



# Oak Leaves

Newsletter of the ELS Historical Society

Volume 9

Fall 2005

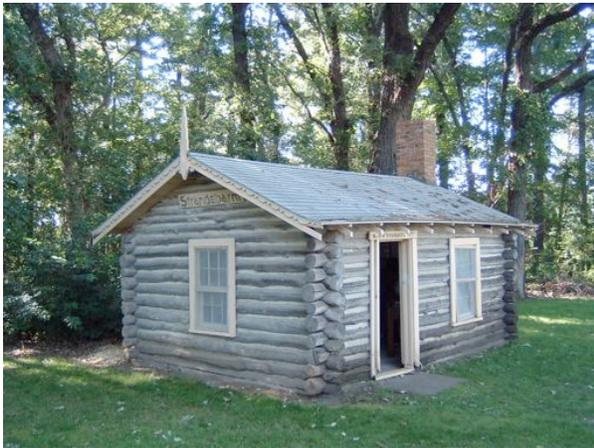
Issue 3

## School Reunion at Jerico

By Betsy (Otto) Hermanson

It was a hot, summer day among the cornfields of northeastern Iowa, a day just like many before and many to follow.

But in a larger sense, it was a day like no other, for it was a day of reunion and celebration among the families and friends of the Saude and Jerico Lutheran parish. On Saturday, August 6, 2005, the two congregations held their first Christian Day Schools' alumni reunion, celebrating almost 50 years of Christian education.



*Strandebarm – Log Cabin School*

The Christian Day Schools of this parish were primarily housed in three structures: the Strandebarm, or Log Cabin School, Saude Lutheran School and Jerico Lutheran School. Rev. H. M. Tjernagel built the log cabin school on the parsonage grounds in memory of his wife, Anna, and for the education of their daughters and others who wished to attend. It operated from 1928–1936. Following that pastor's example, members of both con-

gregations saw the importance of having their children attend "a Christian school where God's word is the basis and framework of all the instruction," as Rev. Neelak Tjernagel said in 1944. Under his guidance, the Saude Lutheran School began in 1943, and which continued as a Christian Day School until 1979. Some Jerico families sent their children to this school in its first years, and in July of 1947 under the guidance of Rev. M. H. Otto, the congregation voted to begin their own Christian Day School. School days ended there in 1982, but the building still stands on the church property.



*Jerico Lutheran School*

Recognizing the importance of the special Christian education provided in these modest buildings, over 200 former parents, teachers, students and families gathered at Jerico Lutheran Church and School for the reunion this past August. The day began with registration under the tent set up in front of the Jerico church, where committee chairpersons LaVonne Johnson Edeker and Gretchen

Swenumson had everything well organized. Nametags were handed out, and everyone was invited to tour the school building.

Inside the school, three rows of empty school desks marched down the center of the small room, empty inkwells testifying to the long ago use of something other than a gel or a ball point pen. The shelves and walls were lined with pictures and other memorabilia. Besides formal school pictures there were snapshots of school plays in church basements and softball games outside in the schoolyards. Levine Hagen, a former teacher who was unable to be present, wrote the following remembrance of recess games on the ball field: “*A fence post was first base, a tree was second; I think imagination was third.*” Older students recalled ball games between Jerico and Saude; students from later years remembered games further away, at Scarville or at the Christian Day School Olympics in Mankato. At least once the Saude-Jerico parish hosted the Olympics.

Students and teachers gathered in small groups, remembering many things: carrying water from the creamery, outhouses, blizzards, ice skating, creek flooding, field trips through the woods, teeter-totters, ante-ante-over, prisoner’s base, Red Rover, Red Rover. Students and parents remembered wonderful teachers; teachers remembered dedicated parents and enthusiastic students. Yet the most common and most enduring memories seemed to be these: the memorization and recitation of Luther’s *Small Catechism*, Bible history lessons, memorization of hymn verses and singing for Reformation and Christmas programs at the churches, and of course, the Confirmation classes led by the pastors. Former student Diane Natvig Skaaland said it this way: “*Christmas practice and the joy and excitement the night of the program ... learning Bible verses, Catechism and hymns ‘by heart,’ and in my heart still.*”

Attendees toured the school building, then had lemonade from an old stone crock, much like the ones which used to stand in each

school ante-room. However, this crock had a spigot, and handy Styrofoam cups were provided instead of the communal dipper we once used.

Over in the church itself, there were many more photos scattered around. Committee members offered commemorative booklets for sale, made up of pictures and memories of all those contacted for the reunion, whether they could attend or not. At noon a delicious, catered lunch was served in the church basement. About 200 people were packed elbow to elbow at the long tables in the basement, and with congenial good will, everyone was soon served. Craig Ferkenstad, a son of the congregation and now a pastor at Norseland Lutheran Church, rang an old brass school bell to quiet the assembly. He then led the group in the old Norwegian table prayer which begins “*I Jesu navn,*” and in which he was joined by a dozen or more of the older teachers and students. For the rest of us, he repeated the common table prayer in English.



*School Reunion program at Jerico Lutheran Church*

In the afternoon, everyone gathered in the sanctuary for a service of celebration and remembrance. The sanctuary’s high arched tin ceiling, the polished woods in the highly carved altar and slightly curved pews, the rich glow from the stained glass windows and the dark red aisle carpeting looked exactly as it had 50 years ago. Former Saude student, Oakleigh Natvig, and former Jerico student, Pastor Ferkenstad were in charge of the program. At this program, it was the teachers who were

made to get up in front and sing – and about 15 were present to sing *Children of the Heavenly Father*.

In a moving ceremony, members of the audience were asked to stand according to the pastor who had confirmed them as the congregation sang the hymn *Oh, For a Faith That Will Not Shrink*. During the first verse, those confirmed by Rev. H. M. Tjernagel stood; during the second verse, those confirmed by Rev. Neelak Tjernagel, etc., on through Rev. M. H. Otto, Rev. M. E. Tweit, Rev. G. A. R. Gullixson and Rev. Timothy Erickson. Then, after a spirited rendition of *Now Thank We All Our God*, the service was over.

More visiting followed. An afternoon lunch was served in the basement. Those who were interested were invited to travel to Saude to tour the church, the parsonage and the Strandebarm. While Saude Lutheran Church still stands on its little knoll, while the parsonage still looms large among the pine trees around it, the Strandebarm seemed to have shrunk. It was surprising to this writer, who used to climb “all the way up to the roof,” the building was now so small that those visiting had to duck to get through the doorway, take

turns of a half dozen or fewer to see the inside.

For most of us, school days are long over; the geography lessons have had to be re-learned with the changing of the world; the arithmetic lessons may have been forgotten. But one thing has not changed, as recorded by former student Carolyn Boleng Straight, and echoed by many others:

*The schoolwork is not what I remember the most. I especially remember the people and the experiences ... and that I learned to believe in a loving God. The mural above the altar in the Saude church has burned itself into my memory for all time ... the Good Shepherd; the benevolent Savior who loves and cares for all that are His own.*

Many thanks to everyone from the Jerico and Saude Congregations, and especially those on the alumni committee who worked countless hours to make this wonderful day possible. As LaVonne Johnson Edeker said: “the budget did not allow for any salaries.”

*Betsy Otto Hermanson grew up in the Jerico-Saude parsonage. Her father was Pastor Milton Otto. She and her husband Ross live in Wells, MN, and are members of Mt. Olive Lutheran Church in Mankato, MN.*



## Christian Day Schools at Saude and Jerico

By Craig A. Ferkenstad

Many years have passed since students attended the Christian Day Schools at Saude or Jerico, Iowa, where they were taught the “one thing needful.” The first Christian Day School was established in the parish by the Rev. H. M. Tjernagel who had come to serve the congregations in 1923. The following year, Mrs. Tjernagel died in childbirth with their twelfth child and was buried in the Saude cemetery. Five years later, Pastor Tjernagel wrote to his congregation:

*It is five years since their mother left them. The cabin is a memorial to her and a play house for her little girls. It is their father's ambition that they may follow after her in the paths of righteousness, and by the grace of God through Jesus Christ, be reunited with her at the right hand of God. A Christian day-school is therefore conducted for her girls and others who wish to come, in the memorial cabin.*



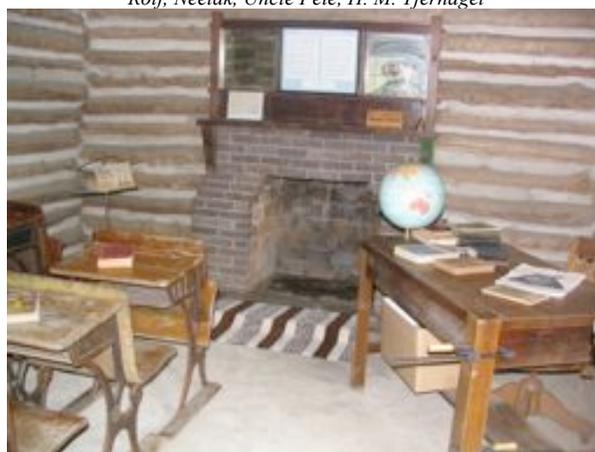
The Rev. and Mrs. H. M. Tjernagel in 1910

Such were the humble beginnings of the Christian Day School. Beyond the Tjernagel family, only a few of the congregation's children attended this school. The cabin is known by the name of “Strandebarm” in remem-

brance of Mrs. Tjernagel's family home in Hardanger, Norway. It was constructed by H. M. Tjernagel, along with his brother Peder and sons Rolf and Neelak. The school was taught by seminary students who also served in the parish as vicars. Among them was Bjarne Teigen, who found his future bride (Elna) who was living in the parsonage.



Builders of the Strandebarm  
Rolf, Neelak, Uncle Pete, H. M. Tjernagel



Strandebarm – inside

Pastor Tjernagel's niece, Mildrid, writes about the 1935-36 school year:

*The cabin was heated by a huge stone fireplace and that fall the weather was unusually cold at an earlier date than usual. The school enrollment fell also. Now the students were only my three first-cousins ... so an upstairs bedroom on the parsonage made an adequate classroom. They moved the teacher's desk and our desks from the log cabin. That was my country school for the fifth grade. ... They followed a course of study that allowed them to keep up with the Bethany [high school] students. ... It was so great to be*

*listening to what the two high school students were learning, especially the languages. Greek and Latin intrigued me. ... I guess this year of school could more properly have been called Home Schooling.*

At the end of the 1936 school year, the doors closed for lack of pupils.

In 1932-33, Rolf Tjernagel, taught a ninth grade high school class in the Jerico vicinity for six pupils. One student remembers that Rolf was a very tough teacher. He said they stayed up until midnight to do their Latin, English and math homework.

Rev. Neelak Tjernagel succeeded his father as pastor of the congregations and took up the cause of the Christian Day School. He reported:

*We opened our school last fall with every imaginable kind of worry about how things would go; but the Lord was kind to us and blessed us with every blessing in the whole undertaking.*



*Saude Lutheran School*

The 1943-44 school year had started at Saude with six pupils but soon increased to thirteen pupils. The township School Board consented to grant the use of an unused school building for two years. The financial report for the first year was:

School supplies and texts	\$58.67
Fuel	35.96
Teacher's salary and board	270.00
Balance carried forward	<u>62.87</u>
Total Expenditures	\$427.50

During the second school year, a vehicle was secured to be used as a bus which was driven by the teacher. It is recalled:

*Pastor Tjernagel happened to be riding the school bus and he and Mr. Keibel got into a theological "discussion." The challenge was laid down during the short ride that the answer would be found when we arrived at the parsonage and the loser would climb the tall tree by the driveway. We piled out of no-side-window "Bessie" to watch and cheer for Mr. Keibel as he stripped down to shirtsleeves and made the long climb. The teacher didn't know everything and the pastor couldn't prove his point. That was probably the most amazing thing I learned that day.*

Then, in the fall of 1945, the parents purchased a rural school building and moved it to a site near Saude. Children from both congregations attended the school.

A year previous to this, Rev. Milton H. Otto became the pastor of the congregations. The story is told:

*Rev. Otto and family were called to the parsonage and changed Saude life to fit-in with our changing world. Shockingly, Mrs. Otto and her children desegregated the congregation by sitting in the pews on the right with the men and then very swiftly the women sitting alone with their children on the left joined their men on the right.*

Other changes also came. In April 1947, the operation of the school was taken over by the Saude congregation. At that time, members of the Jerico congregation began to think more seriously about starting a Christian Day School. Rev. Otto writes:

*The opportunity presented itself in early July 1947 when a public school building near Elma, Iowa was advertised for public auction. The question was raised by interested members of the Jerico Congregation, why the said building could not be purchased and their own Jerico Day School established. Matters came to a head, when Student of Theology, Theodore Aaberg [who was then teaching at Saude], volunteered to take off a second year from*

*his seminary training and would teach if the congregation wanted to establish one.*

*The result was that a meeting was called by the pastor to be held July 11, 1947. The 30 voters present unanimously resolved to go ahead on such a project. A temporary school board was elected and a committee of two was elected to go and bid for the purchase of the building. At the public auction on July 12, 1947, this building, which had been unused for about 10 years, was bought for \$600.00. It was moved to its present location at the Jerico congregational property in late August 1947.*

The schools continued their quiet existence through the next half-century as the Word of God quietly continued to grow. Finally, in the spring of 1968, the schools began to operate together with the lower grades being taught at Jerico and the upper grades being taught at Saude. Indoor plumbing even made its first appearance when it was installed in the Jerico school building in 1976!

Due to decreasing enrollments, the Saude school was closed in the spring of 1979 and the Jerico school three years later. The Saude school building was sold in 1983 and removed from the property. A preservation fund for the log cabin and Jerico school is being established and information is available at the website: [www.lutheransonline.com/strandebarm](http://www.lutheransonline.com/strandebarm).



*Teacher Ted Aaberg*

Yet, even though the doors have closed for a final time, the message of gospel taught there yet continues in the faith and hearts of the students. It is yet well to remember the words which Mr. Aaberg used at the end of the first school year at Jerico:

*You will forget much of what you have learned this year. But don't ever forget Jesus. Remember that He has died to save you. And when you are sad and troubled, then pray to Him. He has told you to do that. If we all believe in the Lord Jesus, then our school shall be together again — in heaven. May the Lord bless and keep all of you! Your teacher, Mr. Aaberg.*

Quotations are compiled from the CDS Reunion held August 6, 2005.

*Read more about the Strandebarm Log Cabin School at:  
[www.lutheransonline.com/strandebarm](http://www.lutheransonline.com/strandebarm)*

<b>Strandebarm Teachers</b>	
1928-29	Olivia Tjernagel
1929-30	Jeanette Jordahl
1930-31	Morris Dale, Nora Leverson
1931-32	C.O. Kirkpatrick
1933-34	Bjarne Teigen
1934-35	Torald Teigen
1935-36	Wilbur Dorn, Reinhold Dorhmann

<b>Saude Lutheran School Teachers</b>	
1943-44	R. L. Wiechmann
1944-45	Armin Keibel
1945-46	LaVine Hagen
1946-47	Theodore Aaberg
1947-51	Orla Anderson (Petersen)
1952-55	Paul Madson
1955-57	Keith Olmanson
1957-58	Ernest Geistfeld
1958-60	Earl Brassow
1960-61	JoAnn Storlie (Lillo)
1961-62	Irwin Leverson
1962-63	Margaret Myrum
1963-65	Ruth Roberson
1965-66	Donald Johnson
1966-69	Norma Bell (Miller)
1969-70	Linda Thesenvitz (Marozick)
1970-72	Kathleen Skaaland (Keats)
1972-74	Lael Bahn
1974-75	Alona Steffen (Knutson)
1975-77	Sarah Aaberg
1977-79	Marie Aaberg

<b>Jerico Lutheran School Teachers</b>	
1947-48	Theodore Aaberg
1948-51	Joan Gilbo (Krueger)
1951-52	Esther Petersen (Faugstad)
1952-53	Corrine Hoefker (Schoer)
1953-55	LaVonne Bodirius (Grauer)
1955-57	Irma Speerschneider
1957-58	Marshall Handberg
1958-60	Stanley Holt
1960-61	Ione Lillegard
1961-62	Alice Knutson
1962-63	Kenneth Fossen
1963-65	Diane Natvig (Skaaland)
1965-67	Pamela Scheidel (Davis)
1967-70	Judy Tostenson (Teigen)
1970-72	Camilla Dashcund
1972-74	Alona Steffen (Knutson)
1974-75	Carol Weber (Kraepel)
1975-77	LaRue Jans (Heyn)
1977-78	Sarah Aaberg (Mehlberg)
1978-79	Karen McCreary (Huffman)
1979-81	Carol Graham
1981-82	Alona Knutson

*Craig Ferkenstad is pastor of Norseland and Norwegian Grove Lutheran Churches of Saint Peter and Gaylord, MN. He grew up at Jerico, Iowa, and attended the Jerico Lutheran School.*



*Former teachers in attendance at the reunion*  
 Left to right: Rev. Armin Keibel, Ione Lillegard, Lael Bahn, Donald Johnson, Earl Brassow, Judy (Tostenson) Teigen, Esther (Petersen) Faugstad, Irwin Leverson, LaRue (Jans) Heyn, Orla (Anderson) Petersen, Rev. Ernest Geistfeld, Diane (Natvig) Skaaland, Rev. Keith Olmanson, Norma (Bell) Miller, Camilla Dashcund, Rev. Paul Madson

## Eulogy to Anna Helene Brue Tjernagel

as it hangs above the fireplace mantel of the "Strandebarm"  
in Saude, Iowa

Many of the readers of *The Stanwood News* will remember a certain wedding on the 27th of June 1904. The bride was a native of Stanwood, Washington. A girl twenty-two years old on whom fortune had not smiled but who trudged bravely and hopefully onward and upward just the same. It was a new minister of the Lutheran church who saw in her the mistress he desired for the manse. Between two massive cables of roses, sustained by little girls in white, he proudly led her up the aisle to the altar of Trinity church. The wedding march, composed by Paolo Sperati was played for the first time when Karl the 15th was crowned King of Norway. This time it was played by his son, Carlo Sperati; when a virgin was crowned wife. Her name was Anna Brue; his was H. M. Tjernagel.

Though happy, both were somewhat apprehensive. *"I have accepted the responsibilities, not only of wife, but of pastor's wife, and that in the parsonage a stone's throw from where I was born and reared, God help me!"* thus she spoke to God and her husband. And he silently pondered, *"Have I asked too much? Have I been cruel to the one I love, thus to expose her to, if not invite, wagging tongues to sting and wound her."* Similar ventures have often, if not usually, failed!

On Wednesday, August 21, 1904, after an extended wedding journey, she bravely and reverently took up her duties in the parsonage in Jesus' name. O, how these two, when kind words and kind deeds, almost innumerable, made it evident that they not only dwelt as one in the parsonage, but also in the hearts of the parishioners. Thank you, thank you, a thousand times thank you, for receiving her as you did! You will, I believe, pardon him for saying, *"She deserved your love and esteem; never did a wife's heart*

*beat more truly and loyally for the well being of her husband and his work."*

That her happiness and success did not prove a pitfall to pride can be understood by those who knew with what self-sacrifice, yet willingness she left parents, brothers, friends, a substantial congregation, and a good home in congenial surroundings, after six years, to go with her husband to Alaska to break the Bread of Life to scattered Eskimos on the bleak and cheerless shores of the northern Bering Sea and southern Arctic Ocean. When her husband's work there called him over trackless, snow covered wastes and treacherous ice trail, he never heard, *"Don't go!"* but always, *"Yes, you must go, it is your duty."* All Heaven heard her fervent *"Thank God"* as she pressed him to her bosom in welcome home again.

After serving her Master in Alaska for three years, He saw fit to place her in a cozy parsonage in Santa Barbara, California. Here, her paths were literally lined and shaded by a profusion of flowers and beautiful semi-tropical plants and trees. The ocean she and her forebears loved so well was near at hand. She could commune with the nearby mountains that met her eyes whether in the kitchen or at the piano. Her husband's charge was small. Restfulness, peace, grandeur, and the beauties of nature were everywhere in evidence. Here she made a mecca of the parsonage to servant girls of the idle rich who have made southern California their playground, to elevator boys, bellhops, gardeners, and others from tourist hotels who longed for an occasional breath of real life in a real home and who enjoyed a cup of coffee *"like mother used to make."*

When after three years, her husband was called to a pastorate at Crookston, Minnesota, more work and greater opportunities for usefulness was the incentive that made

her willing to leave nature's beauty spot, and withal a lovely parish, to go to a part of the country where, from infancy, she had heard that devastating blizzards made life miserable to those who escaped death dealing thunderbolts—and incidentally, brought settlers to her native state. Gruesome, indeed, are the tales of blizzards, cyclones, and thunderstorms as heard under the tranquil heaven of Puget Sound.

Scarcely a year had passed and she was strongly entrenched in the hearts of parishioners of the new charge. She was happy there, very happy, in that little yellow, unsightly parsonage. Then a series of circumstances transpired, including a call to her husband from the Indian Mission Board of the Missouri Synod, to take charge of the Indian Mission at Gresham, Wisconsin, that again bade her move. Prayers and tears intermingled. The good Lord soon helped her to see where the course of duty lay and again she willingly and cheerfully followed it.

How unselfishly she opened her home and heart to the Indians. Only a few would come. How many times her heart was wounded could only be guessed at. Her courage and cheerfulness, however, was upheld by her faith in the efficacy of the Good Seed which she knew her husband was sowing. A friend who learned to know her here says, "*My memories of Mrs. Tjernagel are of a busy, happy mother, always the same.*"

Five years was the time allotted her for service among the Indians. January 1923 her husband received a call to serve congregations in Chickasaw County, Iowa. That the Lord of the Church willed the acceptance of this call was evidenced in many ways, also by this, that the Board of Indian Missions which at first said almost sternly, "*We can-*

*not let you go,*" later, when the struggles of the Norwegian Synod and its handful of pastors were understood, urged, "*It is your duty to go.*"

Now she came to a parsonage shaded and sheltered by oaks and spruce, set in the center of a twenty acre tracts, which, to the delight of her mother heart, gave her children ample room for play and work. She was happy and contented. Her integrity, sincerity of purpose, and readiness to unselfish service was also here read in her wide open eyes, and all hearts opened to her.

Since then the snow has come and gone and another has come just in time to place a delicate mantle of white, the emblem of purity, over her grave where the Heavenly Bridegroom came to receive her. The bridegroom of twenty years ago tried with a willing, happy heart to step aside and give place to Him who has loved her unto death and whom she trusted and loved in return.

Yet, such is flesh and blood, the hearts were heavy as the funeral march (played by the same hands that twenty years before had played the wedding march) told the story of death and parting, and many tears were shed as she was lowered into the bosom of mother earth. Even a stoic Indian, who came over a trail of many moons, could not restrain his tears.

Her epitaph shall be:

HERE RESTS ANNA BRUE TJERNAGEL  
A PASTOR'S WIFE,  
THE MOTHER OF TWELVE CHILDREN  
WHO FEARED NOTHING  
BUT GOD AND NEGLECT OF DUTY

## New Cookbook: *A Table in the Wilderness*

Country church meals can be yours through the cookbook newly published at Western Koshkonong Lutheran Church near Cottage Grove and Stoughton, Wisconsin.

*A Table in the Wilderness* is the apt title of the new recipe collection brought forth by the Luther Circle. The name is taken from the text used by J. W. C. Dietrichson when he preached the first sermon in the Western Koshkonong area under two oak trees in 1844.

History is also embedded in the recipe book's pages through the use of both photos and dishes from the past. Heritage cooking, items from two former cookbooks as well as

many new ones can be found in these pages.

The complete indexed book as the following sections in the table of contents: Appetizers, Beverages, Soups, Salads, Main Dishes, Vegetables, Breads, Rolls, Desserts, and "Koshkonong's Heritage Cuisine."

A check made payable to Luther Circle for \$15.00 will have this valuable tome of culinary insight speeding your way. Please send checks to:

Melissa Schiferl  
2336 CTY TK BN  
Stoughton, WI 53589.



## From the Archives:

Do you have any of these from your congregation?



From the last issue:



These chancel furnishings used to be in the main room of the Ottesen Museum. Some of them have now been moved to the Pioneer Chapel (see the next page).



Send us **your** ideas, articles, and suggestions for **Oak Leaves**. We welcome information and articles on church anniversaries, and articles of Synodical and local significance.

Remember to visit the website:

[www.evangelicallutheransynod.org/history](http://www.evangelicallutheransynod.org/history)

## “Pioneer Chapel” in the Ottesen Museum

A new element in the Ottesen museum is a room known as the “Pioneer Chapel” which is found on the lower level of the museum and was open for display at this year’s Synod Convention.



The room contains several items which are reminiscent of the early church buildings of our synod. The altar table is from the former Rose Dell Trinity congregation in Jasper, Minnesota, which was constructed in 1890. It is painted white, with gold trim, as was the custom in many Norwegian churches. It would have been adorned with an altar painting. There were several prominent artists who had their studios in Minneapolis beginning after the mid 1890s. Each would produce a small catalog of their works which allowed congregations to make a selection which was pleasing to them which would then be prepared and shipped rolled in a tube. Often the purchase of the painting was a gift of the Ladies’ Aid or the Young Peoples’ Society.

Because of height restrictions, the altar painting for this altar which depicts a favorite theme of Norwegian Lutherans, Jesus walking on the water and saving Peter, is on display in the upstairs of the museum. Instead a piece of the velvet dossal curtain which hung in Our Savior’s Lutheran Church in Belview, Minnesota, from 1959, when the church was constructed, until 1980, hangs behind the altar.

In front of the altar was a kneeler upon which the pastor knelt while the *klokke* read

the opening and closing prayers as specified in the Norwegian Rite of 1537 which stated: “*The Divine Service begins ... when the [Klokke] at the entrance of the chancel ... and with a loud voice reads as follows: O Lord! We have assembled in this Your house to hear Your holy Word ...*”

The members of the congregation knelt around the semi-circular altar rail to receive the Sacrament of the Altar. The shape of the circle was significant because here the saints on earth knelt around the Savior, and the circle was completed by the saints in heaven on the other side. To emphasize this, the church cemetery often was behind the church and therefore “behind” the altar.

The room also contains two short pews which come from the 1881 church building of Norwegian Grove Lutheran Church of Gaylord, Minnesota. The small size of the pews reflect that this church building was only 20 x 30 feet in size.



Also on display in this room are a number of historic Bibles which would have been used in the churches or by families of our synod. A number of synod publications also are on display. ❧

*Craig Ferkenstad is pastor of Norseland and Norwegian Grove Lutheran Churches of Saint Peter and Gaylord, MN.*

Oak Leaves  
ELS Historical Society  
6 Browns Court  
Mankato, MN 56001

## Renew your membership!

ELS Historical Society

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Send completed form and check (see box below right  
for type of membership and correct amount) to:

ELS Historical Society

6 Browns Court — Mankato, MN 56001

**Oak Leaves** is published periodically by the Evangelical Lutheran Synod  
Historical Society, 6 Browns Court — Mankato, MN 56001

**Editors:** Mark and Rebecca DeGarmeaux

**Board of Directors:** Robin Ouren (Chair), Peter Anthony, Craig Ferken-  
stad, Mark Harstad, Albin Levorson, Ryan MacPherson, Paul Madson,  
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**Oak Leaves** welcomes articles of both Synodical and local significance  
for publication. Articles maybe edited for style, clarity, or length to al-  
low for publication. Submitted manuscripts will be deposited in the  
archives of the Evangelical Lutheran Synod.

### MEMBERSHIP

All membership  
renewals are due **June 1**

**Voting Membership:**

\$10/year: individual  
\$15/year: husband & wife

**Associate Membership:**

\$15/year: individual  
\$25/year: institutional  
\$5/year: student

**Lifetime Membership:**

\$200