderstad and Mrs. Della Meigs. Hostesses were Mrs. Nels Urness, Mrs. Frank Braun and Mrs. Orlando Bakken.

Our offering, \$30, including \$5 from Mrs. Joe Barsness in place of serving.

Life membership pins given in 1959:

Mrs. Ida Anderson
Mrs. Lily Mickelson
Mrs. Albertina Finke
Mrs. Martha Mickelson
Mrs. Mary Furuheim
Mrs. Clara Steensrud
Mrs. Geneva Hauge
Mrs. Theodore Wilkins



In 1960 our name was changed from the Womens Missionary Federation (WMF) to the American Lutheran Church Women.

American Lutheran Church Women, October 19, 1960, our 75th anniversary.

Our meeting opened with Mrs. Ed Barsness presiding. Mrs. Earl Lee was program chairman; Bible Study, Mrs. Virginia Johnson; Solo, Mrs. Herman Hosley.

Meeting turned over to Mrs. Virginia Urness who read an interesting history of the Ladies Aid. Mrs. Urness explained the new ALCW organization and read the pledge. Being the 75th anniversary, there were remarks by some of our past presidents. Those present were: Mrs. Tonetta Dybdahl, Mrs. Clarence Ellwood, Mrs. Amon Brager, Mrs. Selmer Severson, Mrs. Melvin Hauge, and Mrs. Joe Dybdahl.

Mrs. Barsness thanked the hostesses: Mrs. Joe Tollefson, Mrs. Annie Tollefson, Mrs. LeRoy Ayers. Our offering of \$33.35 included \$5 from Mrs. Aasta Halsten in place of serving.



June 29, 1961 Life Membership pins given to:

- Mrs. Olaf Olson
- Mrs. Florian Handel
- Mrs. Otto Sale
- Mrs. Joe Dybdahl
- Mrs. Carl Dahlby
- Mrs. Nels Urness
- Mrs. Elmer Thorson
- Mrs. Elmer Lindstrom
- Mrs. Melvin Severson
- Mrs. Raymond Lee

The above project was that of the WMF. Life membership pins have not been given by the ALCW.

January 25, 1961—Installation of new officers:

- Mrs. Virginia Urness - President
- Mrs. Ruth Page - Secretary
- Mrs. Lola Forshaug - Secretary of Education

The 1962 Bible Study was introduced by Mrs. Ed Barsness. Program of the month on "Evangelism" was given by Virginia Urness. Hostesses: Mrs. Leonard Moe, Mrs. Carl Anderson, Mrs. Marlin Mickelson and Mrs. Melvin Hauge.

The ALCW met on May 27, 1964 at 1:30 p.m. in Fellowship Hall with Mrs. Earl Lee presiding. Devotions by Mrs. Gilman Mickelson. Motion passed to send \$10 to Ephratha Empahsis. Officers decided to serve the alumni banquet. Motion passed to give donations to the Luther League Bible Campers. Thank you letters from

Top: Life members WMF. Mrs. John Hauge, Hannah Haugen, Martha Elwood and Oliva Odegaard. Middle: Cradle Roll Graduates 1953. Mrs. Ole Dalby and Tom, Marvel Haugen and Glen, Thelma Norslein and Pauline, Ruth Page and Carroll, Milly Skalet and Julie and Ruth Brager and Lynn. Bottom: 1953 Cradle Roll. Virginia Urness and Jon, Grace Skalet cradle roll secretary, Connie Goderstad and Jorgen, Ethel Ayers and Bob, Donna Dauck and Susan, Inez Skalet and Judy, Beverly Westphal and Norman and Lorraine Meister and Diane.

Lutheran Orient Missions and Martin Luther Home donations read by the president. Program on Lutheran Cooperation read by Mrs. Gilman Mickelson. Bible Study by Mrs. Nels Goderstad and Mrs. Norman Haugen. Hymn "Father Hear us as We Pray." Reading by the president, "The Act of Peace." Closed with the Lord's Prayer. Hostesses: Mrs. Clifford Norslien, Mrs. Earl Lee and Mrs. Harold Peterson. Paying hostess Mrs. Lucille Klassy.



June 21, 1967 was Family Night. Films shown on the 75th anniversary program of our Laidies Aid and on Ethiopia. Pastor Borgen gave a talk about the latter.

July 26, 1967 Slide pictures were shown by Joan and Ethel Skalet taken on the vacation tour to the World's Fair in Toronto, Boston, Niagara Falls and other places of interest. The tour was sponsored by the Vermont ALCW and we received a check of \$500 profits from the tour.



May 30, 1968 a typical program recorded by secretary Valeria Peterson. Vermont ALCW met in Fellowship Hall on Decoration Day, May 30, 1968. Mrs. Joe Dybdahl presiding. Hymn "Battle Hymn of the Republic." Devotions Ethel Skalet from Josh 4:7. Songs by Ladies Quartet with Beverly Schultz, Ruth Page, Virginia Johnson and Ethel Skalet. A committee of three volunteered to set up tables and chairs for the reception of the Confirmands and new members. Motion made and passed to buy a new bubbler for the dining room. Bible study by Ethel Skalet "God Speaks to Me When I am Moody" with Virginia Johnson reading Psalms 42 and 43. A talk by Selma Urness, Secretary of Education appealing for more funds for LIFE.

Six servicemen were ushered in, namely: the commander of Black Earth Legion Edward Cleven, Nels Goderstad, Gilbert Burns, Richard Rettemund, Daniel Hefty and Russell Rettemund. Offering meditation and prayer by our President. Philip Skalet sang "The American Prayer" Mattie Urness gave a reading "This Our 100th Memorial Day". Mrs. Arnold Forshaug read "In Flanders Fields," the beautiful poem. Song "America." Meeting adjourned, followed by the Lord's Prayer. Pot luck lunch served.



Delegates to ALCW Convention in Blanchardville about 1947: Emma Urness, Grace Skalet and Martha Walstad. Andrena Severson took the picture. It was Grace's first trip to Blandhardville.

The July 1980 meeting of the Vermont ALCW was held on July 30 at the Church. Irene Dauck presided. The meeting opened with the hymn "I Need Thee Every Hour." Mattie Urness gave devotions. Selma Lee, Ruth Page and Betty Mickelson were named for the nominating committee.

Five dollars will be given for each child attending camp.

Thank you notes were read from the Joe Tollefson family and from the Oscar Stenli family. An invitation was received from the Evangelical Lutheran Church, Mt. Horeb, for their salad luncheon on August 14. Joyce Guldager explained a prayer chain being formed for Esther Nelson who is undergoing surgery. The offering meditation was given by Bernice Lee. Viola Dybdahl demonstrated how to put a quilt top together like those done by Albertina Finke. The meeting closed with the Lord's Prayer. Connie Goderstad and Joan Aeschlimann were hostesses.

ALCW Circles Formed

by Irene Dauck

In the fall of 1970 it was decided that the ALCW would hold circle meetings in addition to the regular monthly meeting. The main purpose of the circles would be to have the Scope Bible studies done in an informal manner in hopes that the members would find it easier to participate. In addition, each circle would be given a service to do.

A committee of five ladies was formed. They were: Viola Dybdahl, Marlene Ludolph, Ella Severson, Marie Severson and Virginia Johnson.

At the first meeting it was decided that each member of the ALCW would be contacted by phone and given a choice as to the time of day she would like to attend a circle. Out of this effort four circles were formed. There were two evening circles: The Neocorus, given the care of the altar; the Diakonians, care of the library and creative arts. One afternoon circle, the Rachel, given the care of the kitchen; and also a morning group, the Hannah circle, given the care of the choir gowns and the carpeting.

The two evening circles were active for a number of years but due to the changing circumstances of the various members, they were eventually disbanded. The Rachel and Hannah circles are still meeting and are very active. They

have both grown to include around 16 members each.

Rachel Circle

by Selma Lee

The Rachel Circle was organized in January 1971 with Ella Severson as chairman and treasurer. Other members were Bertha Steensrud, Bernice Lee, Doris Thorson, Ida Anderson, Beulah Moe, Ethel Ayers, Selma Lee, Eva Hauge, Ella Bordson, Mildred Sale, Thora Barsness, Sylvia Peterson, Ruth Page and Clara Tollefson.

In 1976 Selma Lee was elected treasurer. A collection was taken at each meeting and used as needed or decided on by members.

Hannah Circle

by Virginia Johnson

The Hannah circle held its first meeting at the home of Viola Dybdahl on February 16, 1971. Charter members were:

Viola Dybdahl
Irene Dauck
Marvel Haugen
Joan Hoesly
Virginia Johnson
Marlene Ludolph
Beverly Parrell
Marie Severson
Beverly Schultz
Emma Urness
Mattie Urness
Selma Urness
Virginia Urness

Most of the above members are still very active and we've had several new members join us recently. These include: Olga Grinder, Esther Nelson, Betty Rosenbaum, Ethel Skalet and Myrella Wilkins. Other people who participated through the years have included: Delores Barsness and our two interns, Ruth Hanson and Joyce Guldager, and many visitors.

At our first meeting Virginia Johnson was elected chairman and Marie Severson secretary and treasurer. It was decided that a free will offering would be taken at each meeting the money to be used to support our various projects.

Over the years these have come to include the care of the choir gowns and the altar. We have also purchased poinsettia plants at Christmas time to beautify our sanctuary. These were then delivered to our members who were shut-ins. We have also

given fruit baskets and in the last couple of years these have grown to include cookies, candy, lefse, homemade bread, homemade wine, honey, jellies, cheese, fried cakes and anything else we think someone might enjoy! We look forward to the fun and fellowship we share at our December meeting when we assemble the baskets which at last count numbered 16.

Our main purpose however still remains to come together each month for worship and the study of God's word. We find it to be a very enriching experience.

Joy Circle

by Irene Dauck

On Wednesday morning October 1, 1980, a new Bible study circle was formed at the home of Irene Dauck. This was prompted by the fact that the Hannah and Rachel circles had both become too large for effective Bible study. Also because of a schedule conflict for some of the ladies. Those present at this first meeting were: Beverly Schultz, Mildred Sale, Olga Grinder, Ethel Skalet, Ethel Ayers, Irene Dauck, Delores Barsness and Viola Dybdahl. Irene Dauck volunteered to be chairman of the group.

Three names were offered for consideration. They were: Dorcas, Naomi and Joy. It was decided to call the new circle JOY!

Dear Members Recalled

by Viola Dybdahl

In the last twenty five years we have had heavy losses of good workers. In the fear of omitting someone we are listing those who have died, most of whom are in the pictures of our Ladies Aid members in the Centennial Book: Mrs. Herman Barsness, Mrs. Mike Mickelson, Mrs. George Gulson, Mrs. Albert Dybdahl, Mrs. Elmer Mickelson, Mrs. John Wittwer, Mrs. Elve Steensrud, Mrs. Antone Steensrud, Mrs. Emmanuel Walstad, Mrs. Melvin Huset, Mrs. Sever Skalet, Mrs. Amon Brager, Mrs. Alfred Everson, Mrs. Robert Hauge, Mrs. Clarence Ellwood, Mrs. Henry Wilkins, Mrs. Julia Steensrud, Mrs. Albert Steensrud, Mrs. Erling Punswick, Mrs. Carl Mickelson, Mrs. Otto Sale, Mrs. Mary Bohn, Mrs. Torge Goderstad and Mrs. Gilbert Severson.

Although we are never ready to see our mothers

go, we cannot complain when they have lived a full life. However we need to mention Tomah Thorson, Evelyn Haugen Thorson, Julia Gulson, Martha Mickelson, Andrena Severson, Della Meigs and Marvel Haugen who all died seemingly in the prime of their lives while they were still very active in the church. We felt they should have had many more years with us. We miss them all.

We find several ladies in the above mentioned pictures who have moved away: Olga Carter, Evelyn Festge, La Vera Dybdahl, Joan Goderstad, Ruth Marsh, Thora Gillette and Wilma Wilkinson—all very active members.

Many others who often served twenty five years ago and no longer do: Ruth Tollefson, Mrs. Russell Rettemund, Mrs. Harry Norslien, Mrs. Harold Schanel, Mrs. Norrill Mickelson, Mrs. Theodore Wilkins, Mrs. Jo Blum, Mrs. Aldro Johnson, Sr., Mrs. Ole Dalby, Mrs. Marlin Mickelson, Lucille Klassey and Mrs. Dean Billings.

As we count, it numbers nearly fifty who were with us twenty five years ago but are no longer.

When Marvel Haugen died in 1971, her husband Norman received a sizeable memorial to her. Wishing to make best possible use of it he asked officers of the ALCW if there were any special thing we could use. We suggested an appropriate memorial to Marvel would be a library.

We did have a small library in the basement donated in 1936 by Mattie Anderson. Although books had been added to it later, the last entry was made by the librarian, Thora Gillette in 1953.

Norman was pleased with the idea and soon had Melvin Severson building shelves in the southeast corner of the church auditorium.

Naturally there were questions. Where are we going to get the books to fill all those shelves? Who's going to read them?

Memorials are filling the shelves, 450 of them now, with "Anne of Greene Gables" a memorial to Martha Elwood recently added to the collection.

As to reading, ask Grace Skalet how many books are out at present. She has been our librarian and personally knows every book on the shelves.



“Dit og Dat”

by Viola Dybdahl

The title means “this and that,” some old, some recent and some new history. We will attempt to record some interesting items not included in the hundred year book of 1956.

One day in July of 1980 five ladies met including Ella Bordson, Ida Anderson, Ella Severson and Selma Lee at the home of Thora Barsness to reminisce happenings of years ago. Ella Bordson remembered a Luther League Convention that occurred when our church was very new, perhaps in 1915 or so. These conventions took place in August of every year, continuing through the 1920's and 1930's. Two delegates, young men or women from the other congregations in the circuit attended. The local league arranged lodging in the homes in our congregation for the two nights of the convention. At this convention Ella mentioned that many had come and on Sunday the church was completely filled, seating many in chairs in the aisles. The local league had asked the Ladies Aid to serve the dinner. Ella's mother, Karine Norslein and Tonetta Dybdahl were enjoying the morning program but when they went to the kitchen to see how the dinner was progressing they found no coffee. Frantically they found someone to go to the Diamond Cheese Factory for milk cans of boiling water. By the time the water was there the ladies had a roaring fire in the wood stove, the coffee tied in cloth bags and the copper wash boiler ready. Soon there was plenty of coffee. Several hundred people were served, using many well filled baskets.

We cannot remember hearing complaints about bringing food. Your writer can still see a large old fashioned wicker clothes basket completely filled with food brought to one convention by Mattie Lee Paulson. Six pies formed the top layer.

Besides the Luther League Conventions there were circuit meetings. Men, always men, were delegates from other congregations, spending a night or two in homes of our members. Naturally, Sunday dinner was served by the Ladies Aid.

Thora Barsness recalled the building of the church. The ladies took their share of effort and interest. Hilda, Mrs. Sever Lee, was very concerned when an entrance on the east side of the basement was not in the plans. She had said with great determination, “There's going to be an entrance there if I have to claw it out with my fingers.”

Ida Anderson remembered her mother Maria Wilkins getting ready to go to the church to cook

coffee. Our hundredth anniversary book gives her much credit for the work she did.

A colorful character who took great interest in the work of our Ladies Aid was Gerharda Forshaug Venden. She was not remembered in our hundred year history. She embroidered the Hardanger cloth which graced our altar for at least fifty years. She also brought the art to us of preparing “Bonde Pige,” a delightful Norwegian dessert. It was served at our first “Lutefisk” supper and for many years at our “Smorgasbords.”

Events anticipated with pleasure were the family parties our Ladies Aid sponsored on Good Friday and on some day during the Christmas holidays. It was good when away at school or work to find everyone we knew. Fellowship Hall was completely filled with Vermont people, men, women and children. It truly was a homecoming.

Ella Bordson also recalled the days when our Ladies Aid was divided by the three school districts where most Vermont congregation folks lived. Helland, Steensrud and Sandridge school districts. The ladies took turns serving refreshments at weddings, funerals and other events. A chairman was chosen in each district to arrange for serving. It had been Ella's responsibility for a time in the Helland school district. When the schools closed two circles were formed for the purpose.

Selma Lee and Ella Severson remembered the church suppers when chicken was served with the “Lutefisk.” Times when all farm women tended a flock of poultry. There was no problem serving chicken. All who could, brought them the day of the dinner, stewed, ready for frying. However, the day came when few people had them. For a period of six or seven years chicken was purchased from poultry farmers. We find the treasurers' reports these items: 1956—Olga Carter - chicken - \$106.00, 1958—Fred Bollig - chicken \$181.75, 1959—Kroger Store - chicken - \$61.80, also 1959—Fred Bollig - chicken - \$222.22, 1960—Fred Bollig - \$257.60. We also found: Mildred Skalet - 6 chickens, there may have been more. These chickens were dressed by ladies of our Aid, the first two or three years at the farm home of Ella and Melvin Severson and the later ones at Selma and Earl Lee's. On the day before the dinner the chickens were taken to the church kitchen, stewed and laid out on many tables to cool over night. The last time some of the ladies became worried at the thought of vandalism, so David Haugen, Cal Tollefson and Dennis Norslein spent the night at the church to guard. It never again seemed worth the trouble!

These ladies continue to be active workers.

Selma Lee has made hundreds of pounds of soap for Lutheran World Relief. Ella and Melvin Severson are the official caretakers of the "Lutefisk" we serve every year.

Suppers

by Viola Dybdahl

In the Capital Times, dated October 30, 1956, we found an article showing how famous our suppers had become.

Kaz Oshiki, a young Japanese reporter, had attended our supper and his reactions to it are expressed very well in two long columns of the paper. Kaz had the time of his life, surrounded by pretty waitresses who plied him with dishes of hot, lovely food. The girls all thought he was an OK young fellow. He became so enthusiastic, about it all, that he came to the cooks to learn all he could about how the food was prepared. His detailed accounts should be quoted because no cook book could express the methods better:

For the uninformed, Rummegrot is a heavy rich cream sauce that has a delicious but unique taste that is difficult to describe. The Rummegrot for Saturday's serving required 80 pounds of cream. The cream must be constantly stirred until it is brought to the boiling point. Once the cream begins to boil, flour is whipped into the boiling cream. This brings the butter fat to the top, and is scooped off. Then milk is added until the desired consistency is reached. Before serving, it is sprinkled with a mixture of cinnamon and sugar, then a small amount of the butterfat, earlier taken from the sauce, is spread over the top. This is Rummegrot at its best.

The other Norwegian delicacies served were Fattigmand, Rosettes, and Strull.

One Non-Norwegian diner asked her waitress, Doris Furuheim, to bring her another one of those diamond shaped things with blisters. "I knew what she meant right away, so I brought her a Fattigmand."

At the top, Melvin Severson a veteran fish skinner prior to a recent supper. Below, some of the workers over the years.



The reporter goes on describing in detail, how each of these delicacies are made. Some of the preparation that goes unnoticed when people attend these suppers is the preliminary work. Take Saturday's event for example. The women spent one whole day skinning and cutting into serving pieces 550 pounds of lutefisk. In addition, another day was spent dressing chickens. The particular supper mentioned was the first one to be served on a Saturday. Previously they had been held on Sundays. He mentioned a committee of 60 persons ranging from high school freshmen to 83 year-old Mrs. Tonetta Dybdahl. Mrs. Julia Steensrud was in charge of the food committee, while Mrs. John Wilkinson and Mrs. Hilmer Martinsen headed the dining room committee.

We are sure Kaz Oshiki had the blessing of his editor, William T. Evjue when publishing his article. Mr. Evjue often came to our suppers. He was always complimentary about our lufse. It happened to be one of his favorite foods. Another very important person to us was Carson Gully. He enjoyed our suppers and was there several times.

In 1977, our ALCW voted against having the responsibility for serving these suppers and since then the church council has taken the work over, with many of our men helping. We find the traditional Norwegian dishes are prepared by young ladies of many nationalities.

Upper right, Beverly Schultz who has held many ALCW offices including state president. Right, 1981 ALCW officers: Beulah Moe, Bernice Lee, Grace Skalet, Myrella Wilkins, Irene Dauck (president) and Betty Rosenbaum. Below, a 1932 gathering of Ladies Aid.



America's 200th Celebrated at Vermont

by Betty Rosenbaum

Three celebrations of the Bicentennial were held at Vermont Lutheran Church. The first event was held on Labor Day, 1975 and consisted of a picnic and program planned by the Town of Vermont Bicentennial Committee. The program included music by the Bards, a musical combo consisting of Bill Brunner, Phil Dybdahl and Paul Skalet; a style show of dress from the past; and a play "Pancake Valley" written by Bette Johnson. The play was an amusing look at the plight of tramps who became thoroughly sick of pancakes whenever they had to travel through "Norwegian Valley" or "Pancake Valley" as they called it.

On Sunday, July 4, 1976 church members enjoyed an unusual program beginning with 8 a.m. services. Pastor and Mrs. Borgen dressed in clothes of yesteryear, the pastor in plain black robe with a white ruff collar, arrived in a horse drawn surrey. A band of young Vermonters under the direction of Jon Urness greeted them with patriotic music. Many people in the congregation were dressed in old time clothes.

The Order of Worship was a form of worship used over 200 years before, and men sat on one side of the Church and women on the other. At the end of the service, each person attending with Norman Haugen's help, had a pull at the bell rope.

In Fellowship Hall there was a band concert led by Jon Urness and a community sing under the direction of Ethel Skalet with Mrs. S.C. Syverud at the piano. Hot dogs and ice cream were served by the young people. An excellent display of pictures, old treasures and books was arranged by the chairman of the event, Mrs. Grant Skalet, with the assistance of Emma Urness.

At 1 p.m. the bell of Vermont Lutheran joined the chorus of bells throughout the nation with bell ringer Hjalmer Sveum at the rope.

The Vermont Township Bicentennial Committee again sponsored a community picnic and program at Vermont Church on Labor Day, 1976.



Pastor and Mary Lou Borgen arrived in style with coachman Phil Skalet at the July 4, 1976 Bicentennial celebration.

Janitor Roles Recalled

by Viola Dybdahl

The first mention of janitors work was noted with the expression *pynting og rengjorelse* (dusting clean doing) which included cleaning stove pipes, incidentally no small job. They were not only cleaned on the inside but brightly polished on the outside. There were two stoves in the old church placed as far from the chimney as it was possible in order to utilize the heat from them. Very probably giving nearly as much heat as the stoves themselves. The first janitor agreed to serve for ten cents per communicant per year. The year beginning October 14, 1869. The next recorded wage was \$9 per year. For several years the wages were \$16, but by 1900 the janitor received the great sum of \$30. After the turn of the century compensations were gradually increased. In 1956 the salary was \$200.

An important duty of the janitor was ringing the bell. The call to worship always rang out before the services. In fact the same bell that called our fathers to worship is calling us today. The three chimes rang before the service and benediction signify the Triune God. When death occurred the first one notified was the janitor. Then he must hurry to the church to toll the bell one stroke for each year of the persons life. This custom ended later. After the telephone had been used for a while is seemed unnecessary.

Following members have served as janitor through the years: Knud Brager 1867-1878, Tollef Svalheim 1887-1880, Haavel Norslien 1881-1898, Martin Venden 1899-1905, Henry Venden 1906-1911, Marcellus Paulson 1915, Paulmer Paulson 1916-1919, Marcellus Paulson 1919-1924, Anron O. Anderson 1924-1934, Melvin Huset 1936-1941, Robert Hauge 1942-1968, Hjalmar Sweum 1968-1979. At the present time Brian Ludolph, with the help of Joe Schultz is serving our church. The salary is \$1500 a year.

A former janitor, Melvin Huset, tells us that for \$100 a year he not only kept the fires going and

those huge furnaces in the new church required an incredible amount of wood, kept the church neat, but also made minor repairs wherever needed. Rounds and legs of chairs often needed gluing, doors swell and hinges squeal. That kind of care is invaluable.

During the years in the tens and early twenties George Olson was the caretaker of the cemetery. His wife Melia was always with him clipping grass around the monuments. During this time she also worked with our Ladies Aid president, Mrs. Carl (Mattie) Paulson keeping our church parlors and kitchen immaculate. No cleaning committees were needed.



Ida Albertina Mickelson Finke, oldest living member, born June 3, 1882, resides at Ingleside Nursing Home. Her parents, Martin and Sorina Mickelson, were charter members of Vermont. Until recently, Mrs. Finke kept busy on her treadle sewing machine making over 200 colorful quilt tops which she donated to Vermont, Trinity and Midvale Churches for use in their blanket missions. These were all finished by the ALCW and some of them were sold locally, the proceeds to go to missions. In addition, four generations of her family are enjoying quilts she made and gave to them over the years.

THOUGHTS ON HIS 88th BIRTHDAY

The former Reverend Severin Gunderson of Mt. Horeb celebrated his 88th birthday in 1941 by writing this poem expressing the philosophy on growing older.

*"In youth my life was filled with joy--
I feared that time might all destroy;
My sum of years is now grown great.
My life is just as sweet of late.*

*At 88 one tastes much of life
And knows too well its bitter strife;
Yet compensations day by day
By far its hardships now outweigh,
Remarks of ill spread fast and grow
Before the facts we've time to know
A mellow age cures judgment kind
And seeks where virtues it may find.*

*We can be young at 88 in heart and mind
To others we can yet be kind.
Sing Songs of Praise to God through tears
And grow in grace through all our years.*

*Life's been to me a precious friend
And God to me rich gifts did lend.
Not what we get but what we give
Makes life at 88 a joy to live."*

Written by Severin Gunderson
1853-1947

Wilkins Mother Remembered



Maria Wilkins 1867-1957

MARIA SOPHIA JOHNSON, was born December 25, 1867 in Koshkonong area, Dane County. She was married November 3, 1891 to Henry Christopher Wilkins of Vermont Township. Maria was born approximately a year after the Lasse Johnson family emigrated from Norway to America, settling first in the Koshkonong area and subsequently moving closer to McFarland. Maria and Henry met when men from surrounding communities came to the lakes region in the Madison area during the winter months to work at cutting ice for refrigeration purposes; the ice was stored for use in warmer weather. Henry and others from the Vermont area had gone to the lakes near McFarland to participate in this activity.

After Maria and Henry were married in McFarland, they continued to make their home there for a few years, after which they moved to the Wilkins Homestead farm in Vermont Township near Black Earth. They were a very friendly and neighborly family with much social activities centered in and around their home. Maria became known for her generous attitude in offering her services to families who had an illness, often a lingering affliction. She also was midwife to many women in the community; these acts of kindness and helpfulness caused her to be absent from her own home on numerous occasions,

sometimes for long periods of time.

After Henry passed away in 1937, Maria continued to make the Wilkins Homestead her home and the farm operation was assumed by the second son, Otto. During these years, Maria often spent various periods of time with her other five children as well as visiting with many of her grandchildren. She also continued to serve those in need of her "nursing" services and, again, sometimes would end up staying for quite a long time; most of the requests of her in later years were elderly folks (her peers) whom she felt "needed" her.

She and Henry raised six children. She lived to know most of her great-grandchildren and she was lovingly known as "grandma" to those who knew her well whether or not she was in reality their grandma. Maria died December 28, 1957, three days after she celebrated her 90th birthday; on her 90th birthday family and friends greeted her at an Open House in her honor, at which time she was enjoying reasonably good health; her passing was as she had numerous times wished it to be: not to suffer from a prolonged illness as she had seen many others do. She is remembered by all who knew her as a very warm, generous, loving and genuine person with a ready smile and strong handshake.



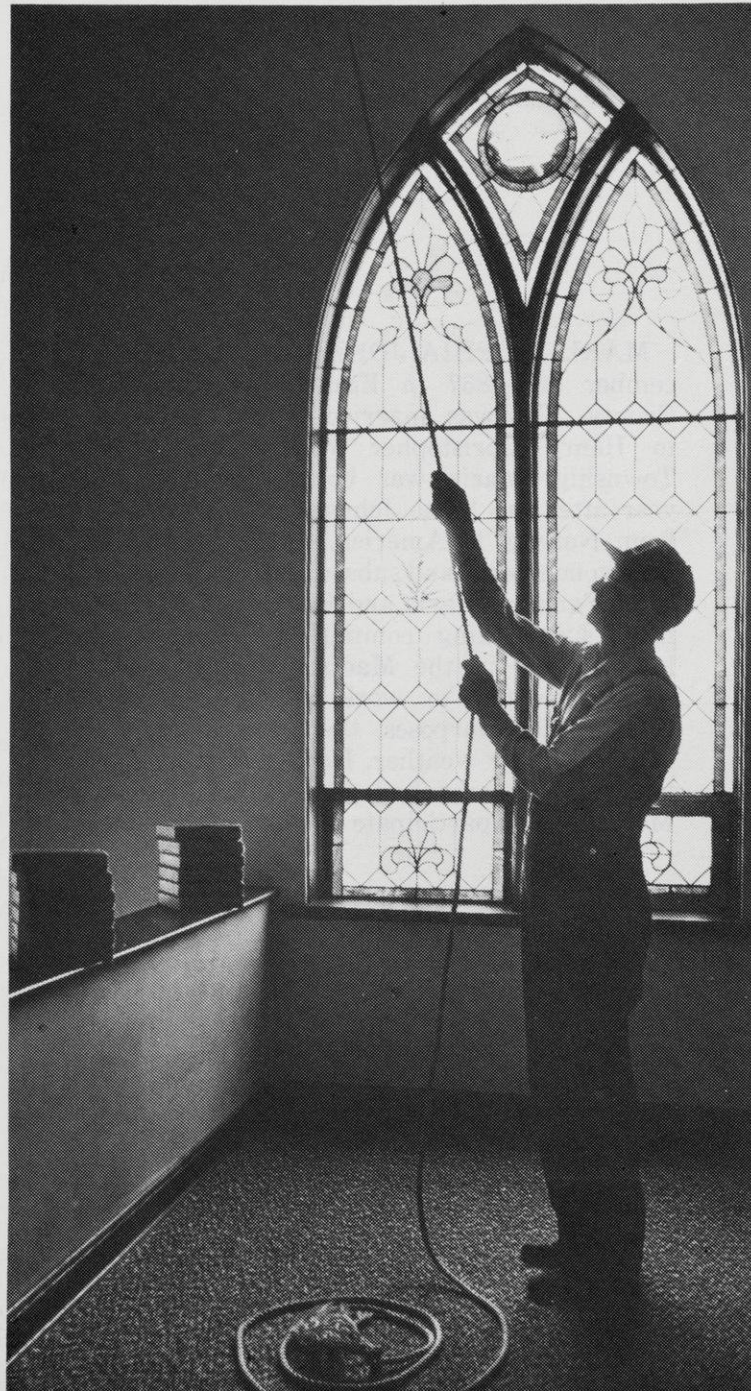
Many have heard but few have seen the massive bell in Vermont's belfry where the whistling wind never seems to cease. Grant Skalet at the rope.

Tolling Tradition Noted

by Grace Skalet

The first bell for the Vermont Lutheran Church was purchased in 1882. In 1895, it was sold to Meneely for \$104. With an additional \$68.50, an 812-pound bell was purchased. When the new church was built the bell was moved to the present church building and is in use for calling people to worship each Sunday morning.

An old custom of tolling the bell when a member passed away has been discontinued. The tolling of the bell could be heard some distance away if weather conditions were right. Those who heard it would stop what they were doing and count the tolls. It was an indication of the age of the deceased person. Now the bell is tolled following the church service as the funeral procession proceeds to the cemetery. A former janitor used to keep count of the number of tolls by laying out matches. By taking away the matches he could keep the correct count.





Aging Steeple Razed

by Mertin Dauck

A committee of five members from the Vermont Lutheran congregation decided that the 110-foot steeple was no longer safe, as the brick veneer on the north side was beginning to let loose and fear was it may fall through the roof. Also other bricks were letting loose and some had fallen to the ground.

In September, 1957 the steeple was razed. The Sutton Construction Company of Madison was given the contract for the job. After the openings were made and beams sawed, the Allen Wrecking Company of Madison pulled the steeple to the ground.

The Sutton workers rebuilt and re-roofed the opening the steeple was pulled from. The entrance railings were re-capped and the basement entrance roof was repaired after being damaged from falling stone and bricks. Several men from the congregation did the painting of all the new wood used in reconstructing.

At present there is a steeple fund with memorials and donations from loved ones and friends. Perhaps some day Vermont Lutheran Church may once again don her steeple.

Committee members:

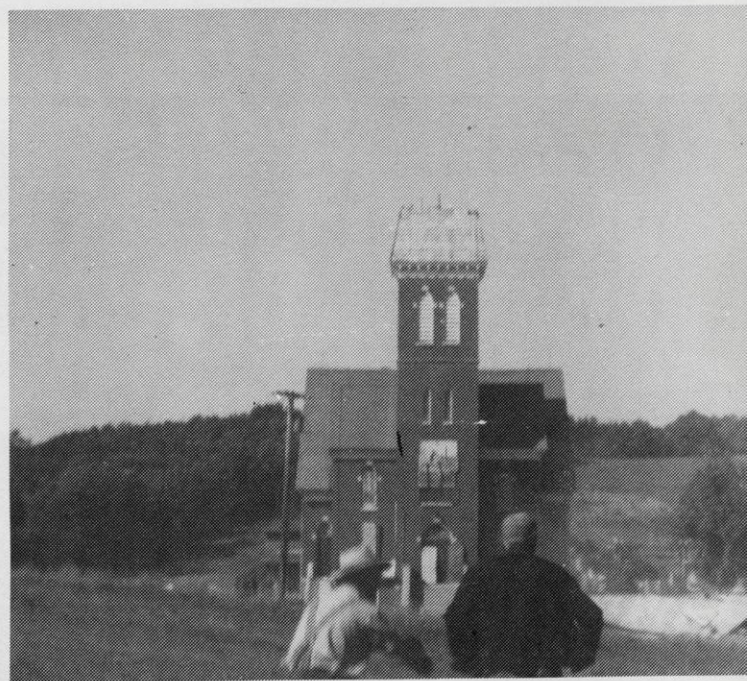
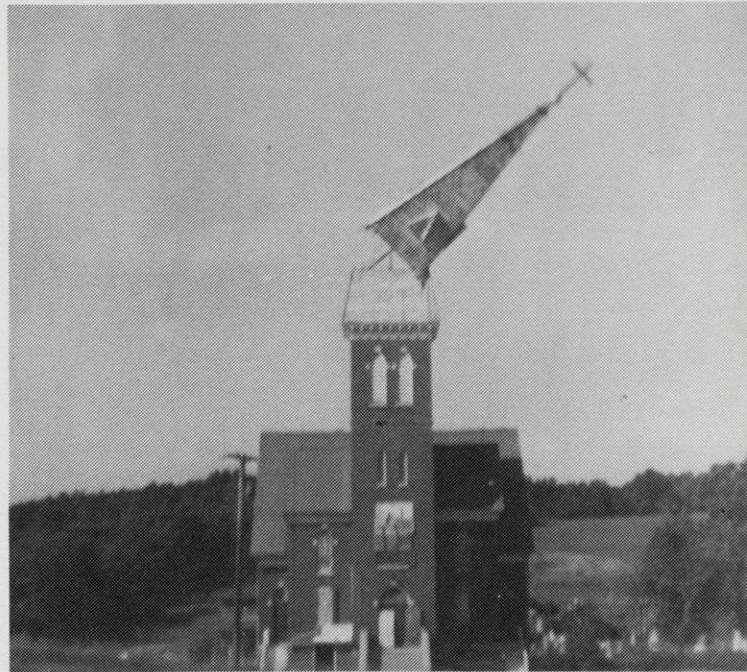
Mertin Dauck

Harold Peterson

Norman Haugen

Elvie Steensrud (deceased)

Harry Norslien (deceased)





**Vermont
Church:
Inside
and Out
1981**







Vermont Lutheran Brotherhood

by Grace Skalet

The Lutheran Brotherhood covers a period beginning on December 2, 1930 and ending with the February meeting 1955. Throughout its history the men of the Black Earth Lutheran Church combined with men of the Vermont Lutheran Church to make this organization which was known by various names but for the most part was known as Black Earth-Vermont Lutheran Brotherhood.

The first officers elected were J.K. Shamoe, President; Iver Hagen, Vice President; and Alfred Mickelson, Secretary-Treasurer. It soon grew to a large organization with monthly meetings. One of these meetings each year was known as "open meeting" with the ladies being invited to a meeting with a special program.

Brotherhood programs followed a quite definite pattern. Meeting usually opened with a hymn followed by scripture reading and prayer. After the business meeting came the program for the evening with musical numbers and some main event. In reading the minutes it is apparent that the neighboring clergymen were called on frequently. Meetings were closed with singing the doxology and praying the Lord's Prayer. After the meeting the men always adjourned to the basement for lunch and a social hour. From the minutes of the meeting we note that the payment of the lunch caused some discussion and remarks to the effect that the lunch kept the organization in a precarious financial state. Interesting to note it was voted to leave the matter as it has been.

The largest attendance at any meeting was on September 12, 1935 with Governor Phillip LaFollette being the guest speaker. At the social hour following, the attendance was well over 500 people, but many left, not waiting for lunch.

With the boys leaving for the service during World War II the attendance fell to such a low point that the Brotherhood ceased to function after the meeting of April 28, 1942. Almost four years passed without a Brotherhood, the men were called together again in February of 1946. At this meeting Fred Jaeger was elected President with Myron Wilcox and Arnold Norslien being elected Vice-president and secretary-treasurer respectively. The name of the organization was changed to Black Earth Brotherhood but as before, the name of both churches was the name most often used. A new Constitution was written and approved by the

group.

In September 1946 the Brotherhood welcomed back the service men with a banquet. This was held at Vermont with Vermont Ladies serving the banquet. Greeting to the service men were extended by Fred Jaeger, Magnus Forshaug, Carroll Mickelson, Reuben Lorenz, Jens Shamoe, Rev. Hector Gunderson and Maynard Midthun. Response from the service men was given by Gilbert Skalet and John Barsness.

The spring of 1947 saw the revival of the Fathers-Sons Banquet which continued to be an annual affair until the time of the discontinuance of the group.

It is noted that many and varied were the activities carried on by the organization, but Boys Work was taken on in earnest; a softball team was sponsored; a very special Sunday was set aside to honor nine Boy Scouts from the two churches. These nine boys had earned their PRO DE ET PATRIA awards which were presented to the following boys: Virgil Turk, Virgil Simley, Gordon DeWitt, Richard Goderstad, Robert DeWitt, Victor Goderstad and Donald Bergum. Two candidates for the award were in the Orthopedic Hospital at Madison with polio at the time of the ceremonies. They were Wendell Anderson and Bernard Bergum.

The finish to the Black Earth-Vermont Brotherhood was written at the February meeting in 1955. The members present voted to disband as of March 31, 1955. All assets of the group was divided equally between the two congregations.

At this writing Vermont Lutheran Church does not have an active organization. However, we are members of the Lutheran Brotherhood Dairyland Area Branch #8095. Along with other churches in this Branch area, we sponsored a fund raiser. When totals from all participating churches is determined and the number of campers who have preregistered by the deadline is determined, the Lutheran Brotherhood Dairyland Area Branch #8095 will match the fund and divide it equally among the registered campers. This campership is a very great inducement to the youth who can avail themselves of this opportunity for Christian fellowship and training.

This year the local "Rock-a-thon" was held at Our Saviours Lutheran Church starting April 26 and ending April 27, just in time for church services. There were 19 participants. Some rocked for a few hours while others rocked for the full 22. Each rocker according to the pledges (donations) they received for the cause.

At the present writing, Julian Martinson is organizing and encouraging the formation of a Dart-Ball team to join a league which has been active for a number of years in the area churches. Julian has been a member of this league for 20 years. Tuesday evening September 23, 1980 was the first scheduled game.

The annual "deer hunters meeting" has continued annually. Hunters from near and far find the Vermont Lutheran Church on the second Saturday night in November. The program consists of scripture and prayer. A game warden is on hand to inform the prospective hunters of laws and regulations as well as stressing safety precautions. Following the meeting the usual good lunch is served.



Dartballers: In front are Grant Skalet, Maurice Skalet, Bill Boldt, Phil Skalet and Aldro Johnson. Standing are Jim Ludolph, Randolph Michaelis and Julian Martinson.

Rock-a-thon Raises Funds

by Melissa Urness

On April 26, 1980, six kids got together with Pastor Borgen to rock for money for the Bible Camperships sponsored by the Lutheran Brotherhood. The occasion, "A Rock-a-thon."

The Rock-a-thon started on Saturday at 11:00 a.m. at Our Saviors Lutheran Church and ended at 9:00 a.m. the following day. The number of youths was six at the beginning of the Rock-a-thon, but as it pressed on the total number of kids more than doubled. The Rock-a-thon of 1980 was the brain-child of Grant Skalet. The way you operate a Rock-a-thon is as follows; you get a group of people with rockers, let them rock non-stop and voila, you have a Rock-a-thon. Before the people start rocking they go around and get as many pledges of money (such as 25¢ per hour) as they can and rock for as many hours as they can.

Some of the people who rocked were Jamie Lemke, Kari Haugen, Don Vieregge, Deanne Schultz, Pastor Borgen, Julie Schultz, Ron Norris, Melissa Urness, Randy Page, Kelly Adler, Steve Jaeger and Lynda Kelter. Some of the grown-ups that helped were Susan Adler, Ginny Jaeger, Dale Jaeger, Linda Page, Carroll Page, Joanne Schultz and Virginia Urness. These were only a few of the people who participated. Other members of the parish also donated food and refreshments for the participant.

New Sport Hits Vermont

by Julian Martinson

In the fall of 1980 a group of men of the church organized a dartball team. Dartball is a variation of baseball and is played by two teams of nine players each with substitutes played by throwing darts underhanded at a board 20 feet away, four foot square, with a baseball field painted on it. The rules are similar to a regular baseball game.

The fellows joined a nine-team league with Madison area church teams. At the end of the season a Round Robin Tournament of ten teams played. The Vermont team won the second place trophy with team members: Grant, Phillip, Steve and Maurice Skalet; Jim Ludolph; Aldro Johnson; Randolph Michaelis; Bill Boldt; Norton and Jon Urness; Almond Anderson with Julian Martinson manager. Also some of the young men tried their hand from time to time.



Senior Choir 1951. Front Row: Viola Dybdahl, June Halsten, Florabelle Tollefson, Virginia Norslein, JoAnne Moe Ayers, Virginia Urness. Second Row: Marguerite Skalet Parrell, Ethel Skalet, Joan Goderstad, Thora Gilette and Virginia Johnson. Row Three: Don Parrell, Otto Festge, Arnold Forshaug, Norton Urness, Dave Dybdahl, Phil Skalet, Phil Dybdahl, Marion Boswell and Erick Steensrud.

Hymn Book Colors Change With Time

by Ethel Skalet

When the congregation of Vermont Lutheran was first formed they sang from the "Salmebog" which of course was printed entirely in the Norwegian language. When Vermont joined the Evangelical Lutheran Church synod they began using the black Lutheran Hymnary. Then in the late 50's when the big merger came through and Vermont Lutheran became a member of the American Lutheran Church synod a new hymnal was printed and Vermont purchased this new red book, "Service Book and Hymnal." Most people accepted this change but there were a few that said there was too much liturgy and singing and didn't care for it. Again in 1978 another hymn book came out and this resulted in the purchasing of over 100 green "Lutheran Book of Worship" hymnals.

These books were all bought through memorials and gifts. The liturgy was very strange and it took the congregation some time to really feel comfortable with the new book but now it would seem rather strange to go back to the

"red" book as the "green" book has become quite familiar to all worshippers now.

Not only did the congregation need new "pew" hymnals but they needed "basement books" for the Ladies Aid "Kvindeforening," Luther Leagues and other meetings. They used the small green (both in English and Norwegian) and blue Concordias, the small black "Lutheran Hymnary," and it is remembered when the "Kvindeforening" met in homes the little black hymnaries were carried in a basket from home to home when they met. Spiral books called "Sing Praise" were given to the Sunday School in memory of Christina Rae Urness in 1956. Then in 1962 Augsburg Publishing House printed a small red junior hymnal, "Hymns and Songs for Church Schools." These were purchased for the Sunday School and ALCW to use. In 1980 some newer and more contemporary spiral song books have been used along with the red junior Hymnals in the Sunday School. Through it all, Vermont has been known for having a good singing congregation and they do love to sing God's praises.

Musical Past Examined

by Beverly Schultz

Vermont Lutheran traditionally was known for its music and good choirs. Our parents who sang in the choir in the 1880's were fortunate in having Ole Gaarder for a choir master and were taught to read music by the do-re-mi method. Gaarder was followed by Mr. Helland whom our hundredth anniversary history tells preferred to have his choirs sing acappella. They had to be good.

In 1910 four young men from Norway came to our community: Chris Larson, Tollef Halvorson, Jake De Vries and Jens Shamo. These young men were exceptional singers. Our director at that time was Elvin O. Anderson and we had a very good choir. When Chris Larson moved to Madison, he became a member of the Grieg Male Chorus. Other directors who served for short periods of time were: Albert Towe, Arthur Gulson and Gerhard Steensrud.

The 100th Anniversary History gives a complete account of the years when Otto Festge was our director, but we feel that since that book is no longer available, it needs retelling:

"In 1947 Otto Festge music director of Black Earth High School became the director of our church choir. It was at this time the singing of Handel's "Messiah" was initiated. The oratorio was sung by the combined choirs in our circuit. Due to its central location rehearsals were held in Perry Lutheran Church. Concerts were presented in Perry, Edmund, Dodgeville Methodist, Jordan, New Glarus Swiss Evangelical and Vermont churches, Black Earth and Mt. Horeb High School."

These concerts were performed for seven years with the last one in 1954—a great cultural experience for many young people in the Mt. Horeb circuit.

When Mr. and Mrs. Festge moved to Madison, Joan Goderstad became the director of our church choir and organist. Evelyn Festge had been the organist until then. At that time there were twenty-four members and Joan taught songs she had sung in the St. Olaf Choir. That was the period when our organ, purchased in 1913, was failing. Joan said that she did not know on Sunday morning in what key the hymns would need to be played!

The organ was rebuilt in 1957.

In 1955 the Junior Choir was organized by Ethel



The Christmas Choir 1980: The men are Arnold Forshaug, Karsten Haugen, Phil Skalet, Paul Skalet and Dave Haugen. The women singers include Ruth Page, JoAnne Skalet, Bev Parrell, Virginia Johnson, Mary Johns and Patricia Curtis. Ethel Skalet, director.

Skalet. Their picture in the 100 year history shows 22 members. They lived up to Vermont tradition with their songs. Ethel has also been the director of the Senior Choir since 1963 when the Goderstads moved away.

Since 1951 when a memorial for Mrs. Erik Moe was used to purchase choir gowns our choirs have always had beautiful apparel. In 1960 a memorial for Julia Gulson was used for white satin, gold lined hoods for the Senior Choir. They were beautiful with the maroon gowns. Gowns also of maroon with white satin collars in the form of a cross were purchased for the Junior Choir with the memorial for Mrs. George Gulson. Memorials were supplemented by the ALCW when needed.

When Ethel Skalet moved away from Vermont in 1958 Viola Dybdahl became director of the Junior Choir. At one time there were 24 children singing. Viola was the director of the choir for 15 years. For several years she was the accompanist until Connie Goderstad began. In 1974 Virginia Johnson became the director.

Cherub Choir

Beverly Schultz and Marvel Haugen organized a Cherub Choir made up of children four to nine years old in July of 1969. Beverly was the director and Marvel served as accompanist. The ALC Women assisted Beverly in making white gowns for all of the children.

An original touch was added by Marvel, who composed some of the songs that the children sang. The Cherub Choir sang every other Sunday, as well as on holidays. They also entertained the people at the Black Earth Nursing Home and sang

for ALCW meetings.

In September of 1971 the Cherub Choir was saddened by the unexpected death of their accompanist, Marvel Haugen. As a memorial to her, the choir purchased a cross and candle holders for the Sunday School altar. Cindi Schultz, Beverly's daughter, succeeded Marvel as accompanist. Besides accompanying with the piano, Cindi added another dimension with her

guitar music, much to the delight of the children.

The group enjoyed fellowship besides their choir activities. One highlight was a picnic and party at the Schultz home with horseback riding and games.

The Cherub Choir continued until 1975, when Beverly found it necessary to discontinue her work with the choir, due to the severe illness of her father.



1969 Junior Choir starting from front: Craig Schultz, Anna Aeschlimann, Kay Weinberger and Brian Schroeder. Second row, Brian Johnson, Wayne Aeschlimann, Maria Urness, Elaine Schroeder, Harlan Schroeder and Joel Schultz. Third row, Brian Aeschlimann, Mark Schroeder, Cindi Schultz, Sherri Parrell, Jackie Weinberger, Ramonda Aeschlimann, and Kate Aeschlimann. Back row, Doug Johnson, E.J. Weinberger, Paul Goderstad, Marty Haugen, Linda Aeschlimann, Edie Urness, Joe Schultz, Connie Goderstad and Viola Dybdahl.

Anna Lee Rue
Hannah Fjeld
Lulla Helland
Luella Fjeld Otterson
Carrie Paulson Thompson
Tonetta Anderson Dybdahl
Kristina Fjeld Fosshage
Anna Brager Larson
Sofia Gunderson Mason
Thora Gulson Barsness
Christine Mickelson
Dorothy Gunderson Hook
Cora Halsten Viney
Carrie Dybdahl Austinsen

Lillian Norslien Jordan
Evelyn Dybdahl Festge
Dorothy Mae Skalet Underwood
Marguerite Skalet Parrell
David Dybdahl
Gunhild Forshaug Boswell
Joan Dybdahl Goderstad
Mary Watkins Norslien
Ethel Grinder Skalet

Recent substitute organists include:
Cindi Schultz Haack
Edith Urness Lickel
Lori Westphal

Vermont Parsonage History Chronicled

by Emma and Norton Urness

On February 5, 1855, at a meeting held at the Nels Syverud home in the town of Blue Mounds; Vermont, Perry, Springdale, East and West Blue Mounds congregation members voted to build a parsonage on a 42-acre plot located in Blue Valley, Blue Mounds Township. The purchase price for the land was \$70. Plans were completed for a parsonage 24 by 14 by 10 feet, sided, lathed, and plastered on the inside. Size of the parlor, kitchen, pantry and cellar was agreed upon and a railing was to be built around the stairwell. Size of the window panes as well as the panel in the doors was indicated. It also stipulated that the doors were to hang on hinges, three with hooks and four with latches. Vermont representatives at this meeting were Erick Saevre, Mikkell Blaekkelien, Arne Mickelson and Gulbrand Olson.

The Reverend Brodahl lived here with his wife and children. He did not really care for the parsonage so on January 25, 1860, the parsonage was sold and Reverend Brodahl moved to Black Earth where he lived until 1893 when he returned to Perry Church.

Reverend John Fjeld came to serve Vermont as pastor in 1860. In 1861 he purchased the farm to the east of the present church from Peter Braka. The house on this farm is the same one that Reverend Fjeld built but it has undergone remodeling. The Donald Cushman family own and live in it today. In 1863 Fjeld sold two parcels of land from this farm to the Vermont Lutheran Congregation. A small parcel for a church site and the larger parcel consisting of two and three-fourths acres for what is now the present

A view of the Cushman farm from near the creek to the east. The house was built by Rev. Fjeld in 1861.



cemetery. In consideration for this, he received ten dollars. The land was surveyed in 1863, and recorded at the Court House in 1872.

Reverend O.P. Syftestad came to serve Springdale, Vermont and Blue Mounds churches in 1882. The Parish purchased a new parsonage, the John Hillestad house on the corner of Springdale and North Eighth Streets in Mount Horeb. The purchase price of the house was \$650 with 7 percent interest. Also purchased at that time was the H.G. Elliott property adjoining the house. Upon the death of Reverend Syftestad in 1890 the parish called Reverend Severin Gunderson to be pastor. He and his family lived in this small parsonage until 1903.

On May 3, 1901, a six member building committee was appointed to plan a new house on the adjoining lot. The house was built in the Victorian style by Kleven Brothers at a cost of \$2,290. The parish asked the Ladies Aids and Pigeforenings for funds so that a furnace could be bought for the house. The Gunderson family moved to the new parsonage in October of 1903. The old house was moved to Alaska Street. A large second-story room in the new parsonage served as the pastor's study, and classes of young people "read for the minister" there. This large house still stands at the corner in Mt. Horeb, and was used as a parsonage by Hector Gunderson's family until he left the parish in 1954.



In April of 1954, the Oliver Solberg family moved into the parsonage, but in 1955 it was sold for \$15,000 when a new modern ranch-style home was built on Center Street in Mt. Horeb.

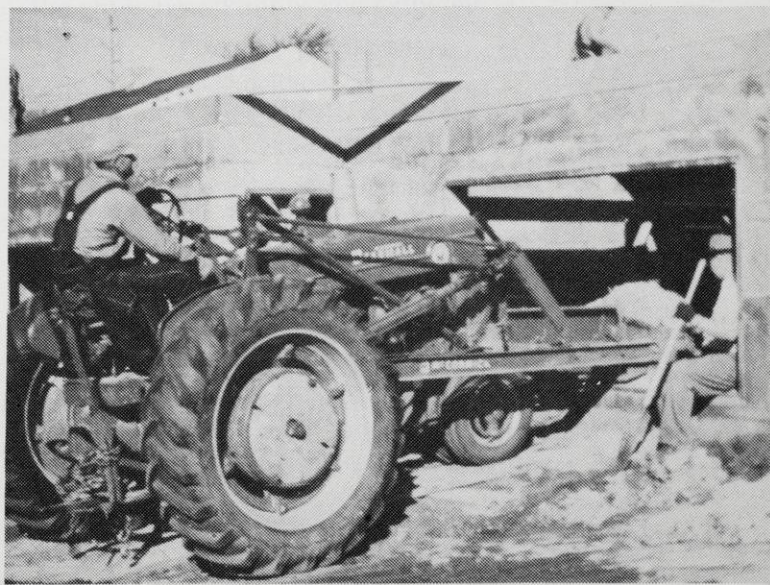
The contractor for this house was Alber Danz of Black Earth, and the cost was around \$20,000 for everything but the landscaping. Many members of the three churches assisted with the work which



was to be done in three months. A member recalls that in their eagerness to accomplish the job backfilling was done too quickly and a portion of the concrete basement wall cracked. Also when filling the basement floor with sand, many members were on hand to help out with spades. However, Pastor Solberg felt work was progressing too slow so he ran to get a scoop shovel and stayed with it all day.

Various organizations donated money to finish off the basement, especially the Couples Club; and this large area was well used as a meeting room and place for parties. The Solbergs were very hospitable and were glad to open their home for the parish use. Pastor Solberg and the secretary's offices were on the main floor of the parsonage. There was a large family kitchen, a formal dining area, living room, four bedrooms and a large bathroom decorated in black and bright pink. This parsonage was the last one to be owned by the Vermont Congregation because in 1963 the parish was dissolved with the resignation of Pastor Solberg. It was sold to Del Kobs for \$23,000.

Since 1964, when Vermont entered a partnership with Our Saviour's Church, we have paid rent for the parsonage in Black Earth where Reverend T.N. Borgen and his family have lived.



Secretary's Notes 1954-1980

December 4, 1955

Treasurer and trustees to borrow money for new parsonage. Vote to go on pledge system; Yes 29, No 15.

December 14, 1955

Melvin Huset to change locks on church doors. Church to be locked when not in use.

August 6, 1957

Special meeting—Maintenance Committee gave a report on the dangerous condition of the steeple. Motion made and seconded and unanimously approved to have the steeple removed. A motion was made and seconded and carried to keep bell in present location. Motion to build a crown effect with provision to build a spire later, if wanted. Board authorized to borrow money and carried out this project.

August 28, 1957

Special meeting—Discussed bids on tower project. Sutton's bid of \$7,900 accepted. Accepted insurance settlement of \$4,861 from Farmer's Mutual Insurance.

September 4, 1957

Agreed to top crown with a cross and have a man hole out on the roof.

June 23, 1958

Special meeting—Every member visit for pledges for black topping parking lot.

September 2, 1959

Special meeting—Trustees authorized to take charge of organ repair. Plan 2 accepted, namely to repair present organ at cost of \$6,530.

December 6, 1959

Increase janitor wage to \$300.00. Pay Robert Hauge \$1.25 per hour for cemetery care.

March 20, 1960

Special meeting—Purpose: to co-sign note to offer Church's assets as collateral to enable West Middleton Lutheran Church to get loan. (Church being served by Pastor Pinke.) Result of vote: Yes, 45 and No, 49—Motion defeated.

March 25, 1961

RESOLUTION: Whereas, the Norwegian Lutheran Churches of Blue Mounds, Springdale and Vermont, on March 3, 1884 for purpose of organizing and incorporating a religious society of Norwegian Evangelical Lutheran Church

in the towns of Blue Mounds, Springdale and Vermont, and WHEREAS, the three separate congregations incorporated as one corporation and record their Articles of Incorporation with the Register of Deeds, and, WHEREAS, new laws have been created since the incorporation above stated, to clarify, particularly chapter 181 created 1953; THEREFORE, be it resolved: That the Board of Trustees of said corporation recommend and deem it advisable and for the benefit of said congregation that said corporation be dissolved and reincorporated into three separate church corporations. Motion made, seconded and carried. Results: 90 ballots cast: Yes 60; No 30. Motion passed. Each church to retain one-third share of parsonage. Representatives from Vermont were: Joe Dybdahl, Grant Skalet, Leonard Moe, Merrill Mickelson, and Harold Peterson.

December 3, 1961

Annual meeting—Officers to investigate possibilities of installing a small furnace to heat kitchen and rest rooms.

May 29, 1962

Special meeting of trustees of West Blue Mounds. Springdale and Vermont met at Parsonage, Mt. Horeb. Pastor Solberg, after much prayer and thought, submitted his resignation as pastor of the three congregations to accept a call at Olivet Lutheran Church, La Crosse, to become effective July 31, 1962.

INTERIM PASTORS

Eleven months following the resignation of Pastor Oliver Solberg on July 1, 1962, pastoral duties for the Vermont Lutheran congregation were supplied by local visiting pastors and students from Wartburg Seminary at Dubuque, Iowa. A few of the names are missing because the entry book simply says "student."

July 9	Rev. E.R. Anderson, guest speaker
July 15	Rev. E.R. Anderson, guest speaker
August 11	Rev. E.R. Anderson, guest speaker
September 1	Rev. E.R. Anderson, guest speaker
September 22	Emma Eide, Mission Fest (Rhodesia)
September 22	Darrolld Beckman, Wartburg Seminary
October 6	Victor Baderschneider, Wartburg Seminary

October 13 Victor Baderschneider,
Wartburg Seminary
October 27 Ken Boden, Wartburg Seminary
October 27 Victor Baderschneider,
Wartburg Seminary
November 4 Ken Boden, Wartburg Seminary
November 18 Student
November 25 Student
December 9 Student
December 23 Rev. Frank Benz, Communion
Service
December 30 William Ray, Wartburg
Seminary
January 6 William Ray, Wartburg
Seminary
January 19 James Schwarz, Wartburg
Seminary
January 26 Norman Braatz, Wartburg
Seminary
February 9 Norman Braatz, Wartburg
Seminary
February 17 James Schwarz, Wartburg
Seminary
March 3 Student
March 10 Student
March 17 Rev. T.N. Borgen, Our Saviours
Black Earth
March 24 Robert Johnson, Wartburg
Seminary
March 30 Robert Johnson, Wartburg
Seminary
April 14 Student
April 20 Duane Matz, Wartburg Seminary
May 4 Student, Wartburg Seminary
May 12 Reuben Drefe, Wartburg
Seminary
June 1 Pastor T.N. Borgen, Pastor of
Vermont Lutheran and Our
Our Saviours Lutheran.

December 1, 1963

We became a two-point parish with Black Earth Lutheran on May 5, 1963. Pastor Borgen suggested that Vermont Lutheran apply for membership in Oakwood Lutheran Homes Corporation. So moved by Norm Haugen, seconded by Norton Urness. Carried by voice vote. Announcement of Laura and Amos Thorsrud having willed \$500.00 to Vermont Lutheran Church, and \$500.00 to Vermont Lutheran Cemetery Association for perpetual care. Suggested lighting steps into the church.

August 14, 1964

Agreed to underwrite loan of \$1,000 to Our Saviours Lutheran Church Building Fund. Call furnace man to check furnace.

November 24, 1964

Furnace condition not good. Norton

Urness elected to obtain estimate for repairing or replacing furnace.

February 3, 1965

Motion by Harold Peterson to raise Robert Hauge's salary \$100.00 if he would install a telephone.

December 7, 1965

Annual meeting—Pastor Borgen reported the deaths of three members this year: Mrs. Albert (Tonetta) Dybdahl, Mrs. Waldie (Mary) Bohn, and Leonard Moe. Report on Furnace Committee, rising vote of thanks to Paul Peterson for work done on the furnace. He donated time and material. Discussion on possibility of installing public address system. Merton Dauck volunteered to install storm windows for basement. Consult officers of Our Saviours of possibility of having services there if the "Hill" is too slippery.

January 6, 1966

Joint Council—Pastor's salary to remain at \$3,500 plus \$550 car allowance.

December 5, 1966

Annual meeting—The following members have been buried in Vermont Cemetery this year; Clarence Norslien, Mrs. John (Dena) Greve, Joseph Barsness, Robert Ogilvie, Mrs. Harland (Della) Sheehan, Mrs. Anton (Emma) Severson, Carl Mickelson and Mrs. Clarence (Martha) Ellwood. Public address system to be installed as soon as money is available. \$100 to Oakwood and \$50 to Lutherdale Bible Camp.

March 6, 1967

Call Wallace Boley to check heating plant.

December 3, 1967

Annual meeting—Vermont has long ago passed the stage of being a "MISSION" church, and now we must become a "Missionary" serving others. Funerals: Earl Lee, Mrs. Elve (Lena) Steensrud, Helmuth Schroeder, Mrs. Elmer Thorson. Committee to review new constitution for Vermont Lutheran Church: Mattie Urness, Almond Anderson, and Aldro Johnson, Jr.

April 8, 1968

Trustee Meeting—Duties of janitor. Care of heating equipment, have church building heated and open for all occasions, dust, vacuum, sweep and mop to keep things clean, burn rubbish and shovel snow.

November 11, 1968

Pastor's salary increased \$500. Parish secretary to receive \$1.25 per hour. Deer Hunters Meeting to be held in Fellowship Hall on Saturday evening preceding the opening of season.

December 2, 1968

Annual meeting—Funerals: Mrs. Gilbert (Thelma) Severson, Robert Hauge, Mrs. Albert (Olive) Steensrud, Clarence Ellwood, and Kirstin Skalet. Church council to send letter to delinquent members. Constitution accepted as presented.

December 8, 1968

Trustees—We will participate in every member visit program January 8 to 12, 1969. Donald Schultz chairman, Virginia Urness publicity and Paul Skalet. Team captains, Norton Urness, Melvin Severson, Philip Skalet, William Parrell and David Haugen.

March 7, 1969

At present \$1,000 in speaker fund. Financial secretary to chose desired type of offering envelope. Mrs. Earl (Selma) Lee delegate to the convention at Green Lake. Southwest window under balcony broken by vandals throwing beer bottle. Melvin Severson to repair doors and steps.

September 9, 1969

Church Council—Bible School teachers to be paid \$10 each. Materials need to be paid for by the congregation from general fund.

November 17, 1969

Council meeting—Secretary to draw up a letter to be sent to delinquent members. Lutheran Standard in every home to be paid for by the church. Members wishing to do so may reimburse the church.

November 30, 1969

Annual Meeting—Amplification system installed. Funerals: Mrs. Elmer (Amelia) Mickelson, Mrs. John (Julena) Wittwer, Mrs. Selmer (Andrena) Severson, Stanley Steensrud, Alfred Everson and Earl Lee, Jr. Install storm windows and repair church proper window for \$3,970. Vote: Yes 32, No 12. Appreciation to Harold Helwig, Zane Schroeder, Aldro Johnson, Jr., and Merton Dauck for work done on speaker system.

September 1, 1970

Send non-contributors a letter.

November 10, 1970

Bible school teachers to receive \$15.

Cherub and Junior Choir directors and accompanist \$75 each. Check church roof and have needed repair done. Also check insulation. Committee: Melvin Severson, Grant Skalet and Zane Schroeder.

December 6, 1970

Annual Meeting—Funerals this year: Mrs. Robert (Geneva) Hauge, Aldro Johnson, Sr., Paul Peterson, Nels Urness, Mrs. Elliot (Martha) Mickelson, Mrs. Stephen (Dora) Halsten. Convention delegates: Joe Dybdahl and Melvin Severson. Weather-stripping and insulating left to church Council.

May 16, 1971

Confirmation: Bradley Billings, Paul Goderstad, Douglas Johnson, Eric Nelson, Joseph Schultz, Jeffrey Schultz, Harland Schroeder, Steve Sveum. Approved by Church Council.

July 18, 1971

Purpose: Pastor T.N. Borgen having received a call to serve another congregation, council wonders if action should be taken to try to keep him with us if possible. Possible increase in salary at budget time, or allow him to accept the call which could be to his benefit. It was generally agreed to try to keep him with us.

November 9, 1971

Norman Haugen proposed to put a portion of Marvel's Memorial toward a library.

April 25, 1971

Final payment on repairing church windows and installing storm windows. Cost \$4,435. Motion made to build library and repair old clock.

December 5, 1971

Funerals this year: Herman Mickelson, Mrs. Carl (Julia) Steensrud, Mrs. Norman (Marvel) Haugen, Mrs. Melvin (Lottie) Huset, and Hankel infant. Charge non-members \$30 for use of church. Extra charge for janitor service. Lower voting age from 21 to 18.

May 8, 1972

Accepted bid from Hillmer Building Services for complete job of insulating church attic, repairing roof, painting brick, installing new flashing where needed, and a new roof on Northwest entrance. Paid Hillmer Building Services \$1,957. Confirmands: Ramonda Aeschlimann, Wayne Aeschlimann, Martin Haugen, Sharon Parrell, Mark Schroeder, Laurie Schultz and Ed

Weinberger.

May 14, 1972

New Members: Donald Lehnherr family.
Committee to promote Loyalty Sunday:
Pastor Borgen, Don Schultz, and John
Aeschlimann.

December 3, 1972

Funerals this year: Dena Espeseth,
Lawrence Erickson, and Clarence
Steensrud. Christmas tree committee:
Marlin Barsness, Carroll Page, Rolf
Forshaug. Check into practicality of
carpeting Fellowship Hall. Frederick
Fuller to make periodic inspection of
organ. Church council set up a committee
to have interior of church redecorated with
discussion on steps and entrance. Council
to investigate feasibility of co-signing a
note for Sugar Creek Bible Camp.

March 7, 1973

Committee for redecorating church:
Merton Dauck, Herman Hosely, Marie
Severson. Committee for repairing steps:
James Ludolph, Pastor Borgen, and Grant
Skalet. Raise \$250 quarterly for Sugar
Creek Bible Camp Development Project.

July 23, 1973

Grant Turner to check furnace. All out
defense against "mice."

May 13, 1974

Committee to study possibility of using
released time from school for confirmands'
instruction: David Olson, Jon Urness,
Aldro Johnson, Marge Schlick and
Lorraine Lehnherr.

January 23, 1975

Pastor Borgen asked Council for guidance
as to whether he should accept a call from
another congregation. Results: Don't take
call 20 Take call 3.

November 4, 1975

Test new liturgy for two months. Trial
period beginning January 11, 1976.

December 7, 1975

Trustees to check on sewer system. Zane
Schroeder to check microphone on lectern.
ALCW to compose letter of appeal to
membership for financial support.

January 6, 1976

Al Johnson and Merton Dauck to fix pews
in balcony. Before removing any benches
or pews contact the Ladies. Norm Haugen

to arrange meeting to get a new
addressing machine. Discussed
Bicentennial Celebration. U.S. 200 years
old; Our church 120.

April 12, 1976

Remove bad pews. Dale Tollefson to dig
between church and septic tank to see if a
broken tile could be causing trouble.
Bicentennial Sunday July 4. Sunday
School involved, Jon Urness in charge of
Brass Band, Pastor and Mrs. Borgen
arriving on Sunday morning driving a
team of horses pulling an old surrey. Most
people wore period costumes.

November 8, 1976

Rural Intern Program discussed.
Committee: Sharon Lee, Jon Urness, Patty
Herrling, Dave Olson, David Lindley and
Marge Schlick. Pastor's salary increased
\$600. \$300 for each congregation. Auto
allowance \$200.

December 5, 1976

Baptisms: Sara Jean Mickelson, Jarrid
Keith Kopras, Alice Jean Brusveen.
Confirmed: Todd Aeschlimann, Charles
Hankel, Melinda Hosely, Catherine
Johnson, Allen Schroeder, Karen
Schroeder and Julie Schultz. New
Members: Mrs. James Schultz, Robert
Lickel, Mrs. Jon (Judy) Urness. Two
funerals: Mrs. Alfred (Emma) Everson
and Mrs. Amon (Ida) Brager.

February 27, 1977

Intern Program put to vote. Results: Yes
51, No 28, 2 undecided.

June 7, 1977

Eavespout committee: Dennis Aeschli-
mann, Robert Lickel, Aldro Johnson.
Intern Committee: Selma Lee, Don
Schultz and Philip Skalet. Anyone who
wishes to borrow anything from church
should contact president of Council or
President of ALCW or both.

August 8, 1977

Intern Todd Bell and his wife, Jane, will
arrive August 17. They will live in an
apartment at Selma Lee's.

September 13, 1977

Vermont paid half share of moving
expenses for Vicar Bell. \$55.00

November 7, 1977

Joint Council—Increase Pastor's salary
\$200 per year and car allowance \$100.
Income from the Lutefisk Dinner, \$2,577.

December 4, 1977

Annual Meeting—ENERGY CRISIS—
Use basement when necessary. Edith Lickel and Jon Urness will be weather watchers and notify Hjalmer Sveum in time.

December 11, 1977

Special—Increase secretary's wages to \$3.00 per hour.

February 7, 1978

New furnace discussed to heat bathroom and kitchen in order to keep water pipes from freezing. Discussed starting a Brotherhood.

April 12, 1978

Furnace Committee—Dennis Aeschli-
mann, Aldro Johnson, Jr., Merton Dauck,
Grant Skalet and Carroll Page. Pastor to
attend leadership school at University of
Colorado July 11 to July 21. Motion made
to continue Intern Program. Virginia
Urness and Patty Herrling to draw a
resolution or amendment concerning
associate membership at Vermont
Lutheran Church.

June 13, 1978

Ruth Hanson to be our intern for the
coming year starting September 1978.

September 13, 1978

125th Anniversary Committee: Donald
Schultz, Myrella Wilkins and Grace
Skalet.

November 6, 1978

Increase pastor's salary to \$8,000. Rent of
parsonage increased from \$75 to \$125 per
month.

December 3, 1978

Baptisms this year: Jennifer Jill Schultz,
Matthew Edward Lickel, Kyle Allen
Severson, David James Watkins, Wendy
Marie Kniebuehler. Confirmed: Rick
Allen Hosely, Julie Beverly Schultz,
Russell Burnett Severson, Scott
Martinson. Funerals: Edwin Olson,
Anthony Bakken, Mrs. Robert (Annie)
Tollefson. Treasurer and Financial
secretary to be paid \$75. Speakers to be
moved to the side walls. Draw up inserts to
the constitution concerning Associate
Membership.

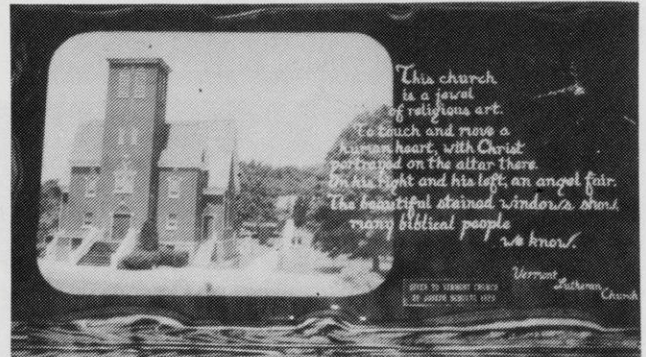
December 12, 1978

William Brager, Mt. Horeb was given
contract to install a new furnace to heat
bathroom and kitchen. THE NEW BOOK
OF WORSHIP can be ordered for \$7.50
before January 31, 1979. After that date,

they will cost \$8.50.

February 6, 1979

LBW ordered on January 29, 1979, at \$7.50
per copy. The order consisted of one
organist edition, one organist Hymnal and
100 copies of pew edition. A uniquely
beautiful clock was made by Joseph
Schultz and presented to Vermont
Lutheran Church.



May 1, 1979

Send \$1,000 to American Lutheran
Church Benevolence. New furnace
installed and working well.

August 7, 1979

James Ludolph has consulted with steeple
contractors. Prices are very high.

October 1, 1979

Cost for use of Fellowship Hall set at \$40.
Rice should not be thrown in the church or
on the steps at weddings.

December 2, 1979

Baptized: Jerrold Oscar Stenli, Eric
Christian Voight, Allison Kay Schmitt,
Kesha Rae Aeschlimann. Confirmed:
Karsten David Haugen, Tony James
Ayers, Jerrold Oscar Stenli, James Barlow
Herrling, Jeffrey Hankel, Funerals: Mary
Lou Mickelson, Edwin Nels Sale,
Theodore Wilkins. New Members: Donald
Carl Schultz, Mr. and Mrs. Julian
Martinson. Pastor Borgen announced that
Joyce Guldager would be coming to Black
Earth February 1, 1980. Norton Urness
will take care of getting Christmas tree.

January 7, 1980

Upon the resignation of Joseph Schultz,
Bruce Ludolph has been hired as
custodian. Rock-a-thon as a fund raiser for
matched fund with Lutheran Brotherhood
Dairyland Branch was held at Our
Saviours. They raised about \$300.
Nineteen rockers participated.

April 3, 1980

Remodeling, painting and decorating basement. Bob Crysler, Madison bid of \$1,464 was accepted. Cal Tollefson to do the carpenter work. Crew worked several evenings and Saturday to tear up and replace the sidewalk west of the church. They also constructed a very attractive flower and shrub bed.

May 6, 1980

Confirmation: Cindy Hankel and Jeff Ludolph.

July 1, 1980

David Dybdahl's bid of \$4,475 for outside

repair work included painting the cross on the tower, the trimming on the tower which he did while lying belly-bumper with his feet fastened to the braces of the cross and his helpers dipping the paint brushes for him, also repairing gutters and painting rest of outside trim. Bell should be tolled for funerals. New Choir gowns are needed.

August 5, 1980

October 18 set for this year's Lutefisk Dinner. Julian Martinson has organized a Dart Baseball game. They are members of a well organized league.



Church officers in the 125th year: Esther Nelson, Joan Skalet, Harald Norslein, Ruth Page, JoAnne Skalet, Grant Skalet, Cal Tollefson, Merton Dauck, Aldro Johnson, Dave Haugen, Paul Skalet and below left, Bev Parrell.



Church Bulletins: May 19, 1963 to December 24, 1969

May 19, 1963-We extend a special welcome today to Dr. M.C. Austinson. Dr. Austinson is President of the Southern Wisconsin District of the American Lutheran Church. He is here to officiate at the installation of Pastor T.N. Borgen.

June 23, 1963-Confirmation vows will be spoken by eight young people today. Please remember them before God in your prayers. They are: Dennis Aeschlimann, Dennis Billings, Ruth Norslien, Fredrick Roberts, Glen Haugen, Karen Mickelson, Julie Skalet and Larry Tollefson.

September 22, 1963-Mr. Calvin Tollefson will leave for service with the armed forces of the United States on Wednesday of this week. We extend our best wishes to Cal and pray that God will be with him.

November 24, 1963-John F. Kennedy: He was loved by many, feared by some, and despised by a few. He was our President. For that he died. We pray for God's special comfort for the bereaved White House Family.

December 29, 1963-The Mr. and Mrs. Club Progressive Dinner will begin at the parsonage at 7 p.m.

January 26, 1964-Mr. and Mrs. Club meeting will feature Mrs. George Thompson showing slides taken in Soviet Russia.

March 22, 1964-New members in Vermont: Mr. and Mrs. Philip Hodgson; Mrs. Selmer Severson; Mrs. Paul Wilson, Leif and Arvin; Mr. and Mrs. Edwin Schroeder, Sharon, Harlan, Norman, Eileen and Al; Mr. and Mrs. Donald Wolf, Joan and Daniel.

May 31, 1964-Confirmed today at Vermont: Terry Severson, Linda Norslien and Donna Mickelson.

June 14, 1964-New members at Vermont: Mr. and Mrs. Dean Billings, Elsie Rucker, Bradley Alan Billings.

July 5, 1964-Softball game for Luther League age and adults who feel young enough to play.

August 9, 1964-"Thank you" to Becky and Pam Aeschlimann for providing special music for both services.

October 4, 1964-Mr. and Mrs. Club, hayride at Phil Skalet's. Refreshments by Norton Urness's and David Haugen's.

October 11, 1964-Vermont Smorgasbord October 17, serving begins at 3 p.m. Menu includes lefse and lutefisk. Cost \$2 for adults and \$1 for children under 12.

November 15, 1964-Mission Fest in both congregations. Guest speaker is Pastor Henry A. Mueller. Pastor Mueller was a missionary for 13 years in Iraq and Iran.

November 22, 1964-Congratulation to Mrs. Tonetta Dybdahl. Her 90th birthday will be observed with "open house" today.

November 29, 1964-New members: Mr. and Mrs. Earl Krueger, Wanda, Linda, James and Earl Jr.; Mr. and Mrs. Frederick Aeschlimann, Brian, Kathleen, Anna Marie, Todd and Jeffrey.

December 27, 1964-Baptized today: Michell Marie Tollefson, daughter of Mr. and Mrs. James Tollefson.

January 24, 1965-New Officers installed today: Norton Urness, Grant Skalet, Theodore Wilkins, David Haugen and Mrs. Nels Urness.

May 8, 1965-Confirmation Day: the following young people were confirmed: Terry N. Billings, Kristine Haugen, Wanda Kreuger, Kenneth Meigs, Karen Sveum and Marlene Tollefson.

July 11, 1965-Free movies at the Parsonage playground sponsored by the Mr. and Mrs. Club.

September 26, 1965-Luther League weiner roast on top of Raymond Lee Hill. Program: Bible study and recreation. Bring your own hot dogs.

November 14, 1965-Missionary Jeanette Engesather will bring a message from the mission field.

December 12, 1965-New members: Mr. and Mrs. Aldro Johnson, Jenny, Douglas, Catherine and Brian; Mr. and Mrs. Ed Weinberger, Edward Jr., Jackqueline and Kay; Mrs. Kenneth Martinson.

February 27, 1966-Baptized today: Kirsten Mala Norslien. Daughter of Mr. and Mrs. Harold Norslien.

May 29, 1966-Confirmed today: Pamela Aeschlimann and Rebecca Aeschlimann.

June 5, 1966-Free Movies at the village park, Friday night.

June 12, 1966-Sunday School and Congregation Picnic with out-of-doors Worship service at Pud's Ranch.

August 28, 1966-Baptized today: Connie Louise, daughter of Mr. and Mrs. Norrel Mickelson.

September 11, 1966-Baptized today: Kristine Marie, daughter of Mr. and Mrs. Roger Johnson, and Terese Ann, daughter of Mr. and Mrs. Gordon Dimpfl.

December 4, 1966-New members: Mrs. Paul Skalet, Mr. and Mrs. Knute Nelson, Susan, Elizabeth, Knute, Alice, Eric, Kristine, Heidi and Timothy.

December 18, 1966-Christmas Day the choirs in both congregations will present a song service at the regular worship hour. Mayor Otto Festge will be guest choir director at Vermont.

January 15, 1967-Baptized today: Julie Louise, daughter of Mr. and Mrs. Dean Billings.

June 18, 1967-Congregation picnic at Stewart Park.

June 18, 1967-Our sincere thanks to Bible School teachers and staff! Nursery, Mrs. Tom Westphal; Kindergarten, Mrs. Merrill Mickelson; 1st and 2nd grade, Mrs. Al Johnson; 3rd and 4th grade, Mrs. Merton Dauck; 5th and 6th grade Mrs. Joe Dybdahl; and 7th and 8th, Pastor Borgen.

July 2, 1967-Baptized today at Vermont, Ingrid N., daughter of Mr. and Mrs. Harold Norslien.

July 16, 1967-Worship service will be conducted by the young people with Glen Haugen in charge.

October 8, 1967-Baptized at Vermont: Randy Scott, son of Mr. and Mrs. Carroll Page.

October 15, 1967-Mr. and Mrs. Theodore L. Wilkins will celebrate their 50th wedding anniversary with open house at Vermont Church.

October 29, 1967-Baptized today at Vermont, Wesley James, son of Mr. and Mrs. Knute Nelson.

November 26, 1967-We welcome Rev. Orville Walters to our worship service. Rev. Walters is on furlough after his second term as missionary to Madagascar.

December 3, 1967-Special meeting of Dodgeville Conference to vote on the question of Dodgeville Conference aligning with the Sugar Creek Bible Camp.

December 10, 1967-New Members at Vermont: Mr. and Mrs. Donald Schultz, Cynthia, Craig and Julie; Mr. and Mrs. William Parrell, Rhonda, Sherrie, Nathen and Mitchell.

February 18, 1968-Blue-Gold Banquet at Vermont at 8 p.m.

March 3, 1968-Pancake Supper served by Luther Leaguers at Vermont.

April 7, 1968-We join with others of the United States in mourning the tragic death of Rev. Martin Luther King.

May 3, 1968-Pastor Borgen will teach one of the daily classes at Lutherdale Bible Camp.

May 19, 1968-Rural Life Sunday (Rogantiontide). Vermont Badgers 4-H members and leader are worshipping with us.

June 23, 1968-Worship service and Congregational picnic at Sugar Creek.

July 7, 1968-Baptized today at Vermont: Melissa Jean, daughter of Mr. and Mrs. Norton Urness.

September 15, 1968-New Members at Vermont: Mr. and Mrs. Zane Schroeder, Mark, Brian, Karen and Carol; Mrs. Norman Sale.

October 6, 1968-Luther League meets at Vermont. Terry Dauck will show pictures from Vietnam.

November 10, 1968-Baptized at Vermont: Debra Lee, daughter of Mr. and Mrs. Marlin Barsness.

March 23, 1969-New Members at Vermont: Mr. and Mrs. Harold Helwig and their children, William, Shelly and Steven; Joseph Blum, Norman Niederkloper and Mrs. Elmer Thorson.

May 11, 1969-Armed Forces Week. Please remember Erling Martinson in your prayers.

July 13, 1969-Our thanks to the youths who conducted the worship services today. Dennis Aeschlimann, Erik Forshaug and Rebecca Aeschlimann.

September 14, 1969-New members at Vermont: Mr. and Mrs. Charles Hankel, Charles, Jr.; Cheryl, Jeff, Cindy and Susan.

September 28, 1969-Baptized today at Vermont: Brenda Renae, daughter of Mr. and Mrs. Marlin Sale.

October 5, 1969-The Vermont evening ALCW will meet October 13 at the Helmuth Schroeder home.

November 16, 1969-Rev. Joseph Hesteness of Blanchardville is our Mission speaker.

Memorials Listed

by Selma and Mattie Urness

Memorials are for remembrance. The following information has been gathered from church records, treasurer's reports and from relatives. Included are bequests from wills. The listing is in chronological order.

NAME	MEMORIAL
Rev. John N. Fjeld (1818-1888)	Window—Christ in Gethsemene
Rev. S. Gunderson (1853-1947)	Window—Nativity
Ole Amble (1824-1908)	Window—St. Luke
Anna Amble (1830-1917)	Window-St. Luke



Arne Vasfaret (1826-1889)	Window—St. Paul
Karl Vasfaret (1817—1908)	Window—St. Paul
Jorgen Gulson (1827-1898)	Window—St. Matthew
Thomas Lee (1832-1885)	Window—St. John
Marit Lee (1835-1913)	Window—St. John
Gulbrand Moen (1843-1899)	Window—St. Peter
Ole Arthur Steensrud (1895-1911)	Window—St. Mark
Mikkel Blaklien (1811-1888)	Window—Bell Tower
Clara Throsrud (1873-1913)	Alter Angels
Erland Brager (1835-1890)	Baptismal Font
Nels Steensrud (1928-1928)	Charity
Alice Theodora Paulson (1895-1935)	Charity
Albert Dybdahl (1869-1935)	Charity
Martha Inger Anderson (1870-1936)	Library
Henry Christopher Wilkins (1867-1937)	Charity
Mrs. Bertha Tollefson (1858-1938)	General Fund
Mrs. Marie June Sale (1869-1938)	Charity



Charlton Harry Hayes, Sr. (1900-1950)	Building Fund
Mrs. Harold Norslien (1867-1950)	Charity
Herman Barsness (1867-1950)	Charity
Anton Severson (1864-1950)	Charity
Mrs. Anton Bakken (1870-1950)	Charity
Mrs. Emma Tollefson (1874-1950)	Charity
Amos Anderson (1874-1950)	Charity
Mrs. Arne Syveried (1878-1951)	Charity
John Melvin Mickelson (1885-1951)	Missions
Carl A. Anderson (1884-1951)	Missions
Edward Bohn (1871-1952)	Church Improvements
Eric Fureheim (1891-1952)	Hymnals, Table Mirror for Narthex
Albert Steensrud (1881-1952)	Missions
Mrs. Christina Sveum (1876-1952)	Missions
Robert Tobias Tollefson (1879-1952)	Vestibule Lights
Tellef Halvorson (1887-1953)	Cemetery
Donald Steensrud (1914-1953)	Money
Sever Skalet (1874-1953)	Ceiling Lights
Anton Anderson (1867-1950)	Charity
Martin Olson (1869-1954)	Charity, Building Fund

George Gulson (1867-1942)	Charity—Books
Henry Norslien (1872-1942)	Offering Plates
Maxine Kittleson (1919-1942)	Charity
Karen Grace Steensrud (1935-1943)	Charity
Mrs. Gustave Steensrud (1863-1943)	Charity
Mrs. Vernon Lorenz (1918-1943)	Charity
Mrs. Ida Bakken (1872-1944)	Charity
Joseph Wilkins (1924-1944)	Missions
Andrew Anderson (1872-1945)	Charity
Sever O. Amble (1862-1945)	Missions
Mrs. Peter Hauge (1855-1945)	Charity
Mrs. Nels Espeseth (1834-1946)	Missions
Mrs. Martin Mickelson (1861-1946)	Missions
Knute T. Lee (1861-1946)	Charity
Sever T. Lee (1867-1946)	Cemetery—Missions, Organ Chimes
Mrs. Sever T. Lee (1868-1947)	Organ Chimes
Mrs. Hans Urness (1867-1947)	Organ Chimes
Mrs. Gul Erickson (1884-1948)	Missions—Brass Vases
Gustane Steensrud (1858-1949)	Missions
Mrs. Jorgen Moe (1864-1950)	Missions—Choir Gowns
Andrew Bjelde (1859-1950)	Missions

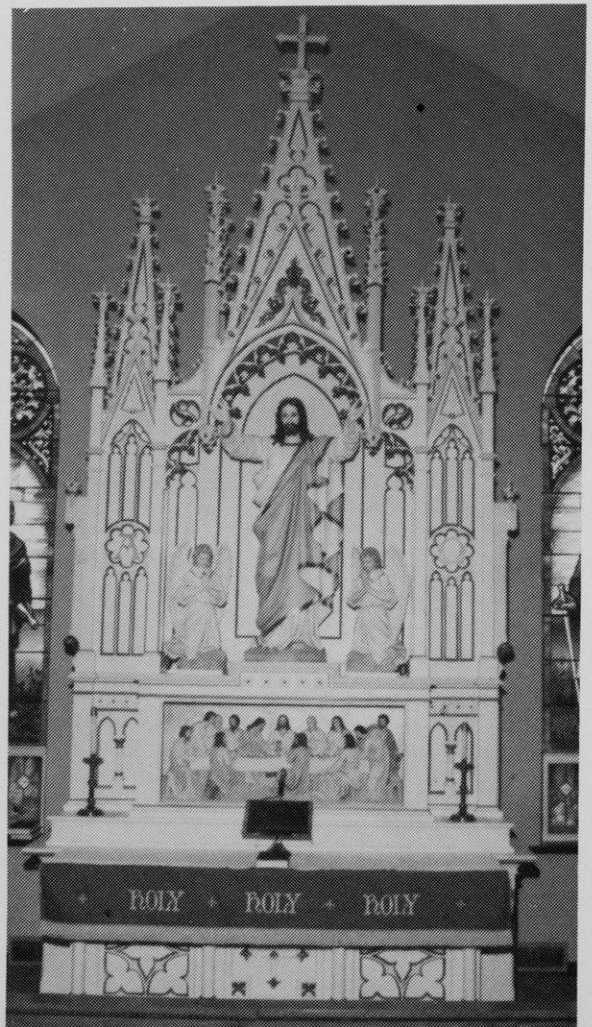


Clifford Tollefson (1913-1954)	Charity
Erling Punswick (1884-1954)	Money
Anton Steensrud (1886-1955)	Missions, Alter Cloth
Carrie Broughton (1872-1955)	Picture Road to Emares
Emil Erickson (1885-1955)	Ceiling Cross
Mrs. Martin Haugen (1884-1955)	Silver Service ALCW
Christina Rae Urness (1951-1956)	Piano
Waldie Bohn (1886-1956)	Lectern
Mrs. Herman Barsness (1880-1956)	General Fund
Mrs. Henery Norslien (1873-1956)	Hymnals, Offering Plates
Henry Finke (1877-1957)	Missions, Cemetery
Emanuel Walstad (1875-1958)	Shrubery
Mrs. Sever Skalet (1881-1958)	Charity, Organ Fund
Mrs. Guy Palmer (-1958)	Organ Fund
Mrs. Henry Wilkins (1867-1958)	Piano Fund
Lois Lindstrom (1927-1934)	Missions, Book Cabinet
Alfred Erickson (1887-1959)	Organ Fund
Henry Michaels (1880-1959)	Organ Fund
Nels Espeseth (1871-1959)	Organ Fund



Seth Condon Peterson (1936-1960)	Storm Windows
Julia Gulson (1891-1960)	Junior Choir Gowns—Hoods
Mrs. George Gulson (1866-1960)	General Fund
Elmer Mickelson (1888-1960)	Organ Fund
Orlando Bakken (1903-1960)	Bibles, Organ Fund, Martin Luther Home
Mrs. Edward Bohn (1879-1960)	Mission, Organ Fund, Coat—Hat Rack
Amon Brager (1881-1961)	Steeple Fund, Cemetery, Bible on Alter
John Hauge (1882-1962)	Steeple Fund
Mrs. Elmer Thorson (Tomah) (1900-1963)	Outdoor Carpeting
Mrs. Amos Thorsrud (- 1963)	General Fund
Benford Olson (1902-1963)	General Fund
Selmer Severson (1895-1964)	General Fund
Mrs. Albert Dybdahl (1874-1964)	Candleabra, Storm Windows
Elliot Mickelson (1886-1964)	Storm Windows
Edwin Barsness (1879-1965)	Foreign Missions
Leonard Moe (1905-1965)	Storm Windows
Clarence Norslien (1898-1965)	Cemetery, Flags
Robert Ogelvie (1894-1966)	Loud Speaker

Mrs. John Greve (1888-1966)	Loud Speaker	Dennis Lee (1928-1974)	Memorial Fund,
Joseph Barsness (1882-1966)	Storm Windows, Serving Cart, Coffee Servers		Books, Sunday School, Choir Hymnals
Mrs. Clarence Ellwood (1884-1966)	Storm Windows	John Bordson (1885-1975)	Memorial Fund Library
Earl Lee, Sr. (1899-1967)	Memorial Fund	Joseph Steensrud (1900-1975)	Missions, Library, Steeple Fund, Nursing Fund
Helmuth Schroeder (1900-1967)	Loud Speaker		
Carl Mickelson (1894-1964)	Loud Speaker	Mrs. Alfred Everson (1896-1976)	Memorial to ALCW
Mrs. Elve Steensrud (1889-1967)	Loud Speaker	Gerhard Erickson (-1976)	Memorial Fund
Mrs. Elmer Thorson (Evelyn)(1912-1967)	Storm Windows	Mrs. Charles Claire (1892-1976)	Memorial Fund, Cemetery Library
Mrs. Gilbert Severson (1906-1968)	Loud Speaker		
Clarence Ellwood (1880-1968)	Memorial fund	Mrs. Amon Brager (1888-1976)	Memorial Fund, Missions, Library
Robert Hauge (1891-1968)	Loud Speaker		
Melvin Hauge (1894-1968)	Loud Speaker	Gertrude Severson (1892-1977)	Memorial Fund
Mrs. Albert Steensrud (1886-1968)	Memorial Fund, Storm Windows	Mrs. Otto Sale (1898-1977)	Steeple Fund, Library
Earl Lee, Jr. (1929-1969)	Memorial Fund		
Mrs. John Witwer (1879-1969)	Storm Windows, Memorial Fund	Mrs. Almond Anderson (1911-1977)	General Fund
Mrs. Seymour Gilbertson (1894-1970)	Steeple Fund	Edwin Olson (1903-1977)	Library
Mrs. Michael Mickelson (1871-1969)	Steeple Fund	Vicki Ayers (1955-1978)	Library
Mrs. Selmer Severson (1901-1969)	Loud Speaker	Theodore Wilkins (1892-1979)	Clock for Fellow- ship Hall
Paul Alva Severson (1898-1970)	Storm Windows		
Olive Mahoney (-)	Steeple Fund	Justice Johnson (1904-1980)	Hymnals
Mrs. Clara Halsten (1898-1970)	Memorial Fund	Joseph Tollefson (1911-1980)	Coffee Urn
Mrs. Elliot Mickelson (1896-1970)	Sugar Creek Storm Windows		
Nels Urness (1899-1970)	Memorial Fund, Spruce Tree		
Mrs. Norman Haugen (1925-1971)	Library Shelves Books, Gold Cross		
Mrs. Melvin Huset (1890-1971)	Memorial to ALCW		
Clarence Steensrud (1891-1972)	Memorial Fund, Books, Oakwood Home, Missions Cemetery		
Lillian Gustafson (1901-1972)	Memorial Fund		
Mrs. Olava Odegard (1880-1972)	Memorial Fund		
Morris Johnson (1900-1973)	Memorial Fund, Books, Oakwood Home, Missions		
Mrs. Anton Steensrud (1898-1973)	Sunday School, Library		
Elmer Lindstrom (1894-1973)	Memorial Fund, Missions		
Carl Dalby (1896-1973)	Memorial Fund		
Mrs. Helmuth Schroeder (-1973)	Memorial Fund		
Mrs. Erling Punswick (1887-1973)	Memorial Fund, Books		
Arthur Nelson (1904-1974)	Books, Sugar Creek		
Kristin Mickelson (1974-1974)	Cemetery, Memorial Fund, General Fund, Books		
Elve Steensrud (1888-1974)			



Vermont Lutheran Church

Membership List 1981

Dennis and Maureen Aeschlimann Shawn, Aaron and Adam	Black Earth	Doris Furuheim	Madison
Ernest and Eliza Aeschlimann	Black Earth	Mary Furuheim	Ingleside Nursing Home
Frederick and Joann Aeschlimann Brian, Kathleen, Anna, Todd and Jeffrey	Black Earth	Albertina Finke	Ingieside Nursing Home
John Aeschlimann Wayne, Steven and John, Jr.	Black Earth	Christine Fitzgerald	
Majorie Aeschlimann Tina	Black Earth	Dean and Anna Mae Gesme	Cedar Rapids, Iowa
William and Shirley Aeschlimann	Black Earth	Jorgen Goderstad	Chicago
Ida Anderson	Black Earth	Nels and Constance Goderstad	Black Earth
Almond and Irene Anderson Lisa	Black Earth	Paul Goderstad	Middleton
Kenneth and Marie Ayers Rocky, Tony, Jason and Tiffany	Black Earth	Helmer and Olga Grinder	Black Earth
LeRoy and Ethel Ayers	Black Earth	Cynthia Haack Jai, Shana	Cross Plains
Esther Bakken	Black Earth	Stephen Halsten	Madison
Albert and Marie Barsness	Black Earth	Rosella Handel	Black Earth
Mabel Barsness	Madison	Ruth Hankel Charles, Jr., Cheryl, Jeff, Susan and Cindy	Mount Horeb
Marlin and Brenda Barsness Debra and Joseph	Black Earth	Charles Hankel, Sr.	Ingleside Nursing Home
Orval and Deloras Barsness	Black Earth	Eva Hauge	Black Earth
Thora Barsness	Black Earth	David and Joan Haugen Karsten, Kari and Kurt	Mount Horeb
Joseph and Sandra Blum		Eric Haugen	Black Earth
Earl Bohn	Blue Mounds	Martin Haugen	
Melver and Ella Bordson	Black Earth	Norman Haugen	Black Earth
Evelyn Brager	Madison	Gregory and Patricia Herrling Jim, Jeff and Scott	Cross Plains
Dennis and Susan Brusveen		Herman and Joan Hosely Melinda and Rick	Black Earth
Olga Carter	Lodi	John Howerly	Black Earth
Ole Dalby	Black Earth	Aldro and Virginia Jennie, Douglas, Brian and Catherine	Black Earth
Myrtle Dalby	Black Earth	Thomas and Kay Kniebuehler Christopher and Wendi	Black Earth
Merton and Irene Dauck	Cross Plains	Robert and Rebecca Kopras Jason and Jarrid	Black Earth
Henry Dauck	Manor Nursing Home	Myrtle Lane	Greenfield
Joe and Viola Dybdahl	Black Earth	Ervin and Sharon Lee	Black Earth
Marvin Ellwood	Blue Mounds	Raymond and Bernice Lee	Black Earth
Selena Erickson	Madison	Selma Lee	Black Earth
Geneva Espeseth	Manor Nursing Home	Laura Lindstrom	Black Earth
George Espeseth	Manor Nursing Home	James and Marlene Ludolph Brian, Bruce and Jeffrey	Black Earth
Lowell Everson	Mount Horeb	Erling and Linette Martinson Kathy and Scott	Black Earth
Arnold and Lola Forshaug	Mount Horeb	Hilmer and Marvel Martinson	Chandler, Arizona
Eric Forshaug	Mount Horeb	Julian and Selma Martinson	Black Earth
Rolf and Leigh Forshaug	Mount Horeb		

Kenneth Meigs Amanda	Black Earth	Burnette and Marie Severson Russell	Black Earth
Lawrence Michaelis	Black Earth	Elmer and Bertha Severson	Black Earth
Randolph and Arlene Michaelis	Black Earth	Melvin and Ella Severson	Black Earth
Clifford Mickelson	Black Earth	Terry and Caroline Severson Tanja, Kyle and Kevin	Black Earth
Craig and Jane Mickelson Julie and Sarah	Black Earth	Grant and Grace Skalet	Black Earth
Gilman and Lillie Mickelson	Black Earth	Joanne Skalet	Mount Horeb
Margaret Mickelson	Black Earth	Maurice Skalet	Black Earth
Merrill and Elizabeth Mickelson	Black Earth	Jorgen and Mildred Skalet	Black Earth
Beulah Moe	Black Earth	Paul and Joan Skalet Ericka and Trygve	Black Earth
Knute and Esther Nelson Timothy, Eric, Heidi, Wesley	Black Earth	Philip and Ethel Skalet Ingerid	Black Earth
Norman and Karen Niederklopper Kim, Lon, Perry, Kelly	Sauk City	Eldon and Iona Smith	Madison
Edna Norslien	Manor Nursing Home	Bertha Steensrud	Black Earth
Clifford and Themla Norslien	Black Earth	Harry Steensrud	Black Earth
Dennis Norslien	Black Earth	Oscar and Lucille Stenli Gary and Jerrold	Black Earth
Harold Norslien Eric, Ingrid and Beth	Black Earth	Hjalmer Sveum	Manor Nursing Home
Myron and Anita Norslien Hans and Rosa	Black Earth	Steve Sveum	
Inger Ogilvie	Mount Horeb	Elmer and Doris Thorson	Black Earth
Olaf and Hazel Olson	New Glarus	Calvin Tollefson	Black Earth
Carroll and Linda Page Randy and Shawn	Black Earth	Clara Tollefson	Black Earth
Ruth Page	Black Earth	Dale Tollefson	Black Earth
Raymond and Della Parkin Donna Rae and Raymond David, Jr.	Black Earth	Glenn and Bernice Tollefson	Black Earth
Mitchell Parrell	Black Earth	Larry Tollefson	Black Earth
Nathan Parrell	Black Earth	Ruth Tollefson	Mount Horeb
William and Beverly Parrell	Black Earth	Beulah Trainor	Mount Horeb
Harold and Valeria Peterson	Mount Horeb	Emma Urness	Black Earth
Sylvia Peterson	Black Earth	Jon and Judy Urness	Black Earth
Russell and Ruth Rettenmund	Black Earth	Maria Urness	Madison
Betty Rosenbaum	Mount Horeb	Mattie and Selma Urness	Madison
Matilda Roberts	Black Earth	Norton and Virginia Urness Melissa	Black Earth
Norman and Mildred Sale	Black Earth	Thomas and Linda Watkins Jenny and David	Black Earth
Otto Sale	Black Earth	Thomas and Beverly Westphal Norman and Lauri	Cross Plains
Steve and Julie Schmitt Amy, Jill, Emily and Allison	Black Earth	Amelia Wilkins	New Glarus
Ed and Betty Schroeder Eileen and Alan	Mazomanie	Otto and Myrella Wilkins	Black Earth
Donald and Beverly Schultz Craig and Julie	Black Earth	Thomas Wilkins	Crystal Lake Illinois
Donald and Ramonda Schultz Nikole	Black Earth	Helen Forshaug Wilson Leif and Arvin	
James Schultz Jennifer	Black Earth	Dr. and Mrs. Robert Wright	Black Earth
Lyle and Donna Schultz Joseph, Joel, Julie Jonathon	Black Earth	Edna Wittwer	Mount Horeb

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Jesu navn gaar vi til bords, at spise og drikke paa dit ord, dig Gud til ære os til gavn, saa faar vi mad i Jesu navn. Amen.



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