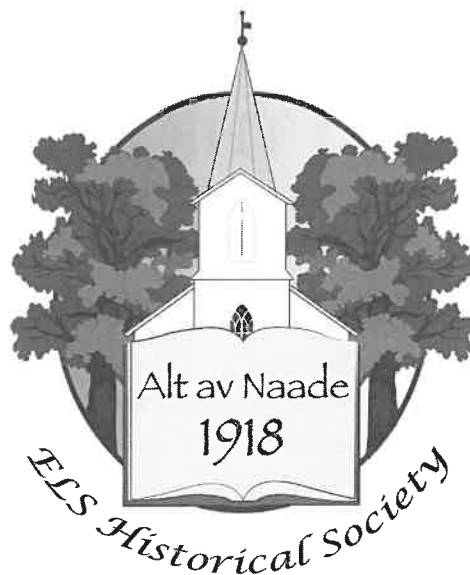


# Oak Leaves

Newsletter of the ELS Historical Society



Volume 24

Fall 2020

Issue 4

## 100 YEARS OF ELS WORSHIP

Pr. Peter Faugstad

Chairman, ELS Committee on Worship

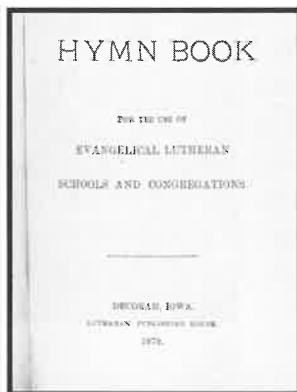
When scores of Norwegians left their homeland for America in the nineteenth century, they brought their cherished hymnbooks with them. But as the years passed, these Norwegian-Americans began to recognize the need for English-language worship materials to serve their children and others in the community.

The Norwegian Synod published its first English hymnbook in 1879, consisting of 130 hymns. A larger production followed in 1898, but neither of these books gained widespread use. In 1908, the Norwegian Synod contacted representatives of the United Church about working together on a new hymnbook. This was surprising, since the United Church contained many members who had left the Norwegian Synod in the 1880s over the doctrine of

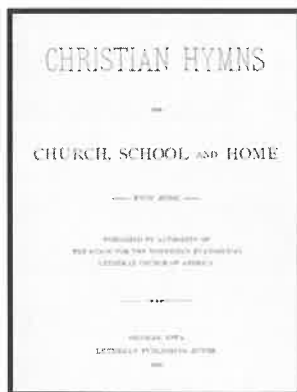
election. The Hauge Synod, of pietistic origin, was also invited to join the hymnbook effort.

The work of the hymnbook committee was finished in 1912, and *The Lutheran Hymnary* was published in 1913. In the preface to the book, the committee included its hope that this hymnbook “may prove no small factor in the efforts made to unify the various Norwegian Lutheran Church bodies of our land.” This goal was realized when the three synods formed the Norwegian Lutheran Church in America in 1917.

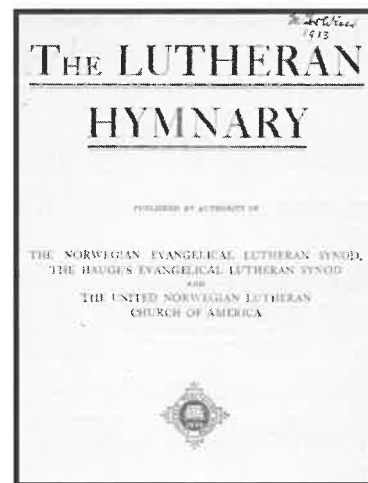
There was a lot to like about *The Lutheran Hymnary*. For the first time, the Bugenhagen order of service enjoyed wide circulation in English. (Johannes Bugenhagen was Luther’s pastor, who helped bring the Reformation to Scandinavian lands). Many Norwegian/Danish hymn translations were also



1879 Hymnbook



1898 Hymnbook



1913 Hymnary

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# FROM THE MUSEUM

## An Unusual Year

The COVID-19 restrictions have had little impact on the day to day work in the ELS Ottesen Museum. The ongoing job of cataloging the collection is continuing, and we've been able to expand the number of Facebook posts. The biggest impact has been in the number of visitors, especially groups, that have been able to visit. Slowly that is changing and we are now able to accommodate small groups of visitors while following safety guidelines.

Unfortunately, we have had to make the decision that these guidelines make it too complicated to hold our annual Christmas Open House. This was not an easy decision to make. Even though there is the slight possibility that some mandates will be lifted before December, by the time those decisions are made it will be difficult to change course.

We have, however, come up with some options if you need a Scandinavian Christmas fix. The first will be on Facebook. We are planning a special post for December 8 designed to be a miniature Open House based on the theme *Scandinavian Christmas Hymns*. We will explore two of our favorite hymns from ELH that have been passed down from Europe. The plan is to have this theme again in a year or two when we can more easily meet in person.

Secondly, COVID won't be stopping us from decorating! We will include pictures of the decorations in the

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**DESIGN & LAYOUT:** Lyla LaMay

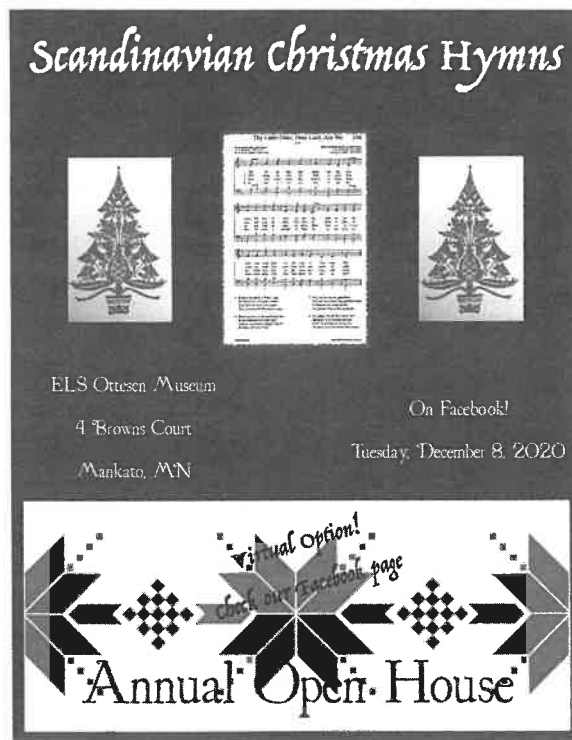
**BOARD OF DIRECTORS:** Marie Aaberg, Craig Ferkenstad, Theodore Gullixson, Lois Jaeger, (Secretary), Michael Lilienthal (President), Marge Lillo, John Moldstad, Andrew Soule, Erling Teigen

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

Facebook post. Decorations will be up from December 2nd, through January 5th. If you'd like to see the decorations, and the rest of the Museum, in person, you are welcome to stop by during our normal business hours of Tuesday, Wednesday, and Thursday, 1:30-4:30 pm. We suggest that if possible, you email or Facebook message ahead to make sure that someone will be here to welcome you. Our email address is [museum@blc.edu](mailto:museum@blc.edu).

Thank you for your understanding and we look forward to seeing all of you again soon!

Merry Christmas!



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## FROM THE EDITOR

Your editor will have to admit that in preparing for this issue, he was minded to have something about the flu epidemic and the synod during the first world war. But nothing on the flu epidemic then appeared in the *Tidende* or *Sentinel*—the papers were preoccupied with organizing a new church body and licking the wounds of the merger. Bethany was not yet the synod's school, but the school was occupied with trying to survive. The only point at which the flu epidemic comes into play there was in 1919 when the school was closed for the year, and part of the dormitory was used by Immanuel hospital for an overflow of patients.


But we still have an issue to print and mail. The chairman of the Synod's Worship Committee presents an article on the hymnals of the ELS. We note that next year will be the twenty-fifth anniversary of publication of the *Evangelical Lutheran Hymnary*.

The other feature article, reprints an article from *Lutheran Sentinel* by B. W Teigen on Dr. Hermann Sasse, the first lecturer for Bethany's Reformation Lectures in 1965. B.W. wrote the article in 1976 on the occasion of Sasse's death. Republishing the article was occasioned by the fact that those Reformation Lectures this year were canceled due to the epidemic, and it was suggested that we could hold the lectures virtually. The reel tapes were still viable and were converted to a form that could be streamed on the internet to whoever would like to hear them.

Acorns in this issue longer than usual consisting of three selections that give a glimpse of the synod's "circuit rider" or home missionary Pastor John Hendrickson. Hendricks was called by the synod in 1919 to assist individuals and small groups who were left without congregations, or churches when their congregations joined the merger.

What only a few of our readers may find interesting is that Pastor Hendrick's daughter, a Mrs. Moeller remained in the house at 1101 14th Ave. S.E. and rented rooms to students, including several young men studying at the "U" before returning to Bethany for Seminary.

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**Proclaim His Wonders**  
*A Pictorial History of the Evangelical Lutheran Synod*

A pictorial history has been published in commemoration of the 100th anniversary of the reorganization of the Evangelical Lutheran Synod.

This 312 page volume includes more than 400 photographs from the history of the synod. This is who we are. This is what we look like. Here are the wonders which God has done.

A sample of the book may be viewed on the synod's web site at: [els.org/els-100](http://els.org/els-100)

\$20 plus \$5 shipping  
Order from the Bethany Lutheran College Bookstore  
700 Luther Drive, Mankato, MN 56001 (or 800-9441722)

*The ELS Historical Society depends on the membership/subscription fee to fund our projects and produce Oak Leaves. Even without the annual meeting our work still goes on. If you pay your membership annually, you may send your check to*

ELS Historical Society  
6 Browns Ct.  
Mankato, MN 56001.



Johannes Bugenhagen

included in the book.

But there were weaknesses too. A good number of Scandinavian and German Lutheran hymns were not included in the book, either because they had not been translated, or because hymns of Reformed origin were preferred. Specific hymns on election were also omitted, evidence of the doctrinal compromise which would lead to the merger.

Some pastors and congregations of the Norwegian Synod refused to join the merger. They met in 1918 to reorganize the Norwegian Synod (later called the ELS). But what should be done about a hymnbook? The one in use among them was *The Lutheran Hymnary*—"the merger book."

The reorganized synod expressed its desire for another book to the Synodical Conference, and plans began to develop in 1927. The Rev. Christian Anderson and the Rev. Norman A. Madson were elected to the Synodical Conference Hymn Book Committee, with Prof. Walter Buszin serving on a sub-committee. The Rev. Adolph M. Harstad was later elected to serve on a sub-committee on liturgics.

The committee completed its work and offered *The Lutheran Hymnal* for publication in 1941. This book

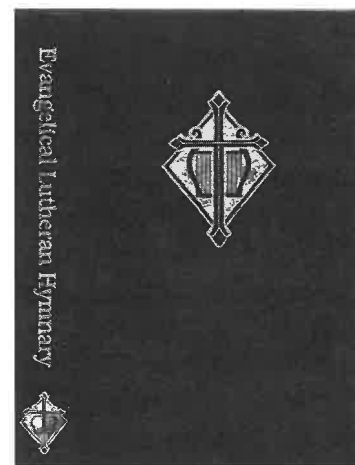
contained many good hymns, including classic Lutheran hymns that had not been included in earlier books. But synod president Henry Ingebritson commented that "We miss many of our favorite hymns in the new book." The Bugenhagen order of service was also missing.

The synod resolved "to endorse the proposal of the Hymn Book Committee to try to get forty additional hymns and the Norwegian Synod's liturgy printed as a supplement to the new Lutheran Hymnal of the Synodical Conference." Nothing more is recorded about a supplement in the 1940s, likely due to the pressing concerns of a World War and to growing tensions over unionism in the Synodical Conference.

In 1959, the General Pastoral Conference of the ELS sent a memorial to the convention "to investigate the need for and possibility of producing a hymn book suitable for our use." Instead of a new hymnbook, two supplements were proposed, one with hymn selections from *The Lutheran Hymnary* and the other with selections from *The Lutheran Hymnal*. Lacking widespread support, these plans were dropped.

The ELS was invited to participate in the hymnbook efforts that led to publication of *The Lutheran Book of Worship* in 1978, and the Missouri Synod's *Lutheran Worship* in 1982, but in neither case were suggestions from the ELS seriously considered. This caused the ELS convention in 1980 to urge the Committee on Worship to look into the feasibility of "a reprint-revision of a hymn book attempting to combine the best qualities of *The Lutheran Hymnal* and *The Lutheran Hymnary*." Once again, a supplement and not a full hymnbook was suggested.

Shortly after this, the Wisconsin Synod began work on its own hymnbook and invited input from the ELS. While members of the Committee on Worship took part



1996 Hymnary

in those meetings, they also prepared an “ELS Hymnal Supplement” in 1989. Based on this resource, the synod in 1991 directed the Committee on Worship “to examine the possibility of assembling and publishing a hymnal that reflects the liturgical and hymnic heritage of the ELS.” The three-member committee made up of Prof. Dennis Marzolf, the Rev. Harry Bartels, and Prof. Mark DeGarmeaux began work on this project.

Five years later in 1996, the *Evangelical Lutheran Hymnary* was ready for publication. It combined the best of the 1913 and 1941 books, a long-expressed desire of the synod. The Bugenhagen order (Rite 1) was once again in print, along with about half of the hymn texts from *The Lutheran Hymnary*. About two-thirds of the hymn texts from The Lutheran Hymnal were retained in the new book. Other new translations and compositions produced since the early part of the Twentieth century were also included.

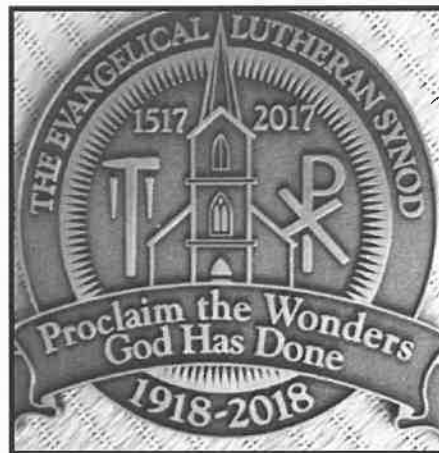
*The Evangelical Lutheran Hymnary* has preserved the unique Scandinavian worship tradition of the ELS.

while also providing a rich selection of hymns from other cultures stretching from the early church to today. Now the great hymns of Kingo, Brorson, Grundtvig, and Landstad are as easily accessed as the timeless hymns of Ambrose, Luther, Gerhardt, and Watts. We are grateful for these matchless treasures which faithfully proclaim “Christ yesterday, today, the same” (ELH 211, v. 6).

*Copies of the Evangelical Lutheran Hymnary can be ordered from the Bethany Bookstore (800-944-1722). Cost is \$15 per copy or \$12 for multiple copies. The book was recently reprinted with even sturdier materials than before.*

*A list of Scandinavian hymns for each month has also been prepared for the ELS anniversary year. This list along with other worship materials can be accessed at [els.org/resources/worship](http://els.org/resources/worship).*

## 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 above.

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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# In Memoriam—DR. HERMANN SASSE

B. W. Teigen

***Lutheran Sentinel October 26, 1976***

*Because of the Covid-19 epidemic, the annual Bjarne Wollan Teigen Reformation Lectures were cancelled this year. Instead, the Reformation Lecture committee had the tapes from the 1965 lectures delivered by Dr. Herman Sasse digitized and had them placed on the Bethany website so that they could be heard again.*

*Though those lectures were delivered in March of 1965, they became the first in a fifty-five-year series of lectures. Herman Sasse died in 1976, and B. W. Teigen wrote a tribute to Sasse in the Lutheran Sentinel. Listen to the lectures at [blc.edu/reformation-lectures/](http://blc.edu/reformation-lectures/)*



*B. W. Teigen*

about this servant of God, especially since he had a warm place in his heart for our Evangelical Lutheran Synod. Up to the end of his life, he eagerly followed the work of our synod by reading the *Sentinel*, *Synodical Reports*, and other periodicals.

Dr. Sasse was born in Germany and spent his youth there when this nation was a prosperous world power, at the turn of the last century. He attended the University, with the intention of becoming a Lutheran pastor; but at

the completion of his studies, World War I was raging at its fiercest. As a result, he was drafted as a foot soldier, going through some of the bloodiest battles of the war. It was something to hear him tell in his own quiet way how just as the war was to end nearly his whole company was wiped out, but he was spared. When he was able to get back to civilian life, he became pastor of a parish church, strongly committed to preaching to his parishioners the pure Gospel as it is expounded and confessed in the *Lutheran Book of Concord*. By 1933 his talents as a scholar and as a profound student of Christian doctrine and church history were recognized by his being called to the University of Erlangen as a professor in the History of Doctrine. Here he taught and did scholarly research work in the Reformation, the Early Church, and the New Testament. He was invited to prepare several articles for the monumental Theological Dictionary of the New Testament (“Kittel,” as it is called today after its first editor). His essay on “The World,” (*Kosmos*), is one of the outstanding articles in this prestigious work. At the same time, Dr. Sasse raised his voice against both the old theological liberalism still found in Germany even after World War I and against the newer Barthian neo-orthodoxy which was sweeping Germany during the Depression and threatening to turn Lutheranism into some kind of Reformed Calvinism. He also early saw the dangers of Hitlerism to the state of Germany.



*Dr. Sasse*

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Dr. Sasse exerted an international influence for confessional Lutheranism, not only by training at the University of Erlangen men who eventually became conservative theologians in Germany, Denmark, and Norway, but also by being active with his pen. In 1934 he published a remarkable and popular book on the essence of the Lutheran Reformation and Lutheran Doctrine, as expounded in the Book of Concord. The German title to the book was, *Was Heisst Lutherisch?*, which might be translated as "What does it mean to be Lutheran?" The book, however, was translated into English in 1939 with the title, *Here We Stand*. I can still remember as a young pastor reading it early in the 1940's and the profound impression it left with me. He demonstrated that the Reformation was an event in the history of the church of Jesus Christ, and it would not do to interpret it in economic terms, or nationalistic terms, and much less as an event centered around a great hero. The Reformation, Sasse asserted, was an event in the church of Jesus Christ because Luther had derived his doctrine from God's Word and had proclaimed the pure Gospel of the forgiveness of sins through faith alone in Jesus Christ.



*Hermann Sasse.*

Dr. Sasse

Dr. Sasse continued to serve as professor at the University of Erlangen until 1941, when he withdrew from the University and the Bavarian Lutheran State Church because that once conservative Lutheran state church had finally given up the Lutheran confessional principle by joining the Evangelical Church in Germany, which was made up of both Reformed and Lutherans who had agreed to disagree in matters of Christian doctrine. Dr. Sasse subsequently emigrated to Australia, there serving as a professor in a Lutheran theological seminary until his retirement about seven years ago [1969]. At that time, his name as a Lutheran theologian had become world known, especially through the publication of circular letters to Lutheran pastors throughout the

world. His great work was undoubtedly his carefully researched study of Luther's and the Book of Concord's doctrine of the Lord's Supper, *This Is My Body*, published in 1959.

Sixteen or seventeen years ago, in some way which I cannot now quite remember, we began corresponding and carried it on until a year or two ago when Dr. Sasse became quite frail. In March 1962, six or seven pastors from our Evangelical Lutheran Synod, together with two or three laymen on our Doctrine Committee, met with Dr. Sasse in an all-day meeting in Minneapolis. It was a good meeting, since he had heard some rather derogatory tales about our synod. He was pleased to know that our synod was committed to proclaiming God's Word in its truth and purity and to confessing the doctrines of the Book of Concord. Three years later, Bethany's Convocation Committee invited him to deliver a couple of lectures to the public on pressing problems facing Lutheranism. By that time he was well aware of the doctrinal deterioration that had taken place at Concordia Seminary, St. Louis. His lecture on "The Impact of Bultmannism on American Lutheranism" had a profound effect on the large audience that had come out in the midst of a snowstorm to hear him. Years later he wrote that he had never forgotten "that wonderful day in Mankato where the Old Synodical Conference seemed to be alive. The meeting has always remained a precious memory. God speed the day when a new Lutheran Conference will unite what has remained of the loyal in the faith."

While there was one point on which our church could not fully agree with Dr. Sasse, namely, his presentation of the doctrine of the inerrancy of the Bible, still we must say that he was one of God's gifts to the church. Personally, he was a humble, kind, dignified gentleman of the old school. His piety ran deep, and he avoided all sham. His scholarship and the tools God had given him to perform his scholarly duties, he wore with easy grace. We can apply to him what he wrote upon hearing of the death of one of our pastors whom he had met in 1962. He wrote, quoting from a Burial Prayer from an Early Church Liturgy: "For Thy faithful, O Lord, life is changed but not taken away." And then Dr. Sasse added: "The blessing of faithful confession remains with the church on earth."



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# ACORNS

## FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

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### A Traveling Minister

*Acorns in this issue contains three related selections that shed light on the work of the synod in the first years of its existence through its "traveling minister."*

*The 1919 convention of the reorganized Norwegian Synod resolved that "the synod arrange for a traveling missionary who would devote himself exclusively to the work of home missions. Pastor John Hendricks was chosen for that position. Because the railroad companies provided free passes to clergymen, Hendricks was able to travel to various places to help groups who could not stay in the new Norwegian Lutheran church body. Hendricks lived in Minneapolis.*

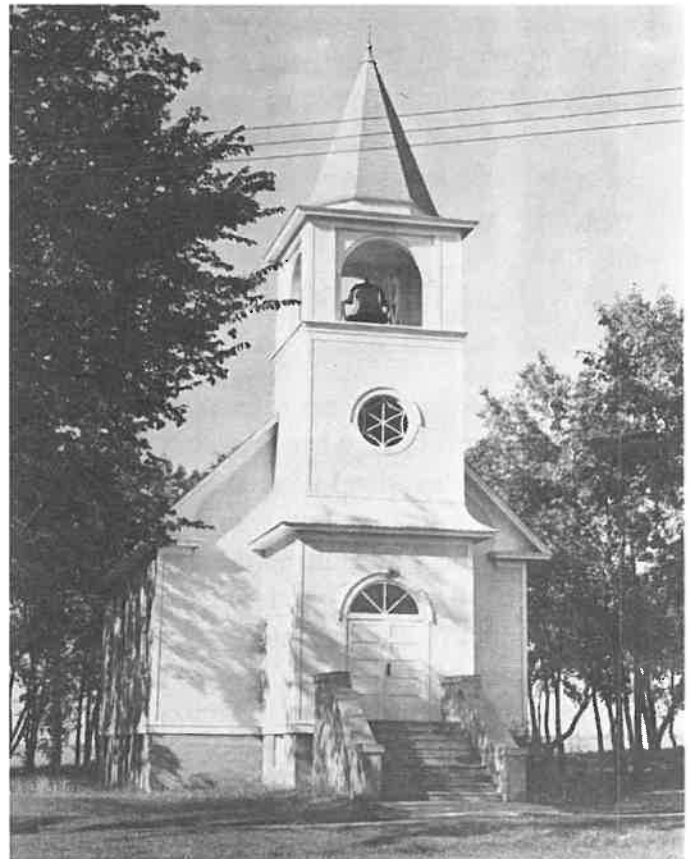
#### *Luthersk Tidende, May 19, 1920*

The part of Evanger Norwegian Lutheran congregation at Fertile, Minnesota which was not persuaded to join the large new synod, the Norwegian Lutheran Church in America, held a congregation meeting Monday, May 10, 1920. The Synod's home missionary, John Hendricks from Minneapolis served as chairman for the meeting and Knute Opheim was secretary. Among the most important matters that the congregation voted on and which appears to be important enough to be published in the *Tidende* is the following:



*John Hendricks*

We hereby declare that we are the true Evanger congregation, since we have stood and will continue to stand on the ground which the Norwegian Synod always stood, namely, "It is written," and that we despise and reject all unionism and dependence on human reason in those things where the Lord has spoken. Furthermore, we



*First Evanger Lutheran Church, Fertile, MN*

declare that we will hold fast to our congregation's constitution and the right churchly principles of the Lutheran church.

But since a part of Evanger congregation, against our will and protest, has entered into church fellowship with the new synod, the Norwegian Lutheran Church in America, and in a highly unjust and unchristian way has locked us out of our church building so that we are forced to look for another place suitable for a local congregation and call a pastor temporarily from the synod with which we are united in faith and doctrine, the Norwegian Synod of the American Evangelical Lutheran Church. Therefore we hereby call Pastor John Hendricks of Minneapolis to be our pastor. Finally, it was unanimously resolved that the congregation instruct its representatives to the synod meeting in Minneapolis next June to submit the congregations sincere wish to become a member of the synod. (tr.ett)

K. Opheim

*By March, 1923, C. N. Petersen was serving the Fertile congregation. Ed.*

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*October 3, 1924*

Dear Pastor Gullixson,

1. At our pastoral conference in Lime Creek, I mentioned that I had just returned from a long mission trip to Watford City, N.D. and surroundings. I also mentioned that there was a chance that a parish could be formed in this area with Watford City as the residence of the pastor; finally, I mentioned that the discussion of this would be taken up by the congregation in early November. If all goes as planned, then it will be necessary to call a pastor for this parish; but since the congregations are not large, some help will be needed from the mission fund. They think that the congregations would be able to provide \$600 a year. So here is a place that we may have to take care of in the near future and partially support with financial contributions from the mission fund.

2. In September, I made a mission trip to Big Rapids and Holton, Michigan following the counsel and urgings of several brothers. I spent two Sundays and almost three weeks on this trip.

When I came to Big Rapids, the situation looked almost hopeless; for the pastors of the new church body, Thompson and Knutson of Muskegon, Michigan had visited Big Rapids several times, preached there and gone from house to house to appoint a pastor from their own synod. They had done this work in such a way that the people of Big Rapids got the impression that these pastors belonged to the Norwegian Synod [as opposed to the Norwegian Lutheran Church in America, later ELC], and to that extent they were successful enough to get some men in the congregation to sign a document in which \$150 for a year was raised to support a pastor. When I came to Big Rapids on September 10th. I was introduced to a pastor Torkildson. He came quite unexpectedly to preach in the church that evening and make preparations for his future work there in the congregation. What no one knew was that three members that the congregation had signed a document promising to give a pastor \$150 for a year. Secondly, everyone had the understanding that this pastor was in the Norwegian Synod. When this was clarified, it was decided to hold a meeting of the congregation on the evening of the September 16th to arrange for the future ministry of the congregation.

The minutes of this congregation meeting are as follows:

“The Scandinavian Lutheran Church of Big Rapids, Michigan held a special business meeting at Mr. Ole Hansen's residence, Big Rapids, Michigan September 16th, 1924. The meeting was called for the purpose of discussing the future pastoral services of the congregation. Mr. Ole Hanson was elected President pro tem. of the congregation and Mr. Edward B. Ellefson was elected Secretary pro tem.

The following Resolutions were unanimously passed:

1. As this congregation joined the Norwegian Synod in 1897 and has ever since been a member of said

church body, the congregation desires to continue this church-connection in the future.

2. This congregation has from its organization always been served by a pastor belonging to the Norwegian Synod, and it wishes to be served in the future by pastors belonging to said church-body.

3. This congregation furthermore wishes to continue the joint call with Holton Lutheran Church as before.

4. Since certain preliminary steps were taken recently to secure a temporary pastor for the church, but since the congregation as such did not authorize these steps, the congregation resolves to cancel the steps taken and all actions contrary to these resolutions.

5. The president and the secretary of the congregation is instructed hereby to inform in writing the party or parties having something to do with this action of the contents of these resolutions.

6. The congregation resolve to call the Rev. K. L. Guttebø of Holton, Michigan as its pastor, and that the following committee on the call be elected: O. C. Hanson, Edward B. Ellefson, Andrew Nelson, A. J. Sohm, C. E.

Spencer, and Ole Hermann. [K. L. Guttebø, a retired pastor, was father of L. S. Guttebø then pastor at Western Koshkonong of the synod.]

7. The minutes of this meeting were read and adopted as read.

The meeting was adjourned by praying the Lord's Prayer.

Edward B. Ellefson, Secretary pro tem.

The call letter was signed by these six members of the congregation and handed over to me with instructions to hand it over to Pastor Guttebø.

I preached three times in Big Rapids and twice in Holton while I was there. So here we have again the old call consisting of Holton and Big Rapids; but how long pastor Guttebø can serve them is doubtful, as he is quite fragile, and his wife is no better. While I was there, she had a

heart attack. So here we must be prepared to put a man at any time. And a little support from the mission fund is also needed. But our treasurer informs me that the fund is empty and that there is not enough to pay the expenses for the month of September.

It is my opinion and the opinion of many others that we should take advantage of the Missouri Synod's kind offer to pay what we are unable to pay to our teacher at Concordia College. It's better than having to limit the mission field.

I thought this information would be important to you, therefore I am sending it. The work goes on as it did.

With a fraternal greetings to you and wife.

Yours in Christ

John Hendricks



*Holton Lutheran Church Altar*

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*A note about Big Rapids  
by Craig Ferkenstad (Holton 1983-87)*

The Norwegian Synod congregation in Big Rapids, Michigan was organized in 1884 under the direction of Pastor Abel Anderson who served twelve congregations in western Michigan, Ohio, and Canada. He was a brother of Rasmus B. Anderson, Mrs. Torger (Dina) Torgerson, and Mrs. Styrk (Cecelia) Reque. His wife (Marie) was a sister of Mrs. M. Fr. (Cecelia) Wiese and Mrs. Rasmus B. (Bertha) Anderson.

Beginning in 1887, the congregation at Big Rapids became part of a dual parish with the congregation at Holton, which was fifty miles away, where a parsonage also was constructed. The congregation at Holton was organized in 1869 as the oldest Norwegian Synod congregation in the state of Michigan.

In 1920, the Holton congregation withdrew from the 1917 merger of three Norwegian Lutheran synods and Pastor Nils Halvorsen resigned his call. This must have been an awkward moment since Pastor Halvorsen's father served what was the second-largest parish in the Norwegian Synod at Coon Prairie, Wisconsin

and was a former president of the Norwegian Synod's Eastern District.

In 1924 Rev. John Hendrick who had served these congregations 1896-1902, was now serving as a traveling missionary for the reorganized Evangelical Lutheran Synod. His letter tells the story of what may have been typical in many locations in the years following 1917.

The Big Rapids congregation did not formally join the reorganized Evangelical Lutheran Synod but the old parish was re-established as the congregation was served by the pastor at Holton. In 1933, the congregation closed. The altar and pulpit were purchased by Holton Lutheran Church where they still are in use today.



*Holton Church Pulpit*



## *Dr. Koren Still Speaks*



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Mark DeGarmeaux editor  
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**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.*