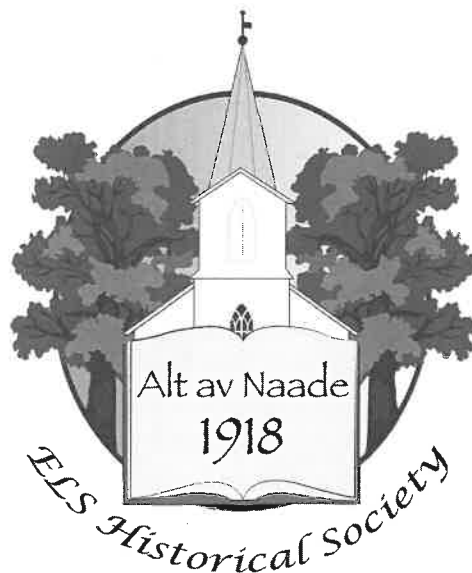


# Oak Leaves

Newsletter of the ELS Historical Society



Volume 24

Winter 2020

Issue 1

## A TREASURE TO REMEMBER

### Archives, Museum, and Historical Society

Craig A. Ferkenstad

It began in 1997 which was four years after the ELS observed her 75th anniversary. Actually, it began in 1918, which was the year of the synod's reorganization.

Only four committees were elected at the synod's 1918 reorganization convention. They were to care for missions, publications, history, and the constitution. The election of a committee to collect historical data (*komite til at samle historiske data*) indicated that those who reorganized the synod realized both the historical significance of what was happening and also the importance of preserving that history of the synod. The men elected to this committee were pastors Bjug Harstad, J. E. Thoen, and C. N. Peterson. It is not known what materialized from this original history committee or any items that they may have collected as the work seems to have languished.

In 1927, the ELS assumed the ownership of Bethany Lutheran College and two years later, the Board of Regents reported, "A museum has been started and Rev. Torgerson [has been] asked to develop this" (*Synod Report*, 1929 page 59). When Hannah Ottesen, the daughter of Pastor & Mrs. J. A. Ottesen, died in 1931 a portion of her estate was willed to the synod. Her cousin, Pastor Herman Preus who was living at Calmar, Iowa, arranged that the items were delivered to Bethany Lu-

theran College. The following year, it was reported that "The Ottesen collection has become the beginning of an interesting museum." (*Synod Report*, 1932, page 57).

According to a report in the *Sentinel*, "At the Synod meeting in 1941 a few of the ladies present met on June 16th and formed an organization with the idea in view of fixing up a room at Bethany College in which to house the 'Ottesen Memorial' Museum" (*Lutheran Sentinel*, 12 November 1942, page 338). They elected the following officers: President, Mrs. G. Guldberg; Vice President, Mrs. H. Theiste; Treasurer, Mrs. E. Hanson; Secretary, Mrs. P. G. Kloster. Their goal was to have a room and museum ready for the 90th anniversary of the Norwegian Synod in 1943. A large unused room was set aside in the college's classroom building (today, Luther Hall) and considerable redecorating and repair was accomplished (see "Origins of the Ottesen Museum" by Cora Kloster, in *Oak Leaves*, August 2003, pages 4-6). The goal was achieved and the museum opened on Saturday, May 29, 1943 which was the first day of the synod's six-day Jubilee Convention. The synod's secretary, George Lillegard, records: "The organization of women of our Synod which had in the course of the year prepared the 'Ottesen Museum' room was commended for its work; a large number of the members of

continued on page 4

# FROM THE EDITOR

## After 100 Years

In 2018 and 2019, *Oak Leaves* published a number of articles commemorating the 1918 founding of the ELS and the adoption of its constitution in 1919. In its third year the synod got down to business, and instead of reflecting on what they used to be and what they should wish to be, they focused more on what they were to do.

In 1917, Bjug Harstad and some others took it upon themselves to publish a paper, *Luthersk Tidende*, which came out every other week in Norwegian. In 1918, the synod elected an editor and business manager and a publications committee and resolved that the paper should be published every week. At the 1919 convention in Albert Lea, the convention resolved that henceforth the church paper should be published weekly with every other issue to be in English, thus showing that they were not a society for freezing themselves in the Norwegian language. The first issue in July, 1920, was in Norwegian, with the banner bearing the name *Evangelisk Luthersk Tidende*. However the second issue in July and for the next several years, the banner read *Evangelisk Luthersk Tidende and Lutheran Sentinel*. At the 1919 meeting, and Publications Board was elected as well as an editorial



C. N. Petersen



committee of three to produce the *Sentinel-Tidende*, all three of whom were the synod's pastors in Chicago, George Gullixson, John Moldstad, and Herman Preus. In a note *til "Tidendes" laeser* (to the *Tidende's* readers), John Moldstad on behalf of the synod and the editors, thanks Pastor C. N. Petersen for faithfully serving as editor and publisher of the *Tidende* for the past two years. (Petersen served as synodical secretary for a time, and then served the Fertile, Minnesota parish).

Since 1920 was an important time of development for the Synod, they made provision for their educational needs, involved themselves in both home and foreign missions, and worked at getting a firm foothold especially in middle-western America. In coming issues, we will publish selections and pictures from the *Tidende* and the *Sentinel*, mostly under the heading "One Hundred Years Ago."



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6 Browns Court — Mankato, MN 56001

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# FROM THE MUSEUM

## George and Bernice Lillegard Collection

The years 2020 and 2021 mark the 100th anniversary of Rev. George O. Lillegard returning for a second stint as a missionary in China. Lillegard had previously served there from December of 1912 to November of 1915 as a missionary for the “Old” Norwegian Synod. A variety of circumstances brought him back to the United States right at the time that the Synod was contemplating a merger with the United and Hauge Synods.

By 1920, the merger had taken place, the new Norwegian Synod of the American Evangelical Lutheran Church (now ELS) had been formed, and Lillegard had gotten married. Lillegard spent the intervening years going back to school and serving Lake View Ev. Lutheran Church in Chicago, Illinois. The new “Little” Norwegian Synod did not have the means to send out foreign missionaries. The Missouri Synod, in fellowship with the Norwegian Synod, did have those means

and called Lillegard to return to China and serve in their mission field there. Although he was called in 1920, he did not arrive in China until the next year.



*George and Bernice Lillegard*

In the last few years several items which Lillegard and his wife Bernice obtained while they were living in China have been donated to the ELS Ottesen Museum. A new display at the Museum highlights these objects as well as giving a small part of the history of George and Bernice’s time in China.

You are welcome to come to the Museum to see this and the other displays there.

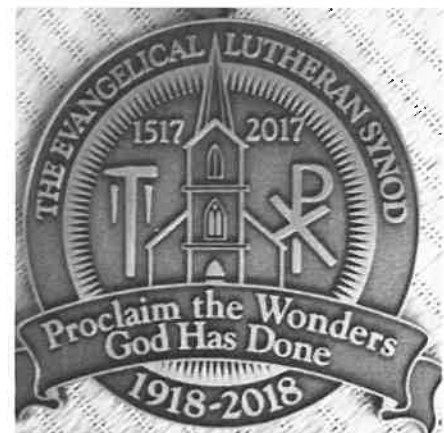
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## Proclaim the Wonders God Has Done

In commemoration of the centennial of the Evangelical Lutheran Synod, the ELS Historical Society has produced the medallion pictured to the right.

**Order it from the ELS Ottesen Museum for \$15 (or \$10 dollars for members of the ELS Historical Society) plus \$2.50 shipping**

6 Browns Court, Mankato MN 56001



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**DESIGN & LAYOUT:** Lyla LaMay

**BOARD OF DIRECTORS:** Marie Aaberg, Craig Ferkenstad, Theodore Gullixson, Lois Jaeger, (Secretary), Michael Lilienthal (President), Marge Lillo, John Moldstad, Andrew Soule, Erling Teigen

**Check out the Historical Society website - <http://www.els-history.org/>**

Oak Leaves welcomes articles of both Synodical and local significance for publication. Articles may be edited for style, clarity, or length to allow for publication. Each issue will be deposited in the archives of the Evangelical Lutheran Synod

the Synod took the opportunity to view this beautiful and valuable exhibit which adds another asset to the Synod's property of far more than mere financial value" (*Synod Report*, 1943, page 94).

This room was maintained only for a short time as the space was needed for other purposes. By 1949, the museum was removed from the classroom building (*Synod Report*, 1949, page 80). The collection then was moved from one location to another with no permanent home. Important documents and artifacts were stored in rooms in various locations on the Bethany campus. Precious things describing the life of our synod were stored in the attic of Old Main, in various closets and under stair-wells, etc. The synod convention again established a Department of Archives and History in 1970. Among the archivists have been: B.W. Teigen, H. A. Theiste, A. M. Harstad, Theodore Aaberg Jr., Walther Gullixson, Norman Holte, Walther Gullixson, Paul Madson, and Theodore Gullixson.

In time, the synod's Committee for Archives and History began to make plans and recommended the establishment of a historical society. The newly appointed archivist for the synod, Norman Holte, prepared a draft constitution for a historical society to be established at the 1996 synod convention. The convention did not feel it was necessarily to approve the organization's constitution but authorized the committee to appoint a board of directors for the society.

Within the following months, three steps were taken:

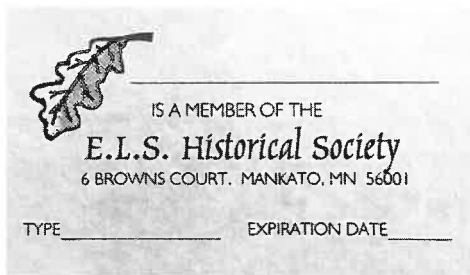
First, believing that a newsletter was the best way to promote the society, George Orvick and Norman Holte invited Craig Ferkenstad to meet with them and asked, "Will you become the editor of a newsletter?"

Then, ELS President George Orvick wrote to eight individuals, "You have demonstrated your interest in the ELS and its congregations over the years. Now you have the opportunity to help formulate a group whose chief endeavor will be to promote interest in the historical, doctrinal and cultural heritage of our synod."



*Historical Society 1997*

Finally, the first Board of Directors met on September 13, 1996. Members were Prof. Joseph Abrahamson, Dr. Gerhard Lee, Mrs. Amanda Madson, Mrs. Lois Pieper, Prof. Erling Teigen, President George Orvick, Rev. Craig Ferkenstad, Mr. Norman Holte. Mr. Albin Levorson was absent. Prof. Sigurd Lee also attended the meeting. A date was set for the first meeting of the society.



*ELSHS Membership Form*

The first issue of *Oak Leaves: Newsletter of the ELS Historical Society* appeared in the spring of 1997 and announced the inaugural meeting of the society. The name of the newsletter reflected both the oaks at Koshkonong and the oaks at Lime Creek. It was said, "Leaves from these trees figuratively have fallen

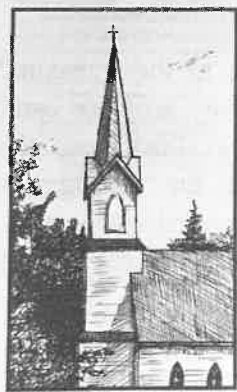
through the ELS. ... Here we wish to remember, and record, these events and the other events of our church history which branch out through the many congregations of the Synod."

It began on the pleasant Saturday morning of June 14, 1997 on the campus of Bethany Lutheran College when the ELS Historical Society met for the first time. George Orvick wore a Norwegian clergy's *prestekrage* as he conducted the opening devotion in Trinity Chapel with fifty-five individuals in attendance. The constitution was adopted with a few changes. Pastor Søren Urberg made a presentation about the importance of saving historical items. During the service George Orvick was a soloist accompanied by Amanda Madson. The names of the charter members were printed in the Summer 1997 issue of *Oak Leaves*. Norman Holte aptly described the society:

[The Historical Society] will supplement the work of the Archives Committee by creating interest in the history of our congregations and synod at the local level by its members reading, writing, and publishing articles of historical interest. This is being accomplished now through the publication of *Oak Leaves* and through congregational displays at its annual meeting and at the synod convention (*Oak Leaves*, Autumn 1997, page 11).

The Historical Society operated independently until 2014 when a revision of the synod's guidelines placed the society under the supervision of the synod's Committee for Archives and History.

When the society was established, Norman Holte asked Pastor Don Moldstad to prepare a drawing of the Lime Creek church building which was the site of the synod's reorganization convention. This was to be used on the society's initial fold-out brochure. In 2012, the society adopted a new logo based primarily on the work of Zac Carlson, a student of Prof. Andrew

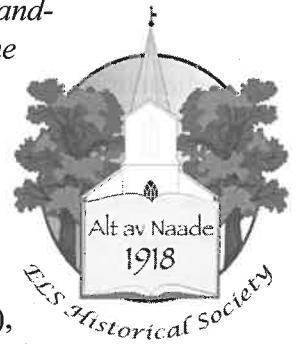


**ELS**  
*Historical*  
Society

Overn at Bethany Lutheran College. It bears the image of the Lime Creek church building flanked by two oak trees representing West Koshkonong and Lime Creek. The "open book" recalls the image used for many years on the *Lutheran Sentinel* which carried the motto "It Is Written," but here bears the Norwegian words "*Alt av Naade*" which mean "By Grace Alone." It first appeared on the masthead of *Oak Leaves* in May 2015.

Through the past twenty-two years the society has conducted annual meetings and programs along with the quarterly publication of *Oak Leaves*. Annual meetings have been conducted on the campus of Bethany Lutheran College with the exception of Lime Creek (2002), Western Koshkonong (2003), Norseland (2006), Saude (2008), and Albert Lea (2018). The society received

awards of commendation from Concordia Historical Institute for the DVD: "*Understanding Our Heritage—Through the Stories Handed Down from Our Forebearers* (2005) and the 2013 production of the play "*The Oak Trees Still Stand*." It has published "*Store Per, Norwegian-American 'Paul Bunyan' of the Prairie*" (2011), "*Telling the Next Generation: The Evangelical Lutheran Synod's Vision for Christian Education, 1918–2011 and Beyond*" (2011), and "*U. V. Koren's Works*" (2013). The society also has produced commemorative medallions for both the 150th anniversary of the Norwegian Synod (2003) and the 100th anniversary of the Evangelical Lutheran Synod (2018). In 2000, a tour was sponsored to "Koren County" in northeast Iowa.



*Orvick Solo 1997*

Editors of the *Oak Leaves* newsletter have been: Craig Ferkenstad (1997–99), Robin Ouren (1999–2002), Mark and Rebecca DeGarmeaux (2002–10), Herman and Cheryl Harstad (2010–2016), Erling Teigen (2016– ).

Since its inception, those serving on the Board of Directors have been: Marie Aaberg, Joseph Abrahamson, Peter Anthony, Camilla Daschund, Peter Faugstad, Craig Ferkenstad, Jerry Gernander, Theodore Gullixson, Mark Harstad, Betsy Hermanson, Norman Holte, Lois Jaeger, Gerhard Lee, Albin Levorson, Michael Lilienthal, Marge Lillo, Ryan MacPherson, Amanda Madson, John Moldstad, Erik Olsen, George Orvick, Robin Ouren, Lois Pieper, Andrew Soule, Erling Teigen, Marguerite Ylvisaker,

Meanwhile, the archival and museum collections had been mingled and housed in the 1968 college library. In 1997, the archive collection was moved in the newly constructed synod-seminary building but the museum artifacts of the "Ottesen collection" were yet without a permanent home with numerous items scattered throughout the college campus. With his retirement ap-

proaching, George Orvick again championed the cause of the reactivation of the museum and said, "The second facet of our 'preservation operation' is that of the Ottesen Museum" (*Synod Report*, 2004, page 128).

It began while the seminary building was being constructed. The synod had purchased a house adjoining the seminary property which was being used to house students. Along with a growing need for synod office space, the synod's Board of Trustees undertook the remodeling of the house into office and museum space. Two weeks following his retirement as synod president in 2002, George Orvick was given the title of Director of Museum and Archives and soon thereafter moved into an office at 4 Browns Court. Shortly thereafter, the new museum director said, "I don't know where to begin" and on that same day, a floor plan literally was drawn on the back of an envelope—oh, how we wish that envelope had been saved for the museum collection! The plan was to display artifacts relating to the old Norwegian Synod in the first room and items relating to the reorganized synod in the larger second room surrounding a center display kiosk. The museum was developed from that rough sketch. Other people became involved. George Orvick wrote and re-wrote the text which David Norris transferred to the large story boards. Craig Ferkenstad selected all of the photographs which were mounted on foam core by Marie Aaberg. Clarice Madson arranged the artifacts in a pleasing manner based on the original plan. Advice also was provided by Paul Madson, Sigurd Lee, and Rachel Anthony.

During the construction process, the altar from Rose Dell Trinity Lutheran Church in Jasper, Minnesota became available. The museum room did not have sufficient height, so plans were made only to display the painting. The addition required the center display kiosk to be moved slightly off center in the room. The room which tells the story of the reorganized synod was not large enough to display the items relating to foreign mission work and as a result many of them were placed in the conference room.



A fitting time to dedicate the new museum building was at the 2003 synod convention which also marked the 150th anniversary of the old Norwegian Synod. On Synod Sunday, June 15, 2003, the Ottesen Museum was formally dedicated. Rev. George Orvick and Rev. Steven Petersen spoke. The Rite of Dedication was performed by President John Moldstad. George Orvick also wrote about that day:

Why is it called the 'Ottesen Museum? One of the founding fathers of our synod was the Rev. J.A. Ottesen back in 1853. His daughter, Hannah, in 1931 willed her estate (house and furnishings in Decorah, Iowa) to our synod. ... That was the beginning. We now have officially named it the Ottesen Museum.



*Museum Committee*

What is in the museum? We have artifacts and materials illustrating the lives of the immigrants who founded our synod. We have pictures of all kinds which tell the story of the organization and development of our church body. We hope it will be a teaching instrument so that

visitors, including school children, will learn about our roots. We hope that it will also help to preserve our heritage so that future generations may continue in our footsteps. Scripture tells us, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jeremiah 6:16, (*Synod Report*, 2003, page 119).

The following year, a lower level conference room was converted into a pioneer family log cabin display

which the museum director called a “must see” item!” (*Synod Report*, 2004, page 129). It was intended to bring to mind the Egge cabin at Washington Prairie, Iowa



Hannah and Jacob Ottesen

where Pastor and Mrs. U. V. Koren lived during the winter of 1853–54. Later, the “pioneer chapel” was created on the lower level (2005) and Amanda Madson prepared a display of seminary

graduates.

This building housed not only the museum but also the office of the synod’s missions counselor. It was simply referred to as the mission-museum building. Finally in 2009, it was given the name Ottesen Office Building.

This was fitting since Pastor J. A. Ottesen served on the first mission committee of the Norwegian Synod in 1864, and his daughter Hannah, donated the core of the museum collection which is housed there.

President emeritus George Orvick continued to serve as the Museum Director until 2010. Since that time Rebecca DeGarneau has served as the Director of Programming. The museum continues to grow and be experienced by more-and-more people. The artifacts from “pioneer chapel” have now been relocated to the main floor making them more accessible.

“It is important to remember and understand the past. It helps us chart the right course for the future. An old Norwegian poet named Ivar Aasen wrote: ‘Let us not forget our forefathers for they gave us a treasure to remember. It is greater than many would understand.’” (George Orvick, *Oak Leaves*, May 2003, page 2).

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## 100 YEARS AGO

### Prohibition and Public Morality *Lutheran Sentinel*, March 3, 1920 588 f.

George O. Lillegard

*In January, 1919, the Eighteenth Amendment to the United States Constitution, prohibiting the sale of most alcoholic beverages, was ratified, and went into effect in January, 1920. Prohibition lasted for 14 years. There were some exceptions, including permitting the religious sacramental use of wine. One can imagine that there may have been considerable discussion of the matter in the Norwegian Synod—ELS, mostly favoring prohibition. This article appeared in the Lutheran Sentinel, March 3, 1920. Pastor George O. Lillegard, pastor in Chicago, spoke in favor abstinence, but warned that such a law was certainly not going to change the hearts of people, and that drunkenness was not the only sin.*

Now that Prohibition has come to stay and is gradually being enforced throughout our whole country no doubt many people will be somewhat disappointed as they find the world continuing in its sins very much as before. The particular vice of drunkenness may be done away with. And that, it is true, is an unmixed blessing.

But the unregenerate heart of man, which the prophet Jeremiah calls “desperately wicked,” cannot be prevented by laws and policemen from showing its wickedness or inventing new kinds of vice and crime to take the place of the old. The rottenness inside will break out as surely as before, only in some new place or form. Those that have pinned their faith to Prohibition as a means of improving the health, wealth, and morality of a people would do well to take a trip to the Orient, to some Mohammedan or heathen land, where drunkenness is practically unknown. There



G.O. Lillegard

they would find that the absence of this particular vice has in no way made the people Christian or more ready to accept Christianity. Rather it is here that Christianity is having its hardest battles against the self-righteousness of the Confucianist and the fatalism and fanaticism of the Mohammedan. Neither do these countries show any better state of public health and morals, as a result of the absence of this vice. On the contrary, the people of these counties are so filthy in manner of life and in morals that only the experienced traveler would believe it possible. What they have gained in sobriety they have spent "in chambering and wantoning," till the Turkish harem or the Indian Zenana or the Oriental Tea-house are become synonyms of immorality and licentiousness. And whatever one may say about the evil effects of drunkenness on the life of a people must be said with added emphasis about the effects of such licentiousness, especially as regards the spiritual life. For there is no sin that takes an individual or people so far away from God as this, that it is so hard for the grace of God in Jesus Christ to conquer.

We do not write this as an argument against Prohibition. We hold no brief for the Brewers' Association of

America. We would only help to prepare for disillusionment the minds of those who have built their hopes for the regeneration of our people too much on prohibitory laws and legislative reforms; and emphasize the need of using other means. "The law was given by Moses; but grace and truth came by Jesus Christ." This law was given as a schoolmaster to lead us unto Christ. It is foolish unbelief to pass by the grace in Jesus Christ to go back to the law as the means of reforming society. Let the unbelieving world strive by such means to heal its festering sores. The Church of Christ has been shown a better way. Then let it drop all these other things, —prohibition movements, political lobbying, efforts to gain "recognition," and all the rest of that ilk, —and center its attention on spreading the gospel of the grace in Jesus Christ. "The King's business hath haste." We have no time as a part of Christ's Church to putter away with these other things. We must attend to our business; and that is to proclaim the forgiveness of all sin through the blood of Jesus Christ—not the prohibition of any particular sin or sins, but their forgiveness. That alone will be able to take sin away— from a man's conscience, from his life, from the life of a people or nation; and bring the kingdom of God to men.

## CHURCH NEWS

### *Lutheran Sentinel*

January 7, 1920 Vol 4, No. 28, p. 446 f.

Our Savior's Church, Madison, Wis., Rev Holden Olsen, Pastor, celebrated its mission Festival the First Sunday in Advent. The Rev. Geo. O. Lillegard of Lake View, Chicago, preached the sermon in the morning, and spoke on "The Present Outlook for Christian Missions in the Orient" at the Luther Guild Meeting in the evening. An offering of over \$140.00 was brought at the morning services.

Mrs. Holden M. Olsen, Madison, Wis., with her children left shortly before Christmas to pass the winter in Florida.



*G. Lillegard as  
Missionary in  
China*

The Choral Union of the Norwegian Synod Churches in Chicago expects to render the Oratorio "Redemption," by Gounod, in St. Paul's Church, May 4.

A generous gift to our Synod treasury, from a subscriber who lives in North Dakota and who does not wish to have her name published was received recently. We wish to thank her and many others with her, who still have the wish in their heart that the Norw. Synod may live and prosper.

St. Luke's Congregation, Chicago, surprised its pastor, Rev. H. A. Preus, with a Christmas gift of a Victrola. During the year 1919 the pastor's salary has been raised \$300.

St. Marks Luth. Church decided at the annual meeting of the congregation to raise pastor J. A. Moldstad's salary \$600 a year.

The first rehearsal of the Choral Union of our Chicago churches was held in the Lake View Luth. Church, Sunday afternoon, Jan. 4th. The Cantata "The Redemption," by Gounod has been chosen for the next concert and work on this cantata was begun at this rehearsal. Election of officers resulted in the election of Rev. G. O. Lillegard, President, Prof. O. Overn, Director, Arthur Alfsen, Treasurer, Miss Lillian Herwig, Secretary. Supper was served by the Lake View choir after the rehearsal and the best of cheer and enthusiasm prevailed.

At the annual meeting of The Norw. Ev. Lutheran St. Paul's Church Chicago, held Jan. 5th, it was unanimously decided to change the third paragraph of the constitution of the

congregation, so that it now reads: "The congregation declares itself in unity and connection with the Norwegian Synod of the American Evangelical Lutheran Church, for in connection with it as a society having the pure Word and Sacraments to labor for the

promotion of God's kingdom. The congregation has prospered during the year. The attendance at services has been satisfactory. The treasurer reported receipts for the year of more than \$3,000. All bills had been paid. Debts amounting to about \$500 had been paid off and there was still a goodly balance in the treasury. The annual meeting showed a spirit of confidence and enthusiasm that we have seldom experienced before. The congregation acknowledged that this was the result of God's grace and blessing and the spirit of thankfulness prevailed.



*St. Luke's, Chicago*

The Lakeview Church choir rendered the beautiful Christmas Cantata, "Holy Night," as a part of the festival service on Christmas Day. The soloists were Mis Pearl Andresen, Mrs. H. Pedersen, and Sergeant Sherdahl. One of the most interesting numbers was the chorus in which the familiar melody "Silent Night, Holy Night," is sung with effective variations in the accompaniment.



*St. Paul's, Chicago*

Lake View Sunday School gave an unusually good and interesting Christmas tree program Sunday evening, Dec. 28th. A pretty Cantata, "Star of Splendor," by Roy Nolte, was rendered, together with the usual recitations and a number of the old Familiar Christmas hymns. One feature of the program was the singing of "Silent Night, Holy Night," by our well-known tenor, Mr. Holger Pedersen



# ACORNS

## FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

## LETTERS

### from the Archives

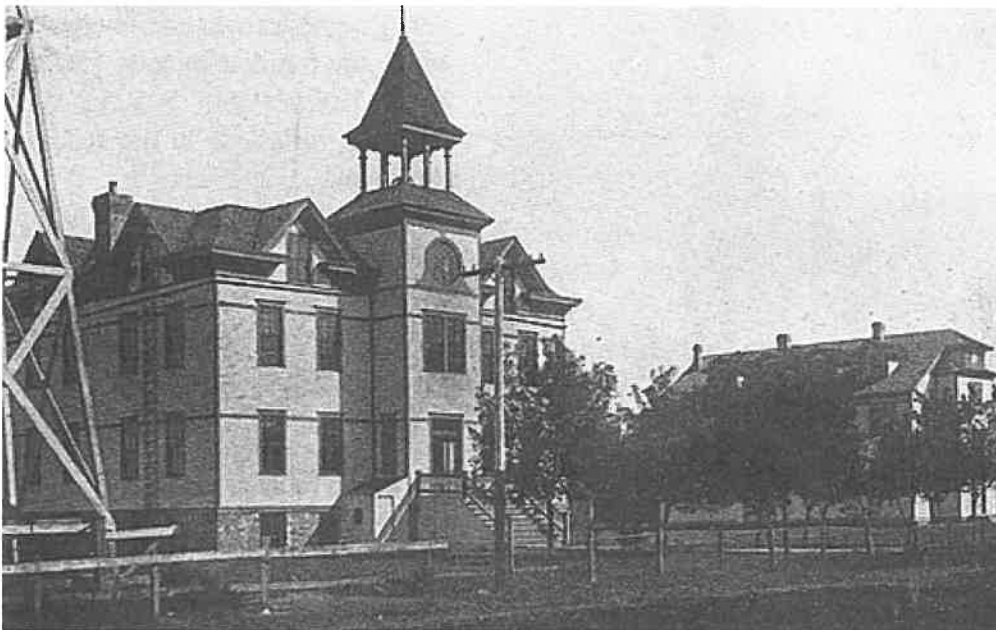
*Letter from Pastor Bjug Harstad to Rev. O.M. Norlie.  
Parkland, Wash. May 30th, 1921*

Dear Sir:-

In reply to your inquiry of the 20th inst. I have but little to say. During the summer of 1878 I made the proposition to 2 of my friends, Stephen H. Hustvedt and Jens Mehus, both Luther College boys, that we endeavor to start a school in the fall for confirmed youth of Traill Co. Dak. Territory I agreed to furnish a house if they would teach the school and be content with the tuition fee that they could get from pupils. The agreement was made and the school's name was "Franklin School," not "All Academy," given by you.

the fall of the year I built an addition, 16x24 to my log house on the homestead in "Gran's Luth. Congregation" 6 miles S.E. of what is now Mayville N. Dak. on Goose River. The school opened in Nov. 1878 with the 2 above mentioned teachers for 2 departments, one half day's parochial school for children, and the rest of the time devoted to the teaching of adults. The enrollment was 55 pupils about equally divided between the 2 departments. The school year closed March 27, 1879. If you wish to know what we taught, please look up p. 253 of "Ev. Luth. Kirket. 1879." It ran 1 more year and was the mother of "Gran's boarding School" with over 70 parochial school pupils, also of Bruflat boarding school & academy. But I have no means of giving data.

Please accept my sincere thanks for your diligence in the compilation of "The Luth. World Almanac." I did not think that our "bitte lille samfund" [tiny little synod] deserved space there, but I see that you have treated fairly just as "bitte lile" bodies as we are.



*Bruflat Academy, Portland, N.D.*

I n

Thanking you for your good will I remain

Respectfully yours,

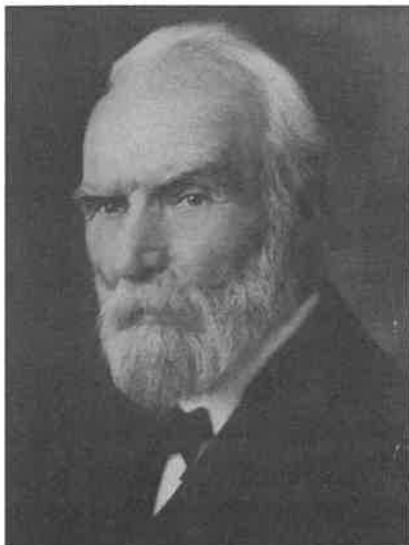
Rev. Bjug Harstad

*Letter from Pastor Stephan Sande to Pres. Bjug Harstad*

*Scarville Iowa, July 13, 1921*

Dear Rev. Harstad,

We have as you know purchased a church, and it is our intention to have it dedicated some time this fall. How long will you be staying around after the Synod meeting? It is the sincere desire of the congregation as well as myself to have you present at that occasion. They are plastering the church at present, and how far we will get by the time of the Synod meeting I do not know. What I want to know is how



*Bjug Harstad*



*S. Sande*

long will you be staying after the Synod meeting? We may be able to arrange things so we can have the dedication in August some time. Will you let me know as soon as possible what can be done?

With kindest greetings I am fraternally Yours

Stephen Sande

*Letter from Pres. Bjug Harstad to Rev. Stephen Sande Parkland, Wash. July 17, 1921*

*Rev. Stephen Sande, Story City, Iowa*

Dear Brother and Sir

In reply to your favor of the 13th inst. I wish to state that I am willing to stay, if necessary 3 or 4 days.

May I suggest the idea that we hold our general conference in connection with your dedication. Wishing you Godspeed and success I remain yours truly.

## Dr. Koren Still Speaks



### *U. V. Koren's Works*

Mark DeGarmeaux editor

Lutheran Synod Book Co. &  
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Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Membership Type:  Voting  Associate Amount \$ \_\_\_\_\_

Send to ELS Historical Society, 6 Browns Ct., Mankato, Mn 56001

**Voting Membership:**

\$15 - individual or married couple

\$300 - lifetime

**Associate (non-voting):**

\$25 - individual or organization

*Voting Members must belong to an ELS congregation or a congregation in fellowship with the ELS. Associate Members are any others interested in the work of the ELS Historical Society.*