

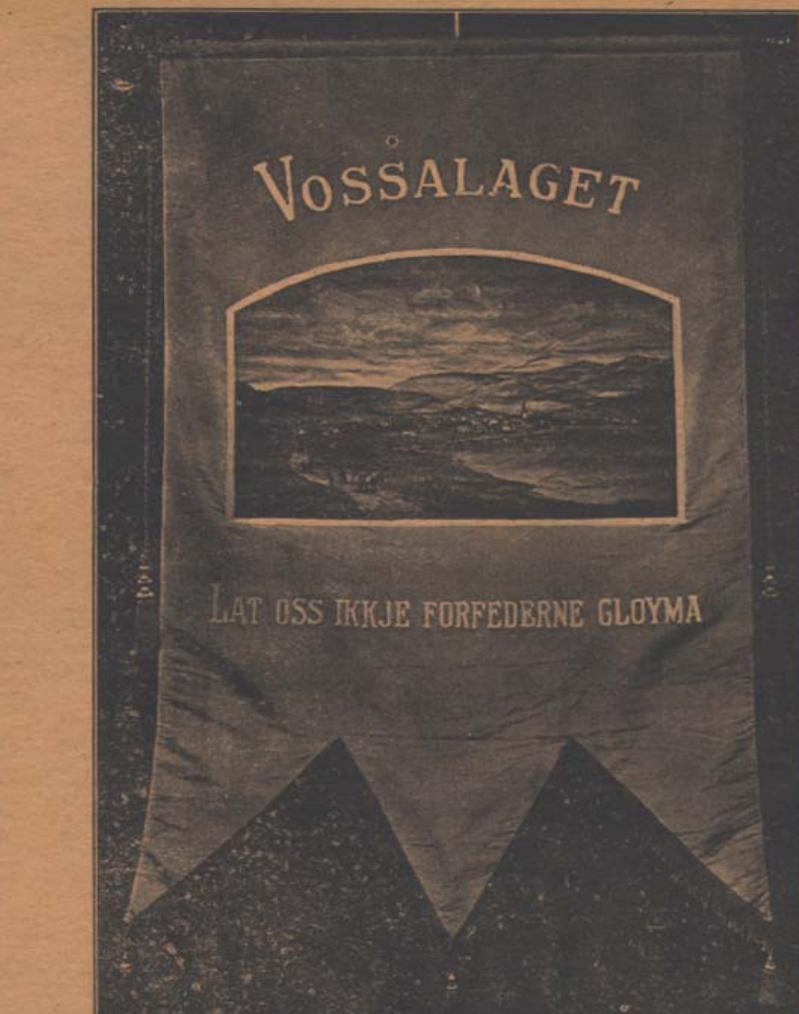
Nr. 2 — 3.

5te aarg.

VOSSINGEN

ORGAN FOR VOSSELAGET.

Fortsættelse af det ældste bygdelagsorgan i Amerika. 1857—1860.



MADISON, WISCONSIN, 1923.

VOSSELAGET

er en organisation af personer, som er fødte paa Voss, Norge, og
saadannes efterkommere. Dets opgave er især at hjælpe til med
at vedligeholde forbindelsen med hverandre og fremme kjend-
skabet til alt, som er af særlig interesse med hensyn til historie,
slegteskab og virke baade i Amerika og i Norge.

O. K. GLIMME Jeweler & Optometrist

Uhre, Briller, Guld- og Sølv-sager i Udvalg
314 E. Wilson St., Madison, Wis.

The Commercial Trust Co.

23 W. Main St.

MADISON, WISCONSIN

4⁰/₀

Interest paid on certificates of deposit

4⁰/₀

I. M. KITTELESON, Sec'y

De første 8 hefter af "Vossingen"
faaes indtil videre for \$1.00.

VOSSINGEN

ORGAN FOR VOSSELAGET.

Fortsættelse af det ældste bygdelagsorgan i Amerika. 1857—1860.

Nr. 2 og 3.

5te Aarg.



Liberty Prairie Kirken, Deerfield, Wis.

VOSSELAGETS EMBEDSMÆND:

Præsident — Wm. Nelson, Deerfield, Wis.
 Vice-præsident — E. A. Nestos, Bismarck, N. Dakota.
 Sekretær — K. A. Rene, 1248 Jenifer Str., Madison, Wis.
 Kasserer — John R. Glimme, 3230 Hirsch Str., Chicago, Ill.
 Redaktør — K. A. Rene.

Medlemskontingent \$1.00 for aaret. Enkle numre 25 cent.

NIHUNDREDE AARSFESTEN.

Laget fik i april maaned en indbydelse fra komiteen for 900 aarsfesten paa Voss til at være med i mindehøitiden der isommer, samt være tilstede ved en festlig sammenkomst, som den vilde faa istand for besøgende sambygddinger fra Amerika om kvelden den 28de juli. Planen for mindefesten blev samtidig gjort bekjendt. Den gik ud paa, at festdagen skulde være søndag den 29de juli (Olavsdagen), at der skulde være gudstjeneste i kirken kl. 11 og samtidig i Prestegaardsmoen eller Nain om alle ikke fik rum i kirken. Presterne paa stedet samt biskopen og provsten skulde forrette ved gudstjenesten. En kantate skulde fremføres. Det nye orgel skulde tages i brug og glasmalerier i vinduerne i koret og taarnfoden skulde være indsats. Om ettermiddagen skulde der holdes folkefest med taler, sang og musik ved det gamle stenkors. Om kvelden skulde der haves festmiddag. Til denne tenkte man at indbyde kongen, dronningen, kronprinsen, kirkestadsraaden, biskopen i Bergens bispedømme, provsten i Hardanger og Voss samt presterne i Evanger og paa Vossestranden med andre.

* * *

Pastor Jacob J. Ekse, Henricks, Minn., hvis billede vil sees paa en anden side, er tilstede ved mindehøitiden paa Voss isommer. Han reiste hjemmefra den 3die juni for over Minneapolis at gaa til New York, hvor han den 12te tog aften med "Stavangerfjord" til Bergen. Der ankom han efter en heldig reise den 22de s. m. Pastor Ekse har en 4 maaneders ferie og agter blandt andet for-uden sin fødebygd at besøge Singsaas ved Trondhjem, hvorfra størstedelen af hans menighed stammer. Ifølge "Lutheraneren" betaler menigheden ham hans løn lige fuldt og lønner tillige hans sted-fortræder, som er hans svigersøn, og endda gav ham reisepenge atpaa. Det kan man kalde en afholdt prest. Han er ogsaa et interesseret medlem af Vosselaget, som han har tilhørt i lang tid. Den norsk-amerikanske kirke og især de mange gode kirkefolk af vosseslegt foruden Vosselaget har da i ham en udmarket representant ved 900 aars festlighederne paa Voss

VOSSELAGETS OFFICERS:

President — Wm. Nelson, Deerfield, Wis.
 Vice-president — E. A. Nestos, Bismarck, North Dakota
 Secretary — K. A. Rene, 1248 Jennifer St., Madison, WI.
 Treasurer — John R. Glimme, 3230 Hirsch Str., Chicago, IL.
 Editor — K. A. Rene.

Membership/subscription \$1.00 per year. Single issues 25 cents.

NINE HUNDRED YEAR CELEBRATION.

In April, we received an invitation from the Committee for the 900-year Jubilee at Voss to join them at their festivities this summer as well as attend a gala gathering arranged for visiting fellow vossings from America on the night of July 28. The plans for the Commemoration were also made known. It said the day of celebration would be July 29 (St. Olav's Day), and there would be services in the church at 11 o'clock and simultaneously at Prestegaardsmoen or Nain if everyone doesn't get room in the church. Those ministers present, beside the bishop and dean will officiate at the service. A cantata will be presented. The new organ will be put to use and the stained glass in the choir and steeple base will have been installed. A program will be held by the old stone cross in the afternoon with speeches, songs and music. There will be a banquet in the evening. It is planned to invite the king, queen, crown prince, church cabinet secretary, the bishop of Bergen Diocese, the deans of Hardanger and Voss as well as the ministers from Evanger and Vossestrand and others.

* * *

Pastor Jacob J. Ekse, Henricks, MN, whose picture is on another page, will attend the Commemoration this summer. He left home June 3 via Minneapolis to go to New York, he left on the 12th for Bergen on the "Stavangerfjord". He arrived there after a pleasant crossing on the 22nd of the same month. Pastor Ekse has a four-month vacation and plans, in addition to his birth town, to visit Singsaas near Trondheim, from where the majority of his congregation arises. According to the "Lutheran", the congregation is paying his full salary and the salary of his locum tenens, who is his son-in-law, and giving him travel money besides. That can be called a beloved minister. He is also an interested member of Vosselaget, to which he has belonged for a long time. The Norwegian-American Church and especially the many good church people of Voss origin certainly have a fine representative at the 900-year Jubilee at Voss.

VOSSINGER SOM BÆRERE AF KRISTENDOMMEN I AMERIKA.

Naar vi lægger mærke til, hvorledes det stod til med kristendomsundervisningen paa Voss i 1830-'40 aarene under udvandringens første begyndelse, saa vil man ogsaa kunne danne sig en mening om, hvorvidt udvandrere derfra kunde tage nogen fremtrædende del i det grundlæggende kristendomsarbeide i Amerika. Man har ialmindelighed villet fremholde, at oplysningen i de norske bygder paa de tider ikke var synderlig stor, og seet i nutidens maalestok var den nok som regel heller ikke saa rar; men der var undtagelser. Der var steder, hvor der allerede længe før den tid var bønder med ganske god oplysning paa forskjellige omraader. Man kan paa Voss bare huske paa en Odd Gjelle, Odd Kløve og; Anders Vinje foruden mange andre fra aarhundredets begyndelse som var dygtige til at læse og skrive m. m. Hvad det kom an paa, var ofte sogneprestens evne og vilje til at lede som han skulde det ellers ikke for gode skolevæsen.

Paa Voss var der ved udvandringens begyndelse spor til betydelige fremskridt. Der var sat større fart paa skolearbeidet; man fandt upaaklagelige lærere og læsning og skrivning var blit almindelig ved siden af en større bibelkundskab. Derom vil man se af et par gode vidnesbyrd i beretninger fra bispevisitatserne paa Voss i 1821-30 og '33. Biskop Pavels skrev i 1821 følgende i sine dagbøger om skolelærernes duelighed paa Voss: "Kl. 10 (den 19de juni) samledes i kirken alle prestegjældets 11 skoleholdere, sang hver et vers, katekiserede, leverede skriftsprøver og overgik langt mine forventninger. Der var iblandt dem hel brugelige subjekter og i spidsen for dem staar en Knut Mølster, intet andet end en vossebonde af temmeligt plumpt udseende, men en saare flink karl". Ungdommens oplyshing fandt han dog mindre god, hvad han tilskrev sogneprestens ligegyldighed.

Men i 1828 havde man faaet en ihærdig skolemand i provst Münster og bedring sporedes snart. Efter en visitats i 1830 heder det derom i en indberetning fra biskop Newman: "Ligesaa, behageligt som overraskende var det mig at fornemme, hvilken mærkelig forandring, der er foregaat med hensyn til ungdommens oplyshing og kristendomskundskab, og for denne mærkelige forandring til det bedre, der allerede i dette øieblik sætter Vosse Præstegjælds ungdom ved siden af de bedst underviste i stiftet, takker jeg Gud" o. s. v. Bedre endda er det i 1833, da han skriver: "Intimationstalen i kordøren holdtes af hr. provst Münster, som straks derpaa ved en anstillet streng examen lod det til beundring høre, hvilken sjeldent flid her anvendes paa ungdommens undervisning.

VOSSINGS AS THE BEARERS OF CHRISTIANITY TO AMERICA.

When we observe the situation of Christian teaching at Voss in the 1830-40 years at the first starting of immigration, one could also form an opinion of how the immigrants from there could take any kind of a major role in paving the way for Christian work in America. One would commonly point out that enlightenment in rural Norway at that time wasn't particularly inspiring, and seen by current standards that wasn't, as a ruler, rare; but there were exceptions. Occasionally there existed places where there were farmers with a utterly good knowledge in the various fields. At Voss we should remember Odd Gjelle, Odd Kløve and Anders Vinje in addition to many others from the beginning of the century who were very capable of reading and writing and more. It all depended on how often the parish pastor had the desire and will to lead as he should, an otherwise not so good educational system.

At Voss, there were, at the beginning of immigration, signs of significant progress. They accelerated their school services; found impeccable teachers and reading and writing became common besides a good knowledge of the Bible. We will see from a couple of good testimonies in the reports of the bishop visits at Voss in 1821-30 and '33. Bishop Pavels wrote the following in his diary in 1821 about the competence of the teachers at Voss: "10 o'clock, (June 19) All 11 teachers in the parish gathered, each sang a verse, catechized, delivered a written test and exceeded my expectations. There were among them useful subjects and leading them stood Knut Mølster, nothing but a Voss farmer of rather boorish appearance, but an exceedingly competent fellow". He found the enlightenment of the young people to be somewhat less good, which he ascribed to the indifference of the parish ministers.

But they had acquired an energetic educator in Dean Münster and improvement soon spread. After a visitation by Bishop Newman in 1830, we learn from his report: "I was both pleased and surprised to learn what a remarkable change that had taken place with regard to the education and Christian knowledge of youth; its remarkable change for the better, that at this instance classes Voss Parish's young people alongside the best taught in the diocese, thank God", etc. it was even better in 1833, when he writes: "Dean Münster delivered an intimidating talk at the choir door then soon followed by presenting a difficult testing that was astounding to hear, which showed how unusually diligent they were, which can be ascribed to the quality of the schooling of the youth.

Denne oplysning, som denne ungdom lagde for dagen, var, saa hørtes det, ikke opfattet af nogen lærebog, men af de hellige skrifter selv og af stadig opmærksomhed paa lærerens foredrag. Den viste sig derfor tillige forenet med en sjeldent bibelkundskab. Jeg fandt ogsaa bibelen eller og et nye testamente i alles hænder. Færdighed i udenad læsning var almindelig og de fleste børn havde tillige gode skriftsprøver at forevise. Saamugen fremgang har jeg hidintil ingensteds fundet.*)

Det var endel af denne ungdom, og enkelte ældre, som i slutningen af 1830 aarene og udoover '40 aarene drog til Amerika og var med at danne de første norske kirke-menigheder og kirkesamfund, og fra deres hjemstavn kom ogsaa den første norske prest og betydelige arbeider i kristendommens tjeneste. Den religiøse undervisning og anden lærdom, de havde faaet i hjembygden, kom saaledes til at faa en ganske anden betydning, end man sandsynligvis havde drømt om derhjemme.

Beviser paa deres kristelige synsmaader forøvrigt vil man finde i deres hjemsendte breve, i hvilke der findes en mængde udtryk, som er betegnende for et religiøst alvor. Det heder blandt andet til exempel, at de ved Guds hjælp eller hvis Gud giver helsen vil udføre det eller det. Til slutning heder det: "Vær hermed Gud befalet", eller "lev vel med Gud". Nybygger-livets ensomhed og farer, med tanken paa kjendte og kjære kunde give sig udtryk som følgende i et brev af 1843 fra Peder L. Hjembære paa Jefferson Prærie: "Et hjerteligt lev vell og skulde vi ikke sees mere her i livet, O god vi kunde være værdige til at mødes i himmelen, hvor ingen sygdom piner og ingen møie plager. Jesus Kristus være vor trøster og hjælper her i livet og vores talisman og forbeder i himmelen. Og maa vi henvende os til Dig, O alle væseners Fader om hjælp, trøst og veiledning i alle besværligheder der maatte møde os her i livet".

Elling Eielson Sundve.

Hvad der ved ovenaførte viste sig som kristendomskundskab og et religiøst karaktertræk fik i 1839 sit første offentlige udslag i Amerika ved en opbyggelse i Chicago af Elling Eielson Sundve, der da kom til landet og var den første fra Voss, som her gjorde det til sin opgave at tolke skriftens ord.

Elling Eielson, som han blev kaldt, var født paa gaarden Sundve, Vossestrand, den 19de september 1804 og var søn af lærer og underlensmand Øiel Ingebrigtsen Sundve og hustru Anna Ellingsdr. f. Sundsvold, der foruden ham ogsaa havde sønnerne Sjur og Styrk samt to døtre. Forældrene hørte til Hauges venner og børnene fik en streng kristelig

*) Skolerne i Voss Prestegjæld.

This enlightenment, the youth presented, was, it is said, not gained from any textbook, but from the scriptures themselves and by continual attention to the presentations of the teachers. This also demonstrated itself to be connected to an unusual Bible knowledge. I also saw a Bible or a New Testament in everyone's hands. Proficiency in reading aloud was general and in addition, most children could demonstrate good writing skills. I haven't found such progress anywhere else thus far."*)

There was a number of these young people, and some adults, who in the late 1830's and forward in the 1840's left for America and were part of the creation of the first Norwegian congregations and church organizations, and from their hometowns came the first ministers and workers in the service of Christianity. The religious instruction and other education they had received in their home district came to have a completely different significance than they had dreamt of at home.

We find further proof of their Christian outlook in their letters in which we see many expressions that are indicative of a religious outlook. Among others, for example, it is with the help of God or that God gives good health that we keep our health. Finally, there are the expressions: "Do as God commands" or "live well with God". The pioneers solitude and travels while thinking of friends and loved ones gave expression in a letter of 1843 from Peder L. Hjembære on Jefferson Prairie: "A hearty wish for good fortune and if we never meet again in this life, O, that would we be worthy enough to meet again in heaven, where no one suffers any sickness and no difficulties disturb. Jesus Christ, our comforter and aid here on earth and our advocate and betterer in heaven. And may we always turn to You, O Father of all being, for help, comfort and guidance in all troubles we encounter in life here on earth".

Elling Eielson Sundve

What the above showed about Christian knowledge and a religious character tendency got its first public manifestation in 1839 with a revival in Chicago by Elling Eielson Sundve, who came to this country then and was the first from Voss who regarded as his mission to interpret the scriptures.

Elling Eielson, as he became known, was born on the Sundve farm, Vossestrand, September 19, 1804 and was a son of teacher and Deputy Sheriff Øiel Ingebrigtsen Sundve and his wife Anna Ellingsdatter neé Sundsvold, who beside him had the sons Sjur and Styrk as well as two daughters. The parents belonged to Friends of Hauge and the children received a

*) Schools in Voss Parish.

opdragelse alle sønnerne blev da ogsaa prædikanter. Døtrene, som var gifte — den ene med Lars O. Myrland, den anden med Peder O. Myrland kom til Amerika. Elling reiste i ung alder til Bergen, hvor han lærte smed- og snedkerfagene. Men mange af hans sambygddinger reiste i de dage til Nordland, som det hed, og han drog da ogsaa afsted. Der begyndte han i 1832 at virke som prædikant i omegnen af Tromsø. Det følgende aar drog han sydover til Trøndelagen, Nordmøre og til det sydlige Norge. I 1837 gjorde han en tur til Sverige og Danmark, men kom samme aar tilbage til Norge, hvor han saa virkede til han i 1839 som nævnt, kom til Amerika.

Med Eielson til Amerika fulgte Søren Bakke og Johannes Johannesen fra Drammen — de bekjendte grundlæggere af Muskegosettlementet i Norway, Racine Co. Hvad der bragte dem isammen er ikke alment bekjendt. Det var neppe et tilfælde. Man har ment, at Søren Bakkes far, kjøbmand Tollef Bakke, tænkte paa at anlægge en haugianer koloni i Amerika. Med i det raad og kanske ophavsmanden dertil har da Eielson været. Han og de andre fulgtes ad ialfald ligetil Norway, Racine County, Wisconsin.

Men dertil gik det dog ikke med en gang. Den første stans var i Chicago, hvor Eielson som nævnt holdt sin første prædiken. Dertil kom de i august maaned. Mange af hans sambygddinger og andre norske opholdt sig da der, men ingen af dem havde endnu et saapas rummeligt hus, at der kunde holdes et møde. Man fik da holde til med et saadant i huset hos en amerikansk dame. Dette blev begyndelsen til den første kirkemenighed i Chicago. Eielson stansede ikke længe der denne gang, men kom igjen senere og flokken samledes atter, indtil en fast kirkelig ordning kom istand.

Det første hus for norsk gudstjeneste.

Fra Chicago drog Eielson og ledsagere til Fox River settlementet, hvor de tog vinterophold. Der kjøbte han samme høst et stykke land i nærheden af den senere by Norway, La Salle Co. og opførte et hus paa samme. Dette skulde tjene baade til beboelseshus og forsamlingshus. Nederst afdeltes det i 2 rum til beboelse medens hele loftsrumsrummet skulde være mødesal. Huset var 16 fod bredt, 24 fod langt og 12 fod højt.*). Dette var det første hus opsat til offentlig norsk gudstjeneste i Amerika. Det er nævnt i Anders Flages brev af 1840, der det heder: "Eiel Sundve har kjøbt sig land ved Fox River, hvorpaan han har bygget sig hus". Mons Skutle skrev derom i 1841: "Her var ingen kirker eller gudshuse at holde sig til, førend Elling Sundve kom hertil og kostede op et bedehus, hvori der er opbyggelse hver søndag. Der er nogle mænd som

strong Christian rearing and all the sons became preachers as a result. The daughters, who married — the one to Lars O. Myrland, the other to Peder O. Myrland, came to America. At a young age, Elling went to Bergen, where he learned the blacksmith and carpenter trades. However, many of his fellow townsmen went to Nordland at that time, as it was called, and he went also. In 1832, he started working as a preacher in the vicinity of Tromsø. The following year, he moved southward to Trondelag, Nordmøre and southern Norway. He made a trip to Sweden and Denmark in 1837, but returned to Norway that same year, where he worked until 1839 when he, as mentioned, came to America.

Søren Bakke and Johannes Johannesen from Drammen, the well-known founders of the Muskego settlement in Norway, Racine County, traveled with him. What brought them together is unknown. Maybe it was happenstance. Some have said that Søren Bakke's father, merchant Tollef Bakke, intended to found a Haugian colony in America. Eielson was with this idea and most likely its instigator. Nevertheless, he and the others promptly traveled to Norway, Racine County, Wisconsin.

They didn't go there immediately. First, they stopped in Chicago where Eielson held his first sermon. They came here in August. Many of his fellow townsmen and other Norwegians lived here then, but none had a reasonably roomy-sized house where a meeting could be held. Thus, he held it in a house owned by an American woman. This became the beginning of the first congregation in Chicago. Eielson didn't stay much longer this time but came back later and the flock gathered again, at which time an established congregation came to be.

The first building for Norwegian church services.

From Chicago, Eielson and his companions went to the Fox River settlement, where they stayed the winter. That fall they bought a piece of land near the later town of Norway, LaSalle County, and built a building on it. It was to serve as both a meeting house and dwelling. The downstairs was divided into two rooms for living, while the upstairs was a meeting hall. The building was 16 feet wide, 24 feet long and 12 feet high.*); this was the first building built for public worship in America. It is mentioned in Anders Flage's letter of 1840, which states: "Eiel Sundve has purchased land by the Fox River, where he has built a building". Mons Skutle wrote about it in 1841: "There were no churches or places to meet here, before Elling Sundve came and erected a prayer house, where there are revivals every Sunday. There are some men who preach—one each Sunday".

*) Confr. First Chapter Norwegian Immigration.

*) Confr. First Chapter Norwegian Immigration.

prædiker — en hver Søndag." Dette hus benyttedes indtil en kirke i 1847 blev opført.

Eielsen blev ikke længe i Fox River. Tidlig næste vær 1840 drog han med Søren Bakke og Johanneson afsted til Muskego, Racine County, Wis. Endel norske havde slaaet sig til der i Waukesha Co. aaret forud, men Eielson og hans følge havde sandsynligvis da ikke hørt om dem. De drog nordover indtil de rak Vind Lake, hvor Bakke og Johanneson fandt sig saa vel fornøjet med landet, at de kjøbte ud en enslig irlænder, som boede der, og slog sig til. Dette blev begyndelsen til det berømte settlement i Norway, Racine Co., hvor mange vossinger slog sig til en tid, saa-velsom andre.

Eielsens ophold blev kort ogsaa her for det første. Ifølge Anders Flage var han om sommeren 1840 flere gange i Chicago og holdt opbyggelser. Ellers var han for det meste ved Fox River, hvor han en tid havde sit hovedkvarter, og hvorfra han gjorde streiftog vidt omkring for at opsoe nybyggerne og de nye settlementer, som da dannedes og voxte med stor hurtighed.

Det er ikke hensigten at følge Eielson paa alle hans togter, men kun for saavidt, at man kan faa et begreb om resultatet af hans og andre vossingers virke i kirkens og kristendommens tjeneste. Han færdedes, saa at sige overalt, hvor de norske slog sig til, og endog forsøgte at virke blandt indianerne, hvis sprog han gjorde et forsøg paa at lære. Der findes ikke en nordmand, som har trasket saa vide omkring tilfods i Amerika som han. Om høsten 1842 tog han en tur til New York for at faa endel bøger. Ved den lejlighed fik han trykt en oversættelse af Luthers lille katekismus, som altsaa blev den første bog udgivet paa engelsk af nordmænd i Amerika.* Den 2den juli 1843 indgik han i ægteskab med Sigrid Nelson, en datter af Hermund Nilson Tufte fra Hallingdal, som da var bosat ved North Cape, Racine Co., Wis. Der blev da ogsaa Eielsens hjem for en tid.

Den første prest og kirkemenighed.

Trangen til fuld kirkelig betjening meldte sig snart i de norske settlementer. Eielson og nogle andre lægprædikanter kunde nok holde opbyggelser og udlægge skriftens ord, men de kunde ikke forvalte sakramenterne og forrette ved brudevielser, begravelser o. l. uden prestelig ordination. Nogen ordinerede prester fra Norge var der ikke saa snart at faa. Følgen var, at der tyedes til andre sekter som Methodister, Baptister og andre, til hvilke mange sluttede sig. Endog Mormonerne fandt tilslutning blandt de første norske ved Fox River, dog saavidt vides, ikke af Vossinger. Det gjaldt derfor om at faa

*) Heller ikke paa norsk var nogen udgit her tidligere.

This building was used until a church was built in 1847.

Eielson didn't rest long at Fox River. Early the next spring in 1840, he, Søren Bakke and Johanneson left for Muskego, Racine County, WI. A number of Norwegians had settled there in Waukesha County the year before but Eielson and his companions probably hadn't heard about them. They journeyed northward until they reached Wind Lake, where Bakke and Johanneson were so pleased with the soil that they bought out a solitary Irishman who lived there, and settled. This became the beginning of the famous settlement of Norway, Racine County, where many vossings stopped a while, as well as others.

Eielson's stay here was also short, the first time. He accompanied Anders Flage to Chicago in the summer of 1840 several times and held revivals. Otherwise, he was usually at Fox River, which he used as his headquarters for a while, and from where he made forays wide around in order to seek new pioneers and new settlements, where then were being started and were growing rapidly.

It isn't our purpose to follow Eielson on all his journeys, but only so far as needed for one to get a grasp on how much he and other vossings worked in the Church's and Christianity's service. He traveled, so to speak, everywhere, where Norwegians had settled, and he even attempted to work with the Indians, whose language he tried to learn. There isn't found any other Norwegian who has trudged as widely around in America as he. In the fall of 1842, he made a trip to New York to get some books. At this opportunity, he had a translation of Luther's Small Catechism printed, which thereby became the first published book in English for Norwegians in America.* He entered holy matrimony on July 2, 1843 with Sigrid Nelson, a daughter of Hermund Nilson Tufte from Hallingdal, who lived at North Cape, Racine County, WI. That became Eielson's home too, for a time.

The first minister and church congregation.

The need for full religious services soon arose in the Norwegian settlements. Eielson and some other lay preachers could hold revivals and present the scriptures but they couldn't administer sacraments and officiate at weddings, funerals and such without ministerial ordination. It wasn't easy to get ordained ministers from Norway. The result was that people turned to other sects like Methodists, Baptists and others, which many joined. Even Mormons found acceptance among the first Norwegians at Fox River, but as far as we know, not among vossings. It was, then, a question

*) Nothing had been published in Norwegian either here earlier.

dannet en kirkemenighed og faa en prest. Formodentlig med den forstaaelse, at Elling Eielson skulde lade sig ordinere, dannedes der saa i 1843 ved Fox River kolonien en menighed, som derpaa kaldte Eielson til prest. Den 3die Oktoper 1843 lod han sig da i Chicago ordinere af en tysk luthersk prest F. A. Hoffman, som havde et prestekald ved Duncan Grove, Ill. Eielson blev da den første norske prest i Amerika og menigeden ved Fox River blev saaledes ogsaa den første norske menighed. Af vossinger, som paa den tid boede der i nærheden, kan nævnes Lars og Nils Lydvo, Ole K. Grove, Erik L. Sætre og Lars G. Hegle med familier.

Eielson, som da en tid havde boet i Muskego, havde ogsaa endel tilhengere der, for hvilke han nu blev prest; men om en menighed da blev organiseret af disse, skal vi ikke sige. Der blev dog dannet en menighed i Muskego lidt senere, men Eielson havde nok intet at gjøre med den. I sit brev af 22de dec. 1843 (se 3die no. 4de aarg.) fortæller Anders Kløve, at et møde blev holdt 8 dage før hos Even Hæg for at faa dannet en kirkemenighed, og at 100 mand som var jordeiere havde tegnet sig. Fire mand fra Racine Co., og fire fra Milwaukee Co., blev valgte til at bestemme om prestens løn og opførelse af kirke. Anders Kløve blev en af de fire fra Racine Co. i raadet. Kirken blev bygget lige ved hans eiendom. Prest havde de allerede valgt før. Det var den vel studerede danske kjøbmandsøn Claus L. Clausen — en duelig og snild mand, siger Kløve, der i august samme høst var kommen fra Norge og blev ordineret til prest den 18de oktober — ogsaa af en tysk prest, 2 uger efter Eielsons ordination. Af andre vossinger som sikkert var med i denne menighed var Lars J. Møen, som da boede der, og flere fra Graue. Styrk E. Lydvo, som det aar bosatte sig paa Scoponong, var kanske den første, som blev ægteviet af Clauson i 1843.

Lars O. Myrland, Eielsons svoger, kom til Amerika i 1846 og bosatte sig ved North Cape, som ogsaa henregnes til Muskego settlementet. Senere var han i Primrose, Wis. Han var prædikant og blev vistnok viet til prest. Hans son Eiel L. Myrland, som var født ved North Cape, blev en meget bekjendt baptistprest. Han betjente en tid den skandinaviske baptistmenighed i Racine County, senere en i La Crosse, Wis. Saa havde han en stor menighed i Chicago i flere aar. I 1897 reiste han til Norge og opførte en baptistkirke, kjendt som "Tabernaklet" i Christiania. I 1900 kom han tilbage og virkede i Wisconsin, Illinois og Iowa til han for nogle aar siden afgik ved døden.

Et af de vigtigste kirkehistoriske steder inden den norsk amerikanske kirke er Jefferson Prairie paa grænsen mellem Illinois og Wisconsin, hvor

of creating a congregation and getting a minister. Presumably, with the understanding that Elling Eielson was to be ordained, in 1843, Fox River formed a congregation that promptly called Eielson as a minister. On October 3, 1843, he was ordained by a German Lutheran minister in Chicago, F. A. Hoffman, who had a calling in Duncan Grove, IL. Thus, Eielson became the first Norwegian minister in America and the congregation at Fox River as a result, the first Norwegian congregation. Vossings who at that time lived in the area were Lars and Nils Lydvo, Ole K. Grove, Erik L. Sætre and Lars G. Hegle with their families.

Eielson, who lived in Muskego at that time, also had a number of followers there, for whom he now became their minister, but whether they organized a congregation, we can't say. Anyway, a congregation was created in Muskego later, but Eielson evidently didn't have anything to do with it. In his letter of December 22, 1843 (see 3rd, 4th year) Anders Kløve tells of a meeting held 8 days before at Even Heg's in order to form a congregation, and 100 property owners had signed up. Four men from Racine Co. and four from Milwaukee Co. were elected to determine the minister's salary and the building of a church. Anders Kløve was one of the four from Racine Co. on the committee. the church was built adjacent to his property. The minister had already been called. He was the well educated Danish merchant's son Claus L. Clausen — a capable and pleasant man, says Kløve, who had come from Norway that August and been ordained on October 18 — also by a German minister, 2 weeks after Eielson's ordination. Other vossings who certainly were in this congregation were Lars J. Møen, who lived there then, and several from Graue. Styrk E. Lydvo, who settled at Skoponong that year, was most likely the first married by Clauson i 1843.

Lars O. Myrland, Eielson's brother-in-law, came to America in 1846 and settled at North Cape, which also is included in the Muskego settlement. Later, he was at Primrose, WI. He was evidently became a minister. His son, Eiel L. Myrland, who was born at North Cape, became a well-known Baptist minister. He served the Baptist congregation in Racine County, later one in LaCrosse, WI. Then he had a large congregation in Chicago several years. He went to Norway in 1897 and erected a Baptist church known as "The Tabernacle" in Christiania. In 1900, he came back and worked in Wisconsin, Illinois and Iowa until his death some years ago.

One of the most important places in the Norwegian-American church history is Jefferson Prairie on the border between Illinois and Wisconsin.

3 kirkesamfund blev dannet. Der var et stort strøg, hvor der boede næsten bare vossinger. De første skal have bosat sig der i 1839. Elling Eielson var den første til at virke der og har kanske besøgt settlementet allerede, da han i 1840 var til Muskego. Straks efter sin ordination i 1843 var han der ialfald. Han nævnes da i et brev til Voss af Peder L. Hjembære, hvori det heder: "Elling Sundve er ordineret til prest her iblandt de norske. Han har været i vores hus to gange, siden vi kom hid og har holdt prædikener. Sidste gang var den 3die søndag i advent, og da meddelte han alterens sakramente. Han bad mig hilse meget kjærligt sine forældre, hvis jeg skrev til Norge." Eielson fortsatte ogsaa med sine besøg og havde mange tilhængere; men han ventede med at organisere en menighed. Clausen kom ham her i forkjøbet. Han dannede en menighed der i 1844. Men Eielson tog sit forsprang igjen, da han i 1846 ikke alene dannede en menighed, for hvilken han da blev prest, men tillige det første norsk-lutherske kirkesamfund i Amerika, Den Evangelisk Lutherske Kirke af Nord Amerika. Organisationsmødet holdtes den 13de og 14de april. Eielson var selv forfatter af samfundets konstitution, som blev under-skrevet af hans tilstedevarende tilhængere og siden paa et større møde i 1850 paa Koshkonong da den fik 35 underskrifter. Eielson blev samfundets formand til sin død; men ud fra det gik endel i 1860 ind i Augustana Synoden og i 1875 skilte flertallet sig ud og dannede Hauges Synode.

Eielson var nu prest paa Jefferson Prairie til 1872 og havde for det meste sit hjem der; men som det vil sees, virkede han samtidig andre steder.

I 1851 stiftedes et andet kirkesamfund paa Jefferson Prærie. Der var da komne et par ordinerede prester fra Norge, nemlig A. C. Preus og H. A. Stub som sammen med Clauson fik dannet dette samfund. Ingen af disse var bondesønner hverken fra Voss eller andre bygder; men alligevel maatte de faa en bondesøn fra Voss til sekretær paa mødet. Denne var skolelærer Erik Ellefson Slæen, som man stundom i sin tid kaldte "the king of the Norwegians". Han blev ogsaa indvalgt i kirkeraadet. Der var vist mange andre vossinger med. Samfundet fik der samme navn som Eielsons; men forandrede det i 1853 til Den Norske Lutherske Synode. Dette Samfunds menighed der havde bygget en kirke allerede i 1846. Den blev efterhaanden forlidet. I 1868 skriver prof. Svend Nilson, havde man faaet en ny kirke som stod mere midt i settlementet. Det var en af de faa kirker paa landet, hvori man havde orgel og klokke. Knut Bryngelson Duckstad var organist og havde tillige i mange aar været en af kirkevægerne.

Augustana Synoden var stiftet paa Jefferson Prærie i 1860. En af stifterne var Ole Andrewson

sin, where three congregations were formed. There was a long stretch where only vossings lived. The first were said to have settled there in 1839. Elling Eielson was the first to work there and maybe had already visited the settlement when he went to Muskego in 1840. In any case, he was there soon after his ordination in 1843. He is mentioned in a letter to Voss from Peder L. Hjembære, where it states: "Elling Sundve was ordained a minister here among us Norwegians. He has been at my house two times since we came here and delivered sermons. The last time was Third Sunday in Advent, when he served Communion. He asked me to lovingly greet his parents, if I wrote to Norway." Eielson continued with his visits and had many followers, but he waited before starting a congregation. Clauson stole a march on him here. He formed a congregation there in 1844. But Eielson jumped ahead again, when he, not only formed a congregation for which he became the minister, but additionally started the first Norwegian Lutheran association in America, The Evangelical Lutheran Church of North America. The organizational meeting was held the 13th and 14th of April. Eielson, himself, wrote the Society's constitution, which was signed by the followers present and later at a big meeting at Koshkonong in 1850, he got 35 more signers. Eielson served as the president of the Society the rest of his life; but a number left it in 1860 for Augustana Synod and in 1875 the majority left and formed Hauge's Synod.

Eielson now was a minister at Jefferson Prairie until 1872 and mostly had his home there but as we shall see, he worked other places at the same time.

In 1851, another church association was formed at Jefferson Prairie. A couple of ordained ministers had come from Norway, namely A. C. Preus and H. A. Stub who joined Clauson to create this association. None of these was a farmer's son, either from Voss or from any other district, but nevertheless they got a farmer's son from Voss as secretary for this meeting. This was schoolteacher Erik Ellefson Slæen, whom people called at one time "the king of the Norwegians". He was also elected to the church council. There were evidently many other vossings there. The association adopted the very same name as Eielson's; but changed it in 1853 to The Norwegian Lutheran Synod. This association's congregation already had built a church in 1846. Gradually, it got too small. Prof. Svend Nilson writes that by 1868, they had a new church located more centrally in the settlement. It was one of the few churches in the country that had an organ and a bell. Knut Bryngelson Duckstad was the organist and besides was one of the church trustees.

Augustana Synod was formed on Jefferson Prairie in 1860. A founder (from Hjertdal) was one of

(fra Hjertdal) — en af Eielsons disciple, der tidlig var ordineret til prest, og i 1868 havde en menighed paa Jefferson Prærie bestaaende af 26 familier. Hans kirke stod lige ved linjen mellem Wisconsin og Illinois og var vist-nok den, som stod paa landet til Bryngel K. Duckstad og havde sandsynligvis fra først af hørt til Eielsons samfund. Der var da bare fire familier, som kaldtes Hauges venner. Den kirke, som nu efter alle sammenslutninger benyttes, staar paa land som oprindelig tilhørte Ole T. Skiple. Rundt omkring den ligger de gamle vossefarme.

Paa Koshkonong blev der saa at sige brogede forholde med det kirkelige arbeide. Vossingerne var her de første til at bosætte sig, og Eielson var vel ogsaa den første til at prædike for dem. Men i 1841 kom den bekjendte svenske John G. Smith, der paastod, at han havde været hofprædikant og var luthersk prest. Han manglede ikke talegaver og det gik bra en tid. Mange sluttede sig til ham—ogsaa blandt vossingerne. Anders A. Fenne blev hans kirkesanger; men da presten drog af med Pennes kjæreste, blev han, som venteligt var, kvit sin kirkesanger. Snart fandt man ud, at han havde været baptist og ellers ikke havde det bedste rygte, og saa forlagde han sit virkefelt til Chicago. Omtrent samtidig begyndte en dansk methodistprest C. Willerup at virke der, og endel vossinger saavel som andre sluttede sig til ham. Nogle havde vist-nok før hørt til Smiths tilhængere. Resultatet var, at der dannedes den første norsk-danske Methodistmenighed i verden, og den existerer endnu. Af vossinger som var med at grundlægge denne kan nævnes: Ole Knutson Bakketun, Erik V. Rio, Knut J. Hylle, Lars P. Høiland, Amund A. Prestegaard, Styk Saué, Lars O. Duckstad, Nils L. Bolstad og Magne Bystøl.

Ole Knutson Bakketun blev prest og virkede en tid paa Koshkonong men reiste tidlig i 1850 aarene til Winnesheik Co., Iowa, hvor en methodistmenighed ogsaa blev dannet. Senere gik han over i anden bestilling. Nels Anderson Kvale, Knut Hylles svi-gersøn, kom til Koshkonong i 1870 aarene. Han studerede siden ved Methodistseminariet i Evanston, Ill., og blev prest. Derpaa virkede han endel aar, men gik ogsaa over i anden bestilling.

En stor del af de første vossinger paa Koshkonong holdt sig for det første til Elling Eielson, og da J. W. C. Dietrichson, den første fra Norge ordinerede prest, i 1844 kom der og dannede en menighed, var der ifølge Nils Lee ganske faa, som straks sluttede sig til denne. Om Eielson paa den tid egentlig havde stiftet nogen menighed er dog uvist. Han saa ikke saasnart nødvendigheden af dette, og manglede kanske det rette greb derpaa sammenligning med de udstuderede prester, som kom ifra Norge. Da hans

Eielson's disciples — Ole Andrewson, who had been ordained early and had a congregation at Jefferson Prairie consisting of 26 families. His church stood just at the line between Wisconsin and Illinois and evidently was the one on the land of Bryngel K. Duckstad and belonged to Eielson's Society from the first. There were only four families that called themselves Friends of Hauge. That church, which now after all the amalgamation has been done, stands on property originally belonging to Ole T. Skiple. Round about it lie the old vossing farms.

At Koshkonong, somewhat fragmented conditions occurred in the development of church work. The vossings were the first to settle, and Eielson most likely was the first to preach for them. However, in 1841, came the well-known Swede John G. Smith, who insisted he had been court chaplain and was a Lutheran minister? He didn't lack anything in speaking ability and things went fine for a while. Many supported him—even among vossings. Anders A. Fenne was his precentor; but when the minister ran off with his sweetheart, and as can be expected, he quit being precentor. Soon people learned that he had been a Baptist and didn't have the best reputation, and did most of his work in Chicago. At about the same time a Danish Methodist minister, C. Willerup, began to work there, and a number of vossings joined him. Some had been Smith supporters before. The result was that the first Norwegian-Danish Methodist congregation in the world was formed, and it still exists. Of the vossings who were with the foundation of this, we can name Ole Knutson Bakketun, Erik V. Rio, Knut J. Hylle, Lars P. Høiland, Amund A. Prestegaard, Styk Saué, Lars O. Duckstad, Nils L. Bolstad and Magne Bystøl.

Ole Knutson Bakketun became a minister and worked at Koshkonong for a while but early in the 1850's he went to Winnesheik Co., Iowa, where a Methodist congregation was started. Later he accepted a different position. Nels Anderson Kvale, Knut Hylle's son-in-law, came to Koshkonong in the 1870's. He had studied at the Methodist seminary in Evanston, IL, and become a minister. Therafter, he worked a number of years then also changed to a different position.

A large share of the vossings at Koshkonong supported Elling Eielson at first; and when J. W. C. Dietrichson, the first minister ordained in Norway, came there in 1844 and started a congregation, there were few, according to Nils Lee, who soon accepted him. Whether Eielson had established a congregation by that time, we don't know. He didn't soon see a need for one and perhaps lacked the right approach compared to the newly ordained ministers that came from Norway. When his Society, in 1850, held their

samfund i 1850 holdt sit andet organisationsmøde der, maa der ialfald have organiseret sig en menighed. I 1865 anlagde hans samfund en skole i Deerfield, der dog holdt sig bare et par aar. En af eleverne paa denne var Vosselagets formand Wm. Nelson, hvis forældre blandt andre hørte til samfundet.

En udpræget Vossekirke.

Men settlementets udvikling og uenigheden mellem Eielsons samfund og dem, som vilde have udstuderede prester fra Norge, førte med sig at nye menigheder dannedes og nye kirker opførtes. Den saakaldte vestre kirke opførte i 1844 og den østre i 1845, begge i settlementets søndre del. Men efter pastor A. C. Preus's ankomst i 1850, fandtes det nødvendigt at opføre en kirke ogsaa i settlementets nordre del. Der var de fleste vossinger, og kirken sattes paa et sted, i hvis nærmeste omkreds der ikke boede nogen andre.

Dette var Liberty Praerie kirken i Deerfield, hvis billede sees paa titelbladet, og som opførtes i 1852. Den maa siges at være en udpræget vossekirke. Den staar paa grund som tilhørte Nils S. Gilderhus, dens bygmester var Jacob J. Thoe, Nils Knutson Rekve, en af grundlæggerne af Evanger menighed ved Dover, Wis., og paa hvis grund kirken der opførtes, var medhjælper. Nils Gilderhus kjørte sten og sand til bygningen. Bryngel Liland gjorde et pipeorgel, som brugtes i kirken. Knut H. Løne spillede det. Han dannede ogsaa det første sangkor her. Et nyt orgel, som kostede 1500 dollars blev for nogle aar siden forærer kirken af Mrs. Thorger Thompson (Saude f. Grimestad). I mange aar har Thorger Thompson været kirkeværge.

En miles vei fra Liberty Praerie kirken boede Sjur Styrkson Rekve. I hans vaaningshus, som opførtes i 1851, var der et stort loftsrum, hvori der holdtes gudstjeneste og hvor andre kirkelige handlinger forrettedes, før kirken var færdig. Formodentlig var organisationsmødet ogsaa holdt der. Huset, som ogsaa var bygget af Jacob Thoe, staar endnu og eies nu af Rekves dattersøn Sivert Lee. Der var ogsaa hjemstedet til pastorerne Styrk og Peder Rekve og til professor Lars S. Rekve og maa saaledes kaldes et særligt kirkehistorisk sted. Her boede ogsaa Nils A. Lee, hvem vi har at takke for mange oplysninger om vossingerne i Amerika.

Paa Spring Praerie lidt nord for Koshkonong slog vossingerne sig til i stort antal i 1845, og trangen til kirkelig betjening meldte sig snart. Odd J. Himle og Knut Fosmark hentede fra Koshkonong pastor Dietrichson, som prædikede i huset til Sjur Rekve, der da boede paa Spring Praerie. Dette blev begyndelsen til kirkelige ordninger der. Alle fandt sig dog ikke fornøiede med pastor Dietrichsons maade at være paa.

second organizational meeting there, they must have founded a congregation then. In 1865, his Society opened a school in Deerfield, which lasted only a couple years. One of the pupils at this school was our own Vosselaget's president Wm. Nelson, whose parents, among others, belonged to the Society.

A distinctive Voss church.

The development of the settlement and the lack of unanimity between Eielson's Society and those who wanted to have trained ministers from Norway led to the creation of new congregations and the building of new churches. The so-called West Church was built in 1844 and the East in 1845, both in the settlement's southern portion. However, after A. C. Preus's arrival in 1850, it was found necessary to build a church also in the northern part of the settlement. Here were the most vossings and the church was built on a site in which nearest vicinity no one else lived.

This was Liberty Prairie Church in Deerfield, which picture you see on the title page, and which was built in 1852. It must be deemed a distinctive Voss church. It stands on land once owned by Nils S. (Sjurson) Gilderhus, whose master builder was Jacob J. Thoe, Nils Knutson Rekve, one of the founders of Evanger congregation at Dover, WI, and on whose land the church there was built, was his assistant. Nils Gilderhus hauled stone and sand for the building. Bryngel Liland built the pipe organ that was used in the church. Knut H. Løne played it. He also formed the first choir. A new organ, costing \$1500.00 was given to the church a few years ago by Mrs. Thorger Thompson (Saude néé Grimestad). For many years, Thorger Thompson was a church trustee.

A mile away from Liberty Prairie Church lived Sjur Styrkson Rekve. In his residence, which was built in 1851, was a big loft room, where services were held and where other church activities were conducted, before the church was ready. Presumably, the organizational meeting was also held there. The house, also built by Jacob J. Thoe, still stands and is owned by Rekve's daughter's son, Sivert Lee. This was also the homestead of Styrk and Peder Rekve and of Professor Lars S. Rekve and thereby should be regarded as a special historic site. Nils A. Lee, whom we have to thank for many of the enlightenments about vossings in America, also lived here.

The vossings settled a little north from Koshkonong in Spring Prairie in generous numbers in 1845, and the need for religious assistance was soon evident. Odd J. Himle and Knut Fosmark fetched Pastor Dietrichson, who preached in Sjur Rekve's house, who then lived at Spring Prairie. This was the beginning of church arrangements there. But everyone wasn't pleased with Pastor Dietrichson's methods. In

I det frie Amerika likte man lidet først at staa med en 10 dollar, som det for mange var haardt at skaffe, og kanske hatten i haanden for presten, før man fik sit barn døbt. Det syntes ialfald Odd Himle og flere med ham. De vilde da heller holde sig til Elling Eielson, som ogsaa indfandt sig snart og heller vilde undvære pengene end se et barn udøbt. Andre vilde dog betjenes af hjemlandets udstuderede prester og blandt dem var Lars J. Møen og Sjur Rekve. Følgen var, at der i 1846 paa Spring Prærie omrent samtidig dannedes to menigheder, en med Dietrichson som prest og en med Eielson. Straks sattes der igang med bygning af kirker. Lars Møen gav fri grund til den ene og Odd Himle til den anden. Paa Lars Møen's grund ved Keyser opførtes i 1853 en muret kirke. Jacob Thoe byggede ogsaa denne. Pastorerne Bryngel Hovda og Lauritz S. J. Reque har betjent den. Hovdas to sønner Colbein og Christian, som begge blev prester, var fødte paa Spring Prærie. Ligeledes pastor Ole N. Fosmark hvis mor Britha J. Bjørgaas var født i Evanger. Christoffer Graue var kirkeværge, da han døde i 1854. Hans datter Anna var gift med Anton Nilson Mæland fra Sogn, Redaktør af den "Kristelige Lægmand" og en af Eielsons bedste støtter. I senere aar har John G. Pederson (Hosaas) i lang tid været en ledende mand ved kirken paa Spring Prærie — været en af værgerne og medlem af sangkoret m.m.

I 1850 stiftede Elling Eielson en kirkemenighed i Primrose, Dane County, Wis. Der var da ingen vossinger, men i 1852 kom Lars L. Kolve og kanske samtidig broderen Eilef. Næste aar kom Eielsons svoger Peder O. Myrland og lidt senere Ole O. og Lars O. Myrland, den sidste fra Muskego. Der kom ogsaa Sjur Næsheim, hvis søn pastor Alvin Næsheim er født der, og mange andre især Vossestrændinger, saa der blev et helt vosesettlement. Eielson var prest der til han i 1859 drog til Texas, hvor han virkede et aars tid.

I Chicago, hvor vossingerne især var sterk repræsenterede og de egentlige ledere, gjordes der tidlig i 1840 aarene forsøg paa at faa istand en fast kirkelig ordning; men det strandede paa præstemangelen. Eielson besøgte dem, naar han kunde, men det blev for sjeldent. Saa hørte man, at John Smith var en dygtig prest paa Koshkonong. Da denne maatte fortrække derfra, kom han til Chicago, og før man fik greie paa hans sande karakter, antoges han som prest. Han fik opført en kirke, siges der, mest ved presbyterianiske penge; men det hele blev bare splittelse og uenighed. Clauson og Dietrichsen aflagde ogsaa besøg der; men under de oprevne forholde kunde de lidet gjøre. Smith blev sluttelig jaget af byen, og saa fik man endelig i 1848 dannet en menighed med Paul Anderson som prest.

the free America, people didn't like having to pay ten dollars, which many found it difficult to raise, and perhaps the minister hat his hand out before a person got their child baptized. In any case, that's what Odd Himle thought and several agreed with him. They would rather side with Elling Eielson who also was prompt and would rather dispense with the money than see a child unbaptized. Others would rather be served by educated ministers from their homeland and this included Lars J. Møen and Sjur Rekve. The result was, that two congregations were started in 1846, one with Dietrichson as minister and one with Eielson. Soon thereafter, they started building churches. Lars Møen donated land for one and Odd Himle for the other. They built a masonry church on Lars Møen's land at Keyser in 1853. Jacob Thoe also built this one. Pastors Bryngel Hovda and Lauritz S. J. Reque have served here. Hovda's two sons, Colbein and Christian, who were both ministers, were born at Spring Prairie. Likewise, Pastor Ole N. Fosmark, whose mother, Britha J. Bjørgaas, was born in Evanger. Christoffer Graue was a trustee when he died in 1854. His daughter, Anna, was married to Anton Nilson Mæland from Sogn, editor of the "Christian Layman" and one of Eielson's best supporters. In later years, John G. Pederson (Hosaas) has been a leader at the church in Spring Prairie—been one of the trustees and a member of the choir, etc.

In 1850, Elling Eielson started a congregation in Primrose, Dane County, WI. there weren't any vossings there then, but in 1852 came Lars L. Kolve and maybe his brother, Eilef, at the same time. The next year came Eielson's brother-in-law Peder O. Myrland and a little later, Ole O. and Lars O. Myrland, the last from Muskego. Soon also came Sjur Næsheim, whose son, Pastor Alvin Næsheim was born there, and many others specially people from Vossestrand, leading to a regular Voss settlement. Eielson was a minister there until he went to Texas in 1859, where he stayed for a year.

In Chicago, where the vossings were strongly represented and the actual leaders tried, early in the 1840's, to arrange a satisfactory church situation; it failed because of a lack of a minister. Eielson visited them whenever he could but that was seldom. Then they heard that John Smith was a good minister at Koshkonong. When he had to leave there, he moved to Chicago, and before people learned the nature of his character, they accepted him as minister. He got them to build a church, mostly with Presbyterian money, it was said, but it mostly was divisiveness and disagreements. Clauson and Dietrichson tried to get things going but with the disruptive conditions there wasn't much they could do. Smith eventually was chased out of town and a congregation eventually was formed in 1848 with Paul Anderson as minister.

Et referat haves om organisationen af denne menighed, og deri heder det — at der ifølge foreløbig bekjendtgørelse offentlig ud-stedt forsamledes mange norske, svenske og danske lutherske brødre og søstre i Bethel Chapelet, Chicago, den 14de februar 1848 for at organisere en regelmæssig evangelisk kirke. Hr. Ole Andrewson blev udvalgt til mødets ordfører og Paul Anderson udnævnt til sekretær. Menigheden blev kaldt Den Skandinaviske-Evangeliske Kirke i Chicago; og det blev antaget at bruge samme ritual som "The Frankean Lutheran Synod of New York, men med absolut bibeholdelse af sin børnelærdom, Luthers Lille Katekismus og Pontoppidans forklaring. Dette blev samme aar godkjendt af Eielsons samfund paa et møde i La Salle Co., Ill. Som medlemmer og organisatører af denne menighed findes nævnt Ivar Larson Bøe (Lawson) Anders Flage, Anders N. Brække. Lars K. Dykestøn og Laura Anderson f. Een, John Andersons mor, som var særlig be-hjælpelig med sociale tilställinger m. m. Da der omtrent samtidig dannedes en vosseforening, i hvis skrifter der nævnes ca. 25 af de i Chicago bosatte vossefamilier, hvoriblandt de nævnte, saa kan man vist gaa ud fra, at de alle hørte til denne menighed. I 1851 bosatte Sjur K. Hylle sig i Chicago. Han var skolelærer og organist fra Voss og blev organist i denne menighed. Der begyndte Knut Henderson at lære sang.

Endel saavel vossinger som andre vilde dog ikke anerkjende Pastor Paul Anderson, som lutheraner, da han havde studeret ved Frankerseminariet i Beloit. Disse fik den svenske prest Unonius til Chicago og dannede en menighed. En af de to norske ledere for dette var Anders Baarson Lassehaug (Johnson). Unonius viste sig dog ikke at være bedre lutheraner end Paul Anderson, da han efter hvad der blev sagt, uden Johnsons og de andres vidende sluttede sig til Episkopalerne, af hvem han havde faaet penge til kirkebygning. Menigheden blev da heller ikke gammel. Pastor Paul Anderson (fra Valdres) blev i 1849 gift med Anders Flages datter, Martha. Han var menighedens prest til i mai 1858, da han med sine børn tog en tur til Norge og derunder besøgte Voss, hvor hans børn blev udleet, siges der, fordi de ikke kunde tale sit morsmaal.

Ifølge Sjur Hylle blev en ny kirke indviet af menigheden i Chicago den 2den marts 1856. Afskedsprædiken var holdt i den gamle dagen før. Kirken sattes paa Indiana og Peoria st. I 1868 besluttede samfundet at oprette en presteskole, som skulde benævnes Hauges College og Eielsons Seminar, ved siden af kirken. Grundstenen til dette lagdes i 1871, og Elling Eielson holdt hovedtalen ved denne anledning. Man har villet beskylde ham for, at han var imod skoler og større lærdom; men det viste sig, at han for det første havde indflettet i samfundets konstitution, at prester og lærere skulde erhverve sig nødvendige kundskaber, og at man skulde lægge vind paa at fremme skoler og

We have the minutes of the organizational meeting of this congregation and in there it states that in accordance with a public announcement there was a gathering of Norwegian, Swedish and Danish Lutheran brothers and sisters in the Bethel Chapel, Chicago, on February 14, 1848 in order to organize a regular evangelical church. Mr. Ole Andrewson was voted to be chairman of the meeting and Paul Anderson was appointed its secretary. The congregation was named "The Scandinavian Evangelical Church in Chicago", and it adopted the use of the same rituals as "The Frankean Lutheran Synod of New York", but with absolute retention of its children's educating Luther's Small Catechism and Pontoppidan's Explanation. This same year, it was adopted by Eielson's Society at a meeting in LaSalle Co., IL. As members and organizers of this congregation, we find named Ivar Larson Bøe (Lawson) Anders Flage, Anders N. Brække. Lars K. Dykestøn and Laura Anderson neé Een, John Anderson's mother, who was especially helpful with the social arrangements. At about the same time there was a Voss society formed in which papers about 25 of the vossing families living in Chicago were listed so we can presume they all belonged to the same congregation. In 1851, Sjur K. Hylle settled in Chicago. He was a schoolteacher and organist from Voss and became the organist in this congregation. This is where Knut Henderson started to learn singing.

A number of vossings, as well as others, didn't accept Pastor Paul Anderson as a Lutheran, since he had studied at the Frank Seminary in Beloit. These brought the Swedish minister, Unonius, to Chicago and started another congregation. One of the two Norwegian leaders for this was Anders Baarson Lassehaug (Johnson). Unonius didn't demonstrate himself to be a better Lutheran than Paul Anderson, when afterwhat has been said, without Johnson's or the others knowledge, he joined the Episcopalians, from whom he had received money to build a church. The congregation didn't last long. Pastor Paul Anderson (from Valdres) married Anders Flage's daughter, Martha in 1849. he was the congregation's minister until May of 1858, when he traveled to Norway with his children, including a visit to Voss where his children were outcasts, it says, because they couldn't speak their mother tongue.

According to Sjur Hylle, the new church was dedicated by the congregation in Chicago the 2nd of March 1856. The farewell sermon was preached the day before. The church was located at Indiana and Peoria Streets. The society decided to establish a seminary, which was to be named Hauge College and Eielson Seminary, beside the church. The cornerstone for this was laid in 1871 and Elling Eielson made the main speech on this occasion. One could fault him for lack of education; but it was shown that he, in the society's constitution, inserted that teachers and ministers should volunteer for the necessary knowledge and that people

undervisning. Paa et samfunds møde i Lisbon, Ill. foreslog han i 1854, at de skulde oprette en skole for uddannelse af prester. Der gjordes 3 gange forsøg, uden at det lykkedes tilfulde dels af mangel paa midler dels paa duelig lærere. Saa gik det ogsaa i Chicago, men Hauges Synode fik dog sin skole i 1875.

Eielson flyttede til Chicago i 1872 og havde siden sit hjem der til sin død, men gjorde ture til de forskjellige settlementer. Under en tur til Primrose i 1881 blev han heftiget syg fortælles der.* Den 10de januar 1883 afgik han ved døden i Chicago og blev begravet paa Graceland gravplads. Naar alt kommer til alt, saa er der kanske ikke fremkommet nogen mand i den norsk amerikanske kirke, som i egen person og under de forhaandenværende omstændigheder har udrettet mere betydningsfuldt arbeide for kirken end denne bondesøn fra Voss.

Settlementet i Wiota, Wis., var grundlagt i 1841 af Peder Skjervheim og Arne A. Vinje fra Voss. Optil 1847 var de norske der omrent bare vossinger. De tenkte snart paa at bygge en kirke. Tomt for denne med tilliggende gravplads blev tidlig udlagt ved en gammel indianervei midt i settlementet. Grunden eiedes af en i settlementet velkjendt vossekvinde Malena Sondve og hendes mand, som døde tidlig. Gravpladsen blev snart taget i brug, men kirken kunde ikke kostes op da. Malena Sondve havde et stort rummeligt hus og pastor Dietrichson holdt prædikener der. Først i 1850 blev en kirke opført, men da maatte den sættes et par mil længer vest; thi en hel del Østlændinger havde sat sig til paa denne kant og mange vossinger flyttet bort. Arne Vinje var med at skaffe materialer og bygge kirken og var en af trustee. Erik Fenne var kirkesanger der i 1858. Daniel Anderson (Vinje) har været trustee i mange aar. Dette er ældste nu staaende kirke.

I 1850 begyndte vossingerne at bosætte sig i Winneshiek Co., Iowa. Her blev et af de største vossesettlementer og i kirkelig henseende kanske det vigtigste. Flere prester af vosseslegt har der havt sit hjem, og mange flere har erholdt sin uddannelse der, da Luther College blev anlagt i dette county. Tillige har de der hjulpet til at uddanne andre. Der kom pastor Knut Bjørgo i 1852 som 5 aars gut. Pastor Magne M. Langeland var født der 2 aar senere. Pastorerne Johannes E. Bergh og Nils A. Førde kom der i sin ungdom i 1857. Sammen med Johannes Bergh (Berge) kom broderen Knut E. Bergh, der forud havde været skolelærer paa Voss. Han begyndte straks i engelsk skole hos Ole Nelson Væle, saa holdt han selv skole, og derpaa blev han lærer ved Luther College, efterat han selv havde faaet undervisning af det ved Halv Way Creek, Wis.,

should apply themselves on improving schools and instruction. At a society meeting in Lisbon, IL in 1854, he moved that they should establish a school for the education of ministers. Three attempts were made, without success, partly based on lack of both funds and competent faculty. That's the way it went in Chicago, too, but Hauge Synod got its school in 1875.

Eielson moved to Chicago in 1872 and made that his home the rest of his life, making occasional trips to the various settlements. During a visit to Primrose in 1881, it is said he became seriously ill.* He died in Chicago on January 10, 1883 and was buried at Graceland Cemetery. All things considered, there didn't appear anyone in the Norwegian-America church history who personally and under the former circumstances had accomplished more meaningful work for the church than this farmer's son from Voss had.

The settlement at Wiota, WI, was established in 1841 by Peder Skjervheim and Arne A. Vinje from Voss. Until 1847, there were only vossings in the settlement. They soon thought about building a church. The lot for this, with adjacent cemetery, was laid out early by an old Indian path in the middle of the settlement. The land was owned by the well-known vossing woman, Malena Sondve and her husband, who died young. The cemetery was soon put to use, but they couldn't finance the church then. Malena Sondve had a spacious home and Pastor Dietrichson preached there. Not until 1850, was a church constructed, but it had to be placed a couple miles farther west, since a number of Norwegians from east Norway had settled in this area and many vossings had moved away. Arne Vinje helped obtain building materials to build the church and was one of the trustees. Erik Fenne was the precentor there in 1858. Daniel Anderson (Vinje) was trustee for many years. This is now the oldest church standing.

In 1850, the vossings started settling in Winneshiek County, IA. this became one of the biggest vossing settlements and when considering the church, perhaps the most important. Several ministers of Voss origin had their home here, and many more have been educated there, since Luther College was located in the county. Besides, they helped train others. Pastor Knut Bjørgo came there as a 5 year-old boy. Pastor Magne M. Langeland was born there two years later. Pastors Johannes E. Bergh and Nils A. Førde came there as youths in 1857. Together with Johannes Bergh (Berge) came his brother Knut E. Bergh, who also had been a schoolteacher at Voss. He went to English school at Ole Nelson Væle's, then ran his own school, and later became a teacher at Luther College after he himself had been educated at

*) Albert Barten, Primrose.

*) Albert Barten, Primrose.

hvor det begyndte. Saa studerede han lovkyndighed, medens han selv var lærer; tog i 1869 juridisk examen ved Iowa Universitet og blev samme aar professor ved Luther College. Længe kom han dog ikke til at virke. I 1873 tog han af helbreds-hensyn en reise til Norge. Den hjalp ikke, og under et ophold paa Eide i Granvin 1875 afgik han ved døden.

I 1862 kom Lars S. Rekve som elev til Luther College. Siden var han næsten hele sit liv knyttet til skolen. Han var født paa den gamle Rekvefarm ved Deerfield, Wis., 1848, tog afgangsexamen ved Luther College i 1869, var saa et aar ved Concordia Seminar; studerede derpaa lovkyndighed og tog examen ved Iowa Universitet 1874. Samme aar blev han professor ved det nyoprettede St. Olavs College, Northfield, Minn., men kaldtes aaret efter til professor ved Luther College, hvilken stilling han med undtagelse af de 4 aar, han var konsul i Rotterdam, Holland, indehavde til sin død 1916. Hans søn Sigurd har i de senere aar været professor ved skolen.

De første kirkelige arbeidere i countiet var John Bragestad og Elling Eielson. Bragestad sees at være med pionererne i 1850. Ole K. Bakketun begyndte omrent samtidig som Methodistprædikant. Nils Johnson fra Hitterdal, som var gift med Anna Selheim fra Voss, og senere blev methodistprest, var da bosat der. Han blev i 1855 prest paa Koshkonong.

Ole Magneson Sætre var en svært kirkelig interesseret mand. Han er nævnt som pastor F. C. Clausons (lille Clauson) bedste ven og støtte. Hans datter Ingeborg var gift med Pastor T. O. Juve og datteren Martha med A. P. Johnson (Gjerdager) i Chicago, der i mange aar var formand i sin menigheds kirkeraad. Paa Sætre's land stod det bekjendte Sætre skolehus, der i flere aar brugtes som kirke, og hvor baade pastor Koren og A. C. Preus prædikede. Før nævnte Erik E. Slæen flyttede til Big Canoe samme county og var vistnok den første religionslærer og sagdes at være den, som fik lidt lutherdom ind i den opvoksende slegt i den første oprevne tid. Men da slaveristriden kom i 1860 aarene, og det paastodes, at presterne forsvarede slaveriet, blev han deres største modstander i striden — deraf formodentlig "the king of the norwegians". Forøvrigt vil man forstaa, at der maatte være mange gode kirkefolk af vosseslegt, hvor saa mange af dem er blit prester. Her kan bare nævnes familiene Bjørgo, Langeland, Førde, Grindeland, der hver for sig har flere forgreninger af samme gode slag. Amund J. Førde, pastor Førdes far, var kirkesanger og holdt lidt religionsskole forteller sonnen John i "Vossingen". Hans datter er gift med dommer A. Grindeland—nylig delegat til aarskirkemødet. Peder Sampson Een var ogsaa en god støtte i Big Canoe menighed, siger John A. Forde, som utvilsomt selv ogsaa er det.

Half Way Creek, WI, where it started. Then he studied law while he himself was teaching, and was graduated from the University of Iowa and that same year became a professor at Luther College. He didn't work very long. For health reasons, he took a trip to Norway in 1873. It didn't help and during a stay in Eide in Granvin in 1875, he died.

Lars S. Rekve came to Luther College as a student in 1862. Almost his whole life from then on was associated with the school. He was born on the old Rekve farm in Deerfield, WI, in 1848, was graduated from Luther College in 1869, was at Concordia Seminary for a year, studied law and was graduated from Iowa University in 1874. That same year, he became a professor at the newly created St. Olav's College, Northfield, MN, but was called as a professor to Luther College, which position, except for the four years he was consul in Rotterdam, Holland, he occupied until his death in 1916. His son, Sigurd, in recent years has been a professor at the school.

The first workers in religion in the county were John Bragestad and Elling Eielson. Bragestad was seen with the pioneers in 1850. Ole K. Bakketun started almost simultaneously as a Methodist preacher. Nils Johnson from Hitterdal, who was married to Anna Selheim from Voss, and who became a Methodist minister lived there then. He became a minister at Koshkonong in 1855.

Ole Magneson Sætre was man greatly interested in religion. He is mentioned as Pastor F. C. Clauson's (little Clauson) best friend and supporter. His daughter, Ingeborg, was married to Pastor T. O. Juve, and daughter Martha to A. P. Johnson (Gjerdager) in Chicago, who was chairman of his church council for many years. The famous Sætre schoolhouse stood on Sætre's property, which was used as a church for many years, and where both Pastor Koren and A. C. Preus preached. The previously mentioned Erik E. Slæen moved to Big Canoe in the same county and was evidently the first teacher of religion and is said to be the one who got some Lutheranism into the coming generations in that disturbed time. But when the strife about slavery came in the 1860's, and it was insisted that ministers defend slavery, he was their greatest antagonist in the battle — thereby presumably "the king of the Norwegians". Also people must understand that there were many good church people of Voss origin, since so many of them became ministers. Here we can name the families Bjørgo, Langeland, Førde, Grindeland, who each have several branches of the same good quality. Amund J. Førde, Pastor Førde's father, was the precentor and taught Sunday school, tells his son, John; in the "Vossingen". His daughter was married to Judge A. Grindeland—recently a delegate to the Annual Meeting. Peder Sampson Een also was a good supporter in the Big Canoe congregation, says John A. Forde, who, without doubt, was one himself.

Nær eller kanske i en del af det gamle Fox River Settlement i LaSalle Co., Illinois er den lille landsby Leland i Adams township. En menighed blev stiftet der i 1847 af fornævnte Ole Andrewson (fra Hjertdal), Eielsons discipel. Eielson selv havde før besøgt stedet leilighedsvis. Hertil kom flere vossinger i slutningen af 1840 og uddover 1850 aarene. Ole Larson Rogne og Nels Lydvo var kanskje med at organisere menigheden. Ole K. Grove kom der i 1850 fra det nærliggende Kendall Co. I 1854 kom der en, som især fortjener nærmere omtale. Det var Anders Anderson Kløve, som kom dertil fra Muskego, hvor hans fader, den før nævnte Anders Kløve boede. Han var født paa Voss 1828 og kom til Amerika med forældrene i 1843. I Leland begyndte han straks at tage interesse i de offentlige gjøremaal, blev i 1856 collector og var stadig siden i town eller county bestillinger til sin død 1899. Ved siden deraf tog han fremragende del i det kirkelige arbeide. Da flertallet af hans menighed i 1873 sluttede sig til frikirken, var det kun ved hans dygtige ledelse, at de gjenværende beholdt sin del af kirken og kunde fortsætte til de i 1890 gik ind i Den Forenede Kirke. I 1893 var han en af grundlæggerne af Pleasant View College, Ottawa, Ill., til hvilket han gav 500 dollars og til hvis bestyrelse han hørte. Til opførelsen af Den Forenede Kirkes Seminar i Minneapolis gav han 1000 dollars, til Beloit Barnehjem 1500 og da menigheden i Leland byggede ny kirke i 1898 gav han 1000 dollars til dette.

Af det foregaende vil man da finde noget om vossingernes virke og forhold til kristendommen i de første og fornemste settlementer. Fra disse har det øvrige udviklet sig. Som man kan tænke sig, kan der siges meget mere om disse, men tid og plads tillader det ikke. Her skal kun tilføjes lidt fra andre steder.

Nils Knutson Rekve, der før er nævnt, tog den ledende del i dannelsen af sin menighed ved Dover, Buffalo Co., Wis. Kirken, som vistnok staar paa hans farm, er benævnt Rekveskirken. Ikke langt derfra i Bennet Valley, Trempealeau Co., staar en kirke paa farmen til Knut K. Gjelle (Edison). Gjelle har været skolelærer og meget benyttet i kirkelige saavelsom i town og County anliggender.—De første pionerer i Clay og Yankton Countier, N. Dak., dannede der Vangen Menighed. Man skjønner, at der var mange Vossinger, og at de ifølge Bans I. Hanson, ikke lod sig forlede til at give Slip paa sin børnelærdom Pontoppidans Forklaring, Sandhed til Guds frygt. De fleste kom dog til at tilhøre menigheden ved Gayville, S. Dak. Steffen O. Een var kirkesanger, saalænge han magtede at gaa til kirke, siger Hanson. Ivar Stalheim indtog siden hans plads.

Saa skal her nævnes et par mænd fra Goodhue Co., Minn., som begge var skolelærere fra Voss og vil blive nævntes andetsteds og saa. Det er Christoffer O.

Near or perhaps a portion of the old Fox River Settlement in LaSalle Co., Illinois is the little village of Leland in Adams Township. A congregation was started there in 1847 by the aforementioned Ole Andrewson (from Hjertdal), Eielson's disciple. Eielson had visited the place occasionally. Several vossings came here towards the end of the 1840's and during the 50's. Ole Larson Rogne and Nels Lydvo probably helped organize the congregation. Ole K. Grove came in 1850 from the nearby Kendall County. In 1854, there came one, who bears talking about more closely. That was Anders Anderson Kløve, who moved there from Muskego, where his father, the previously named Anders Kløve, lived. He was born at Voss in 1828 and came to America with his parents in 1843. He started taking an interest in public affairs in Leland; in 1856, he became collector and was in a town or county position continually until his death in 1899. He took a prominent role in church affairs, too. When the majority of his congregation switched to the Free Church in 1873, it was only his capable leadership that the remainder could continue until they joined The United Church in 1890. In 1893, he helped start Pleasant View College, Ottawa, IL, to which he gave \$500 and on which he was on the board of governors. He gave \$1000 to the starting of The United Church's Seminary in Minneapolis, \$1500 to the Beloit Orphanage and when the congregation in Leland built a new church in 1898, he gave \$1000 for this.

From the foregoing, you will learn something about the vossings work and relationship in the first and most prominent settlements. The rest developed from these. As one would think, we could talk about this a lot more, but time and space don't permit it. Here we shall only include a little from other places.

Nils Knutson Rekve, who's mentioned before, took a leading role in the creation of his congregation at the Dover, Buffalo Co., WI, church, which stands on his farm, and is called the Rekve's church. Not far away in Bennet Valley, Trempealeau County, there is a church on Knut K. Gjelle's (Edison) farm. Gjelle has been a schoolteacher and very involved in church as well as town and county business. — The first pioneers in Clay and Yankton Counties, ND, started the Vangen congregation. One suspects that there were numerous vossings and according to Bans I. Hanson, they didn't regress from their childhood learning of Pontoppidan's Explanation, Truth and Fear of God. Most came to join the congregation at Gayville, SD. Steffen O. Een was the precentor as long as he could make it to church, says Hanson. Ivar Stalheim took his place.

Now we shall mention a couple men from Goodhue Co., MN, who were both schoolteachers from Voss and will be talked some about elsewhere.

Lillethun og Ivar D. Hustvedt. Lillethun har i 37 aar været bestyrer af Hauges Synodes boghandel, i 18 aar sekretær for Hauges Synode, trustee og kasserer i 9 aar, sekretær 22 aar og kasserer 30 aar for direktionen af Red Wing Seminar. Ivar Hustvedt har i over 30 aar været kirkesanger ved Urlands Menighed Goodhue Co., og 30 aar menighedens sekretær ved siden af at være skolelærer, m. m. Man har ikke medaljer for lang og tro tjeneste i Amerika eller var de her paa plads.

Prester af vosseslegt i Amerika.

Elling Eielson Sundve var, som nævnt, den første norske prest i Amerika og stifter af det i almindelighed kaldte Eielsens Samfund, af hvilket Hauges Synode blev stiftet i 1875. Han havde ingen anden skoleuddannelse end den, som omgangs-skolen i Norge gav. De efterfølgende prester af vosseslegt har alle havt mere eller mindre uddannelse fra højere skoler — nogle bare fra almuskolen og et theologisk seminar; men de fleste har tillige studeret ved et universitet eller et af samfundenes colleges. Alle, paa et par undtagelser nær, udgik fra Luther College, Decorah, Ia., og Concordia Seminar, St. Louis, Mo. optil 1878. Siden tog de ind paa Luther Seminar istedenfor Concordia Seminar optil 1888, og alle hørte, saavidt vides, til Den Norske Synode. Efter den tid har der været uddannet prester af vosseslegt ved forskjellige skoler og samfund.

Styrk Sjurson Rekve blev prest i 1865 og var næst efter Eielson. Hans første kald var ved Roche a Cree, Wis. Siden ved Spring Grove, Minn. I 9 aar var han tillige distrikts viceformand. Han døde 1910.

Bryngel Kolbeinson Hovda blev prest 1868 og har betjent kaldene paa Spring Prærie, Lemonweir, Kilborn, Trempealeau Valley og Neenah, Wisconsin. En tid var han bestyrer af Indianerskolen i Wittenberg, Wis.

Johannes Ellefson Bergh (Berge) blev prest 1869 med kald i Muskegon, Mich. Senere ved Hawk Creek og Sacred Heart, Minn. Han døde 1905.

Peder Sjurson Rekve, Styrks broder, blev prest 1869 med kald ved Gilchrist, Pope Co., Minn. Han døde 1879.

Nils Bryngelson Bergh (Berge), blev prest 1870 og betjente kaldene Scandinavia, Amherst Jct. og New Hope, Wis. Døde 1883.

Knut Knutson Bjørgo fik sin ordination til prest 1873 og betjente først en menighed ved Lake Park og senere i Red Wing, Minn. Et aars tid var han konstitueret theologisk professor og i 1892 blev han Minnesota Distriktsformand, var tillige Synode trustee og kirkeraadsmedlem m. m.

That would be Christoffer O. Lillethun and Ivar D. Hustvedt. Lillethun was the manager of Hauge's Synod bookstore for 37 years, secretary of Hauge's Synod for 18 years, trustee and treasurer for 9 years, secretary, 22 years, and treasurer, 30 years, for the administration of Red Wing Seminary. For over 30 years, Ivar Hustvedt was precentor of Urland's Congregation, Goodhue County and congregational secretary for 30 years besides being a schoolteacher among other things. If one doesn't have medals for long and true service anywhere else in America, here would be the place.

Ministers of Voss derivation in America.

Elling Eielson Sundve was, as discussed, the first Norwegian minister in America and what is commonly called Eielson's Society, which became the Hauge Synod in 1875. He had no schooling other than the circuit school that Norway gave. The subsequent ministers of vossing derivation had more or less education from higher schools — not only from a common school and from a theological seminary, but most additionally had studied at a university or one of its society's colleges. All, with the exception of a couple, finished Luther College, Decorah, IA, and Concordia Seminary, St. Louis, MO, until 1878. Then they matriculated at Luther Seminary instead of Concordia Seminary until 1888, and all belonged, as far as is known, to The Norwegian Synod. After that time, there have been trained ministers of Voss extraction from various schools and societies.

Styrk Sjurson Rekve became a minister in 1865 and was next after Eielson. His first call was to Roche a Cree, WI. Later he was at Spring Grove, MN. For 9 years, he was also the district vice president, also. He died in 1910.

Bryngel Kolbeinson Hovda became a minister in 1868 and has served calls at Spring Prairie, Lemonweir, Kilborn, Trempealeau Valley and Neenah, Wisconsin. For a while, he was principal of the Indian School in Wittenberg, WI.

Johannes Ellefson Bergh (Berge) became a minister in 1869 with a call in Muskegon, MI. Later, he served Hawk Creek and Sacred Heart, MN. He died in 1905.

Peder Sjurson Rekve, Styrk's brother, became a minister in 1869, with a call to Gilchrist, Pope Co., MN. He died in 1879.

Nils Bryngelson Bergh (Berge) became a minister in 1870 and served calls in Scandinavia, Amherst Jct. and New Hope, WI. He died in 1883.

Knut Knutson Bjørgo was ordained a minister in 1873 and first served a congregation at Lake Park and later in Red Wing, MN. For a year, he was acting theology professor and in 1892 he was the president of the Minnesota District, as well as Synod trustee and church council member, among other things.

Nils A. Førde blev ordineret 1876 og ansat som prest ved Moorhead, Minn. Senere ved Amherst, Wis., og saa i Starbuck, Minn. Han døde 1917.

Alle forannævnte er fødte paa Voss. De næste to prester er født i Amerika.

Ole N. Fosmark, hvis far var fra Bruvik, men moderen Britha J. Bjørgaas fra Voss, blev prest 1878 med kald i Fergus Falls, Minn., og betjente 4 menigheder. Han var forfatter af flere afhandlinger om religiøse spørgsmaal. Oprettelsen af Park Region College skyldes især ham. Han døde for nogle aar siden.

Magne M. Langeland, hvis forældre var fødte i Evanger blev prest 1878 med kald ved Crisco, Ia., senere ved Rothsay, Minn.; var Minnesota distriktssekretær og forfatter af en religiøs afhandling. Han døde 1922.

Andreas A. Oefstedal (Øfstedral), født i Evanger. Ordineredes til prest 1881 med kald i Fertile, Minn., og senere ved Moorhead, Minn., Chicago, Ill. og igen i Fertile, Minn. Han har ofte været medlem og jevnlig formand af forskellige komiteer og havt flere extra bestillinger inden samfundet. Fra 1912 har han været bestyrer af Diakonissehjemmet i Chicago og redaktør af "Diakonissen".

John Jørgenson Bjørgaas født i Wisconsin blev prest 1882 og havde kaldet paa Washington Praerie ved Decorah, Ia., som Pastor Korens kapelan. Han døde 1884.

Nils Arveson, født paa Osterøen af forældre fra Fosse, Bergsdalen, Evanger, blev prest 1883 og har betjent kald ved Rowe, Ill., Arendal, Minn., og St. Olav, Iowa. Har tjent paa flere komiteer o. l. inden samfundet.

Nils Anderson Ofstedal, Andreas Ofstedals bror, født paa Voss, blev prest 1883 og har betjent kaldene Aberdeen, S D., Medo og Delavan, Minn. Han døde 1892.

Nils Olson Giere, født i Wisconsin. Hans far var Halling, men moderen Inger Clausdr. Himle var født paa Voss. Han blev prest 1883 ved Crawe River og Big Grove, Minn. Senere i Renville og Bird Island og Sacred Heart, Minn.

Johannes Anderson Ofstedal. Andreas og Nils' broder, var ordineret 1884 og var prest i Winchester, Wis., og Grafton, N. D. Han døde 1911.

Thorbjørn Olson Sætre født i Minnesota, søn af Ole S. Sætre, blev prest 1885 med kald i Evansville, Minn., som han betjente til sin død 1922.

Johannes Olson Litsheim født paa Voss blev prest 1888 i Jamestown, Kansas, havde 4 menigheder. Gik senere over i anden bestilling.

Ole Saue, født paa Voss, blev prest 1886 med kald ved Gardner, Ill., saa i Eau Claire, Wis. Døde 1892.

Nils A. Førde was ordained a minister in 1876 and employed at Moorhead, MN, later at Amherst, WI and then Starbuck, MN. He died in 1917.

All the previously named were born at Voss. The next two ministers were born in America.

Ole N. Fosmark, whose father was from Bruvik, but mother, Britha J. Bjørgaas, was from Voss, became a minister in 1878 with a call to Fergus Falls, MN, and served 4 congregations. He was the author of several monographs about religious questions. The opening of Park Region College can largely be credited to him. He died some years ago.

Magne M. Langeland, whose parents were born in Evanger became a minister in 1878 with a call to Crisco, IA, then to Rothsay, MN; he was Minnesota district's secretary and the author of a religious thesis. He died in 1922.

Andreas A. Oefstedal (Øfstedral), born in Evanger, was ordained a minister in 1881 with calls to Fertile, MN, and later to Moorhead, MN, Chicago, IL and again in Fertile, MN. He has frequently been a member and regularly chairman of various committees and had several extra positions within the society. From 1912, he was the manager of the Deaconess Home in Chicago and editor of "Deaconess".

John Jørgenson Bjørgaas was born in Wisconsin became a minister in 1882 and was called to Washington Prairie near Decorah, IA, as Pastor Koren's curate. He died in 1884.

Nils Arveson, was born on Osterøen of parents from Fosse, Bergsdalen, Evanger, and became a minister in 1883 and has served calls at Rowe, IL, Arendal, MN and St. Olav, IA. He has been on several committees within the society.

Nils Anderson Ofstedal, Andreas Ofstedal's brother, was born in Voss, became a minister in 1883 and has served calls at Aberdeen, SD, Medo and Delavan, MN. He died in 1892.

Nils Olson Giere was born in Wisconsin. His father was Halling, but his mother, Inger Clausdr. Himle, was born in Voss. He became a minister in 1883 at Crawe River and Big Grove, MN. Later he served at Renville and Bird Island and Sacred Heart, Minn.

Johannes Anderson Ofstedal, Andreas and Nils' brother, was ordained in 1884 and was a minister in Winchester, WI, and Grafton, ND. He died in 1911.

Thorbjørn Olson Sætre was born in Minnesota, son of Ole S. Sætre. He became a minister in 1885 and was called to Evansville, MN, where he served until his death in 1922.

Johannes Olson Litsheim was born in Voss and became a minister in Jamestown, Kansas in 1888, having four congregations. Later, he switched to a different position.

Ole Saue was born in Voss and became a minister in 1886 with calls at Gardner, IL, then in Eau Claire, WI. He died in 1892.

Rasmus Anderson Lavik, født i Exingedalen ved Evanger, blev prest 1888 og har betjent kald ved Devils Lake, Red Lake og Milnor, Nord Dakota.

Thorsten Aadson Himle, født paa Voss blev prest 1889 med kald i Taylor, Wis., var i 1894 et aar paa Minnesota Universitet blev saa læge-missionær i Kina, ialt 13 aar. Var en tid lærer ved Red Wing Theologiske Seminar, saa prest i St. Rosa, Cal Han er forfatter af bøgerne "Guds Veie", "Boxeroprøret i Kina", "Hauges Missionskort."

Jacob Jacobsen Ekse født i Evanger 27de april 1860, var et aar paa Voss lærerskole og kom saa i 1882 til Amerika hvor han fra 1883 til '89 studerede ved Red Wing College og Seminar, blev saa prest ved Ft. Ranson, N. Dak. til 1896. Siden har han havt kald ved Henrichs, Minn. Fra 1907 var han viseformand for Hauges Synode. I 1889 blev han gift med Inger Sørenson. Han har isommer besøgt sin fødebygd under 900-aars-festen der.

Anders Knutson Flatkoll, født i Exingedalen ved Evanger blev prest 1892 ved Aberdeen, S. D. Senere ved Bristol, S. D. Han døde 1903.

Erik O. Larson (Kjønegaard) født paa Vossestrand, blev ordineret 1891 ved Den Forenede Kirke, sluttede sig i 1898 til Frikirken, har betjent kald ved Churches Ferry, N. D., Lemond, Minn., Marinette, Wis., Eagle Lake, har tjent paa forskjellige komiteer m. m.

Ivar Larson Øxendal, født i Evanger blev prest 1893 ved Devils Lake, N. D., senere ved Maddock, N. D.

Christian J. Hovda, født paa Spring Prærie, Wis. Prest 1897 ved Hoboken, N. Y., saa ved Amherst og Blair, Wis. Han døde 1904.

Sigvard T. Reque sørn af Pastor Peder S. Rekve, født ved Gilchrist, Minn. Prest fra 1895 i Chicago, Ill., Minneapolis og nu i St. Paul, Minn.

Rasmus Anderson Lavik was born in Eksingedalen near Evanger and became a minister in 1888 and has served calls at Devils Lake, Red Lake and Milnor, North Dakota.

Thorsten Aadson Himle was born at Voss and became a minister in 1889; was called to Taylor, WI, was at the University of Minnesota for a year and became a medical missionary in China, in all 13 years. He lectured at the Red Wing Theological Seminary for a while, then was a minister in Santa Rosa, CA. He is the author of the books: "God's Way", "The Boxer Rebellion in China", and "Hauge's Mission Summary".

Jacob Jacobsen Ekse was born at Evanger April 27, 1860. He attended Voss Teacher's College for a year then came to America where he studied at Red Wing College and Seminary and became a minister in Ft. Ranson, ND until 1896. Since, he has been called to Henrichs, MN. From 1907, he was vice president for Hauge's Synod. In 1889, he married Inger Sørenson. This summer, he visited his birth district during the 900 year Jubilee there.

Anders Knutson Flatkoll, born at Eksingedalen by Evanger became a minister in 1892 at Aberdeen, SD. He was later called to Bristol, SD. He died in 1903.

Erik O. Larson (Kjønegaard) was born at Vosse-strand, was ordained in 1891 with the United Church but joined the Free Church in 1898. He has served in Churches Ferry, ND, Lemond, MN, Marinette, WI, Eagle Lake, (WI?). He has served on various committees, etc.

Ivar Larson Øxendal was born at Evanger and became a minister in 1893 at Devils Lake, ND, and later at Maddock, ND.

Christian J. Hovda, born at Spring Prairie, WI; became a minister in Hoboken, NY then served at Amherst and Blair, WI. He died in 1904.

Sigvard T. Reque, son of Pastor Peder S. Rekve was born at Gilchrist, MN. He was a minister in Chicago, IL from 1895 and is now in St. Paul, MN.



Past. J. J. Ekse

Colbein S. J. Hovda født paa Spring Prærie, Wis. Prest fra 1897 ved Bode, la. Grovenbush og Ottawa, Ont., Sheboygan, Wis., Nordwick, N.D. Nu i Chicago.

Lauritz S. J. Reque, sør af Peder S. Rekve, født i Gilchrist, Minn. Prest 1897 med kald først ved Helena, Mont., saa paa Spring Prærie og nu ved Galesville, Wis.

Martin Olson Teigen (Finnesteigen) født i Little Cob, Minn. Prest i Bottineau, Saures, Landa, Max og Newburg, N. Dak.

Lars W. Boe, født i Calumet, Mich., sør af Pastor Nils E. Boe (fra Valestrand, Norge) og Anna Reque, datter af Lars Davidson Rekve ved Deerfield, Wis., som var født paa Voss. Han blev prest i 1901 og betjente kaldene først ved Lawler og saa ved Forest City, Ia., til 1908. Fra 1904 til '14 var han bestyrer af Waldorf College, Ia. I 1909 og '13 var han i Iowa legislatur, sidst som senator. I 1914 blev han Præsident af St. Olavs College, Northfield, Minn., hvad han fremdeles er.

Joseph J. Lewis (Larson) født i Lee Co., Ill., er en sønnesøn af Erik Larson Sætre, som kom fra Voss 1839. Pastor Lewis blev ordineret 1906 og har været prest ved Sloan, Ia., Newcastle, Nebr. og Westbrooke, Minn.

Oscar L. Bolstad, født i Dodge Co., Minn., af forældre født i Evanger. Ordineret prest og betjent kald ved Roseau, Redtop, Brainerd, Minn.

Magne Endreson (Kolle) født paa Voss, blev prest 1910 og har betjent kald ved Greenbush, Minn., og nu ved Kindred, N. Dak.

Carl Larson Dalseide, født i Bruvik, sør af Lars J. Brækhus, Evanger. Prest ved Roslyn, Iowa 1910.

Olav Borge, født i Amerika, sør af pastor M. Borge og Aagot Fosmark og datterdattersøn af John Bjørgaas, blev prest i 1906: betjener nu 4 menigheder ved Vancouver, B. C.

Daniel Borge, forannævntes broder, blev prest i 1911 og først ansat i Lee, Ill., men er nu i Deerfield, Wis.

Gerhard Førde, sør af pastor Nils A. Førde, født i Wisconsin. Prest ved Glenville, Minn., 1912 og fra 1917 i Starbuck, Minn.

Endre J. Boe, født i Leland, Ill., sør af pastor Nils E. Boe (Valestrand) og Anna Reque, datter af Lars D. Reque, født paa Voss. Prest 1912 og betjente kald ved Blair, Trempealeau Valley og Beaver Creek menigheder.

Lars Johnson Rørbakken (Larson) født i Evanger, ordineret 1914 og ansat som prest for Bloan, North Grand og Skandia menigheder nær Hettinger, N. Dak.

Svend Tverberg, født paa Voss og udvandret 1903, blev ordineret 1914 for at gaa til Madagaskar som missionær.

Colbein S. J. Hovda was born at Spring Prairie, WI. He was a minister from 1897 at Bode, IA, Grovenbush and Ottawa, Ont., Sheboygan, WI, Nordwick, N.D. Now he is in Chicago.

Lauritz S. J. Reque, son of Peder S. Rekve, born in Gilchrist, MN. He was a minister from 1897 with his first call at Helena, Mont., then at Spring Prairie and now at Galesville, WI.

Martin Olson Teigen (Finnesteigen) was born at Little Cob, MN. He was a minister in Bottineau, Saures, Landa, Max and Newburg, ND.

Lars W. Boe, born in Calumet, MI, son of Pastor Nils E. Boe (from Valestrand, Norge) and Anna Reque, daughter of Lars Davidson Rekve of Deerfield, WI, who was born in Voss. He became a minister in 1901 and served calls at Lawler, then Forest City, IA until 1908. From 1904 until '14 he was principal at Waldorf College, (Forest City), IA. In 1909 and 1913, he was in the Iowa Legislature, last as senator. In 1914, he became president of St. Olav College, Northfield, MN, which he still is.

Joseph J. Lewis (Larson) born in Lee County, IL, is the grandson (son's son) of Erik Larson Sætre, who came from Voss in 1839. Pastor Lewis was ordained in 1906 and has been a minister at Sloan, IA, Newcastle, NB and Westbrooke, MN.

Oscar L. Bolstad was born in Dodge County, MN, of parents born in Evanger. He was ordained and called at Roseau, Redtop and Brainerd, MN.

Magne Endreson (Kolle), was born at Voss, became a minister in 1910 and as served a call at Greenbush, Minn., and now is at Kindred, ND.

Olav Borge, born in America, the son of af Pastor M. Borge and Aagot Fosmark and grandson (daughter's-son) of John Bjørgaas became a minister in 1906, and now serves four congregations in Vancouver, B. C.

Daniel Borge, the precedent's brother, became a minister in 1911 and was first employed at Lee, IL, but now is in Deerfield, WI.

Gerhard Førde, a son of Pastor Nils A. Førde, was born in Wisconsin. He was a minister at Glenville, MN in 1912 and from 1917 in Starbuck, MN.

Endre J. Boe, born in Leland, IL, is a son of Pastor Nils E. Boe (Valestrand) and Anna Reque, daughter of Lars D. Reque, born at Voss. He became a minister in 1912 and serves a call to Blair, Trempealeau Valley and Beaver Creek congregations..

Lars Johnson Rørbakken (Larson was born in Evanger and was ordained in 1914 is the minister for Bloan, North Grand and Scandia congregations in Hettinger, ND.

Svend Tverberg was born at Voss and emigrated in 1903. He was ordained in 1914 in order to go to Madagascar as a missionary.

Sigurd Bernhard Hustvedt, født i Northwood, IA., søn af pastor H. B. Hustvedt (Telemark) og Anna M. Reque datter af Sjur S. Rekve, Deerfield, som var født paa Voss. Var en kort tid prest gik siden over i anden bestilling.

Alvin S. Nesheim, født i Primrose, Wis., blev prest i 1913 med kald i Minneapolis, Minn.

Henrik Olson Helleve var født paa Voss og var i lang tid skolelærer der. Udvandrede i 1900, var lærer og emissær i Baldwin, Wis., til han i 1906 blev ordineret prest i den Forenede Kirke med kald i Grantsburg, Wis. Han døde i 1907.

Prestefruer af Vossesleget i Amerika.

Den vossiske indflydelse i de kirkelige anliggender vil vist ikke paa langt nær være tilfulde fremvist uden at prestefruerne er taget med og derfor skal her opregnes nogen af dem, som vi har greie paa; Den første er da Martha Andersdr. Mage, gift med pastor Paul Anderson 1849. Saa er det Britha Lund, gift med pastor F. C. Clauson, Spring Grove, Minn. Ingeborg Olsdr. Sætre g. m. pastor T. O. Juve; Anna Larsdr. Reque g. m. pastor Nils E. Bøe; Agot Fosmark, datter af Britha J. Bjørgaas, g. m. past. M. O. Borge; Maria Sætre g. m. J. A. Hellestvedt; Anna Helena, datter af Jørgen J. Bjørgaas, g. m. pastor Edw. E. Borgen, Anna Sjursdr. Rekve g. m. pastor H. B. Hustvedt. Maren C. Sampson, datter af Sam Thorbjørnson Skutle, g. m. pastor H. Engh. Sina M. Sampson, forangaaendes søster, g. m. pastor O. M. Vereide, samt Mrs. O. G. U. Siljan, datter af Steffen Gullikson Graue.

Her er da nævnt de prester og prestefruer, som vi kjender til. Vi har selvfølgelig havt bogen "Norske Prester i Amerika" tilhjælp en hel del. Her er dog sikkert mange flere prester af vosseslægt ordinerede i de sidste aar; men det, som er, vil kanskje vise tilstrækkeligt i hvor stor udstrækning de vossiske evner har været anvendte i kirkens og kristendommens tjeneste i Amerika.

SJUR STYRKSON REQUE.

Jeg skal fortelle lidt om min bestefar Sjur S. Reque. Han var født paa Gaarden Reque i 1808 af Forældrene Styrk og Britha Reque. Da han var to aar gammel, mistede han sin mor ved et ulykkestilfælde og blev da opfostret af sine søstre Suneva og Brytva. Han mistede ogsaa sin fader, da han var ganske ung.

Da han blev voksen, gik han en stund med Kram. Saa kjøbte han gaarden af sin ældste bror, Ole, og paa en Brude-Tirsdag blev han gift med Anna Pedersdatter Gjermo.

Der var syv brudepar i Vossekirken den dag; men det sagdes at bestemor var den fineste af dem

Sigurd Bernhard Hustvedt, born Northwood, IA was the son of Pastor H. B. Hustvedt (Telemark) and Anna M. Reque daughter of Sjur S. Rekve, Deerfield, who was born at Voss. For a short time, he was a minister then went to another occupation.

Alvin S. Nesheim was born at Primrose, WI and became a minister in 1913 with a call to Minneapolis, MN.

Henrik Olson Helleve was born at Voss and for a long time he was a schoolteacher there. He emigrated in 1900 and was a teacher and lay preacher in Baldwin, WI, until in 1906, when he became a minister in The United Church with a call to Grantsburg, WI. He died in 1907.

Pastor's wives in America of Voss extraction.

The vossing influence in church affairs would be far from complete without including the minister's wives and so we will list some of those we know about. The first, then, is Martha Andersdr. Mage, married to Pastor Paul Anderson 1849. Britha Lund married to Pastor F. C. Clauson, Spring Grove, MN. Ingeborg Olsdr. Sætre m. Pastor T. O. Juve; Anna Larsdr. Reque m. Pastor Nils E. Bøe; Agot Fosmark, daughter of Britha J. Bjørgaas, m. Past. M. O. Borge; Maria Sætre m. J. A. Hellestvedt; Anna Helena, daughter of Jørgen J. Bjørgaas, m. Pastor Edw. E. Borgen, Anna Sjursdr. Rekve m. Pastor H. B. Hustvedt. Maren C. Sampson, daughter of Sam Thorbjørnson Skutle, m. Pastor H. Engh. Sina M. Sampson, the preceding woman's sister m. pastor O. M. Vereide, as well as Mrs. O. G. U. Siljan, daughter of Steffen Gullikson Graue.

We mentioned the ministers and minister's wives that we knew about. We, of course, used the book, "Norske Prester I Amerika" for a lot of assistance. Yet there are many ministers of Voss extraction who have been ordained in recent years, but those we have included will maybe make obvious adequately how extensive the vossing effect has been in relation to the church and Christian benefit in America.

SJUR STYRKSON REQUE.

I shall tell you a little about my grandfather Sjur S. Reque. He was born on the Reque farm in 1808 of the parents Styrk and Britha Reque. When he was two years old, he lost his mother in an accident and subsequently was raised by his sisters Suneva and Brytva. He also lost his father while still young.

When he had grown up, he was a peddler for a while. Then he bought the farm from his oldest brother, Ole, and on a Bridal-Tuesday, he married Anna Pedersdatter Gjermo.

There were seven bridal couples in the Voss church that day; but it was said that grandmother

alle. Og bestefar havde 12-skillings sølvknapper i trøjen sin, som var større knapper end før var brugt.

Og trøjen var af "Klæde", som bonden paa Voss heller ikke havde brugt før. Først saa fik mine besteforældre Britha og saa Styrk. De fik Reques navne. Styrk faldt tre gange ud i storebrønden paa Reque, før han var tre aar gammel, men blev nu heldigvis trukket op igjen. Saa fik de Mari og Per, som blev opkaldte efter besteforældrene paa Gjermo. Og saa fik de Martha, som ogsaa fik Gjermos navn.

Saa om høsten i 1844 kom Odd Himle tilbage til



Styrk S. Reque

Norge, og næste vaar blev han gift — ogsaa paa en Brude-tirsdag — med Mari Larsdatter Gjermo, en broderdatter af min Bedstemor. Ja, Odd skulde tilbage til Amerika, og hans svigerfader med familie skulde være med. Saa fik mine bedsteforældre ogsaa lyst til at reise. Bedstefar solgte da gaarden, og ud paa vaaren drog de ogsaa afsted.

Skibet som de seiledede paa var et hollandsk skib, og hed "Statsraad Van Vogt". Kapteinen hede Solberg. Der blev født et barn ombord, som blev døbt af Kapteinen, og fik navnet Mons Statsraad Van Vogt (Dyviken). Da de havde været flere uger paa havet, saa de en dag røg. Om en stund saa de, at det var et brændende skib, og det kom saa nær, at man saa dækket falde ind, og saa var det alt i lue og sank. Det var et fragtskib, og der var ingen mand ombord.

De var i alt ni, uger og tre dage paa havet. Da de kom til New York, blev de spurgt, om de vilde reise med jernbane eller med kanalbaad til Buffalo. De

was the finest looking of all. Grandfather had 12-shilling silver buttons on his jacket, which were bigger buttons than had ever been used before.

The jacket was "costume" that farmers at Voss had never used before. First, my grandfather got Britha, then she, Styrk. Before he was three years old, Styrk fell into the well at Reque, but was luckily pulled out again. Then they had Mari and Per, who were named after their grandparents at Gjermo. Then they had Martha, who also got the Gjermo name.

In the fall of 1844, Odd Himle came back to



Mrs. Anna Rekev neé Gjermo

Norway, and he was married the next spring — also on a Bridal-Tuesday — to Mari Larsdatter Gjermo, a niece (brother's daughter) of my grandmother. Odd was going back to America, and his father-in-law was joining him, with his family.

They sailed on the Dutch ship named, "Statsraad Van Vogt". The captain was named Solberg. A baby was born on board, who was baptized by the captain and he named it Mons Statsraad Van Vogt (Dyviken). When they had been at sea several weeks, they saw smoke. In a while, they could see it was a burning ship and as they got nearer, they saw the deck collapse and then it was all aflame and sank. It was a freight ship and had no passengers aboard.

In all, it took nine weeks and three days at sea. When they got to New York, they were asked if they

foretrak at reise med baad, da de havde hørt at Peder, søn af Lars P. Gjermo, som var kommen tidligere paa sommeren, havde havt et uheld med ene benet sit under reisen paa jernbanen.

Da de kom nær Buffalo, og skulde passere under en bro, fik de alle ordre til at gaa nedunder dæk, da broen var saa lav. Jørend Gjermo, eller Gjerde, som var gift med Ragna, en søster af Bedstemor, vilde ikke gaa nedunder, men lagde sig flat paa ryggen og tænkte at klare det paa den Vis. Men der kom en stor skrue og brækkede et par ribben, og kløvede hagen paa ham. Mor, som da var sex aar gammel, og som de havde glemt at ta med ned, blev af en af mandskabet kastet op paa broen. Jørend blev da tat iland og lagt ind hos en farmer, og der laa han i to uger, før han kunde reise videre.

Bestefar med familie, ventede da i Buffalo indtil Jørend og Ragna kom, og de fortsatte saa reisen til Chicago.

Der tog de ind hos Andres Flage, og blev der i to uger, indtil Bestefar havde sat sig istand til at reise opover landet til Spring Prairie, Wisconsin for at finde Odd Himle og Lars P. Gjermo igjen. Bestefar drog da afsted med sin familie, sin tjenestegut Mons Smaabrekke, som han havde kostet med sig, og alt sit gods. Bestefar havde kjøbt to par heste, og to "covered" vogne (ikke kubberulle).

Efter flere dage kom de frem til Lars D. Reque, paa Koshkonong, og der blev de en uge. Saa satte de afsted igjen, og efter at have vinglet i flere dage oppe paa Prærien nord for Sun Prairie, kom de til et lidet hus tæt ved en skov. Der standsede da Bestefar, og ud paa kvelden kom de, som eiede huset hjem. Det var tre yankier med hver sin børse. Paa væggene af huset var der spigret skind baade udvendig og indvendig. Der fik da Bestefar med familie lov til at overnatte. Næste morgen tog disse yankier sine børser, og bød Bestefar stige op i deres Demokratvogn, og saa drog de afsted. Bestemor satte sig til at graate. "Nu sjyter de ham", sa hun. Men om et par timers tid kom de tilbage, og Bestefar med et straalende ansigt. Han havde seet huset til Odd Himle.

Saa spændte Bestefar for sine vogne, og de drog jublende afsted. De kom da ind til Odd Himle og blev der vinteren over. Der var ikke meget rum. Der var Odd og kone, hendes far Lars P. Gjermo med kone og sex børn, Bestefar med kone og fem barn, og tjenestegut, og saa Ole Klæben, af hvem Odd havde kjøbt landet. Om vaaren flyttede Bedstefar paa sit eget land, en fire mil længere nord, som han havde kjøbt i landofficen i Milwaukee om vinteren. Her kan nævnes, at naar mødrerne skulde lave mad eller rydde op i huset den vinteren, maatte alle børnene sætte sig oppaa en væg, som Odd havde paa-

wanted to travel by rail or by canalboat to Buffalo. Since they had heard Peder, Lars P. Gjermo's son, had injured his leg when he rode on the railroad earlier in the summer, they preferred to go by boat.

When they neared Buffalo and were to pass under a bridge, they were all ordered to go below deck, because the bridge was so low. Jørend Gjermo, or Gjerde, who was married to Ragna, grandmother's sister, didn't want to go down but tried to lie flat on her back and clear the bridge in that manner. Nevertheless, there was a collision and it broke a couple of his ribs and split his jaw. Mother, who was but six years old, and who they had neglected to take along down, was thrown up onto the bridge by one of the crew. Jørend was taken to land and laid in a farmer's house, and he lay there a couple of weeks until he could travel on.

Grandfather and his family waited in Buffalo until Jørend and Ragna came and they continued their journey to Chicago.

There they moved in with Andres Flage and stayed two weeks until grandfather was prepared to travel up over the country to Spring Prairie, Wisconsin in order to find Odd Himle and Lars P. Gjermo again. Grandfather left with his family, his hired boy, Mons Smaabrekke, who he had borne the cost of going with him, and all his goods. Grandfather had bought two horses and two "covered" wagons (not kubberulles).

After several days, they reached the home of Lars D. Reque, at Koshkonong, and stayed there a week. Then they set off again and after having uncertainly wandered the prairie north of Sun Prairie, they came to a little cabin close to a wood. Grandfather stopped there and waited; towards evening, those who owned the place came home. They were three Yankees with each a gun. The walls of the cabin were nailed full of animal skins, both inside and out. Grandfather got permission tp spend the night there. The next morning, the three Yankees grabbed their guns and asked grandfather to climb up in their Democrat wagon, and away they went. Grandmother sat down and cried. "Now they're gonna shoot him", she said. But, in a couple hours they returned, and with grandfather, his face beaming. He had seen Odd Himle's house.

Grandfather hitched the horses to his wagons, and they drove of in high spirits. They moved in with Odd Himle and spent the winter. There wasn't much room. There were Odd and his wife, her father Lars P. Gjermo with his wife and six children, grandfather with his wife and five children, a hired boy and Ole Klæben, from whom Odd had bought the land. In the spring, grandfather moved onto his own land, which he had purchased at the land office in Milwaukee during the winter. Now I can tell you that whenever mother was going to cook or clean house that winter, all the children had to sit on a wall that Odd had started in the middle of the house that was four logs

begyndt mit i huset, som var en fire logger høi. Ellers var der ikke rum, at snu sig. Da Bestefar havde faat sit eget hus op til beterne, kom der nogle Yankier med klubber, og børser og vilde jage ham af landet sit. Da tog Bestefar sig bort i "naaven", sprang saa op paa øverste Beten, aabnede skjorten sin, og sa. "Her ligger hjertet, skyt bare". Men da blev Yankierne lange i ansigtet, vendte sig om og sagde: "Come on, boys, let's go."

Den næste vaar blev der holdt Gudstjeneste i Bestefar hus, da han havde det største hus paa Spring Prairie, og dette var den første Gudstjeneste holdt der oppe. Odd Himle og Knud Fosmark havde været til Koshkonong for at faa pastor Dietrichson til at komme op og forrette for dem, og et lidet barn til Odd Himle blev døbt den dagen. Ud paa sommeren blev der igjen holdt Gudstjeneste i Bestefars hus eller rettereude under et stort Egetrae, og denne gang blev der døbt fem børn og holdt altergang. Presten fik Bestefar til at bære ud et bord, og bestemor, lagde hvid dug paa bordet. Dugen havde hun bragt med ifra Norge. De maatte ha saadanne, naar presten eller futen kom til dem derhjemme. Bordet sattes under egen, og pastor Dietrichson skar et kors i egen, saa de havde korsets tegn over bordet. Der blev holdt Gudstjeneste tredie gang i Bedstefars hus, mens han levede paa Spring Prairie. Han blev der bare i tre aar, da han solgte landet til Knud Fadnes. Huset blev flyttet over veien og længere vest, og der levede gamle Inger, Enken efter Knud Fadnes i mange aar. Egetraet med korset er for længe siden nedhugget.

I. A. R.

SKOLER OG SKOLELÆRERE

II

Titelen "Af Sagaen om de første Skoler", som brugtes i forr.-nummer, passer vel ikke rigtigt paa denne artikel, da lærere af senere tider ogsaa vil bli nævnte. Men vi vil gaa tilbage til begyndelsen og endnu nævne noget fra de første tider. Man ved at nybyggerne satte sig til bortover staternes øde vidder. Der var fra først af ikke afdelte skoledistrikter med gode skolehuse og uddannede lærere, som ventede dem. Alt maatte dannes af nykommerne selv eftersom kravene meldte sig og efter det syn, de havde paa sagerne. Skulde den opvoxende slægt kunne bibe holde og fremme den høie anstand af kultur og skulde børnene faa den nødvendige kristendoms kundskab, som indvand-erne eiede, saa maatte der snart faaes istand skoler, ikke engelske først og fremst; thi ihvorvel kultur kan meddeles paa hvilket som helst sprog, saa er man dog nogenlunde enig om, at morsmaalet er det bedste. Det var da af uvurderlig betydning, at der blandt udvandrerplokken ogsaa var

high. Otherwise there wasn't even room to turn around. When grandfather had built his own house up to the crossbeams, there came some Yankees one day, with clubs and guns and wanted to chase him off his land. Then grandfather went over to the corner joints, climbed up to the highest crossbeam, opened his shirt and said, "Here lies my heart, just shoot". Then the Yankees got long faces, turned and said: "Come on, boys, let's go".

There were church services in grandfather's house the next spring, because he had the biggest house in Spring Prairie, and these were the first church services held up there. Odd Himle and Knud Fosmark had been to Koshkonong to fetch Pastor Dietrichson to come up and officiate for them, and a little child by the name of Odd Himle was baptized that day. Services were again held in grandfather's house or more properly, out under a big oak tree, and this time five children were baptized and communion served. The minister had grandfather carry out a table, and grandmother laid out a white cloth on the on the table. She had brought the tablecloth from Norway. They had to have these, when the minister or the magistrate came calling at home. The table was placed under the oak and Pastor Dietrichson carved a cross in the oak, then they had the sign of the cross over the altar. There were held services in grandfather's house the third time while he lived in Spring Prairie. He lived there only three years before he sold the land to Knud Fadnes. The house was moved across the road farther west, and there lived old Inger, the widow of Knud Fadnes for many years. The oak tree with its cross was chopped down many years ago.

I. A. R(eque?).

SCHOOLS AND SCHOOLTEACHERS

II.

The title "The saga of the first schools", that was used in the previous issue isn't appropriate for this article, since the teachers of later time also wanted to be named. But we will go back to the beginning and mention some from the early times. People know that the pioneers set out over the states' desolate plains. From the beginning, there were no marked off school districts with good schoolhouses and trained teachers to staff them. Everything had to be created by the pioneers themselves according to their needs and their desires from the sagas. If the growing generation were going to retain and promote their high standards of culture and if their children were going to get the necessary Christian information, they had to start schools, not first and foremost English, because even though culture can be shared in any language, people were of the opinion that the mother-tongue was the best. It was of insignificant meaning that among

skolelærere med, og uden at gaa nærmere ind paa deres betydning for opbyggelsen af det amerikanske samfund, skal vi her give en beretning om skolelærere af vosseslegt forsaavdigt som vi har kjendtskab til dem.

Vi nævnte om nogle i vor forrige artikel. De var nogen af de vigtigste, fordi de var af de første og maatte være med at danne et brugeligt system at gaa efter. Det angaar da især religionsskolerne, uden hvilke det havde været smaat bevent med den norsk amerikanske kirke. Næst efter Anders K. Himle, der kom til Amerika som 18 aars gut 1837, maa nævnes Sjur Knutson Hylle, der kom i 1844. Han blev lærer paa Voss i 1829. To andre, som senere kom til Amerika, nemlig David O. Leidal og Steffen K. Himle eller Sondve, blev ogsaa lærere paa samme tid. De var alle tre examinerede i Ullensvang, Hardanger, af provst Herzberg og befundne duelige til at være omgangsskolelærere. Sjur Hylle var lærer til 1842. De tre sidste aar var han tillige konstitueret kirkesanger og organist paa Vangen, indtil David Lemme, som var Seminarist, blev fast ansat det aar. I Amerika var han bosat paa Scoponong, Wis., til 1851, da han flyttede til Chicago. Om hans lærergjerning her vides ikke meget. I Chicago var han organist i den saakaldte Paul Anderson kirke til sin død 1871.

En betydelig skolemand af vosseslegt blev født paa Scoponong, Wis., i 1844. Det var Erick Erickson en søn af Styrk Erickson Lydvo. Tyve aar gammel begyndte han etterat have gjennemgaaet townskolen i Palmyra, Wis., at holde skole selv i 1864. I 1865 var han med i borgerkrigen, men begyndte sin skolegjerning igjen efter krigens slut og virkede til 1871, da han flyttede til Renville Co., Minn., og samme aar blev valgt til County Auditor. I 1882 valgtes han til County superintendent for skolerne og havde denne bestilling i 25 aar til 1907, med undtagelse af to terminer. — Ivar Svendson-Gerald, som ogsaa boede pa Scoponong, Wis., har været skolebestyrer i Renville County, Minn. Bryngel Styrkson Bratager, som kom til Amerika i 1850-aarene var i flere aar skolelærer i Olmstead Co., Minn. I 1868 var han medlem af Minnesotas legislature. De tre sidstnævnte holdt engelsk skole.

Ole Thormodson Gjerdager, som havde været skolelærer paa Voss fra 1807 til '16 kom ogsaa omkring 1844 til Scoponong, Wis., men boede senere til sin død i Chicago. Om han virkede lidt her som lærer, vides ikke, men man gik til ham for at vaksinieres.

Erik E. Slæen, som før er nævnt, kom vistnok i slutten af 1840 aarene. Han var den første som begyndte at samle børnene til religionsskole i Big Canoe, Ia., i 1850 aarene og siges at have gjort et prisværdigt arbeide i den første tid, da der var liden enighed og orden ellers i de kirkelige sager. I 1850 kom Lars J. Lie og Ole Nelson (Væle)

the group of immigrants there were also school-teachers and without looking closer at their importance for edifying of the American society, we shall here give a description of schoolteachers of Voss origin as far as we have knowledge of them.

We named a few in our earlier article. They were some of the most important, because they were the first and had to start a useful system for those following. This especially relates to the church schools, which hadn't much to show from the Norwegian-American church. Next after Anders K. Himle, who came to America as an 18 year old in 1837, we list Sjur Knutson Hylle, who immigrated in 1844. He became a teacher at Voss in 1829. Two others, who also came to America later, namely David O. Leidal and Steffen K. Himle or Sondve, became teachers at the same time. They were all three examined at Ullensvang, Hardanger, by Dean Herzberg and found competent to be circuit schoolteachers. Sjur Hylle was a teacher until 1842. The three last years, he was the substitute precentor and organist at Vangen until David Lemme, who was a seminarian, was employed that year. In America, he settled on Skoponong, WI until 1851, when he moved to Chicago. We don't know very much about his teaching tasks. In Chicago, he was the organist in the so-called Paul Anderson church until his death in 1871.

An important person of Voss extraction was born at Skoponong, WI, in 1844. He was Erick Erickson, a son of Styrk Erickson Lydvo. After having completed the town school at Palmyra, WI, he began to teach school himself in 1864. In 1865, he was fighting in the Civil War, but returned to his school vocation again after the end of the war and taught until 1871 when he moved to Renville Co., MN and that same year was elected County Auditor. He was elected County Superintendent for Schools and had this position for 25 years until 1907, with the exception of two terms. — Ivar Svendson Gerald, who also lived at Skoponong, WI, was principal of schools in Renville County, MN. Bryngel Styrkson Bratager, who came to America in the 1850 years, was a teacher in Olmstead Co., MN for many years. In 1868, he was a member of Minnesota's legislature. The three last named taught school in English.

Ole Thormodson Gjerdager, who had been a teacher from 1807 to '16 also came to Skoponong, WI, but lived later in Chicago until his death. We don't know if he worked a little as a teacher, but people went to him to be vaccinated.

Erik E. Slæen, as mentioned before, evidently came in the end of the 1840's. he was the first to form a Sunday school in Big Canoe, IA, in the 1850's and is said to have performed an invaluable work at the beginning when there was otherwise little agreement or order in church matters. Lars J. Lie and Ole Nelson (Væle), as mentioned in the

som nævntes i forrige hefte. Lars Lie kom til Thorsten E. Rokne paa Koshkonong og boede der til han i 1856 flyttede til Spring Prærie. Han begyndte straks at holde norsk skole og var en mester at fortælle børnene af bibelhistorien, saa at de huskede det. Han overhørte ogsaa ofte konfirmanterne. Peter Grinde (sogning) som gik i skole hos ham, sagde for en tid siden, at man ikke har havt slig skolelærer paa Koshkonong hverken før eller senere. Konfirmanterne lærte ogsaa sine lekser, naar de vidste at han kulde overhøre dem.

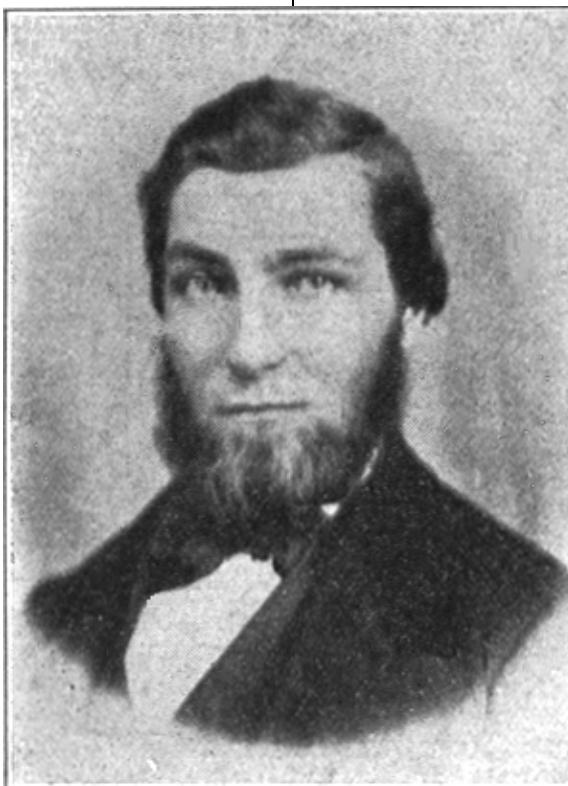
Ole Nelson, hvis billede nu ogsaa kan sees her, kom med forældre til Koshkonong, hvor hans onkler Kolbein, Styrk ok Knut Saude boede. Men han flyttede snart til Iowa, hvor feltet var for hans korte men glimrende løbebane som lærer og legislaturmedlem. Han var i Iowa legislatur baade i 1862 og '65 men døde sidstnævnte aar i en alder af 25 aar.

Peder Bergeson Vivaas blev lærer paa Voss i 1847 og havde efter 1850 til '56, da han udvandrede, kredsen i Kvæten efter Lars J. Lie. Han var først en tid lærer paa Spring Prærie, Wis. Saa flyttede han til Iowa og var lærer der i mange aar, men kom sluttelig tilbage til Spring Prærie, hvor han døde. Ansaes ogsaa for at være en dygtig lærer. I 1857 kom flere lærere fra Voss, af hvilke en blev prest og en anden professor. Disse var Bryngel C. Hovda og Knut Ellefson Berge samt Lars Knutson Brække og de før nævnte David O. Leidal og Steffen K. Sondve. Bryngel Hovda, Knut Berge og Knut Haldorson Bjørgo blev i 1854 examinerede af provst Landmark, Strandebarm, og befundet duelig at være skoleholdere, hvilket de blev. Bryngel Hovda var dog først et aar paa Voss lærerskole, som da oprettedes. Om ham og Knut Berge er nævnt andetsteds. Lars K. Brække var lærer paa Voss fra 1851 til '57. Han var son af den Knut Mølster, som biskop Pavels kaldte en saare flink karl. Her i Amerika var han først lærer paa Koshkonong fra

previous issue, came in 1850. Lars Lie stopped at Thorsten E. Rokne on Koshkonong and lived there until he moved to Spring Prairie in 1856. He soon started teaching Norwegian school and was a master at telling the children bible stories, so that they remembered them. He listened to confirmants a lot too. Peter Grinde (Sogning), who went to his school, said a while ago, that there hasn't been such a schoolteacher at Koshkonong either before or since. The confirmants also learned their lessons when they knew he was going to listen to them recite.

Ole Nelson, whose picture can be seen here, came to Koshkonong with his parents where his uncles Kolbein, Styrk and Knut Saude lived. However, he soon moved to Iowa, which was the arena for his short but brilliant career as a teacher and member of the legislature. He was in the Iowa Legislature, both in 1862 and '65 but died the last named year at an age of 25.

Peder Bergeson Vivås became a teacher at Voss and had the Kvæten circuit following Lars J. Lie after 1850 to '56, when he emigrated. He first taught at Spring Prairie, WI. Then he moved to Iowa, taught many years, but eventually came back to Spring Prairie where he was until his death. He



Ole Nelson
(22 aar gammel.)

was a quality teacher, too. Several teachers came from Voss in 1857 of which one became a minister and another a professor. These were Bryngel C. Hovda and Knut Ellefson Berge as well as Lars Knutson Brække and the before named David O. Leidal and Steffen K. Sondve. Bryngel Hovda, Knut Berge og Knut Haldorson Bjørgo were examined by Dean Landmark, Strandebarm, and found competent to be teachers, which they became. Bryngel Hovda first went to Voss Teacher's College, that had been started then. He and Knut Berge are discussed elsewhere. Lars K. Brække was a teacher at Voss from 1851 until '57. He was a son of Knut Mølster, whom Bishop Pavels has called a very capable fellow. Here in America, he taught first at Koshkonong from 1857 until the first part of the '60 years, later for

1857 til førstedelen af 60-aarene, senere i mange aar ved Casson, Minn., hvor han ogsaa var jordbruger. Han var en dygtig lærer og komfirmanterne læste for ham paa Koshkonong. David Leidal og Steffen Sondve var lærer paa Voss en tid i 1830 og senere en tid i 40-aarene. Her var Steffen Sondve en tid lærer paa Koshkonong, senere reiste han til Trempealeau Co., Wis., hvor han blev til sin død. David Leidal var først en tid paa Jefferson Prærie, Wis., senere i Goodhue Co., Minn., men var ikke lærer her. Knut H. Bjørge kom til Amerika i 1873 og bosatte sig i Big Canoe, Iowa, var lærer og jordbruger en del aar, men døde tidlig.

I 1858 nævnes Knut Johanneson Grevle som lærer ved Lisbon, Ill. Han blev lærer paa Voss i 1854. Saavidt vides boede han ved Lisbon til sin død.

Sylfest Sylfestson Fletre blev lærer paa Voss i 1856 og var der til 1864, da han gjennemgik Voss lærerskole og var derpaa lærer et aars tid i Evenvik. Saa kom han til Amerika, hvor han saavidt vides har været bosat i Story Co., Iowa. Knut Anderson Leidal gjennemgik Voss høiere Almueskole i 1862 og var lærer en tid paa Voss, senere paa Sotren øen i Sund. Kom til Amerika 1866. Var sidst bosat i Decorah, Ia., men blev paa et besøg i Dane Co., Wis., overkjørt af toget.

Anders Olson Nesheim kom til Amerika 1876. Han udgik fra Voss høiere Almuscole i 1858 og senere fra Stord seminar. Var saa lærer og kirkesanger paa Vossestrand til han udvandrede. Han skal have været bosat ved Lake Mills, Ia. Om disse har havt nogen befatning med lærergjerningen her i landet, kan vi ikke sige.

Sjur Knutson Bøe (Raundalen) kom til Amerika 1873 og var lærer i og nær Primrose, Wis. Paa Voss blev han lærer i 1853 og var først en tid i Vangens sogn, og saa i Opheims sogn til han udvandrede. I Primrose var ogsaa Ole Kolve lærer en kort tid.

Ivar Davidson Hustvedt f. 1844, son af den velkjendte kommunemand paa Voss, David Larson Hustvedt, udgik fra Voss lærerskole i 1863 og var lærer i Løne og Leidalskredsen til han i 1868 udvandrede til Amerika. Her har han været bosat i Goodhue Co., Minn., og været lærer i 40 aar og tillige kirkesanger og menighedssekretær i 30 aar ved Urland menighed. Han er ogsaa et svært interesseret medlem af Vosselaget. Han bor i Fergus Falls, Minn.

Christoffer Olson Lillethun, f. paa Vossestrand 1846, udgik fra Voss høiere almuskole i 1862 og var lærer en tid i Exingedalen og en tid i Reppen, Vangens sogn, til han i 1871 udvandrede

many years at Casson, MN where he also was a farmer. He was an excellent teacher and conducted the confirmation class at Koshkonong. David Leidal and Steffen Sondve were teachers at Voss a while in the 1830's and later for a while in the 1840's. Here Steffen Sondve taught at Koshkonong but later went to Trempealeau County, WI, where he remained until he died. David Leidal went first to Jefferson Prairie, WI, then later to Goodhue Co., MN, but didn't teach there. Knut H. Bjørge came to America in 1873 and settled in Big Canoe, Iowa, taught and farmed a number of years, but died early.

Knut Johanneson Grevle is mentioned as a teacher at Lisbon, IL. He became a teacher at Voss in 1854. As far as we know, he stayed at Lisbon all his life.

Sylfest Sylfestson Fletre became a teacher at Voss in 1856 and was there until 1864, when he went through Voss Teacher's College and taught at Evenvik for a year. Then he came to America, where as far as we know, he settled in Story Co., Iowa. Knut Anderson Leidal attended Voss Higher Common School by 1862 and taught at Voss for a while, then on the Sotre island in Sund. He came to America in 1866. He last was living in Decorah, IA but was on a visit to Dane Co., WI, when he was killed by a train.

Anders Olson Nesheim came to America in 1876. He had finished Voss Higher Common School by 1858 and later Stord seminary. He was a teacher and precentor at Vossestrand until he emigrated. He supposedly lived at Lake Mills, IA. Whether this had any association with his teaching career in this country, we don't know.

Sjur Knutson Bøe (Raundalen) came to America in 1873 and was a teacher in or near Primrose, WI. He had become a teacher at Voss in 1853 and was a Vangen's parish, then at Opheim's parish until he emigrated. Ole Kolve was a teacher in Primrose for a short time, too.

Ivar Davidson Hustvedt b. 1844, son of the well-known county board member at Voss, David Larson Hustvedt, was graduated from Voss Teacher's College in 1863 and taught at the Løne and Leidal Circuits until 1868 when he emigrated to America. Here he settled in Goodhue Co., MN and was a teacher for 40 years and in addition was precentor and congregation secretary for 30 years at Urland congregation. He has been a very interested member of the Vosselag. He lives in Fergus Falls, MN.

Christoffer Olson Lillethun, b. at Vossestrand in 1846, was graduated from Voss Higher Common School in 1862 and taught for a time in Eksingedalen and for a time in Reppen, Vangen's

til Amerika. I 6 aar var han her bosat i Wisconsin, siden i Red Wing, Minn. I 15 aar var han skolelærer her i landet. Siden bestyrer af Hauges Synodes boghandel med flere ansvarsfulde bestillinger forøvrigt inden kirkesamfundet.

Nils Anderson Kvale (Guldfjerdingen) udgik fra Voss lærerskole i 1866 og var lærer et par aar i Viken. Kom saa i 1868 til Amerika og var en tid bosat ved Cambridge, Koshkonong, Wis., hvor han i nogle aar holdt skole. I 4 aar studerede han ved Albion Academy og derpaa et aar ved et theologisk institut i Evanston, Ill., og blev prest som nævnt andetsteds.

Voss lærerskole viser sig at ha været en god forskole for flere prester i Amerika. Foruden Bryngel Hovda, som er nævnt, var pastorerne Johannes Øfstedral, Th. Himle, Henrik Helleve, Ole Larson Kjønnegaard, J. O. Litsheim, A. K. Flatkol og J. J. Ekse paa denne skole, og de fleste virkede i kortere eller længere tid som lærere, før de blev prester. Arne Nelson Bolstad, som sluttelig blev læge og apotheker i Fertile, Minn., var ogsaa paa Voss lærerskole og blev lærer baade paa Voss og i Amerika. Ved Fertile, Minn., har ogsaa Knut L. Opheim, som var seminarist fra Norge, været skolelærer af og til.

Anfin O. Himle og Mads Bjørneson Litsheim, som i flere aar var skolelærer paa Voss kom til Amerika, men om de her har fortsat nogen tid, vides ikke.

Knut K. Gjelle (Edison) og Anders K. Glimme gik i 1869 paa Voss høiere almuskole og kom senere til Amerika. Knut Gjelle virkede i 1870-'80-aarene som lærer i Trempealeau og Buffalo countier i omkring 10 aar og har gjort meget for oplysningens fremme i nybyggertiden der. Et skolehus saavel som kirken staar paa hans farm i Bennet Valley, town of Chimney Rock, og han har været med, paa byggekomitéen af samme. Anders Glimme, som ogsaa var paa Voss lærerskole, var i 4 aar lærer ved Cambridge, Wis., efter sin ankomst i 1875. Siden var han handelsmand og postmester i Kenyon, Minn.

Ludvig M. Rockne, søn af Ivar L. Rockne, som kom til Amerika i 1851, har været skolebestyrer i Mohall, N. Dak., og nu i mange aar "superintendent" af skolerne i Renville Co., Nord Dakota.

Denne korte beretning om skolelærere af vosseslægt vil da give en lidet ide om vossingernes indsats og virke for oplysningens fremme her i landet.

To personer af vosseslægt sidder for nærværende i Minnesota's statssenat, siges der. Det er Anton J. Rockne, søn af Lars Rokne, som kom til Amerika i 1849, og Fremont Thoe, søn af Jacob Thoe, den bekjendte kirkebygger i Dane Co., som kom til Amerika 1850.

parish, until he emigrated to America in 1871 For six years, he lived in Wisconsin, then in Red Wing, MN. Since, he has been manager of the Hauge Synod bookstore with several responsible positions, beside, in the church society.

Nils Anderson Kvale (Guldfjerdingen) finished Voss Teacher's College in 1866 and taught at Viken for a couple years. Then he came to America and settled in Cambridge, Koshkonong, WI, where he taught school some years. For four years, he studied at Albion Academy and after that at a theology institute in Evanston, IL, and became a minister as discussed elsewhere.

Voss Teacher's College has been a good primary school for several ministers in America. In addition to Bryngel Hovda, who was mentioned, there were pastors Johannes Øfstedral, Th. Himle, Henrik Helleve, Ole Larson Kjønnegaard, J. O. Litsheim, A. K. Flatkol and J. J. Ekse at this school, and most of them worked for a shorter or longer time as teachers before they became ministers. Arne Nelson Bolstad, who eventually became a physician and pharmacist in Fertile, MN also went to Voss Teacher's College and taught both in Voss and in America. Knut L. Opheim, who was a graduate of a teacher's college in Norway, taught school intermittently.

Anfin O. Himle and Mads Bjørneson Litsheim, who taught school at Voss for several years, came to America, but we don't know if they continued teaching.

Knut K. Gjelle (Edison) and Anders K. Glimme finished Voss Higher Common School in 1869 and emigrated to America later. Knut Gjelle worked in the 1870-80 years as a teacher in Trempealeau and Buffalo counties for about ten years and has done a lot to promote education among the pioneers there. A schoolhouse and a church stand on his farm in Bennet Valley, town of Chimney Rock, and he has been on the building committees of both. Anders Glimme, who also attended Voss Teacher's College, was a teacher for four years in Cambridge, WI, after his arrival in 1875. Since then, he has been a storekeeper and postmaster in Kenyon, MN.

Ludvig M. Rockne, son of Ivar L. Rockne, who came to America in 1851, has been principal in Mohall, ND and superintendent of schools in Renville County, North Dakota.

This short listing of schoolteachers of Voss extraction will give a little idea of the vossings influence and effort to promote education in this country.

Two people of Voss heritage are sitting in the Minnesota State Senate it is said. They are Anton J. Rockne, son of Lars Rokne, who came to America in 1849, and Fremont Thoe, son of Jacob Thoe, the famous church-builder of Dane County, who came to America in 1850.

KASSERER GLIMME PAA VOSSETUR.

19de mai.

Ja, nu er reisen snart over. Skal være i Bergen kl. 12 middag. I forgaars den 17de skulde vi ha havt et stort program; men den 16de om natten blaaste det op en stiv kuling, saa det var umuligt at ha hverken barnetog eller taler, sang og lek paa dækket som bestemt. Hadde dog koralmusik om morgen, samt gudstjeneste baade paa 3die og 2den plads om formiddagen. I røgesalongen var almindelig jubel med sang af norske og svenske nationalsange. Igaaraftes havde vi festmiddag saa flot som paa noget første klasses hotel. Beværtningen har forresten været udmærket paa hele turen.

Af vossinger foruden mrs. I. Vinsand hendes tante og mig selv, saa er her mr. og mrs. Siver Vinje fra Emmons, Minn. Han er søn af hoteleieren og skal være hjemme et par aars tid og bestyre hotellet. Ligesaa fandt jeg tilfældigvis en mrs. Sather fra Maywood, Ill. Hun er datter af Ole Olson Grimestad, Kristiansand, der i ung alder tog ud fra Voss paa skræppehandel, men kom vist ikke tilbage til Voss.

Det regner nu, men haaber at det blir bedre, naar vi kommer island.

John R. Glimme.

NITTI AAR.

Bryngel Knutson Rokne, Wallingford, Iowa, fyldte 90 aar den 15de april sidsleden, er endda rask, rørig og aandsfrisk. Naar han gaar omkring bruger han ialmindelighed stav men glemmer den gjerne efter sig og maa gaa og lede efter den igjen. Paa sin fødselsdag, som iaar var paa søndag, gik han som vanligt til kirken, der staar 1½ mil fra hans hjem. Efter prædikenens slut samledes en mængde af hans slekt, naboyer og venner i hans hus. Blandt dem var pastor T. Hanson og professor S. Strand med hustruer. Kvinderne havde madkurve med og serverede middag af bedste slaget. Pastor Hanson og prof. Strand holdt taler, hvorpaas hædersgjesten overraktes en mindegave paa 41 dollars. Paa hans anmodning takkede presten, for den udviste ære. Tilstede var alle hans børn, 10 børnebørn og 5 børnebørnsbørn og omkring 100 naboyer og venner. Han er en velkjendt person i sine omgivelser, har altid havt en townbestilling der og var county commissionær 4 aar og recorder i andre 4 aar. I mange aar var han menighedssekretær og kasserer.

TREASURER GLIMME ON VOSS VOYAGE

May 19

Yes our voyage is soon over. We shall be in Bergen at noon. Yesterday, the 17th, we were supposed to have a big program, but on the night of the 16th there was a great gale so it was impossible to have either the children's parade or the speeches, songs and games on deck as planned. So we had choir music in the morning, and church services in both 3rd and 2nd class in the forenoon. In the smoking salon, there was the usual hilarity with the singing of Norwegian and Swedish national anthems. Yesterday evening, we had a banquet as grand as a first-class hotel. The entertainment has, however, been excellent the entire trip.

Beside Mrs. I. Vinsand, her aunt and myself, there are here Mr. and Mrs. Siver Vinje from Emmons, MN. He is the son of the hotel owner and is going home to manage the hotel for a couple years. Similarly, I had the occasion to meet Mrs. Sather from Maywood, IL. She is a daughter of Ole Olson Grimestad, Kristiansand, who left at a young age as a peddler and never returned to Voss.

It is raining now, but I hope it improves when we reach land.

John R. Glimme.

NINETY YEARS.

Bryngel Knutson Rokne, Wallingford, Iowa, attained 90 years recently on last April 15, is still agile, active and of sound mind. When he walks around, he uses a cane, but he often forgets it behind and must go looking for it again. On his birthday, which was on a Sunday, he walked to church, 1½ miles from home, as usual. When the service was over, a number of his relatives, neighbors and friends gathered at his house. Among them were Pastor T. Hanson and Professor S. Strand and their wives. The women had brought food baskets and served dinner of the finest quality. Pastor Hanson and Prof. Strand made speeches, whereupon the honored guest was extended a testimonial gift of \$41. At his request, the minister was thanked for all the honor demonstrated. Present were: all his children, 10 grandchildren, 5 great-grandchildren and about 100 neighbors and friends. He is a well-known person in his area, has always had a town position there and was county commissioner for four years and secretary for another four. For many years, he was the congregation secretary and treasurer.

Til det lokale vossestevne i Deerfield, Wis., den 24de juni mødte der frem omkring 7-800 personer. Det var vist den varmeste dag i hele aaret, og man svedede nok i bare skjorteærmerne. Taler og oplæsninger var der iflæng. Senator Knute Nelson, som var opdragten for det meste paa Koshkonong, blev erindret i velvalgte ord af prof. R. B. Anderson og ved oplæsning af et par digte til hans pris, et af mrs. Styrk Reque. Madkurve havdes med og man havde vist en behagelig dag. Et par musiknumre af Hans Rygh bidrog mægtigt dertil. John G. Pedersen (Hosaas) ledede mødet.

KNUTE NELSONS DØD OG BEGRAVELSE.

Senator Knute Nelson døde pludselig af et hjertetilfælde lørdag den 28de april i nærheden af Baltimore, medens han sad paa jernbanetoget paa reise fra Washington til sit hjem i Minnesota. Hans lig toges af toget i Harrisburg, Pa. Efter at være balsameret sendtes det med følge til St. Paul, Minn. I Chicago sluttede guvernør Preus og mange venner og representanter fra Minnesota sig til følget tillsigemed senatorens halvbrødre William og Henry Nelson fra Wisconsin. Under militær og civil eskorte bragtes liget fra stationen i St. Paul til statskapitoliet, hvor det laa paa parade tirsdag den 1ste mai. Hele dagen drog en stadic folkestørm derhen for at faa et sidste glimt af den afholdte statsmand. Under æresvagt sendtes liget kl. 4 til Alexandria, hvor det stod over natten i hans gamle hjem. Onsdag den 2den mai holdtes begravelsesgudstjeneste i Alexandria Armory, hvorpaa jordfæstelse fandt sted paa Kinkead gravlund ved siden af hans før afdøde hustru og 4 børn. Pastor A. T. Tjørnholm og dr. Stub, Den Norsk Amerikanske Kirkes formand, forrettede ved begravelsen. En stor folkemasse var forøvrigt tilstede. Knute Nelson overleves af en datter mrs. Ida Nelson.

Blandt de mange anerkjendende udtalelser af høi og lav om senator Knute Nelson, skal her kun nævnes guvernør Preus's ord, da han sagde, at senator Nelson var den største mand som nogensinde har udvandret fra de skandinaviske lande, og ingen mand har ydet staten Minnesota en større tjeneste end han.

PAA VOSS.

To store brandulykker har hændt i Evanger iaar. Den 27de februar brandt alle husene ned paa gaarden Elge og den 10de april brændte 30 hus i selve landsbyen Evanger og 132 personer

About 7-800 people met at the local Vosselag meeting in Deerfield, WI on June 24, (1923). It was surely the hottest day of the year and men sweated in only shirtsleeves. There were speeches and readings in abundance. Senator Knute Nelson, who was largely raised on Koshkonong, was memorialized in well chosen words by Prof. R. B. Anderson and by the reading of a couple poems in his praise, one by Mrs. Styrk Reque. People brought food baskets and they had an enjoyable day. A couple of musical numbers by Hans Rygh contributed o lot. John G. Pedersen (Hosaas) led the meeting.

KNUTE NELSON'S DEATH AND BURIAL.

Senator Knute Nelson died suddenly of a heart attack Saturday April 28 (1923), in the vicinity of Baltimore, while riding a railroad train on his way from Washington to his home in Minnesota. His body was taken off the train at Harrisburg, PA. After embalming, it was escorted to St. Paul, MN. In Chicago, Governor Preus and many friends and representatives from Minnesota joined the escort, including the senator's half-brothers William and Henry Nelson from Wisconsin. The body was brought to the state capitol from the railroad station in St. Paul with a military and civilian escort, where it lay in state Tuesday, May 1st. For the entire day, a continual crowd of people went by to get a last glimpse of the popular statesman. At 4 o'clock, an honor guard accompanied the body to Alexandria, where it remained overnight in his old home. On Wednesday, May 2nd, funeral services were held in the Alexandria Armory, and burial followed at Kinkead Cemetery beside his deceased wife and four children. Pastor A. T. Tjørnholm and Dr. Stub, The president of The Norwegian-American Church, officiated at the funeral. A large crowd was present. Knute Nelson is survived by a daughter, Mrs. Ida Nelson.

Among the many recognizable high and low expressions about Senator Knute Nelson, we shall quote Governor Preus' words, when he said that Senator Nelson was the greatest person ever to have emigrated from Scandinavia, and no man has contributed a greater service to the state of Minnesota than he.

AT VOSS.

Two big fires occurred in Evanger this year. February 27, all the buildings on the Elge farm burned and on April 10, 30 houses in the village of Evanger, itself burned and 132 people are without

blev husvilde. Man fik med nød og neppe bjørget kirken og skolehuset.

—Et stenkors lignende det som staar paa Vangen skal reises paa Himmelsaugen. Ifølge saget har der før staaet et kors, reist af Hellig Olav, da han kom saalangt fra Hardanger, at han fik se nedover den deilige bygd ved kristendommens indførelse.

—Johan Olson Bryn fra Voss er ordfører i Tins prestegjeld, Telemarken. Paa Rjukan var det en vossefest den 14de marts hvor ordfører Bryn og sagfører Lars L. Istad var talere. Der var ogsaa nationalspil af Lars Istad og Per Gjerme.

—Et vosselag fuldt af liv og lyst er ogsaa igang i Bergen. Johan Lid, som er sysselsat vel "Bondebladet" er formand.

—E. Kvæle f. 1857 i Guldfjerdingen, Voss, har været lærer i Gylland, Øst Agder, samtidig har han i 28 aar været medlem af herredsstyret og tjent de sidste 20 aar som ordfører.

DØDSFALD PAA VOSS.

Distriktslæge Jonas Frost døde den 17de aurl 72 aar gammel. Nils J. Een, 31 aar; Martha B. Mølster, f. Ullestads, 84; Thorbjor T. Een, f. Hylle, 86; Jacob Pedersen Lekve, 84; Anna A. Nordheim, f. Sygnabere, 73; Guro Andersdatter Bryn, født Kvitne, 77; Inger K. Gjelland, 80; Anna L. Apalthun, 85; Ole A. Skiple, 54; Ragnhild L. Rokne, 50; Bryngel Een, 81; Halle A. Kindem, Bø, 34; Martha N. Skiple, 52; Ole Skjelde d. y., 52.

Evanger: Ingeborg Endresdatter Steine, 48.

Vossestrand: Gjertrud A. Draugsvold, 85; Nils P. Flis-ram, 92; Britha A. Jordalen, 83; Britha O. Ulvund, 77; Synneva M. Taulen, f. Høvik, 59.

DØDSFALD I AMERIKA.

—Mrs. Mari Lee, enke efter Nils A. Lee Deerfield, Wis., og datter af ovennævnte Sjur Reque, døde den 19de mai 1923 og blev under stor deltagelse begravet den 23de. Hun var født paa Voss den 23de marts 1839 og kom med forældre og søskende til Amerika 1845. I 1865 blev hun gift med Nils A. Lee, som var født paa Voss 1841. De bosatte sig paa den gamle Rekve farm, som de om en tid kjøbte og blev boende der hele sit liv. Hun efterlader sig 3 børn, Sivert og Peder, som bor i Deerfield, og Julia (mrs. Styrk Reque) i Madison, og desuden en søster mrs. H. B. Hustvedt i Decorah, Iowa.

—Mrs. Martha Juve, Wis., datter efter Styrk Olson Hæve, afgik ved døden den 4de april og blev

housing. People barely saved the church and schoolhouse.

—A stone cross, similar to the one standing at Vangen shall be erected at Himmelsaugen. There formerly was a cross there according to the sagas, erected by St. Olav, who had reached there from Hardanger, and he was able to look down at that beautiful valley at the introduction pf Christianity.

—Johan Olson Bryn from Voss is the mayor in Tins Parish, Telemark. At Rjukan they had a Voss festival on March 14, during which Mayor Bryn and attorney Lars L. Istad were speakers. There was also a national drama presented by Lars Istad and Per Gjerme.

—A Vosselag full of life and fun is going in Bergen. Johan Lid, who is employed at the "Bondebladet" is president.

—E.(rik) Kvæle b. 1857 in Guldfjerdingen, Voss, has been a teacher in Gyland, West Agder, while he was a member of the county board for 28 years, the last as president. [He was my father's only schoolteacher when he grew up in Gyland. SJN].

DEATHS AT VOSS.

Vangen. District physician Jonas Frost died April 17, 72 years old. Nils J. Een, 31 years; Martha B. Mølster, neé Ullestads, 84; Thorbjor T. Een, neé Hylle, 86; Jacob Pedersen Lekve, 84; Anna A. Nordheim, neé Sygnabere, 73; Guro Andersdatter Bryn, neé Kvitne, 77; Inger K. Gjelland, 80; Anna L. Apalthun, 85; Ole A. Skiple, 54; Ragnhild L. Rokne, 50; Bryngel Een, 81; Halle A. Kindem, Bø, 34; Martha N. Skiple, 52; Ole Skjelde the younger, 52.

Evanger: Ingeborg Endresdatter Steine, 48.

Vossestrand: Gjertrud A. Draugsvold, 85; Nils P. Flisram, 92; Britha A. Jordalen, 83; Britha O. Ulvund, 77; Synneva M. Taulen, f. Høvik, 59.

DEATHS IN AMERICA.

—Mrs. Mari Lee, widow of Nils A. Lee Deerfield, WI and daughter of the aforementioned Sjur Reque, died May 19, 1923 and, with great attendance, was buried the 23rd. She was born at Voss March 23, 1839 and came with her parents and siblings to America in 1845. She married Nils A. Lee, who was born at Voss in 1841. They settled on the old Rekve farm and after a while, bought it, and lived on it all their lives. She leaves three children: Sivert and Peder, who live in Deerfield and Julia (Mrs. Styrk Reque) in Madison, and in addition a sister Mrs. H. B. Hustvedt i Decorah, Iowa.

—Mrs. Martha Juve daughter of Styrk Olson Hæve, died April 4 and was buried at Western

begraven paa vestre Koshkonong kirkegaard den 9de april. Hun kom med forældre til Amerika 1 aar gammel i 1845, blev gift med Aslag Juve den 11te december 1868. De boede paa den bekjendte Juve-farm, hvor pastor Dietrichson i 1844 holdt sin fødste prædiken i Amerika.

—Knut Sjurson Reque døde den 12te febr. i Torquay, Sask. Can., hvor han endel aar har drevet som farmer. Han var født paa Voss 1871 af forældrene Sjur Anfinson Reque og hustru Guri T., f. Dagestad. Kom til Amerika 1880. Han efterlader sig hustru Anna, f. Gjérme og 4 børn; Sivert, Albert, Newman og Gladys. Alle i Madison, Wis.

—Henry Vethe, 27 aar gammel, son af Ole M. Vethe, Deerfield, Wis., døde af et vaadeskud den 31te mai. Han havde støttet et gevær mod en vognhjul, da det gled og gik af.

—Norman Savee, 29 aar gammel, son af Gullik Sæve og hustru Martha, f. Hagen, Morrisonville, Wis., døde den 5te juni. Han overleves af hustru og en liden datter samt moder og 5 søskende.

—Asle Vold, Jasper, Minn., døde for en tid siden efter en uges sygeleie. Han var født paa Voss 1845, gjennemgik under-officerskolen i Bergen, men efter udttjent værnepligt udvandrede han i 1872 til Amerika. Der opholdt han sig i Chicago, Ill., til 1877, da han indgik i ægteskab med Britha Reime og samme aar flyttede til Syd Dakota, hvor han boede til 1918 og drev med jordbrug. Han efterlader sig 6 børn; Susie, Knut, Julia, Albert, Mathilda og Alletta.

EN VOSSE-DIGTER.

Et vers af en gammel vise randt os i tankerne. Det heder saa:

Nu "Voss" læg ind med aaren og heis dit seil
itop,
Se efter alt i baaden og klar pikfaldet op;
Se Østens røde skyer og sydens mørke bank,
Snefog og hagelbyger dig æsker ud til kamp—
ud til kamp.

Det var Sjur Monson Bakketun, som sang dette, da han i 1840-aarene rodde fiske i Norge. Men ordene kan i en vis forstand passe saavel paa land som paa sjø, og helst paa Vestens store vidder. Sjur Bakketun viste det. Han var først og fremst en landmand, som dyrkede jorden, og kunde synge om dette saavel som om fisket. "Sterk-Odder stor agtelse bar for den, som var vant til at pløie", staar der vist i en af hans digte. Og han ryddede og pløiede. Han tænkte ikke paa at karre sig frem med aarerne, men heiste seil tiltops,

Koshkonong Cemetery on April 9. She came to America with her parents in 1845 at age one. She married Aslag Juve December 11, 1868. They lived on the familiar Juve farm, where Pastor Dietrichson held his first sermon in America in 1844.

—Knut Sjurson Reque died February 12 in Torquay, Sask. Can. He has farmed for a number of years. He was born at Voss in 1871 of the parents Sjur Anfinson Reque and his wife Guri T. neé Dagestad. He came to America in 1880. he is survived by his wife, Anna neé Gjerme and four children; Sivert, Albert, Newman and Gladys, all in Madison, WI.

—Henry Vethe, 27, a son of Ole M. Vethe, Deerfield, WI, died of a gunshot wound May 31. He had leaned a gun against a wagon wheel, and it slid and went off.

—Norman Savee, 29 years old, a son of Gullik Sæve and wife Martha, neé Hagen, Morrisonville, WI, died June 5. He is survived by his wife and a little daughter as well as his mother and five siblings.

—Asle Vold, Jasper (78), MN died a while ago, following a week's illness. He was born in Voss in 1845 and went through the non-commissioned officers school in Bergen, but after having served his enlistment, he emigrated to America. There, he stayed in Chicago, IL until 1877 when he married Britha Reime and that same year moved to South Dakota, where he farmed until 1918. He leaves behind six children: Susie, Knut, Julia, Albert, Mathilda and Alletta.

A VOSS POET.

A verse from an old ballad ran through our mind.
It went like this:

Now "Voss", lay on the oars, raise your sails up,
Secure all and raise the peak-halyard to the top,
Look at east's red clouds and south's dark night,
Drifting snow and hail clouds ask you out to
fight— ask you out to fight.

It was Sjur Monson Bakketun, who sang this, when he rowed out fishing in Norway in the 1840's. the words, in a certain manner, fit on land as at sea, especially on the great plains of the West. Sjur Bakketun knew that. He was, first and foremost, a man of the soil, who tilled the earth, and could sing about it as well as about fishing. "Strong Odd had great respect for he, who was accustomed to plowing" is one of the lines from his poetry. He cleared and plowed. He didn't think about scratching forward through the years, but hoisted the sail to the peak and took up the conflict for Norwegian

og tog kampen op for norsk jordbrug. Han var en af dem som gik paa landbrugsskole hos Jacob Sverdrup, statsminister Johan Sverdrups far. Snart efter kjøbte han et af de mest stenede jordbrug paa Voss, nemlig paa Øvre Grove. Af stenen byggede han en fjøs, som vistnok staar der endnu. Men han længtede efter større virkefelt. Efter at have bestyret et par herregaarde og rod fiske m. m. og fundet at den økonomiske vinding ikke stod i forhold til ansigtets sved, saa satte han seil for Amerikas udyrkede strækninger.

Hid kom han i 1858. En to-tre aar bygsléde han land paa Jefferson Prærie og tog det smaaat, som enhver nykommer, som er komne op i aarene. Men i 1861 brød Borgerkrigen ud. Der trængtes hvede, og Sjur Bakketun "mindtes en kjending, gammel og tro", den store fragtbare jord. Han satte seil til Minnesotas vidder. Der i, Goodhue County fik han sig 160 acres land og pløiede saameget han kunde af dette; saa pløiede han for andre og blevinden sin død i 1865 en ganske velholden mand. Viser digtede han hele tiden — først om reisen til Amerika, under hvilke man holdt paa at forlise paa sjøen, og Sjurs erfaring fra hans fiskertogter kom til stor nytte ombord, og siden om landbrug og arbeiderkaar. I sin tid tog han interesse i den saakaldte Thranebevægelse i Norge, og havde altid et ord at sige for de mindre vel stillede, ogsaa her.

Sjur Bakketun var en onkel af Nils T. Bakketun, som i 1857 begyndte at udgive "Wossingen" i Leland, Ill. Han blev da en betydelig yder til denne i form af digte, og det haabes at "Vossingen" af idag vil kunne gjengive noget af dens indhold om kort tid, ligesom en fyldigere historie om Sjur og Nils Bakketun vil bli skrevet i Vossingernes saga her.

Thorger Thompson (Saude) Cambridge, Wis., har givet-50,000 dollars til opførelse af et luthersk hospital i Madison, Wis., mod at der samles \$100,000 paa anden maade, og han skal dertil give \$1.00 for hver 2 dollars der ellers kan samles. Der lægges planer til at bygge et hospital for \$250,000. Guvernør Nestos af Nord Dakota talte ved et massemøde i Madison den 22de juli, da kampagnen aabnedes for at samle midler. En takkeresolution til Thompson forfattet af prof. Julius E. Olson vedtages af forsamlingen.

RETTELSE.

Paa sidste side af forrige hefte staar: "Knut Alfson, som var gift med Magnhild Oddsd'r." Skulde være Alf Knutson.

Anders Himles brev i 4de hefte f. a. var skrevet i 1842; ikke som nævnt i '43.

agriculture. He was one of the students who attended Agricultural School with Jacob Sverdrup, Prime Minister Johan Sverdrup's father. Shortly after he bought one of the stoniest workings at Voss, namely Øvre Grove. He built a barn with the stones that probably still stands. However, he longed for bigger fields, after having managed a farm and rowed afishing, among other things; he found the economic return disproportional to the sweat of the brow, so he set sail for America's uncultivated regions.

He came hither in 1858. Within 2-3 years he had leased land on Jefferson Prairie and got a poor return, like every newcomer who has come up through the years. Then the Civil War broke out. They needed wheat, and Sjur Bakketun "remembered a friend, old and loyal", the big, fertile earth. He set his sails for Minnesota's open expanses. There in Goodhue County, he got 160 acres of land and plowed as much of it as he could and also for others by the time he died in 1865, he was very well off. He rhymed doggerel all his life — first about the trip to America, during which one started to get lost at sea, and Sjur's experiences from the fishing expeditions were of great use aboard, and later about farming and worker's lives. In his time, he was very interested in the Thrane movement in Norway, and always had a word to say about the less well placed, also in this country.

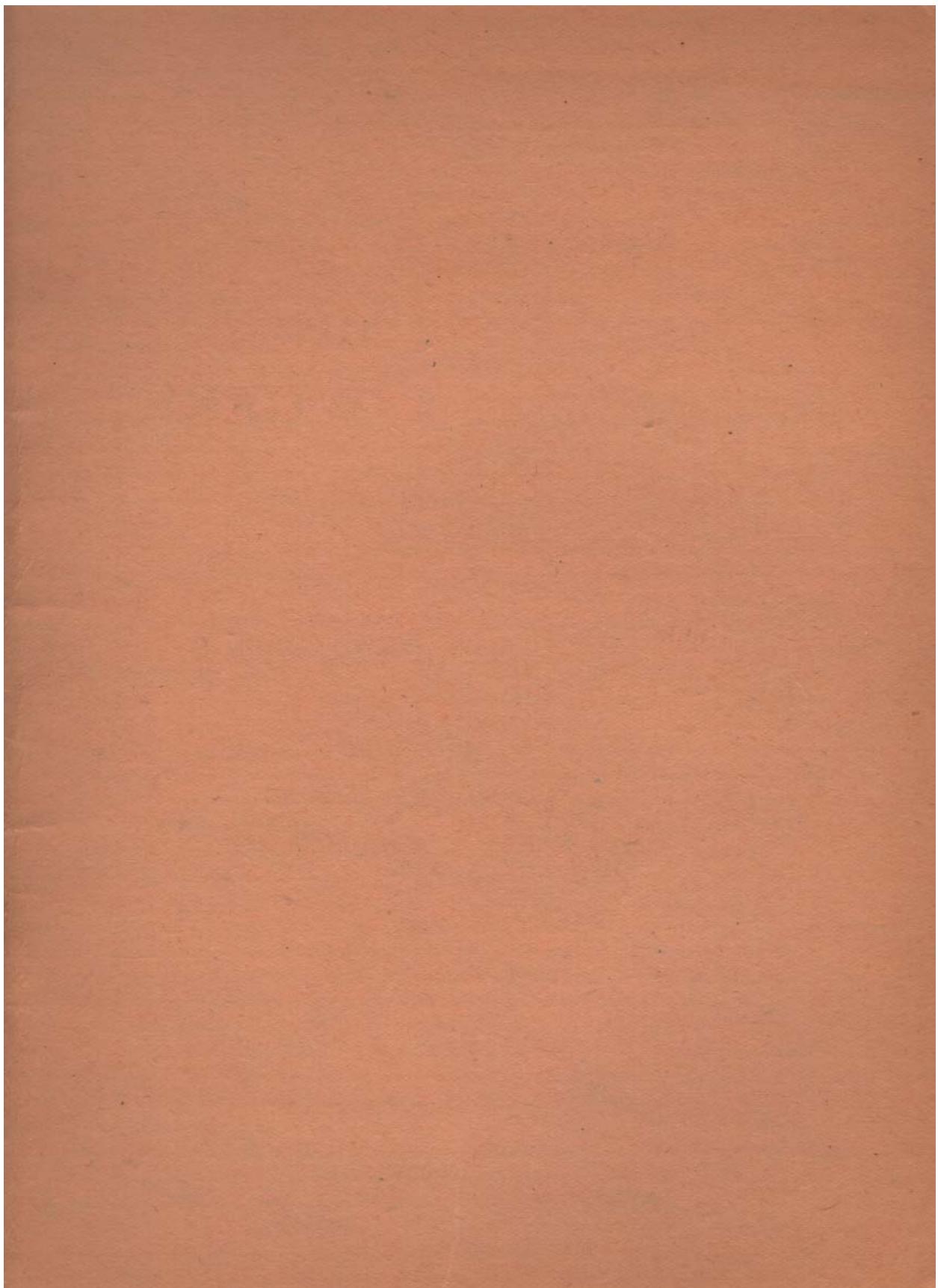
Sjur Bakketun was an uncle of Nils T. Bakketun, who in 1857 started publishing the "Wossingen" in Leland, IL. He became a valuable contributor in the form of poems, and it is hoped that the "Vossingen" of today could reproduce some of them shortly, just as a more complete history of Sjur and Nils Bakketun will become a part of the saga of Vossingen here.

Thorger Thompson (Saude) Cambridge, WI has given \$50,000 toward the construction of a Lutheran hospital in Madison, WI, providing that \$100,000 be collected by other means and in addition, he will donate \$1.00 for each \$2.00 collected otherwise. It is planned to build a hospital for \$250,000. Governor Nestos of North Dakota spoke at a fund-raising in Madison on July 22, when the money-raising campaign was kicked off. A thank you resolution to Thompson written by Prof. Julius E. Olson was adopted by the gathering.

CORRECTIONS.

On the last page of the previous issue is "Knut Alfson, who was married to Magnhild Oddsd'r". It should have been Alf Knutson.

Anders Himle's letter in the 4th issue of last year was written in 1842, not as stated in '43.



SOMEONE SOMETIMES SOMEWHERE

Will administer your Estate.

Have you given thought to who that
should be?

Our Thirty-Four Years of Experience
should be considered in the selection
of your Executor and Trustee.

Savings Loan & Trust Co. MADISON, WISCONSIN

E. B. STEENSLAND, L. D. ATKINSON, W. D. CURTIS,
Pres't. & Treas. Trust Officer. Vice Pres't.
JULIUS G. O. ZEHNTER, IRVING E. BACKUS,
Vice Pres't. See'y.
A. M. JOHNSON,
Ass't. See'y.