

Mrs. Genea Moberg

Wiota Lutheran Church

South Wayne, Wisconsin



125 Years Of Grace

1844-1969

In Gratitude For Yesterday, For Today And Forever

Surely, this is a day among all other days of life to come before God with hearts of gratitude for sustaining our congregation one hundred and twenty-five years. Grateful to Almighty God for the faithful of yesteryear, for the expressions of faith today and for the promise of God's continued mercy through Jesus Christ forever and ever. Let us as people of God never grow satisfied with the todays but with vision press on through the guiding power of the Holy Spirit. May we join in the words of the Psalmist, "Not to us, O Lord, not to us, but to Thy Name give glory for the sake of Thy steadfast love and Thy faithfulness!" This is truly a day to shout, "Soli Deo Gloria—To God alone the glory".

Ernest O. Gilberts, Pastor

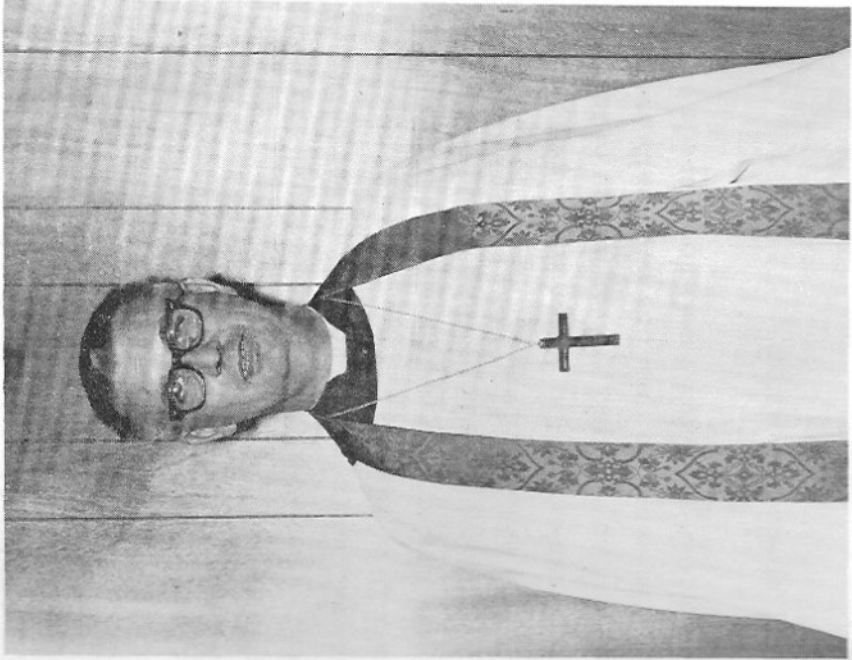
Wiota Lutheran Congregation

1844-1969

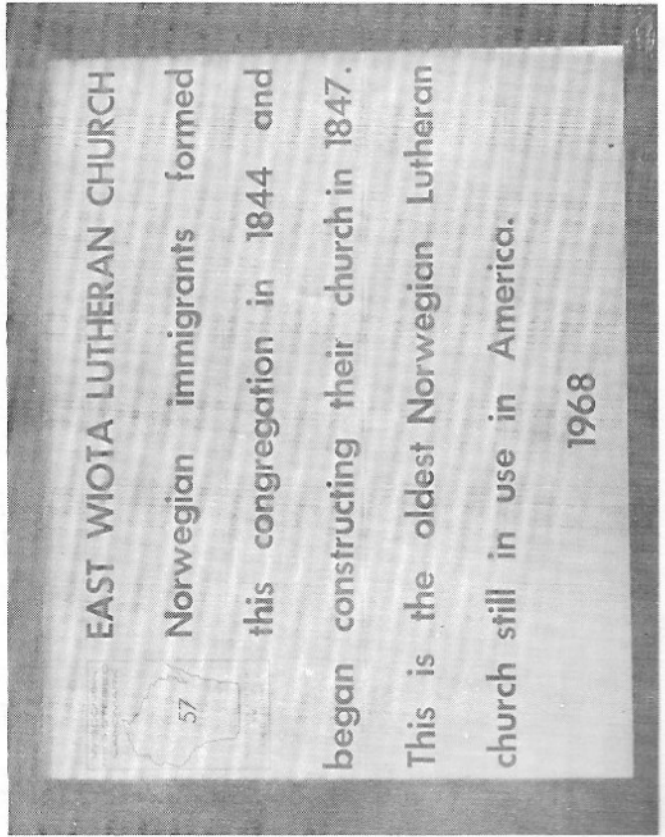
The East Wiota Lutheran Church is the oldest Norwegian Lutheran Church in the United States that is still in use. The Wisconsin Council for Local History has designated East Wiota as a registered landmark.

The first Lutheran Congregation in North America was established in 1836. A group of Swedes settled along the Delaware River. The Norwegian immigration to America began in 1825, when almost 50 immigrants landed in New York. Following is a list of the nine earliest and most prominent Norwegian settlements in America: Kendall, N. Y., 1825; Fox River, Ill., 1834; Chicago, Ill., 1836; Beaver Creek, Ill., 1837; Shelly Co., Mo., 1837; Jefferson Prairie, Wis., 1838; Muskego, Wis., 1839; Rock Prairie (Luther Valley) Wis., 1839; Koshkonong, Wis., 1839.

Chicago and Milwaukee were two destination points for



Pastor E. O. Gilberts



the Norwegian immigrants. At first Muskego, and later Rock Prairie and Koshkonong, were the gateways through which the newcomers streamed westward, traveling by horse, ox cart or by foot. They had heard of "Hamilton Diggings" in Southwest Wisconsin in Lafayette County, and traveled to seek employment in the lead mines. Wiota was known as "Hamilton Diggings", also known as just "Hamilton". The first village was laid out by W. S. Hamilton in 1836, on the banks of the Pecatonica, on the southeast corner of Section 36. Seven or eight buildings were erected there, but the effort to create a village at that point failed, and they were eventually torn down or moved.

Peter Davidson Skjaervheim came from Voss, Norway, in 1837, settling in the Koshkonong area near Cambridge. Hearing of the lead mines he walked across the hills to Hamilton Diggings to obtain employment. He was the first settler in the Wiota area. Later he went to Chicago and brought three of his friends to Wiota. They were: Arne Anderson Vinje, Sjur Ulvun and Iver Unde, all from Voss, Norway. This is the account of their trip: "We left Chicago on July 2, 1841, with two teams of oxen. Mr. Ulvun had one team, Peter Davidson and I (Arne Anderson Vinje) had the other team. We came to Hamilton Diggings July 7, 1841. There were scarcely any roads, not many settlers, just a few houses at Elgin, none at Rockford, a little store at Freeport. At this time there was not a permanent settlement at Wiota, the nearest was Rock Run, Illinois."

The present village of Wiota was platted by the Ridge-way Mining Co. in July 1858. At that time it had seven stores, hotels and mechanic shops. In 1844 there were 30 homes in Wiota. In 1847 there were 100 families living around there. It is important historically because Ft. Hamilton was located near there and its connection with the Blackhawk War. Also because it was one of the earliest settlements in the State of Wisconsin.

Some of the pioneers had brought with them the Bible, the catechism, Forklaring and other religious books. The parents who were spiritually concerned gave their children religious instruction in the home but many others had neglected to do so.

FIRST KNOWN RELIGIOUS SERVICE — 1837

It is known that religious services were conducted in 1837, apparently by a layman, since there were no ordained pastors here prior to 1843. The first service was held in a house at the Five Corners. That same year services were held out in the open.

If the first settlers had waited for the State Church of Norway to send ordained pastors they would have waited long years. Most of the clergy were discouraging migration to America, and were indifferent to the spiritual needs of her children in the new world. From 1825-1843 the immigrants were without ordained pastors. Services in the homes, schools and outdoors were conducted by pious layman.

CLAUS CLAUSEN — FIRST MISSIONARY PASTOR — 1843

Claus Clausen, the first pastor to minister to Wiota pioneers, was a Dane. While studying law in Denmark he came under the influence of a young man who had been converted. The young law student surrendered his life to Christ, found peace with God, and the assurance of sins forgiven. He then took private lessons in theology. Because of failing health he went to Norway. He was much impressed by what he read and heard about Hans Nielson Hauge. He was planning to go as a missionary to Africa when his attention was called to the dire need for teachers of the children of the Norwegian immigrants. At age 23 he and his wife answered God's call to teach Lutherans in America. They arrived in Muskego, Wis., near Milwaukee, in 1843. The following October Clausen was ordained in Even Heg's barn at Muskego by Rev. Krause, a German Lutheran.

Pastor Clausen ministered as a traveling pastor to a wide area, including Wiota. According to records of Mrs. Martin Johnson of South Wayne, he was in the Wiota area as early as 1843 and performed a marriage ceremony for Peter Davidson, grandfather of Mrs. Viola Olson. According to Church Record for the Norwegian-Lutheran Congregations at Jefferson Prairie, Long Prairie, Rock Run, and Hamilton, in the Archives of the Norwegian-American Historical Association, Northfield, Minnesota, Pastor Clausen was the first Lutheran minister to work in this area. On the 13th of February, 1844, he gave the first two Lutheran services in the settlement, "in the morning in K. Knudsen's house in Wiota, and in the after-

noon in Peder Davidsen's house about 5 miles from Wiota." But he did not attempt to organize a congregation.

LETTER OF CALL TO NORWAY — 1844

There is a report that at this time a joint letter of Call was issued by several smaller settlements in Southern Wisconsin, including **Hamilton**, offering a minister's salary of \$300 besides a parsonage and 80 or 160 acres of land. This Letter of Call, which is supposed to have originated in Wiota, is said to have been submitted to Bishop Sorenson of Christiania and is claimed to be the first Letter of Call to be sent to Norway from any Norwegian settlement in America. Rierson reports this to have happened during his visit (he spent Christmas 1843 in Wiota), and Holand dates it, on the basis of oral tradition, to February, 1844, adding that the action was initiated by Knud Knudsen, blacksmith in Wiota and a prominent person in the settlement, who was the first emigrant from Drammen, Norway, in 1839. Holand's account puts the drafting of the letter exactly at the time and place ("K. Knudsen's house") where Clausen gave his first divine services in Wiota. Rierson's account is taken from Norwegian-American Studies and Records; Holand's account from De Norse Settlementers Historie. Rev. J. W. C. Dietrichson accepted the Call and came in 1844. As a missionary pastor, he came as a representative of the State Church of Norway. He was the first theologically trained pastor to come here.

WIOTA CONGREGATION ORGANIZED — 1844

Later, in 1844, the Wiota Congregation was organized by Rev. J. W. C. Dietrichson, with Knud Knudsen as chairman. According to Clausen, Dietrichson "took the initial step toward laying the foundation" of a Norwegian Congregation in Wiota. This was done by presenting the following "general conditions" which had to be accepted by each one who wished to become a member of the congregation:

1. Do you wish to belong to the Norwegian-Lutheran congregation here?
- 2 Will you submit to the church order determined by the Ritual of our Church of Norway?
- 3 Will you accept and recognize the rightly called and properly ordained Norwegian-Lutheran minister who becomes your soul curate as your ecclesiastical authority

in what he requests in accordance with the Ritus of the Church of Norway, your Fatherland?

- 4 Will you by signing your name here, or having it signed, acknowledge that you enter the congregation as a member on the above conditions?

The preceding "Four Points" were presented to every congregation which he organized, with slight variation, according to the official Church Record of the Norwegian-Lutheran Congregations at Jefferson Prairie, Long Prairie, Rock Run and Hamilton (Wiota) which was kept by Pastor Clausen.

Thus organized, the congregation issued, in November, 1845, a Letter of Call to "the permanent minister of the Norwegian-Lutheran congregation of Rock Prairie, Rock County" to serve Wiota six times a year against a payment of \$6 each time. This Letter of Call, according to Clausen, was signed by each member on joining the congregation and was submitted to Clausen after he had decided to move to Rock Prairie. It was a five-year appointment. The letter stipulates, that "should the congregation at this place prior to the expiration of the five-year period find itself satisfied to be served by the Rock Prairie pastor less than the stipulated six visits, then 6 dollars shall be deducted for each of the visits thus eliminated, and if the congregation is pleased not to have the pastor come at all they have the right to discontinue his services with the stipulation that the pastor shall be notified a least two months before the contemplated change is made." The preceding information is by T. F. Gullixson and J. C. K. Preus, "Focal Point of History," in Norsemen Found a Church.

In 1844-46 Wiota did not have a permanent pastor but was served occasionally by Pastors Clausen and J. W. C. Dietrichson.

C. L. CLAUSEN — JUNE 1846 — NOV. 1849

Although he must have had his doubts about the future of this congregation, Clausen accepted the call as of June 24, 1846. But the relationship did not last through Clausen's stay at Rock Prairie; it was broken by him for reasons he has entered in the Church Record. There was reason to fear that if the lead-digging, with which the livelihood of most was directly connected, should cease, then both the settlement and the congregation would soon also cease to exist or at least be-

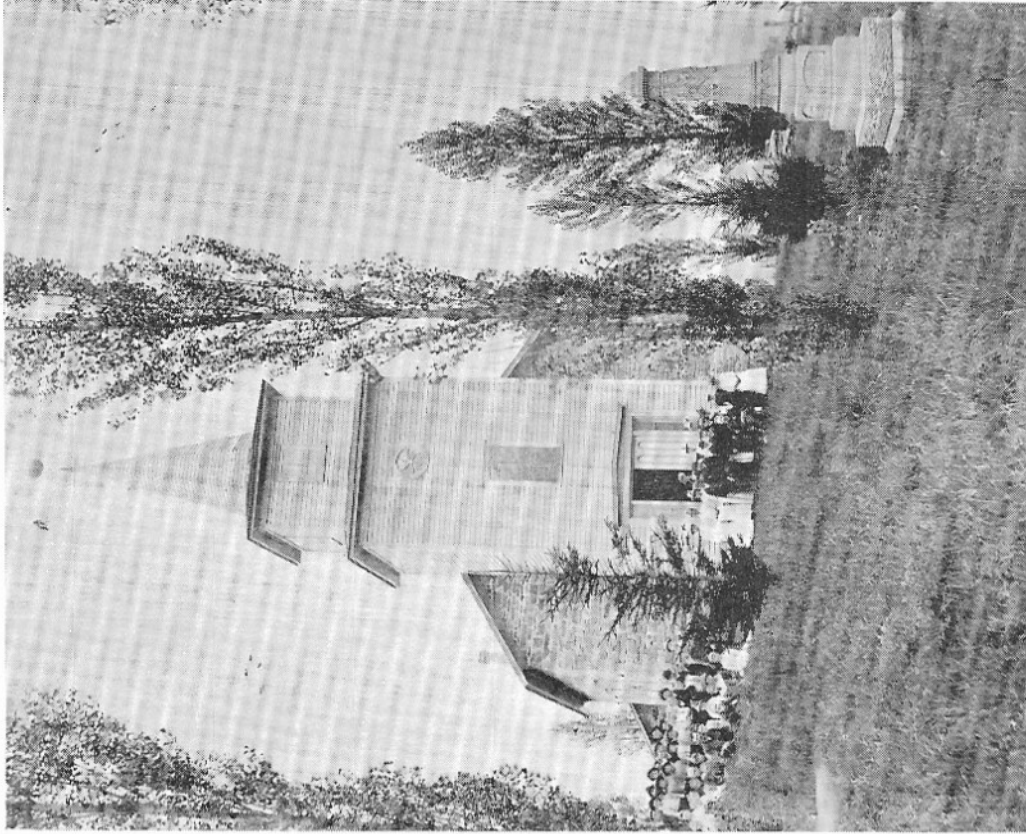
come too few in number to carry the necessary expenses for visits by a pastor. New arrivals made no haste in joining the congregation. Clausen stated: "They could not agree to conduct a religious school, although this gradually appeared to be necessary. Not infrequently the contention was expressed that if the pastor wanted the children to receive the religious training of our Church, then he would have to get the books translated into the **English Language**, catechise and confirm the children in English, etc., etc. On the whole, the members showed a total indifference for the Christian teaching of the youth, which the pastor certainly had their permission to promote, but without any help being rendered or any burden or expense being assumed by those concerned."

"A house for the people to gather for divine service and common prayer was also badly needed in this congregation, and the people themselves felt this need insofar as they repeatedly held meetings for the purpose of deciding upon the erection of a church edifice among them. But even these attempts broke down, the people dividing into different parties, each wanting the church built at their place and with their own materials, and no one wanting to yield to others."

"The payments for my visits were also presented with great irregularity." At a meeting November 11, 1849, the pastor presented the congregation with an ultimatum. He would not visit the congregation again until the most pressing needs had been recognized, steps had been taken to establish a religious school and to erect a church, and the congregation's debts to the pastor had been paid. Evidently this was Clausen's last visit to Wiota.

Such were the shaky beginnings of the Norwegian-Lutheran congregation in Wiota. After Pastor Clausen had severed relations with this "annex parish", there is no evidence that it was visited by any pastor for almost five years.

Later, while at Luther Valley, Clausen and Dietrichson and others organized a publishing concern and edited the first church paper, "Maanedstidende", among the Norwegian people in America in 1851. This publishing concern also published a weekly "Emigranten", the first successful Norwegian secular paper in America.



WORK BEGAN IN 1847

According to an account by the late Jonathon Robinson, we cite the following: "In 1847, in the early part of the summer, my brother-in-law, Mr. Jacobson, was hauling dray between Milwaukee and Galena. He passed over the road below the Wiota Church and nobody was working there then. He had to stay home two weeks because of a new arrival in the family, and when he came back the ground was cleared and some men were doing the preparatory work."

WIOTA CONGREGATION REORGANIZED — 1851

Having been without a pastor for sometime, the congregation realized they needed to go ahead and build a church. On February 7, 1851, without the aid of a pastor, they reorganized and "incorporated in accordance with the Incorporation Act of the State of Wisconsin, and a Board of Trustees was elected, with Ole Knudson as Over-Trustee and Treasurer, all duly entered on the first page of a new minute book entitled, "Records for the Norwegian Evangelical Lutheran Congregation in and around Wiota, Lafayette County, State of Wisconsin." The legal papers were recorded at Shullsburg, Wisconsin on March 11, 1851. The document states: "The boundary shall be or stretch as far North, South, East and West as there are Norwegian settlers who will accept its by-laws and belong to this church synod, namely, The Norwegian Evangelical Lutheran Church of Wiota." The parish was called "Norsk Evangelisk Lutherisk Menighed".

BUILDING THE CHURCH — 1851

The first concern of this newly reorganized and apparently revitalized congregation was the building of a church. After 32 meetings the decision was reached to build in the present location.

The deed to the land on which the church is located came about as follows:

Records show that Syver Smehaugen was authorized to obtain 40 acres of school land. The following land patent was secured:

State of Wisconsin by Governor and Secretary of State to School District No. 2, Wiota Township, Patent dated January 11, 1853, recorded April 11, 1853, Lot in the N.E. ¼ of the S.W. ¼ of Section 16-2-5, containing 40 acres.

The School District then deeded 35 acres of this land to the church as follows:

School District No. 2, Township of Wiota, by George L. Way, A. G. Mason and Nathan Rogers, District Board, to Norwegian Lutheran Church, Warranty Deed, dated February 14, 1853, recorded May 14, 1853, same lot as described above except 5 acres in NE corner (which is Cherry Branch School grounds).

The opening paragraph of the "by-laws" adopted April 15, 1851, read as follows:

1st. Decided that we forthwith take steps toward the erection of a Church Edifice or Meeting House.

Subsequent paragraphs gave detailed directions concerning the size of the church and the organization and financing of the work. Even deadlines for completing the work were incorporated in the "by-laws". One paragraph reads.

6th. "The church shall be started by the master mason on the 15th of April and shall be finished by the same by the 15th June, 1851. The rest shall be completed by the 1st August next".

FINANCING — BUILDING — \$933

"This church shall be built with voluntary subscription, and if this is not sufficient, then the trustees shall have the power to meet and make an estimate of how much more is needed, and the half of this, the trustees shall divide equally on all farmers. The other half shall be assessed everyone according to his valuation." "Every member shall pay to the congregation what they have subscribed, when called to do so; if not paid within 15 days the trustees shall have power to sell anything they can find except clothing;" This was modified and said: "or in agreement with the school laws of the town". Later this was considered too stern and the regulation modified again.

The original amount subscribed to the church, voluntary and assessed to the people was a total of \$933.00. When a farmer furnished labor and material it was figured in cash and deducted from his voluntary subscription and the assessed amount. Following are some examples:

Ole Anderson—100 bushels of lime, \$11.00

Ole Anderson—a barrel for water, 75¢

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Ole Anderson—100 bushels of lime, \$11.00
Ole Anderson—a barrel for water, 75¢

Ole Knudtson—hauled 1,182 feet of lumber from Galena, \$6.98

Asle Gunderson, Yellowstone—2½ days labor, \$1.56; a wheelbarrow, \$2.00

Anders Johnson—worked 5 days, \$3.12½

Iver Fenne—worked 8 days, \$5.00

The miners worked for 5 to 7½ cents an hour. A \$100 pledge might represent 1,000 hours—or nearly 6 months of work. Men who worked on the building received \$1.56 for 2½ days labor and then subscribed \$40 to the building.

Ole Monson, whose wife and three children died of cholera when on their way to Wisconsin, took the job of building the church for \$80.00. The first half of the \$80.00 should be raised equally between the farmers, and the other \$40 to be assessed on each one according to his valuation.

Ole Monson was an uncle to the following: Mrs. L. A. Rossing, Mrs. Ole Nilson, Mrs. Eliza Blanchard, Andrew and John Monson. He was an uncle to: Hjalmer, Victor ad Viola Rossing, Nim Nilson, Oscar Nilson Sjaasheim, Mrs. C. A. Helland and Mrs. Wm. Helland.

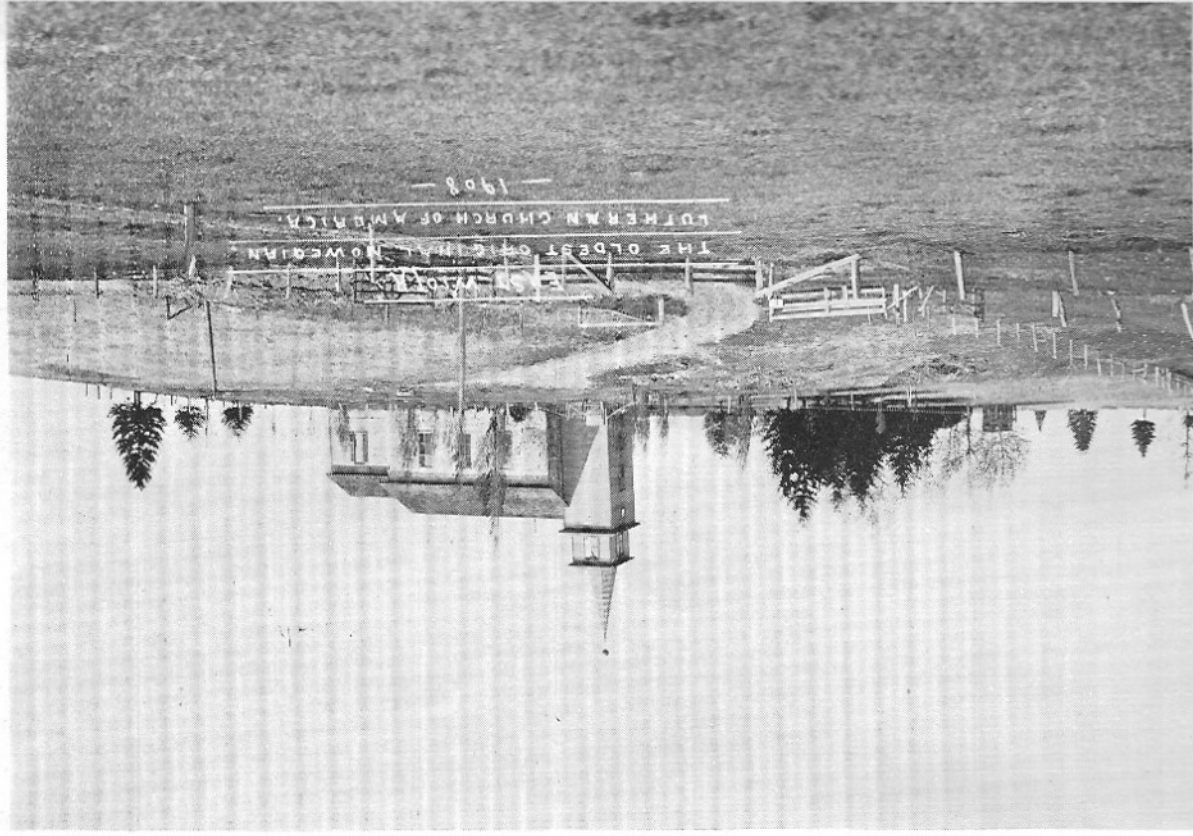
Mrs. Sophia Paulson, sister of Ole Monson and wife of Andrew Paulson Paulsrud, was a grandmother of Mrs. O. B. Nilson, J. Alvin Anderson, Mrs. C. A. LaVassar, R. D. Anderson, C. W. Anderson and Mrs. T. Grinder, Argyle.

The committee elected by the congregation to take care of everything pertaining to the building of the church was: Ole Knudson, chairman; John Christenson, Sjur Sjurson Ulven, Ole Anderson Bruavold, Asle Gunderson, Peter Jenson and Lars Olson.

As to the architectural style of the original church, we learn that these rock walls made up the total size of the church—45x25x16 feet high. This is still the main portion of the church. From an account by Matheas Smedsrud, we learn:

“Ole Monson took the contract to build the church wall for \$80.00. My father, John Engebretson Smesrud and Johan Smehaugen broke the first card stone for the start. Hans Brenum and Johan Brenum came and quarried rock. Sven Nerslien had a team of oxen and helped to haul Johan Smehaugen’s burnt lime to the church.”

Arne Anderson Vinje hauled logs from his timber, south of Woodford, over the ford north of the old Knudtson bridge, to



the sawmill. It was located just north of the Harvey Hanson farm. It made two good loads of lumber. Simon Anderson Bjerk, grandfather of Gilma Anderson and Mrs. Arthur Hanson, hauled it to the church. Iver Hendrickson of Lamont acted as water boy and tender for the masons. He was a great uncle to Mrs. Henry Johnson of Lamont. Anders Peterson Kalsrud, great-grandfather of Mrs. Jacob Pfister, also helped wait on the stone masons. Peter Davidson Skjervheim, grandfather of Mrs. Viola Olson of South Wayne, did a lot of work on the basement.

The entrance door, steeple and the gallery were in the east end of the church. The pulpit and the altar were in the west end. "The people from Land, Norway, wanted the pulpit in the east end, and the people from Bergen wanted it in the west end. A steeple was built on the east end of the roof, but Sjur Smehaugen saw reason for removing the steeple. Over this matter there developed quite a controversy."

"There was no stove in the church for two years. On December 19, 1855, it was decided to have a congregational meeting in the stoveless church, but in that freezing temperature people adjourned and went to Ole Anderson's house where they decided to buy a stove for the church." "Som sagt saa gjort".

The floor was laid in April or May of the following year for \$4.00, the baptismal font for \$1.00 and the altar and pulpit for \$30.00.

CHARTER MEMBERS

The following names are pioneers who were here in 1844 and organized the Wiota Congregation. There may have been others; we are not sure about the names:

1. Arne Anderson Vinje. Old homestead south of Woodford; buried in East Cemetery.
2. Knudt Knudtson. Chairman of organizing committee. Lived on Isaac Miller farm (Gilman Hanson's). Buried in San Antonio, Texas.
3. Peter Davidson Skjervheim. Lived on Wm. Johnson farm; grandfather of Mrs. Viola Olson, South Wayne. Buried in Lincoln Park, Chicago.
4. Peter Iverson Unde. Lived on Hans Nelson place (now owned by Vernon Larson). Buried on William Johnson farm.
5. Sjur Sjurson Ulven. Lived on Foley farm. Buried in LeSeur Co., Minnesota.

6. Ole Anderson Bruavold. Lived on his farm one mile west of Woodford. (Arthur Rygh farm). Grandfather of Tommy Larson and Mrs. O. S. Olson, South Wayne. Killed in Dallas, Texas, 1864. Buried—grave unknown.

7. Sjure Tollakson Bruavold. Lived on Tollakson farm two miles south of Argyle. (Victor Tollakson, Jr. farm). Buried at East Wiota.

8. Ole Iverson Unde. Lived on his farm one mile east of South Wayne. (Formerly a Chapman farm). He and his wife are buried at Jordan.

9. Nils Nilson Sunve. Lived on the Sunve farm. Went to California.

10. Erick Ingebretson Hove. Lived on Oscar Olson farm. (Now owned by Thoreson Brothers). Buried at East Wiota.

11. Nils Larson Fenne. Lived on John Thorson farm, south of Woodford. Buried at East Wiota.

12. Lasse Lasseson. Lived on Leonard Boynton farm, north of Browntown. Buried in Jordan.

13. Mrs. Erick Iverson Unde. Buried at East.

14. Mrs. David Larson Fenne. Married Heinrich M. Talle and went to Dodgeville.

Members who subscribed cash for the building, 1851:

District No. 1—Christenson, John; Christofferson, Haavaal; Denson, Andreas; Engebretson, John; Everson, Johannes; Haavaalson, Johannes; Halverson, Hans; Hanson, Even; Johnson, Isak; Johnson, Syver; Knutson, Ole; Monson Ole; Nilson, Ole; Olson, Even; Rood, Christen; Rood, John; Schellingen G.; Torkilson, Frederick; Torkilson, Gulbrand; Torkilson, Lars.

District No. 2—Davidson Martha; Hendrickson, Iver; Holstad, Ole; Iverson, Arne; Johnson, Ellen; Paulson, Anders; Sjurson, Sjur.

District No. 3—Anderson, Arne; Anderson, Ole; Anderson, Simon; Erickson, Erick; Fenne, Nils; Gullikson, Nils; Ingebretson, Erik; Johnson, Aadi; Knutson, Knut; Nilson, Nils; Olson, Harold; Olson, Helge; Patterson Andreas; Roise Christopher; Tollakson, Syver.

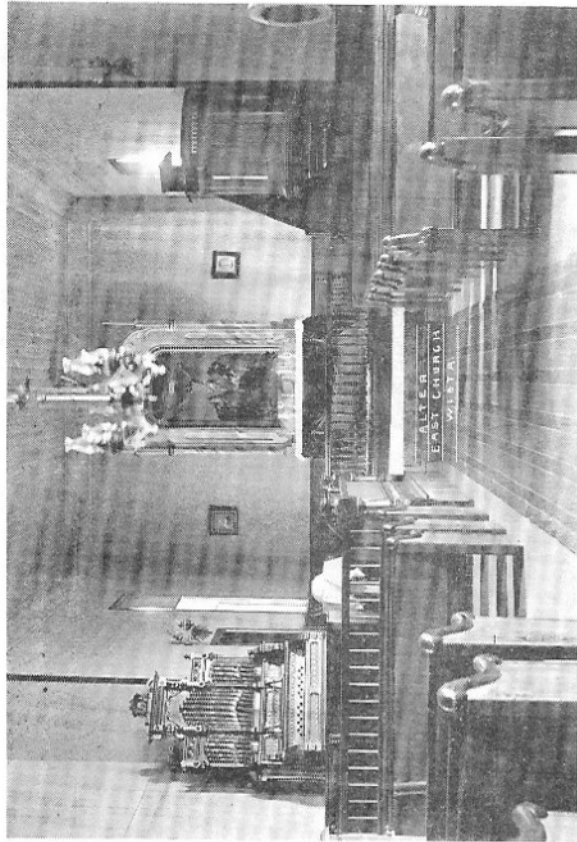
District No. 4—Abrahamson, Peder; Bjornson, Halvor; Christofferson, Halvor; Daehlin, Hans Erickson; Gunderson, Ashle; Gulbranson, Syver; Phillipson, Elling; Paulson Anders; Thompson Thore.

District No. 5—Christenson, Halvor; Gulbranson, Hans;

Gulbranson, Gulbrand; Gulbrandson, Syver; Hanson, Ole; Helgeson, Nilt; Iverson, Ole; Jarmonson, Ole; Jenson, Anders; Jenson, Peder; Johnson, John; Larson, Lars; Moe, Mekal; Olson, Ashle Hoinangen; Olson, Ole; Pederson Ole; Phillipson, Ole; Paulson, Elling; Song, Thosaen; Schager, Hans F.; Storsven, Erik; Wensel, Hans.

District No. 6—Evenson, Steiner; Evenson, Ole; Evenson, Beinal; Erickson, Erik; Erickson, Thore; Guttormson Peder; Johnson, Anders; Johnson, Ole Brudaten; Olson, Ender; Olson, Lars; Knutson, Narve; Johnson, Odd; Evenson, Reinal; Gulbranson, Peder; Jermanson, Lars; Haugen, Baataal; Dahlen, Andres Christofferson.

Of the names listed above, nine are from those who organized the congregation in 1844, namely: Anderson, Ole; Iverson, Mrs. Anne; Iverson, Ole; Knudtson, Knut; Nilson, Nils; Sjurson Ulven, Sjur; Davidson, Mrs. Marte; Fenne, Iver; Ingebretson, Erik.



Interior East Church — 1905

PASTOR G. F. DIETRICHSON — 1854-55

The Wiota records indicate that the majority of the 83 original subscribers were settled farmers rather than miners. In 1851 the total membership was around 200 or more.

From the days of Pastor Clausen, Wiota was vaguely considered an "annex parish" to Rock Prairie, and that congregation had recently been taken over by G. F. Dietrichson, who arrived from Norway in 1851. He too was reluctant to serve the Wiota congregation. In the Record for the annex parishes, which had been begun by Clausen and apparently still kept at Luther Valley, the parsonage at Rock Prairie, we find the following entry in Dietrichson's unmistakable handwriting:

"After repeated requests from Hamilton (Wiota) Congregation, I finally decided to take over temporarily the management of this congregation and conducted divine services there for the first time on the Sixth Sunday after Epiphany, 1854".

According to the Wiota records, G. F. Dietrichson agreed to serve the congregation until June 24, 1855.

It was Dietrichson who persuaded the congregation to decide on the building of a parsonage. He also took effective steps to procure a pastor from Norway and had announcements placed in Norwegian newspapers. In this effort the Wiota Congregation went together with the recently organized congregation at Dodgeville. Dietrichson was then a member of the Church Council of the Norwegian Synod, and it may be assumed that he was instrumental in bringing the Wiota Congregation "back into the fold" by having a Letter of Call issued through the Synod rather than independently.

A Letter of Call was issued to J. S. Munch in January 1855. He accepted the call and served the congregation from 1855-1859. He was the first fulltime pastor instead of traveling mission pastor.

When the Munchs arrived in the fall of 1855, the church was not yet finished.

We are deeply grateful to Mr. Peter A. Munch, professor of sociology, Southern Illinois University, at Carbondale, Illinois, for authentic information he has made available to us. He is a grandson of Pastor Munch, who served Wiota from 1855-1859. He has searched early church records of Clausen, J. W. C. Dietrichson and G. F. Dietrichson; also early Norwegian Lutheran Church history, and is in possession of his grandmother's letters and grandfather's memoirs from the Wiota Congregation.

We are also indebted to Carl O. Paulson of Madison, Wis., for information he translated from Johan R. Rierson's "Path-

finder for Norwegian Emigrants" (Veiviser for Norsk Emigranter, Christiania, 1844).

All church records were available to the history committee. Some members, who can read Norwegian and speak it fluently, were unable to read the earliest records that were written in Norwegian, a script of which they were unfamiliar.

CHOLERA

During the early years of the church the dreaded intestinal disease, cholera, took its toll among the settlers. Wiota was no exception. Many people died within a matter of days, even hours. At one time, because people died so rapidly, a mass grave was dug just north of the East Church to bury the dead. The outline of this grave is still visible. The dreadfulness of this disease can be understood by the following accounts:

"I, Frederick Torkelson, came from Norway in 1849 to Buffalo, where cholera was raging. Ole Monson's two youngest children contracted the disease and they died on the street in their mother's arms. Ole was sick, too, but recovered. I was the only one in the company that was entirely well. (Ole Monson was the builder of our East Church). Torger Larsetrigen from Nord Land, Norway, and my father became sick and died within an hour of each other. My two brothers, Lars and Gulbrand; Mr. and Mrs. Ole Monson (my sister) and the oldest daughter were sick all the way from Buffalo to Milwaukee. When we got there it was apparent that Monson's daughter wouldn't live. She died, out of Milwaukee, while I was holding her in my lap, while I sat on a stump. My sister died that night. We prepared caskets the best we could. It so happened that we were close to a cemetery and church for the funeral. Upon investigation it was a Norwegian church two miles from Orfordville, and our well known Rev. Clausen was minister."

Mrs. Martin Johnson relates the following information: "In the year 1850 our grandfather, Peter Davidson Skjervheim, (grandfather of Mrs. Viola Olson, South Wayne) went to Chicago to meet his brother and family, who had arrived from Norway. He found many sick with cholera. The entire family perished except two small boys 9 and 10 years ago, whose names were Mons and Peder Davidson. My grandfather was forced to wait, and in the meantime, fell sick and died and is buried in Chicago."

The tombstone of Ole Hanson, grandfather of the late Minick Johnson, is just north of the East Church; it bears the date of 1854 when, in August of that year, both he and his nineteen year old son, Hans, died of Cholera within 5 days of each other. Each was taken to the cemetery on a stoneboat, drawn by oxen.

The Andrew Johnson account of the epidemic states:

"After Erik Storsveden died, his wife, who had been at the funeral, went to Andrew Johnson Aasen's home (father of the late Augustine and Henry Johnson) where she took sick and died during the night.

"Andrew Johnson Aasen acted as a volunteer nurse among the sick but did not contract the disease. The sanitary authorities and rules were in the making and Andrew Johnson acted as an authority to help matters as well as conditions would permit."

HARDSHIPS OF THE PIONEERS

It is impossible for us to realize the poverty and privation of pioneer life 125 years ago. The women of that day had many tasks of which we are unfamiliar. Some brought spinning wheels with them from Norway. As soon as wool was available they spun yarn and knitted stockings and mittens. Those who had looms wove woolen cloth and blankets.

All fat had to be saved and tallow was used for candles, while other fat and lye, which was made from ashes, was combined to make soap. Each spring they made enough soap to last a year.

To get warm footwear those first years was a real problem. Wooden shoes were worn by many. When an ox died the hide was divided and the settlers made a foot covering.

Many articles were hard to obtain and very expensive. Cooking utensils were scarce. Even Pastor Clausen's wife baked bread in an iron kettle hung over an open fire.

CHURCH DISCIPLINE

Not all of these early church members were polished folk, and often went beyond the realm of control in their conduct. To offset the influence of and the voice of such persons in the matter and life of the congregation, church discipline was rigidly practiced. Announcement was made that such "discipline" was to be exercised and the date set. After a regular service

this meeting was then conducted. The pastor or chairman of the board of trustees presented the case against the individuals, and the board of deacons, trustees and three men of the congregation were selected to act as judges. In some cases where a penitent spirit was evidenced, no measure of discipline was directed. Those who were impenitent and would not admit their guilt, were given the choice to resign or be voted out, or were denied right of Sacrament until repentance was evident. Seems queer, perhaps, but in this way they kept any person or influence out of the congregational family who by word or action threw a shadow over its authority or who would compromise its place of respect and allegiance. This procedure was carried out in accordance with the Scriptural admonition to keep the "chuch of God holy".

CHURCH AFFILIATION

In 1851 Pastors A. C. Preus and Stub with delegates from 19 congregations organized the Norwegian Evangelical Lutheran Church of America, Clausen being the first "superintendent". Two years later this church body was reorganized as the Norwegian Synod, with Preus as president and Clausen as vice president. When the slavery question rocked the nation, Pastor Clausen openly and fearlessly denounced slavery as sin. He then withdrew from the Norwegian Synod.

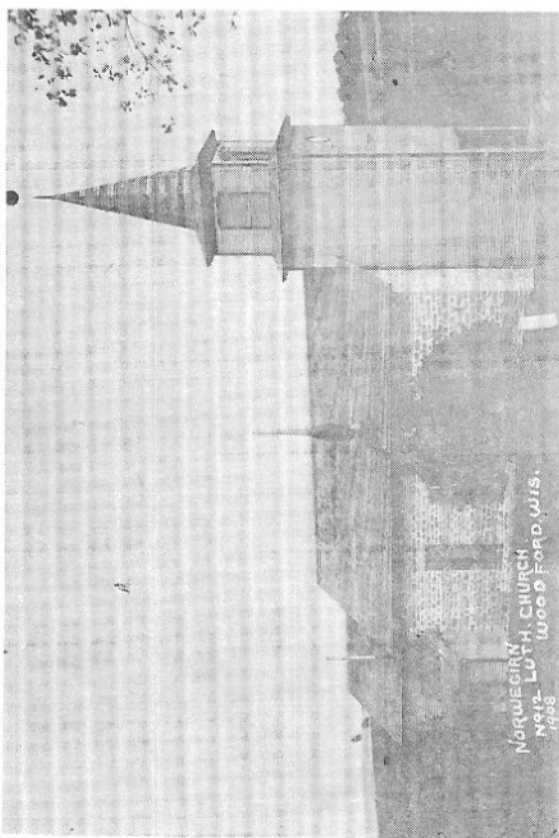
On November 7, 1888, the Wiota Congregation severed its connection with the synod and entered the Norwegian Evangelical Lutheran United (Forende) Church. In 1917 a union of the church bodies formerly known as the synod, Hauge and United, merged and the Norwegian Lutheran Church of America came into being.

In 1918 we became a part of the Norwegian Synod of the American Evangelical Lutheran Church; in 1946 our name became the Evangelical Lutheran Church (ELC).

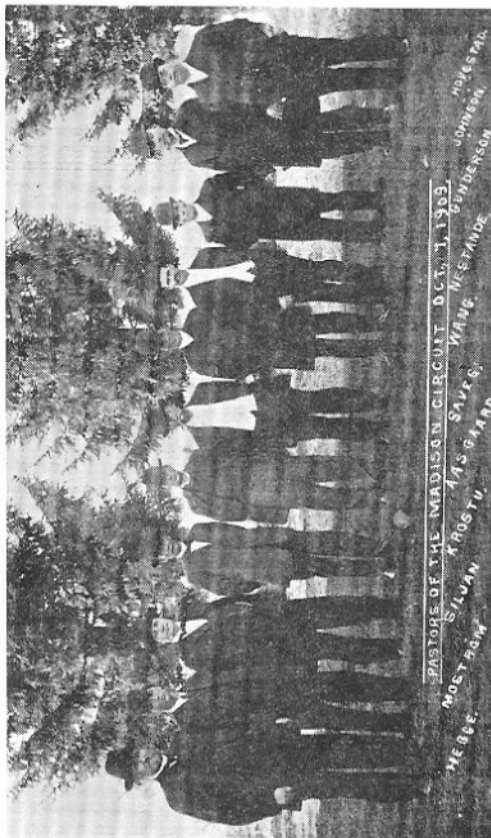
In January 1960 the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Church merged and became the American Lutheran Church.

CONGREGATIONS — WIOTA MOTHER CHURCH

The Wiota Congregation became the parent of many congregations: Adams, Jordan, Yellowstone, Apple Grove, York and Adams. Confirmants from Jordan walked to Wiota on Saturday, crossing the Peatonica River at a place near the Augustine Ronnerud farm, formerly the John Due farm, and came out on



Norwegian Lutheran Church, Woodford — 1908



PASTORS OF THE MADISON CIRCUIT, OCTOBER 17, 1909. Rev. Hegge, Rev. Mofstrom, Rev. Siljan, Rev. Krostu, Rev. Aasgaard, Rev. Saveg, Rev. Wang, Rev. Nestandé, Rev. Gunderson, Rev. Johnson, Rev. Hovestad.

the Welhalm Rygh farm. After instruction in the Word of God, they stayed all night with Wiotia families, returning home on Sunday when their parents came to Wiotia to worship. Dis-tance was a handicap to all the daughter-congregations since they had to travel by oxen, horse and buggy or walk. Wanting to worship more regularly and have their children receive in-struction more easily, they decided to build their own churches.

Adams organized a congregation in 1854, and built their church in 1856. They were served from Wiotia until 1890, when they were united with Blanchardville and Argyle.

Jordan Congregation was organized in 1860, building their church the same year. They remained a part of the Wiotia Par-ish until 1952, when Jordan and South Wayne formed a parish. The South Wayne Church, now known as Our Savior's, was formerly a mission congregation started by Pastor Wilhelm-son in an unused Baptist Church there.

Yellowstone built their church in 1869 and organized in 1889, a rather unusual situation. They were served by the Wiotia pastor until 1904, at which time they called their own pastor and united with Apple Grove and Hollandale.

Apple Grove organized and built their church in 1893. They, were served by the Wiotia pastor until 1904, when they united with Yellowstone and Hollandale to form a parish of their own. York was partially served by the Wiotia pastor until unit-ing with the Daleyville and Primrose Congregations, forming their own parish.

CIVIL WAR — 1861-1865

Forty-one young men from the Wiotia Congregation serv-ed their country with the Northern Army during the Civil War. In the minutes of the congregation no mention is made of them. Pastor Brodahl served during this critical time. Perhaps because the clergy upheld slavery, and they wrote the church records, they omitted any reference to the soldiers. Patriotic layman were disturbed over the fact that many of the pas-tors looked upon slavery, not as a political question nor a vi-olation of human rights, but as a question of the authority of the Bible. Pastors contended that because Scripture did not forbid slavery it was not regarded as a sin. The question was settled against slavery.

Rev. Clausen agreed with the laymen who had fought a-gainst slavery. He was the chaplain of the 15th Wisconsin Vol-unteers and was one of the first chaplains ever to serve in the United States Army.

There was a meeting held in the Wiotia Congregation in 1865, "relative to the Civil War", but gave no indication of the discussion or decision reached. Apparently some sided with Pastor Brodahl, who later resigned. Those who served their country against slavery felt they could not tolerate such a sit-uation and began to leave the congregation. In 1867 subscrip-tions were taken to build a new church by those who were opposed to slavery. In District No. 3, \$410.00 was raised. But with the resignation of the pastor and the work of the Holy Spirit, peace and brotherly love was restored again.

HONOR ROLL CIVIL WAR

Ole Anderson Bruavold—killed at Dallas, Texas
Haavaal Brennum—Came home
Martin Johnson Kvendalen—Came home wounded
Johan Kleiven—Came home
Marton Jacobson Hagan—Wounded at Antietam
Gulbrand Norslien—Came home
Hans Nerslien—Came home
Michael Paulson—Came home
Edward Nilson—Died of smallpox
Haavaal Brenna—Came home
Gullik Anderson Vinje—Killed at Peach Tree Creek, Ga.
Nils Kjenne—Wounded at Resaca
John A. Johnson—Came home
Claus Erickson Jerold—Wounded
Ole Kittleson—Came home
Ole Rood (Chris's brother)—Died in the army in the south
Anders S. Ulven—Captured and sent to Andersonville Prison.
Died at sea.
Hans Brenna—Came home
Amund By—Came home
Peder Anderson Vinje—Came home. Cited for extreme bravery
John Sunve—Came home
Joseph Nilson Sunve—Died in the army
Hans Hanson—Wounded

Anders Johnson, Jordan—Came home

Peter Houg—Came home

Knut Gordee—Came home

O. Rierson—Came home

Hans Erickson Daehlin—Wounded at Pea Ridge, Arkansas

Roland Olson—Came home

Ole H. Olson Melland—Came home

John E. Johnson—Came home

Thom E. Johnson—Came home

Hans Olson Jensrud—Wounded

Anunn Melland—Came home

Christian Raasum—Came home

Martin Peterson Heggikjeir—Came home

Hans Swanson—Came home

Thomas A. Thompson—Buried in Jordan

SPANISH-AMERICAN WAR — 1898

Carl Lovelace—Buried at East

WORLD WAR I — 1914-1918

Charles Larson—Died in France. Buried at East

Kristian Kleven—Buried at West

John Pfister—Buried at East

Theodore Shager—Killed in action. Buried at East

James N. Davis—Buried in Monroe

Selmer Erickson—Buried at East

John M. Everson—Came home

Henry Garrison—Buried in Darlington

Glenn J. Hanson—Buried at East

Martin Hanson—Came home

Alva C. Johnson—Buried at West

Clarence E. Johnson—Came home

Edward Johnson—Came home

Herman M. Johnson—Buried at West

Morgan Johnson—Came home

Elmer Larson—Came home

Frank Larson—Buried in Jordan

Erick Lund—Buried at West

Wm. T. Monte—Buried at East

Floyd E. Olson—Came home

Alfred Ommodt—Buried at East

Paul Pfister—Came home

Clarence Saalsaa—Came home wounded

Selmer Severson—Buried in Monroe

Lester E. Sandley—Came home

Henry Shager—Gassed, came home

Gus R. Stelter—Buried at East

Palmer J. Wahler—Buried at South Wayne

Parks A. Wang—Buried at East

WORLD WAR II — 1941-1945

Arthur Rygh
LaVerne Erickson

Wilbur C. Berget
Kenneth Peterson

Buried at West
Clarence F. Olson

Roland Rygh
Arthur L. Mollrud

Earl Benson
Lester Larson

John Rygh
Donald Bunnell

Cecil Benson
Melvin Larson

Wilhelm Rygh
Colonel Engebretson

Floyd Brennum
Alfred Tollakson

Victor Holmen
Harlow Gilbertson

David Burri
Burnell Wang

Jesse Holmen
Paul Doering

Fred Burri
Elton Johnson

Clayton Olson
Gerald Peterson

Vinal Jorgenson
Harold Shager

Victor Hanson
Sherman Larson

Norman Skinrood
Arthur Olson

Robert Hale
Oscar Simonson

Vernon Larson
Donald Lovelace

Francis Hale
John Seffrood

Buried at West
Severin Gunderson

Ralph Wicker
Harlan L. Mollrud

Sherman Johnson
LaVerne Bergum

Clarence Johnson
Reuben Erickson

Herman Lisser
Duane Engebretson

Lost at sea
Clifford Erickson

Bernard Gilbertson
Chris B. Vinger

Peter Brennum
Oscar Johnson

Harry Everson, Jr.
Buried in Monroe

Herbert Johnson
Hjalmer Hanson

Charles DeNure
Buried at East

Norman Grove
Melvin Bondele

Raymond Bergum
Ardell Olson

Milford Grove
Clifford Bergum

Harold Larson
LaVerne Phillips
Wallace Rood
Buried at East

Roland Mavis
Alfred Peterson
Mabel Larson
Eleanor Johnson Gifford

KOREAN WAR

Robert J. Rood
Thomas Dover
Francis Hermanson
David Putnam
Robert Monson
Roger Monson
Sherman Ostby
Donald Pfister
LaVerne Stelter
Willard Shager
Robert Putnam
Ralph Wilhelmson
Duane Dover
Roger Wang
Albert Olson, Jr.
Raymond Stephenson, Jr.
Kenneth DeNure
Charles Shager
Charles Putnam

David Tollakson
Everett Thoreson
Ronald Rood
Roger Wahl
Sanford Wahl
Theodore Tollakson
Donald Nysted
Donald Berget
Vernon Johnson
Peter J. Olson
Harold Seffrood
Wesley Seffrood
Dale Seffrood
Willard Seffrood
Lawrence Seffrood
Larry Engebretson
Robert Engebretson
Eugene Engebretson
Sherman Anderson

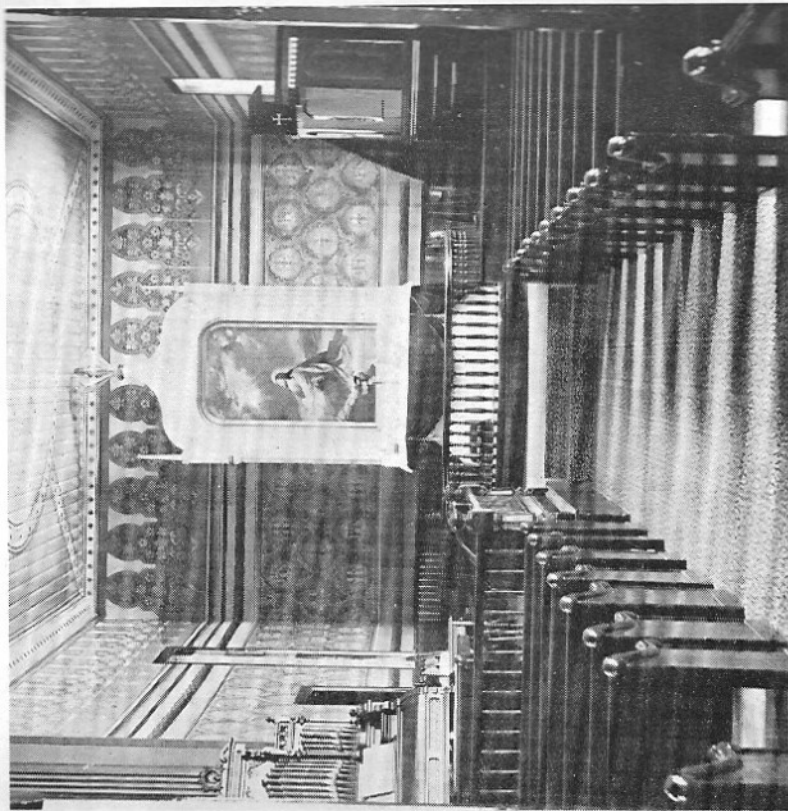
VIET NAM CONFLICT

Wayne Mau
Burnell Gilbertson
David McGlynn
Gerald Monson
Gary A. Monson
Donald P. Monson
Donald Smothers
David R. Nall
David T. Johnson
Dean Jorgenson
Arleigh D. Johnson

Gary L. Komprood
David A. Peterson
Chester Seffrood
Russell Swanson
Robert Hort
Orville Bondele, Jr.
Darrell Rupnow
Theodore K. Peterson
Eugene Peterson
H. Eugene Tollakson
Christian Harold Thompson

PEACE CORP

Nancy Anderson



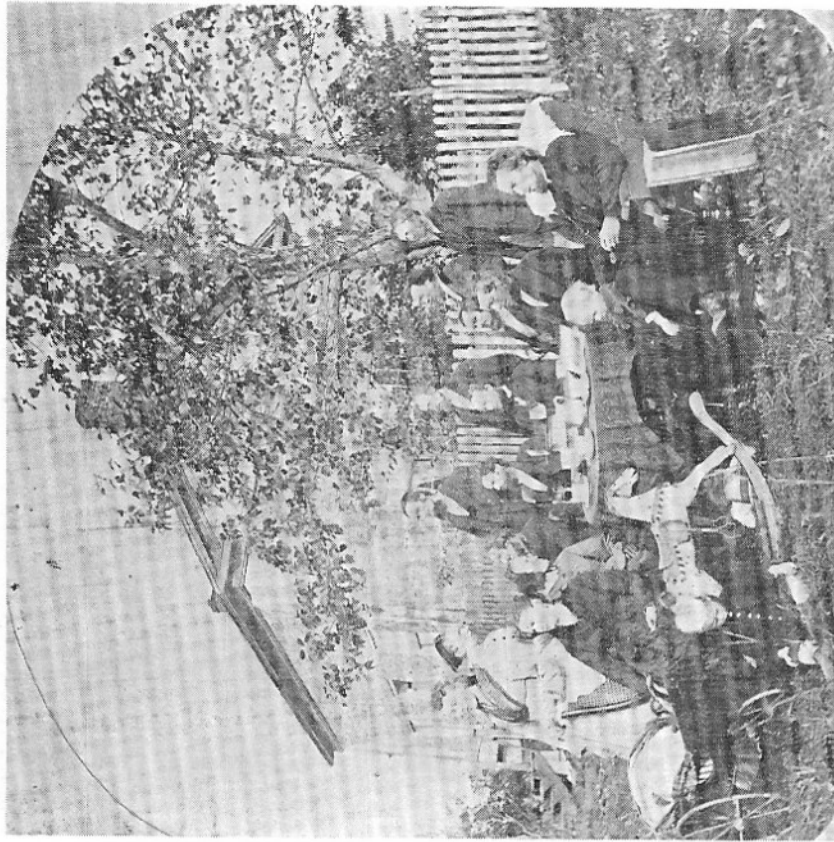
Interior of East Church — 1909

PLAN NEW CHURCH — 1867

In 1867, the church, then 16 years old, needed some repair. A committee was elected to report as to whether a new church should be built or this one repaired. It was decided to tear this church down. At another meeting it was also decided to tear it down, but a reaction came that these walls should not be torn down. However a subscription of over \$400 was made by several for a new church.

On March 10, 1869, the following resolution was adopted: "Grounded on the strong opposition in the congregation to tear down the church, we must now reconsider the two meetings on the subject and that the contributors to the new church will get their money paid back, less what has been spent."

On June 14, 1869, the people took up the subject again and decided to put the good old church in substantial repair, however, not building the altar part, but at a meeting on April 16, 1871, they decided to do so.



First Parsonage

PARSONAGES — 1855-1877-1962
 Although the church had not been completed by 1855, they started to build a parsonage. No doubt the congregation had suffered serious difficulties; the cholera and diptheria epidemics and the loss of lumber that they had already cut. The Plat Map of 1895, published by C. M. Foote & Co. of Minneapolis, verifies the fact that the congregation owned 40 acres of land, known as "The Preacher's Forty". This was located south of Woodford, between Mrs. Oberholzer's farm and

Leo Hanson's farm, across from the former Hanson factory. The road intersects a part of it. Arne Anderson Vinje owned land near there. An Icelander, who had also laid claim to this land, threatened to "kill" anybody who came there to cut. Wiota Congregation had cut some timber and for revenge, the Icelander had "put fire to a good deal of lumber that the congregation had bought for a parsonage".

Pastor Munch's memoirs relate this hardship to the congregation.

The first parsonage was built of rock and cost \$47.50. Lars Monson underbid his brother-in-law, Ole Monson, by 50 cents and thus was hired to build the parsonage. It is believed to have been located farther east of the building which was erected in 1877. The following pastors lived in the first parsonage: Pastors Munch, Preus, Brodahl, Helland, and Aas. Pastor Aas is buried in the East Cemetery.

The second parsonage was built in 1877; also a barn, using as much of the old material as possible. It was built by a group of Jewish carpenters who observed their Sabbath on Saturday. On Sunday they worked on the parsonage until services started, when they stopped their hammering, until the worship



Seated, Mrs. Gilberts, Rebekah Kay and Pastor Gilberts. Standing, Jon, Mary Jo and Mark.

service was over and the people had gone home; then they continued their work.

Adams, Jordan and Yellowstone were a part of the congregation at this time and helped pay their share of the building. In 1883 a bridge was constructed across the creek, as well as other outbuildings from time to time. In 1955 a double garage was built to replace the old one that had been in use near the creek. The following pastors lived in the second parsonage: Pastors Isberg, Saevig, Wang, Wilhelmson, Gunderson, Nestingen, Wold and Redman. This parsonage was sold to Augustine Ronnerud's for \$10,300.

The third parsonage was built in Wiota in 1962. The following pastors have lived in the third parsonage: Pastors Redman, Simpson and Gilberts.



Rev. J. W. C. Dietrichson
1844-1846



Rev. Claus L. Clausen
1846-1849



Rev. G. F. Dietrichson
1854-1855



Rev. J. S. Munch
1855-1859



Rev. A. C. Preus
1859-1863



Rev. P. M. Brodahl
1863-1866



Rev. K. K. Helland
1867-1876



Rev. C. C. Aas
1876-1883



Rev. P. Isberg
1883-1884



Rev. O. M. Saevig
1884-1902



Rev. J. A. Wang
1903-1911



Rev. W. O. Wilhelmson
1911-1932



Rev. G. M. Gunderson
1932-1951



Rev. J. A. Nestingen
1952-1954



Pastor W. R. Wold
1955-1961



Rev. David Redman
1961-1963



Rev. Wm. Simpson
1963-1967



Rev. E. O. Gilberts
1967-

PASTORS

1844-1846 C. Clausen and J. W. Dietrichson
 1846-1849 Claus Clausen
 1849-1854 None
 1854-1855 G. F. Dietrichson
 1855-1859 J. S. Munch
 1859-1863 A. C. Preus
 1863-1866 P. M. Brodahl
 1867-1876 K. K. Helland
 1876-1883 C. C. Aas
 1883-1884 P. Isberg
 1884-1902 O. M. Saevig
 1903-1911 J. A. Wang
 1911-1911 Hans Hvid
 substitute
 1911-1932 W. O. Wilhelmson
 1932-1951 G. M. Gunderson
 1951-1952 M. A. Sorenson, Jr.
 Student
 1951-1952 M. A. Sorenson, Sr.
 Interim
 1952-1954 J. A. Nestingen
 1954-1955 M. A. Sorenson, Sr.
 Interim
 1955-1961 W. R. Wold
 1961-1963 David Redman
 1963-1963 Judge Christenson
 Lay Pastor
 1963-1967 William Simpson
 1967- E. O. Gilberts

During the pastorates of the following:

Wilhelmson — The choir was very active, under the direction of Pastor and Mrs. Wilhelmson; remodeling and redecorating the church and parsonage; held services in an unused Baptist Church in South Wayne, now known as Our Saviour's Church.

Gunderson — Dedication of a monument in commemoration of the 100th anniversary of the first service held in this community; 1944, Norwegian services discontinued; 1944, Centennial of establishment of the Wiota Lutheran Church observed with ceremony.

Nestingen — Congregational finances revised, introducing envelope system; weekly worship service rather than every third Sunday as previously; and the church records brought up to date.

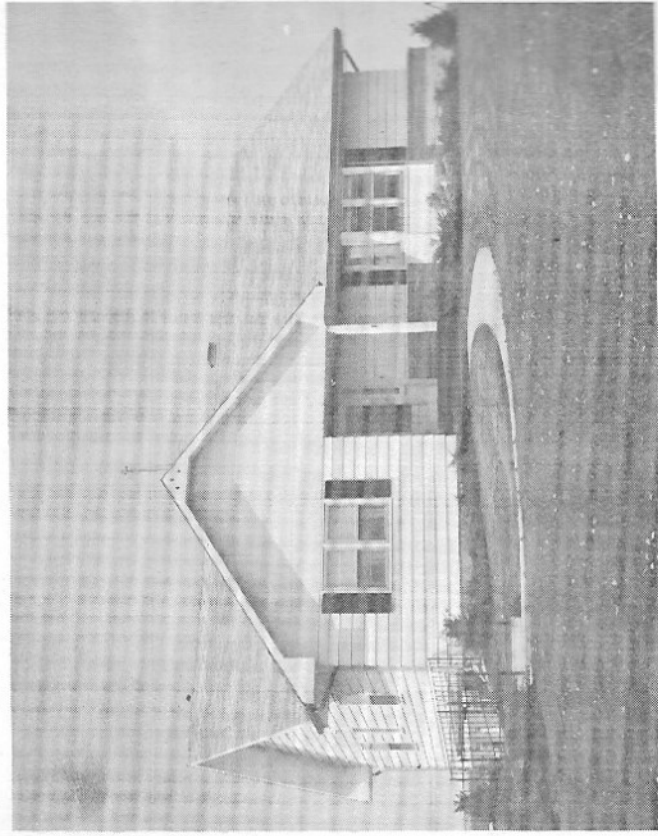
Wold — Born in China of missionary parents, he continued work on the records and bringing the membership list up to date; unified budget and Sunday School Teacher Training sessions.

Redman — New Order of Service; new hymnals; continued Sunday School Teacher Training sessions; helped plan the new parsonage in Wiota.

Simpson — Teacher Training sessions continued; study of Old Testament prophets by means of symbolic pictures; and

the intensive Teacher-Training study for the Bethel Series was started.

Gilberts — Completed Teacher-Training study for Bethel Series; congregational study of Scripture through the Bethel Series; lessons on Confirmation and First Communion; and land was purchased for future use.



New Parsonage

WEST WIOTA — 1889

The earliest roots of the West Wiota Lutheran Church are to be found in the West Wiota Ladies Aid, which was organized on January 20, 1885, by Mrs. Augusta Saevig at the home of Mr. and Mrs. Hans Johnson (Aaverhalden). Prior to this time all Lutherans in the vicinity of Wiota attended the East Church as their place of worship.

Shortly after the organization of the Aid, the people began to think of building another church; probably on account of distance and the mode of travel at that time, when often times people had to walk many miles to attend worship services. With more people coming into the territory there was need of more church room.

On November 5, 1888, a meeting was called at the Engbretson School house to discuss the matter of building another church. Pastor Saevig was elected chairman and Abraham Ronnerud as secretary of this meeting. It was definitely decided to build a church in the style of the Argyle Lutheran Church. A subscription list was started which amounted to \$805.00

A final meeting was called on January 5, 1889, when much discussion arose as to a building site. A location which was very much considered was along the Wiota-Gratiot highway on the then Abraham Ronnerud farm, where an electric substation is now located. However, it was decided the present location of the church was best suited and most centrally located. The building committee elected was: Chairman and treasurer, Theodore Torkelson; Haavel Brennum; Andrew Berget; Chris C. Hanson and Gilbert Torkelson. The finance committee elected was: Ole N. Nelson (Vestersveen), Lewis Larson and Hans Benson.

On March 6, 1889, a contract was entered into with Charles L. Stewart of Cambridge, Wis., whose bid for \$1575.00 was accepted. The building was to be completed by July 1, 1889.

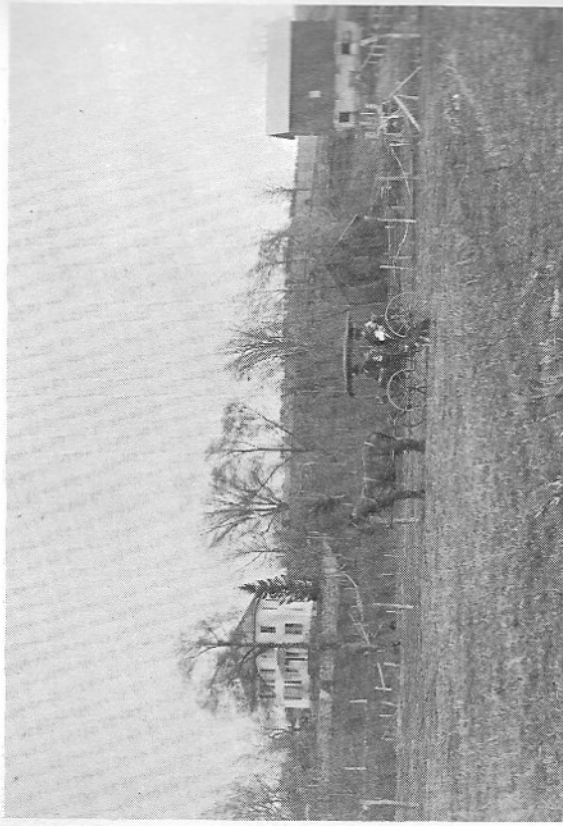
On July 1, 1889, a bell weighing 807 pounds was purchased from the McShane Co. of Baltimore, Maryland, costing \$173.34. It was the custom at that time for the caretaker to ring the bell each Christmas Eve, New Year's Eve and Easter Eve for one hour, beginning at 4:00 o'clock in the afternoon.

The mason work for the church was done by Ole Butler and Peder Berget.

The church furniture, consisting of twenty-seven pews, was ordered from the George F. Rosche Co. of Chicago, Ill., for the amount of \$137.40.

The building was dedicated on July 28, 1889.

At the annual business meeting for Wiota Congregation at the East Church on January 14, 1890, it was decided that East and West Wiota groups each maintain its own church, and be common property holders and forever remain one congregation. The outstanding debt was \$385.00 at this time. As a gesture of understanding and mutual good will, it was decided that a new note be made out, with the over-trustee of Wiota Congregation signing the note. The East Church then took an offering and gave the West Church \$94.35.



Second Parsonage — Pastor Wang family Surprise on Rev. O. M. Saevig, November 12, 1902

The Register of Deeds reveals that on March 21, 1891, a transfer of land of 2½ acres was made from Ben and Ole Brennum to West Wiota Church, the consideration \$62.50. The congregation paid for one-half of the land and the Brennum brothers donated the other half.

As the years passed more land was needed for the West Cemetery. It was increased at different times by buying 1 acre from Mrs. Bertha Johnson, and another ½ acre from Peter A. Larson and later another 1 acre from Peter Larson, making a total of 5 acres in our present church cemetery lot. In 1917 a new fence was built around the cemetery at a cost of \$130.00. The first baptisms in the new church on dedication day, July 28, 1889, were: Carl Gustave and Harry Ewald, children of Mr. and Mrs. Charles Williams.

The first confirmation class on September 13, 1891, with 12 in the class were as follows:

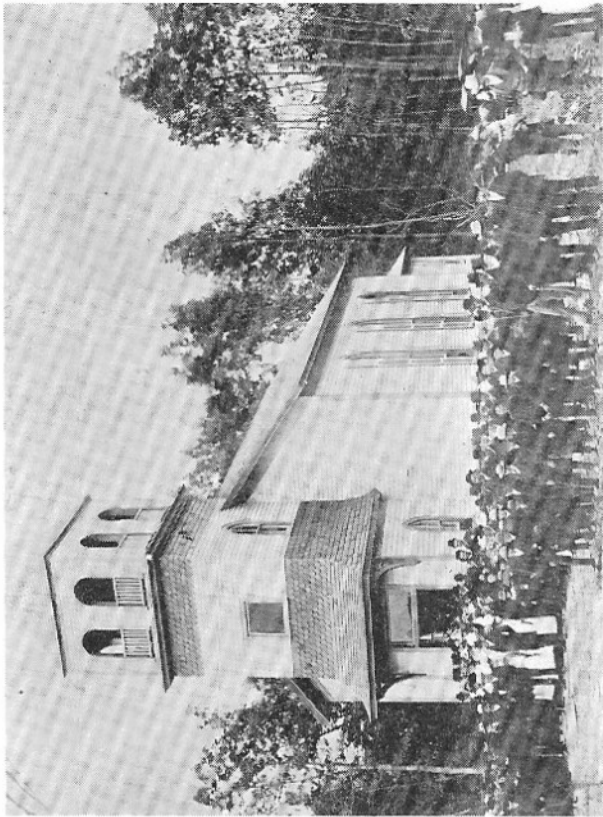
Peter Marcus Johnson

Otis Olson

Clarion Berget

Hans Peder (Sven) Halverson

Ottilda Benson Ronnerud



Dedication of West Wiota Church — 1889

Hattie Mathilda Nelson Olson

Milda Elizabeth Doering

Jennie Bakken Chapman

Manda Johnson Hale

Sophia Brennum Lund

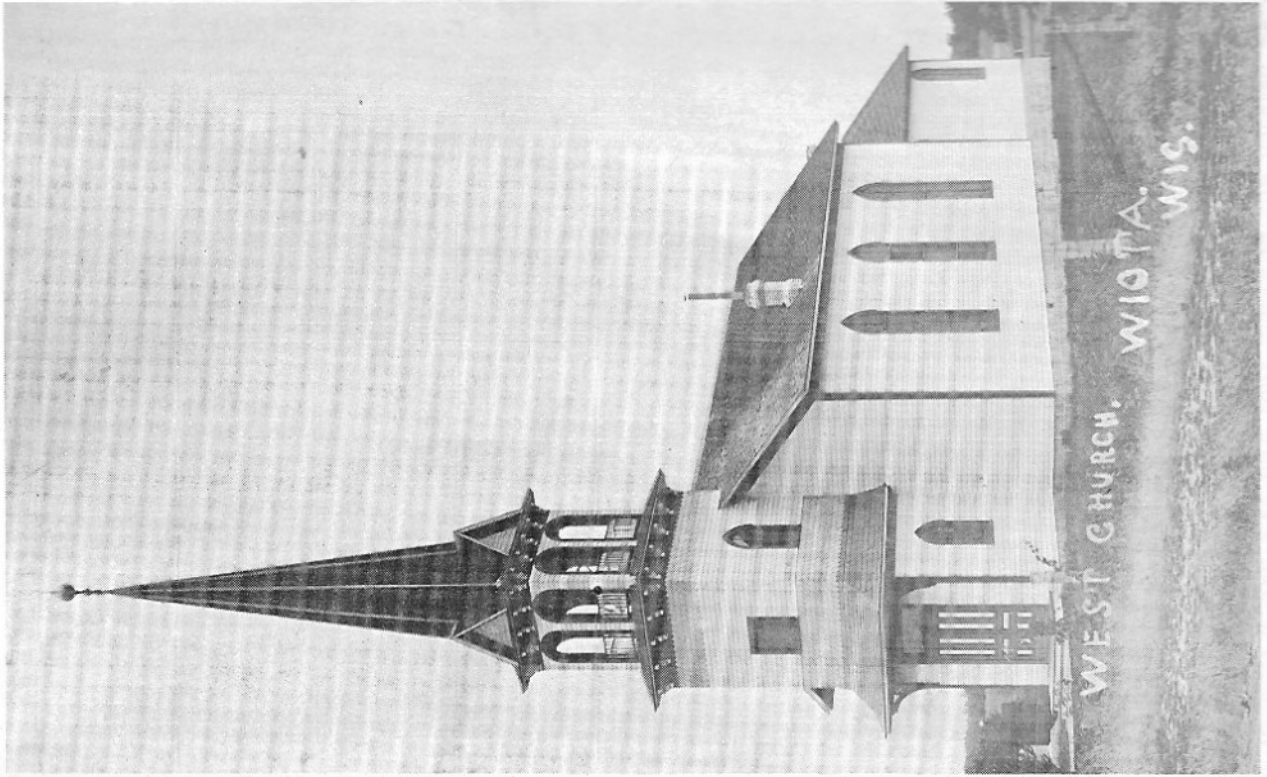
Rachael Anna Larson Engebretson

Emma Moe

The first wedding took place in the new church on January 28, 1891, when Lena Maria Swanson and Ole C. Olson were married. They are the parents of Clarence Olson of South Wayne.

The first funeral in the new church was on October 9, 1889, for Minnie Louise Moe, age 21 months. She was the infant sister of Emil and Emma Moe.

In 1909 the belfry was replaced by a tall steeple built by Henry Johnson and Alfred Gilbertson. In September 1952, during a rain storm, lightning struck the church steeple. John Nelson and LaVern Mollrud, who were working on the road nearby, saw the fire. They drove to Wiota to summon the newly organized fire department. They arrived in time to see



the smoke pouring from the holes made by the woodpeckers in the steeple. By using a reserve supply of water in the church cistern the fire was extinguished before there was serious damage.

In 1922 the church was remodeled. Wings were added, a basement excavated and new foundation installed. Martin Monson did the excavation and concrete work. Peter Larson was in charge of building operations. This new work was dedicated on October 29, 1922, with Dr. Nordby, president of the Eastern District present.

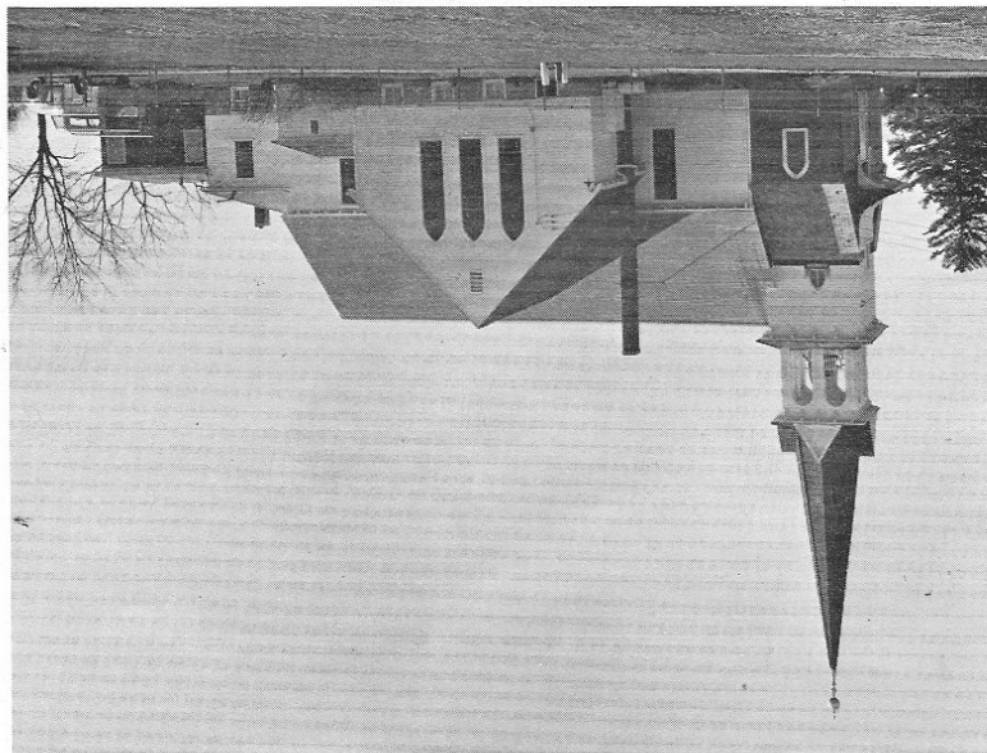
Over the years the church and its auxiliaries has hosted several conventions. Recollection is made of a two day meeting in mid October, 1915, when a large tent was set up in the church yard to accomodate the overflow crowd; also for serving a noon meal.

In 1951, Frank Engebretson, a member of the Wiota Congregation, a painter and artist now residing in Brodhead, painted and decorated the inside of the West Church. Also the same year he painted and presented to the church a picture, "Jesus in Gethsemane", which hangs directly over the inner entrance of the front door.

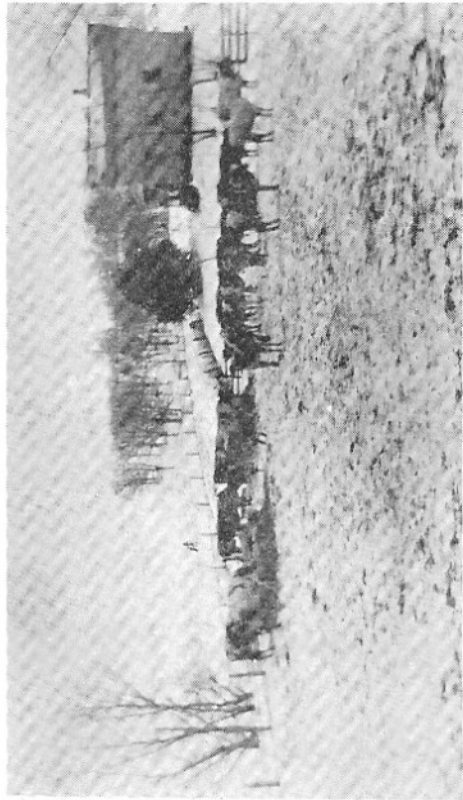
PAROCHIAL (NORWEGIAN) SCHOOL — EAST

In the earliest days the children received their "Norwegian School" instruction in the homes of the congregation. At other times it was held in the school houses. The late Mrs. Oswald Olson often told that she and other children attended school in a log cabin, owned by Mr. and Mrs. Peter Kleven. It was located down in the valley—near the former Carl Melland home. The children were taught up in the attic of the log house; chickens went in and out freely on the ground floor. Although Klevens did not have any children they were willing to provide a meeting place for others. There was a Catholic on the school board who would not consent to others using the school house. The earliest recorded teachers are: 1858, Iver Fenne; 1865, Axel Waage; 1878, Saevere Oksnee. Later on, instruction was held in the various school houses of the congregational area, the parents subscribing the number of days of school that they would pay for. Schools were also held in the church basement, taught by local people.

In 1905 school was held four weeks in the vacated Sever Anderson home. This location continued for several years. Par-



West Wiota Church



Parochial School held here 1865

ochial school was also held in the various school districts, taught by students who were attending church colleges, going from one district to another to conduct classes. The past years school has been held in the church basements, with local teachers. It is now called Vacation Bible School.

PAROCHIAL SCHOOL — WEST

During the early years our Sunday School did not meet regularly. However, we did have what we called "Norwegian School", meeting in the different school districts, in the school house. They were taught by volunteer teachers or college students home for the summer vacation.

Our books consisted of the A.B.C., or primary book; the "Lasebog" or reader; forklaring or explanation; Bible history; catechism and Bible, with hymn singing. This school was a great help to the children who were ready for their confirmation instruction.

Minick Johnson's mother and others walked from Wiota to Luther Valley, near Orfordville, for confirmation instruction.

SUNDAY SCHOOL — EAST AND WEST

Mrs. J. A. Wang organized the first Sunday School at East Church in 1905. It was held at the Cherry Branch School, with classes only during the summer months. Later, when the church was heated, it was held there. The first superintendent was Mrs. J. A. Wang. This Sunday School was discontinued. Pastor Wilhelmson organized again, but after a few years, this too

was discontinued. In 1947 Pastor Gunderson started Sunday School in both East and West Churches. Genevieve Berget was the superintendent at West, with 30 children enrolled. Arleigh Johnson was superintendent at East with 70 children.

The present superintendent at East is Clinton Nall, with an enrollment of 65. Donald Pehl is superintendent at West Wiota with an enrollment of 115 children.

EAST WIOTA LADIES AID — 1844

On the 8th day of October, 1884, at the parsonage home of Pastor O. M. Saevig, the Cherry Branch Ladies Aid was organized.

Twenty-four members registered at this first meeting: Mrs. Augusta Saevig, Mrs. Inger Rossing, Mrs. Anne Tollakson, Mrs. Per Fenny, Mrs. Fredrike Schager, Mrs. Oleanna Houg, Mrs. O. C. Hanson, Miss Oline Ensberg, Mrs. J. Marstad, Mrs. P. Skinrood, Mrs. Anders Sandlie, Mrs. Anne Melland, Mrs. Gunhild Anderson, Mrs. Bertha Houg, Miss Clara Grauthaug, Miss Christine Monson, Mrs. Anne (Daehlin) Anderson, Mrs. Martha Overholden, Miss Clara Johnson, Mrs. Maria Hanson, Mrs. Bertha Waller, Mrs. H. Haven, Miss Ingeborg Tollakson and Mrs. Louise Aas.

The first officers were: Mrs. Augusta Saevig, president; Miss Oline Ensberg, vice-president; and Ingeborg Tollakson, treasurer.

The purpose for which the Aid was organized was to further the Kingdom of God working for missions and for the home church.

A lunch was served and the offering given was \$2.95.

The following anniversaries have been observed:

15th—on October 8, 1899

25th—on October 8, 1909

50th—on October 10, 1934

66th—1950, with appropriate services each time

In 1951 circles were organized, with a chairman for each circle. Bible study from Womans Missionary Messenger and work project pertaining to the WMF were carried out.

In 1954 the name of our Ladies Aid was changed to East Wiota Mission Society. On January 1, 1961, the name was changed from Mission Society to A.L.C.W., The American Lutheran Church Women. We are a part of the Southern Wisconsin District, Dodgeville Conference.

New laws and changes were adopted. The Women's Missionary Messenger is now called the Scope; The Mission Boxes, called Treasure Chests; The Lutheran Herald is now called Lutheran Standard. We use the Calendar of Causes programs and the Worship offering.

On September 6, 1967, at the yearly election of officers, it was voted to combine the A.L.C.W. of the two churches for the coming year, to have one set of officers and to continue alternate meetings at each church building. Mrs. Arleigh Johnson was elected president of this organization.

Following is a list of the present officers:

Mrs. Albert Olson, President
Mrs. Ward Halloran, Vice-president
Mrs. Jim Wehinger, Secretary
Mrs. Harry Johnson, Treasurer
Mrs. Paul Monson, Assistant Treasurer
Gilma Anderson, Stewardship Secretary
Evelyn Hanson, Education Secretary
Mrs. Rudy Berg, Sunshine Secretary
Mrs. Bernard Johnson, Sunshine Secretary
Mrs. Augustine Romnerud, Librarian
Mrs. Clarence Zuberbuhler, Librarian

On October 8, 1969, this organization will be 85 years old, continuing to work for missions, charities and the home church.

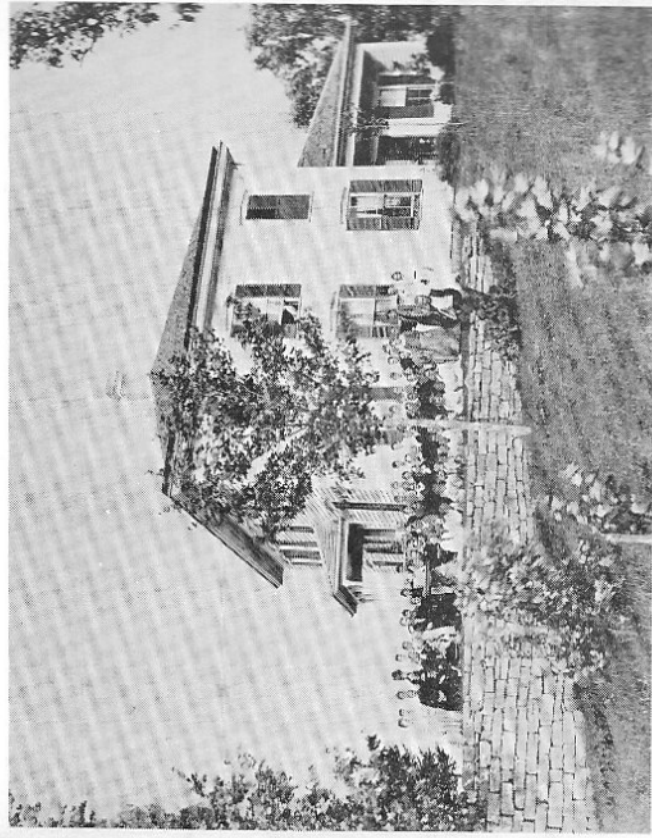
WEST WIOTA LADIES AID — 1885

The West Wiota Ladies' Aid was organized on November 20, 1885, by Pastor and Mrs. Saevig, at the home of Mr. and Mrs. Hans Johnson (Aaverhalden). The main object of the Ladies' Aid was to do mission work. The meetings were to be held in the afternoon on the third or fourth Tuesday of every month, and were conducted by the pastor in the Norwegian language.

The first president was Mrs. Hovel Brennum. A light lunch was served by the hostess, after which a collection of ten cents each was taken.

On September 15, 1889, the first mission bazaar was held in Brennum's Grove. At this time the Ladies' Aid contributed a large sum toward the building of the church.

On September 9, 1896, the first Local social was held at the home of Mr. and Mrs. Hans Swanson (Norslien).



Second Parsonage

The last meeting of this organization was held on December 2, 1902, when Pastor and Mrs. Saevig moved to Duluth, Minnesota.

On October 21, 1909, the West Ladies' Aid was reorganized; the meeting being held at the home of Mr. and Mrs. Steiner Olson. A new constitution was adopted and signed by seventy-five members. The name was changed to Bethesda Ladies Aid.

This organization celebrated the 25th anniversary of the founding of the first Ladies' Aid. It was held on May 22, 1910, in connection with a Mission Festival.

During the summer of 1922 the West Wiota Church was remodeled, enlarging the kitchen and dining room. The Ladies' Aid gave a large sum of money towards this improvement.

In 1945 the Ladies' Aid paid \$495.00 for the installation of a new organ.

On July 14, 1935, the 50th Anniversary was celebrated in connection with the Mission Festival with Rev. Thoreson of Chicago as guest speaker.

In 1951 the Circles were organized, with a chairman for

each circle. Bible study from the Women's Missionary Messenger and work projects pertaining to the W.M.F. were carried out.

In 1954 the Bethesda Ladies' Aid changed its name to West Wiota Mission Guild.

On January 1, 1961, the Women's organization's name was changed to American Lutheran Church Women (A.L.C.W.).

On September 6, 1967, the East and West Wiota A.L.C.W. became one organization, to continue alternate meetings in each church.

EAST WIOTA LUTHER LEAGUE — 1910

The East Wiota Luther League, or "Ungdoms Forening", was organized on January 16, 1919, by Pastor J. A. Wang. The first officers were: Charles Wang, president; Irvin Olson, vice president; Nora Larson, secretary; Clara Larson, treasurer; Augustine Johnson, choir director; and Mabel Wang, organist. In 1911 a circuit convention was held at East Church.

After 23 devotional meetings and socials this League was discontinued.

Another League was organized April 6, 1919, by Pastor Wilhelmson.

The new officers were: O. C. Monson, president; Gilma Anderson, vice president; Louise Pfister, secretary; and John Shager, treasurer.

This League was very active. The entire family would attend.

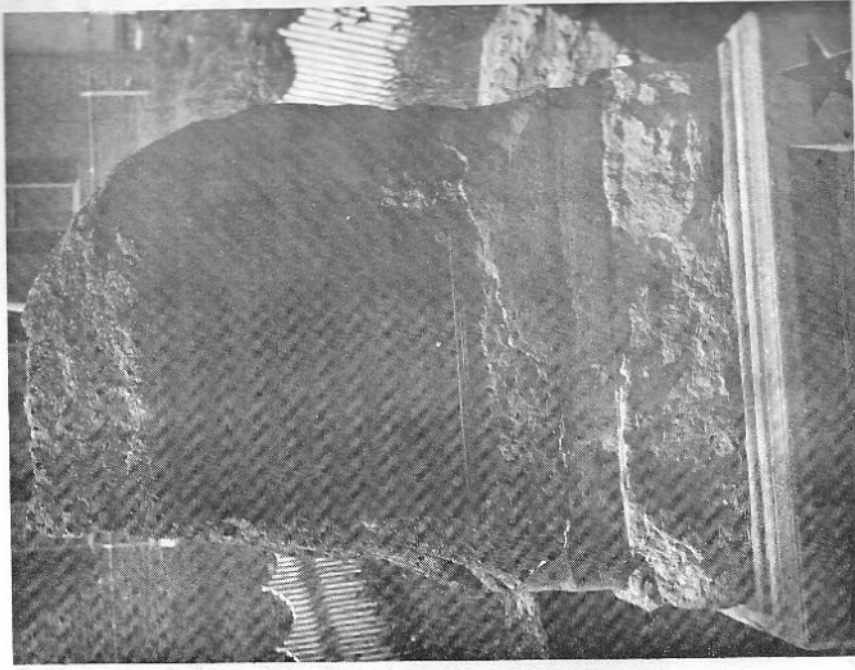
Besides enriching the spiritual life of the members, many gifts were purchased for the church. Funds were given to Luther College, National Luther League Budget, Missions and other League projects.

On November 15, 1959, the East and West League united into one organization, and still function as such. The officers elected in 1959 as a combined League were: Judy Johnson, president; Randy Wold, treasurer; and Gary Thoreson, pocket Testament secretary.

WEST WIOTA LUTHER LEAGUE — 1912

The West Wiota Luther League was organized October 6, 1912, by Pastor Wilhelmson. Seventeen young people attended this meeting.

They purchased gifts for the West Church, gave funds



Monument of Charter Members dedicated in 1937

to Luther College, Missions and other League projects.

In August 1933 and 1943 the Luther League entertained the Circuit Convention.

As at the East Church, many young people have attended Bible Camp.

The 1969 officers are: Gary Gilbertson, president; Mark Gilberts, vice president; Pauline Mason, secretary and Clara Ronnerud, treasurer.

MONUMENT ERECTED IN 1937

In commemoration of the 100th anniversary of the first service held in this community, a festival was held at the East Church. At this time a monument with the names of the organizers of the congregation, was unveiled and dedicated.

The monument will stand for the future generations as a reminder of the debt owed those who built the church and formed the Wiota Congregation.

East Wiota Now Historical Site

On Sunday, June 15, 1968, Mr. Clarence Hendrickson presented the historical plaque to the congregation during the morning worship service.

Clarence I. Hendrickson of Platteville, descendent of early church pioneers, was instrumental in getting the East Wiota Lutheran Church recognized by the state as one of its important historical sites.



Pastor Walter Wang



Pastor Dale Seffrood

SONS OF THE CONGREGATION

Walter Wang — A son of the congregation, he was born in Wiota township in 1895, the son of Mr. and Mrs. Peter H. Wang. He was baptized by Pastor Saevig and confirmed by Pastor Wang in 1909. He graduated from St. Olaf College in 1918, completed studies in the United Church Seminary in St. Paul in 1921. He has served pastorates in the following charges: Cashton, Wis.; Rushford, Minn.; Concordia Congregation, Minneapolis; Wheaton, Minn. and Fergus Falls, Minn. He is now retired. He and his wife live at Fergus Falls.

He is serving the Lord as Interim pastor where there are vacant parishes.

Dale Seffrood — A son of the congregation he was born in 1933, the son of Mr. and Mrs. Lester Seffrood of South Wayne, Wis. He was baptized and confirmed in the West Church. He was graduated from South Wayne High School in 1951, after which he entered the army and served two years. He graduated from Luther College in 1963 and from the Seminary in St. Paul in 1967. He interned in a Lutheran Church in Harmony, Minnesota. He was ordained at the West Church on July 9, 1967. Former Pastors Nestingen, Wold and Simpson returned to assist with ordination service. A classmate and close friend, Pastor Ralph Wiedenhoeff of Deerfield, also took part in this happy occasion. Former Pastor Redman sent a message of congratulations and regrets that he was unable to attend.

The congregation presented Pastor Seffrood with a stole as a token of appreciation. The A. L. C. W. held a reception in the church dining room.

On May 21, 1967, Pastor Seffrood was married to Eunice Lee of Rice Lake, Wis. They are now living in Houston, Minnesota, and serving the Looney Valley and Cedar Valley Churches. They have an infant son, Paul.

BETHEL SERIES — 1966

In January 1966, twelve adult members (teacher-trainees) enrolled in a Bethel Series class, sponsored by the American Lutheran Church Women of Wiota Congregation.

The Bethel Series were started by Pastor Harley Swiggrum, a previous pastor of the Bethel Lutheran Church, Madison, Wis. It is now a full-time profession and he is the executive director of the Adult Christian Education Foundation. This series is a world-wide program, reaching people not only in the United States and foreign countries, but those in prison as well. It is a non-denominational Bible study, covering the entirety of the Old and New Testaments.

The teacher-trainees met weekly for proper instruction and guidance in this course, completing it after two years of study. These teachers then launched a campaign with personal contact and posters for students from our congregation.

Three classes began in the fall of 1967 with ninety eager stu-



BETHEL SERIES TEACHERS — Front, left to right: Mrs. Ray Meier, Mrs. Harold Komprood, Mrs. Cecil Johnson, Ralph Seffrood. Second row, Mrs. Jim Wehinger, Jim Wehinger, Mrs. Dale Russell, Dale Russell, Mrs. Henry Stiner and Wesley Seffrood.

dents, being taught by Mrs. Dale Russell, Mrs. Henry Stiner and Mrs. Jim Wehinger. These students completed their training studies in May of 1969. In January and October, 1968, two more classes were begun, by Mrs. Harold Komprood and Mrs. Roy Meier, respectively. It is hoped by all teachers that the entire congregation will in the future take advantage of this great opportunity to study the Word of God.

While taking the course, the teacher-trainees attended a banquet held in Madison, where Pastor Swiggum recharged them with added enthusiasm. A Bethel Clinic was held again in Madison later in the summer, under the direction of Mr. Swiggum. Five days of lecture was shared with those unable to attend.

With the leadership of Pastors Simpson and Gilberts, the following teachers completed the two years of intensive study: Mrs. Cecil Johnson, Mrs. Harold Komprood, Mrs. Roy Meier, Mr. and Mrs. Dale Russell, Mr. Ralph Seffrood, Mr. Wesley Seffrood, Mrs. Henry Stiner and Mr. and Mrs. Jim Wehinger.

COUPLES CLUB

The Couples Club of our congregation was organized November 17, 1968. The purpose of this organization is to provide christian fellowship and a means of getting better acquainted.

Present officers are: Henry Stiner, president; Donald Pehl, vice president and Mrs. Vernon Johnson, secretary-treasurer.

Monthly meetings are held on the third Sunday evening of each month.

BOY SCOUTS

During World War II Pastor Gunderson organized the Blackhawk Boy Scout Troop, sponsored by the Wiota Congregation. After the boys grew older this troop was discontinued. The balance they had in the bank was given to the Salvation Army and Red Cross.

Pastor Simpson organized the Cub Scouts. At the present time they have 15 members, of which Harry Keister, Jr. is the leader. Mrs. Russell Wang and Mrs. Robert Larson are Den Mothers.

In 1968 Boy Scout Troop 130 was transferred from Woodford to Wiota, sponsored by the Wiota Congregation. The committee chairman is Bernard Gilbertson. The committee members are: Walter Goebli, Henry Stiner, Donald Noland, Russell Wang and Ted Rygh. Scoutmaster, Willie Mason; Assistant Scoutmaster, Dick Schliem.

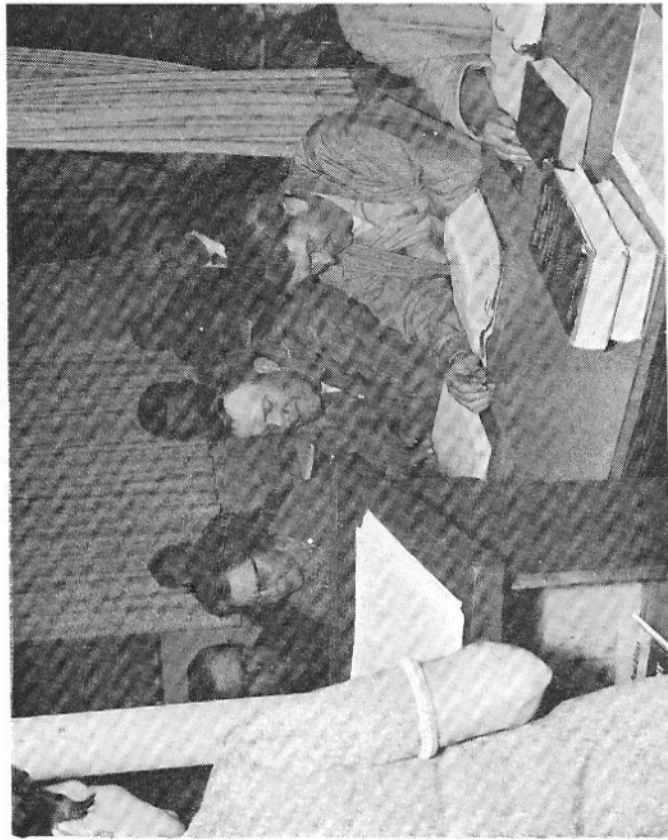
There are 9 members in this organization at the present time, with 3 new members joining soon.

IMPORTANT DATES TO REMEMBER IN WIOTA'S HISTORY
 1836—Beginnings of Wiota laid out by W. S. Hamilton
 1837—First known religious services
 1837—Peter Davidson Skjerveim came from Voss, Norway, First settler in Wiota area.

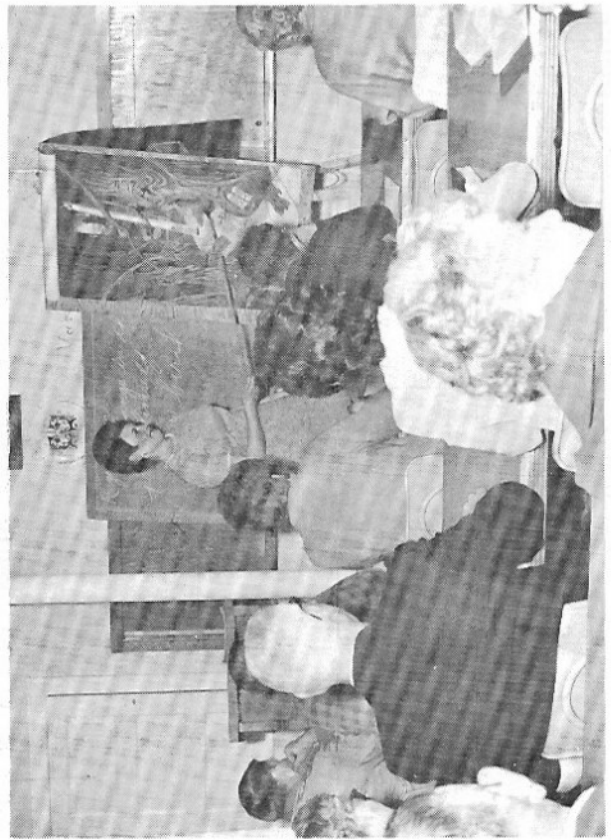
1839—Knud Knudson, first emigrant from Drammen, Norway
 1843—First missionary pastor, Claus Clausen
 1843—Peter Davidson married
 1844—Wiota Congregation organized by Pastor J. W. C. Dietrichson

1844—First Letter of Call to Norway

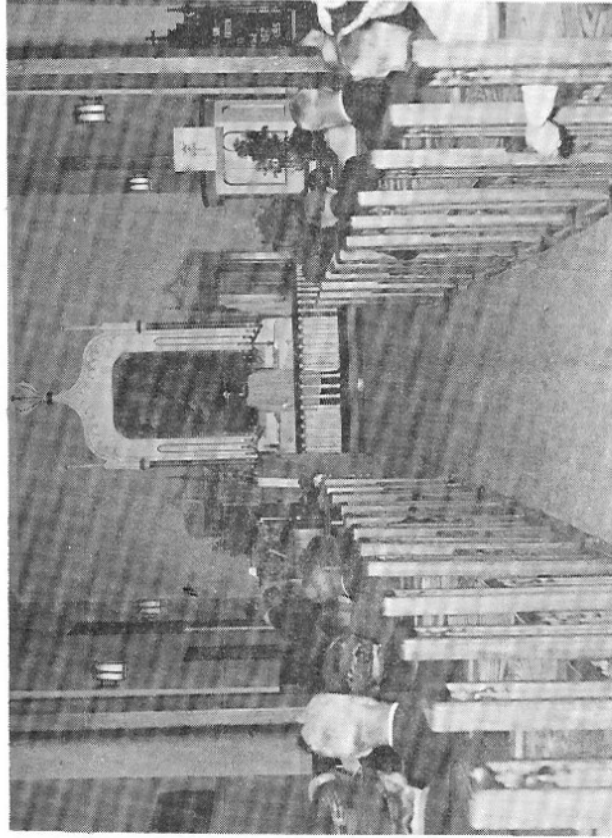
1845—Issued a Letter of Call to permanent pastor of Norwegian Lutheran Congregation of Rock Prairie
 1847—100 families living around Wiota



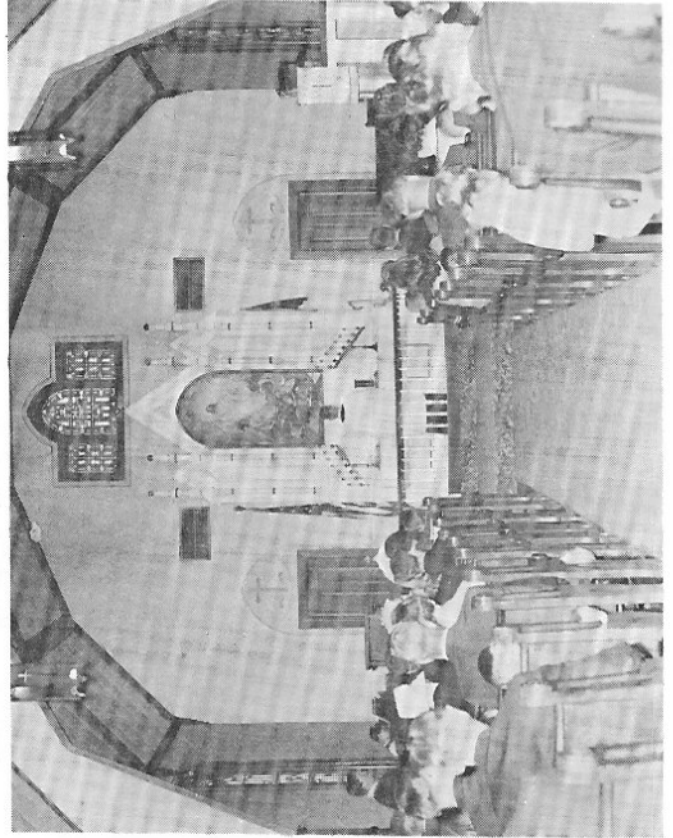
Bethel Class — Judy Wehinger, teacher



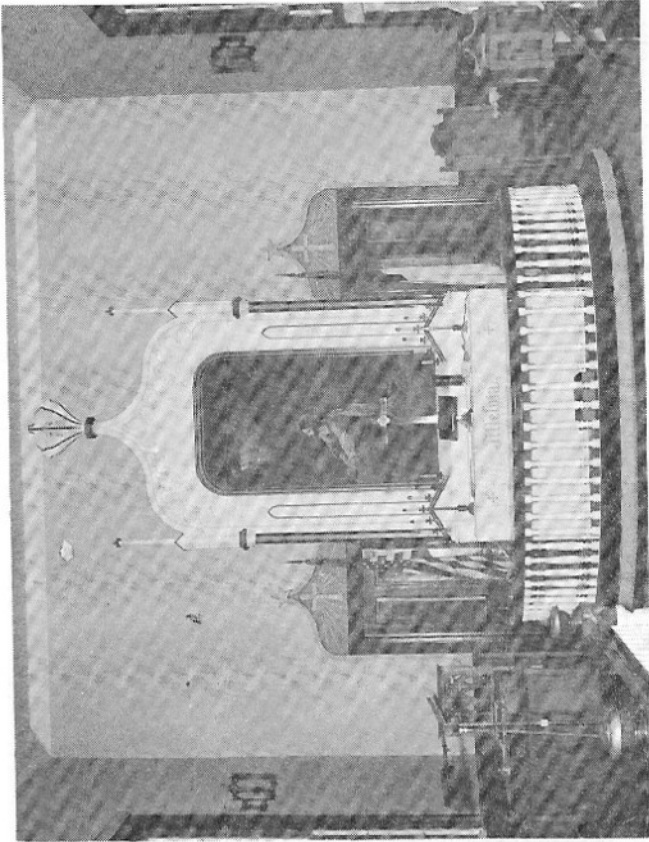
- 1847—Cleaning and clearing of church grounds
- 1851—Wiota Congregation Reorganized
- 1851—Wiota Congregation was incorporated
- 1851—Financing by voluntary subscriptions for building church
- 1853—Dan K. Anderson; born and baptized at Wiota (Son of Arne Anderson Vinje)
- 1853—Warranty deed recorded
- 1855—First parsonage built
- 1855—The first child baptized (as recorded) was Birgitte Stordahlen, daughter of Lars Axelson Stordahlen and his Wife, Ragnhild
- 1855—The first marriage (as recorded) was Ole Jenson and Birte Marie Hanson
- 1855—The first funeral (as recorded) was Reine Evensdatter, 50 years old
- 1856—Adams Church built, served by Wiota until 1890
- 1856—First Confirmation Class (8 boys and 11 girls)
- 1858—Village of Wiota platted by Ridgeway Mining Company
- 1860—Jordan Congregation organized and built their church
- 1865—Hans Wahler, caretaker of church, served 25 years
- 1868—Yellowstone Lutheran Church built, served by Wiota until 1904
- 1869—Put the Wiota Church in substantial repair
- 1871—Built altar part
- 1872—Altar railing
- 1876—Bell for East Church
- 1877—Second parsonage built
- 1879—Carpet for East Church
- 1879—New organ
- 1882—East Church was painted
- 1883—Bridge constructed across creek to parsonage
- 1884—Cherry Branch Ladies Aid organized
- 1884—First Cemetery clean-up day
- 1885—West Wiota Ladies Aid organized
- 1887—Redecorated East Church
- 1888—Wiota Lutheran Church joined Forende (United) Synod
- 1889—West Church built
- 1889—Bell for West Church
- 1889—New pews for West Church



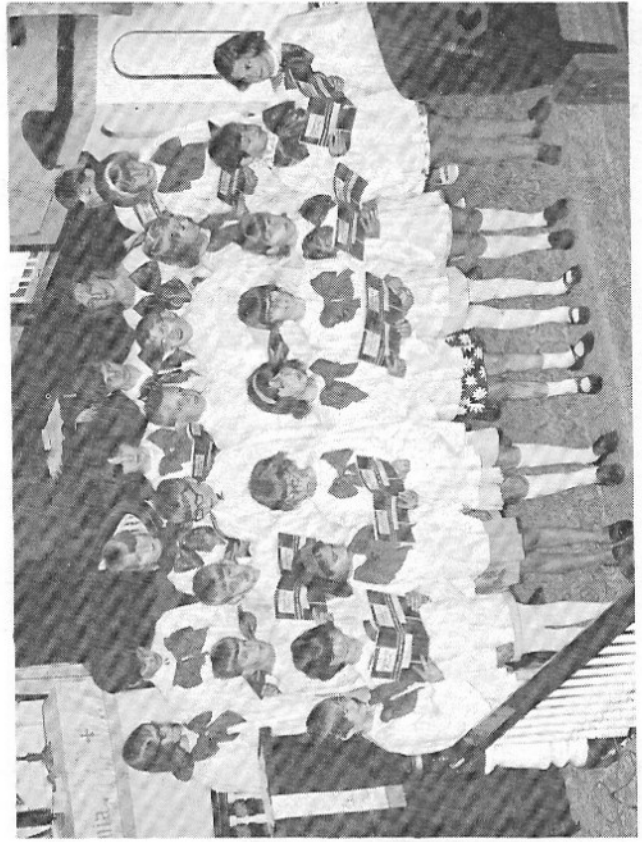
Congregations at Worship



- 1889—First funeral, Minnie Louise Moe, (21 months old), at West Church
- 1889—First baptism at West Church, 2 children, Carl and Harry Williams
- 1891—First confirmation at West Church, class of 12 confirmed
- 1891—First wedding at West, Lena Marie Swanson and Ole Olson
- 1893—Apple Grove organized and built church, served by Wiota until 1904
- 1896—First social held at Hans Swansons (Norslien) for West Church
- 1905—Sunday School organized at East Church
- 1909—New altar painting at East Church
- 1909—West Wiota steeple built by Henry Johnson and Alfred Gilbertson
- 1909—Windows painted at East Church
- 1909—West Wiota Ladies Aid name changed to Bethesda Ladies Aid
- 1910—East Wiota Luther League organized
- 1910—West Wiota Bethesda Ladies Aid celebrated 25th anniversary
- 1912—West Wiota Luther League organized
- 1912—Hymn Books purchased for East Church
- 1921—Walter Wang ordained at East Wiota
- 1922—New piano at East Church
- 1922—West Wiota Church remodeled, new basement
- 1922—Kitchen and dining room equipment installed at West Church
- 1922—New windows at West Church
- 1926—Repaired and lowered pulpit at East Church
- 1926—Lowered altar at East Church
- 1927—New pews at East Church
- 1928—Windows painted at East Church
- 1930—New organ at West Church
- 1934—90th Anniversary
- 1935—50th Anniversary of West Wiota Ladies Aid
- 1936—Remodeled and enlarged basement at East Church
- 1944—100th Anniversary of organization of Wiota Congregation
- 1947—Choir wardrobe, East Church
- 1948—Film projector at East Church
- 1948—Redecorated inside and painted outside of East Church



Interior of East Church



Wiota Junior Choir

- 1949—Remodeled and repaired basement at East Church
- 1950—Carpet at East Church
- 1950—New light fixtures at East Church
- 1951—Choir wardrobe for West Church
- 1952—Lightning strikes West Church steeple
- 1953—Hammond organ, West Church
- 1953—Hammond organ, East Church
- 1954—Well drilled at East Church
- 1954—Additional room added at West Church; rest rooms installed
- 1954—Floor in basement; electric stove in kitchen for East Church
- 1955—Double garage built at parsonage
- 1956—Hot water heating system at East Church
- 1958—Slide projector and record player at East Church
- 1959—East and West League became one organization
- 1960—Front doors at East Church
- 1962—Third parsonage built in Wiota
- 1963—Chair for pastor's room at East Church
- 1966—Bethel Series Teacher Training classes
- 1967—Dale Seffrood ordained at West Church
- 1967—Congregational study of Bethel Series
- 1967—East Church painted on the outside
- 1969—Land purchased for future use
- 1969—Windows painted at East Church
- 1969—125th Anniversary of Wiota Congregation

EAST WIOTA CEMETERY ASSOCIATION — 1923
 Cemetery clean-up days were held before a cemetery association was organized. The first clean-up day was on November 24, 1884.

The East Wiota Cemetery Association was organized April 18, 1923. Oswald I. Olson was elected chairman of the meeting; H. O. Daehlin, secretary. Also present at this meeting were Ever Saalsaa, A. A. Melland, Michael Johnson, H. C. Hanson, Augustine Johnson, Charles Wang, Adolph Wahler, Joe Larson, Arthur Hanson, John Due, H. E. Wang and Pastor W. O. Wilhelmson.

The present officers of the Cemetery Association are: Donald Shager, Chairman; Arleigh Johnson, Treasurer; Chester H. Hanson, Secretary; Jacob Pfister and Clifford Stixrood,

WEST WIOTA CEMETERY ASSOCIATION

The present officers of the Cemetery Association are: Harry Everson, President; Albert Olson, Secretary-Treasurer; Committee: Clarence Johnson, Clarence Olson, Willie Johnson, Roger Berget and Peter Larson.

MEMORIALS

We had hoped to include a complete listing of Memorials in this book. However, to do so would require a volume in itself.

A complete record of Memorials is on file at the home of Mrs. Mary Engebretson, Wiota, the present Memorial secretary.

We are grateful to God for these gifts.

1969

CHURCH COUNCIL MEMBERS

Dale Russell, President	Roy Meier
Jim Wehinger, Vice-President	Paul Monson
Dean Thoreson, Secretary	Delvere Norland
Larry Krebs, Treasurer	Lewis Olson
Harry E. Johnson	Donald Seffrood
Vernon L. Johnson	Delbert Shager

CHURCH JANITORS

Brad Stiner

ORGANISTS

Hazel Johnson
Bonnie Wang

MEMORIAL SECRETARY

Mrs. Mary Engebretson

FINANCIAL SECRETARY

Miss Genevieve Berget

CEMETERY CARETAKERS

Albert E. Olson

J. Merlin Ommodt



CHURCH COUNCIL — Seated, left to right, Jim Wehinger, Dean Thoreson, Ray Meier, Pastor E. O. Gilberts. Standing, Dale Russell, Larry Krebs, Donald Seffrood, Paul Monson, Delvere Norland, Lewis Olson, Delbert Shager, Vernon Johnson, Harry Johnson.

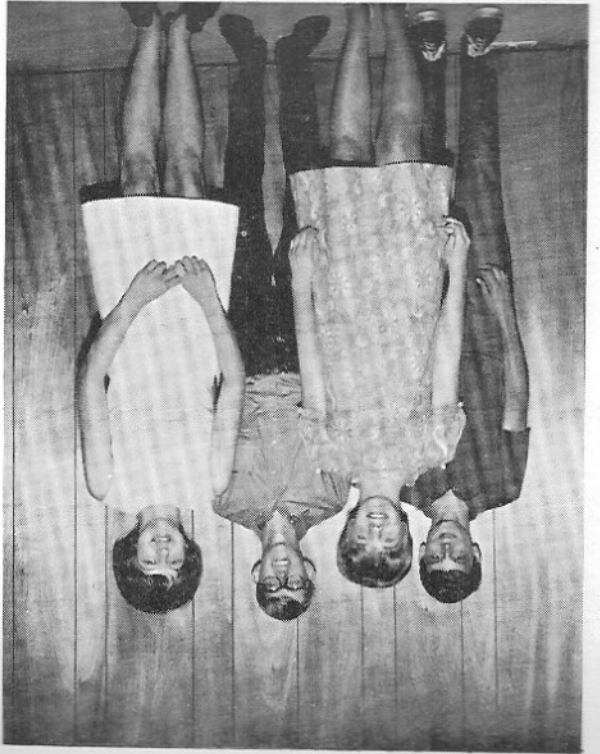


Anniversary Confirmation Class—Confirmed May 25, 1969. Front, Eileen Johnson, Doral Olson, Mary Ellen Ronnerud. Second row, Dennis Wells, Henry Seffrood, Jeffrey Krebs, David Komprood. Back row, Gregory Bondele, Pastor E. O. Gilberts, David Halloran.

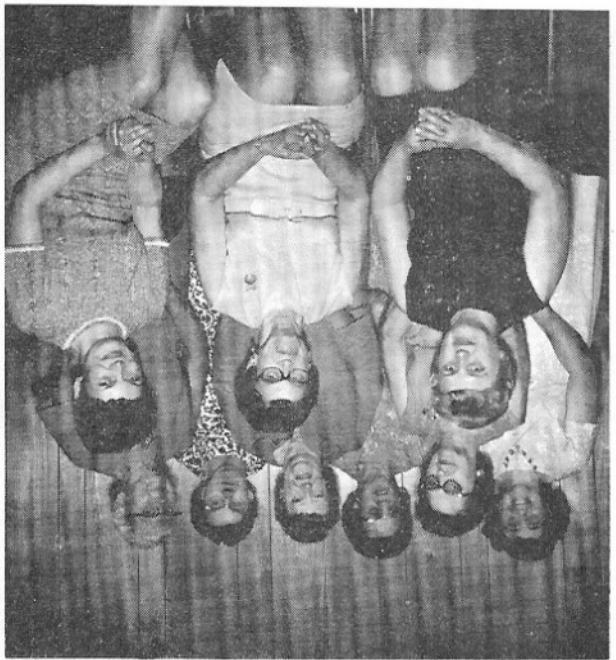
HISTORY COMMITTEE — Seated, Gilma Anderson and Esther Steffer, Standing, Mrs. Alvina Olson and Mrs. Arleigh Olson.



LUTHER LEAGUE — Mark Gilberts, Clara Ronnerud, Gary Gilbertson and Pauline Mason.

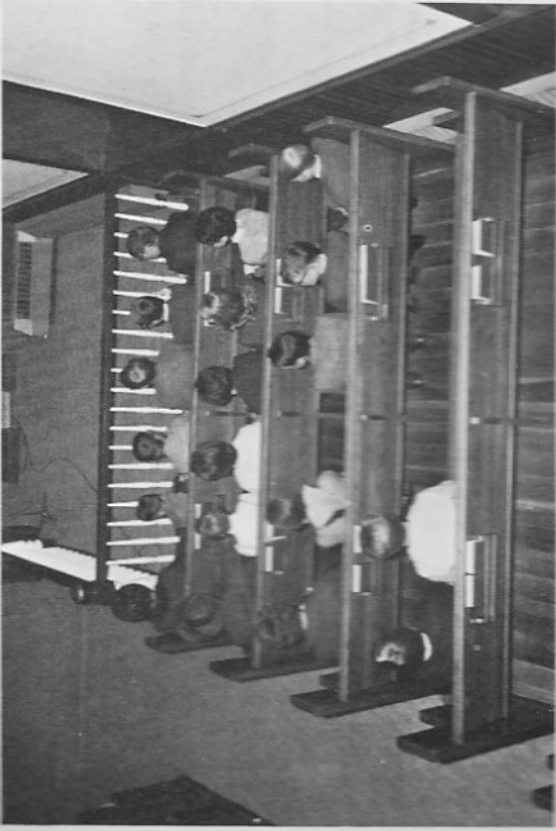


WIOTA A.L.C.W. — Seated, left to right, Mrs. Ward Halloran, Mrs. Albert Olson, Mrs. Jim Wehinger, Standing, Mrs. Harry Johnson, Mrs. Paul Monson, Mrs. Augustine Ronnerud, Evelyn Hanson, Mrs. Rudy Berg, Gilma Anderson. Not present for picture: Mrs. Bernard Johnson and Mrs. Clarence Zuberbuhler.

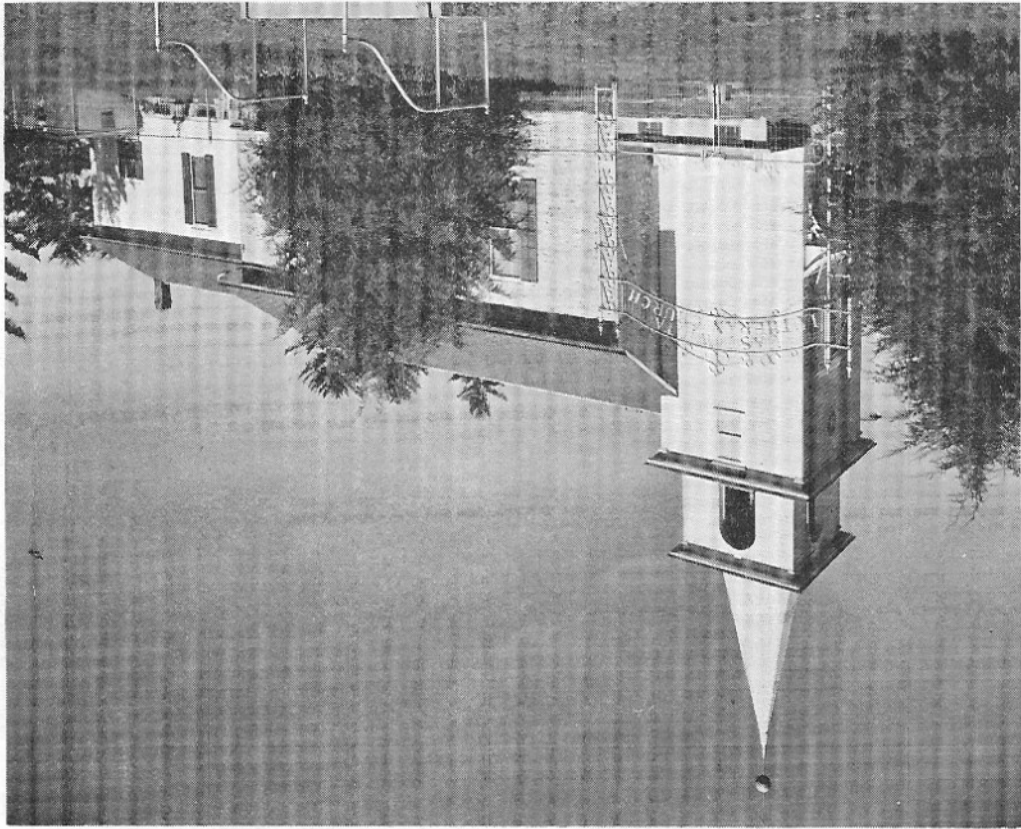


GENERAL COMMITTEE — Seated, Mrs. Arleigh Johnson and Mrs. Albert Olson, Standing, Harry Johnson, Jim Wehinger. Not present when picture was taken: Pastor E. O. Gilberts.





Wiota Sunday School



School District No. 2 in Wlota) Recd. for Record May 14th. A. D.
1853, at 2 O'clock P. M.

To

Norwegian Lutheran Church)

This Indenture made this fourteenth day of February in the year of our Lord one thousand eight hundred and fifty three Between School District No. 2 in the town of Wlota party of the first part and the Norwegian Lutheran Church party of the second part Witnesseth that the said party of the first part, for and in consideration of the sum of forty four Dollars to them in hand paid by the said party of the second part the receipt whereof is hereby acknowledged have granted, bargained, sold, aliened, conveyed and confirmed and by these presents do grant, bargain, sell, alien, convey and confirm unto the said party of the second part and their assigns forever, All that tract or parcel of land known and described as follows, to-wit:- Lot number nine (9) in the North East quarter of the South West quarter of Section number sixteen (16) Township number two (2) north of Range number five (5) East of the fourth principal meridian excepting five acres in the north East corner of said lot above described. Together with all and singular the hereditaments and appurtenances thereto in anywise appertaining and all the estate, right, title, possession, claim, and demand in law or in equity of the said party of the first part, therein or thereto. To have and to hold the same unto the said party of the second part and their assigns to their sole use forever. And the said party of the first part for their executors and administrators, do hereby covenant with the said party of the second part, their executors, administrators and assigns that at the time of the delivery of these presents they were well seized of the above granted premises as of an indefeasible estate of inheritance in fee simple. That the same are free and clear from all liens and incumbrances whatever. And that the same are in the quiet and peaceable possession and enjoyment of the said party of the second part, their assigns forever, against all persons lawfully claiming the same or any part thereof, will warrant and forever defend. In witness whereof the said party of the first part have hereunto set their hand and seal the day and year first above written.

Sealed & Delivered in
Presence of
John Sutter
William Cobb

George L. Way) District board of School (LS)
A. G. Mason) District No. 2 of the (LS)
Nathan Rodgers) town of Wlota (LS)

State of Wisconsin)
County of Lafayette) On this 19th day of February 1853, came personally before the subscriber a Justice of the Peace, George L. Way, Nathan Rodgers & Alexander G. Mason to me well known to be the persons described in and who executed the above Conveyance, and acknowledged that they had executed the same and for the uses and purposes therein set forth. Given under my hand and this 19th day of February 1853. William Cobb Justice of the Peace.