



The Hamlet
The Village
The City

ELMDALE

977.669
Mac

Dedicated to the early pioneers who had to undergo many hardships in the settlement of the area and who had the foresight to dedicate their lives for the future of their children.



This history was written as a result of the 100th Anniversary of the Diocese of St. Cloud in 1989. I was asked to write a history of St. Edward's Church and became so infatuated with it that I decided to do more research on the city of Elmdale from its early beginnings to the present. My many thanks go out to the gracious contributors who gave their time and information to make this possible.

My apologies for any errors which I may have made and am not aware of in transcribing the information.

IRENE MACIEJ
1987

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Irene Maciej

Thanks to the following contributors:

Elmdale Creamery Record Books

Loren Gunderson, grandson of K. H. Gunderson, Sr.

Kenneth Schultz, whose grandfather, Stephen Gruidl, was a founding contributor of the Catholic Church in St. Francis.

Thomas Retka, son of the Charles Retka's

Frank and Barbara Jendro

Lois Donat, Information as written by Pastor Falck, tapes with Mattie Gunderson and accounts of J. J. Jacobson.

Louis and Lorraine Jarnot, pictures and information of St. Edwards in recent times.

Ruby Petersen, last secretary of Free Evangelical Church.

Pictorial atlas of Morrison county, compiled 1970.

History of Morrison and Todd Counties, Minnesota by Clara K. Fuller, 1915 Vol. 1 & 2.

~~"Elmdale - called Elmdale" by Harold Fisher, Roskilde, 1924~~

City of Elmdale Records - Meinrad Lange and Clarence Maciej

Helen Fussy, diary of Pauline Sobiech

Elsie Nelson, church history of Elmdale Evangelical Lutheran Church

Marlene Carlson, dates of building the present Elm Dale Grocery

Albert Nelson, Jr., information on Elm Dale Mutual Insurance Company.

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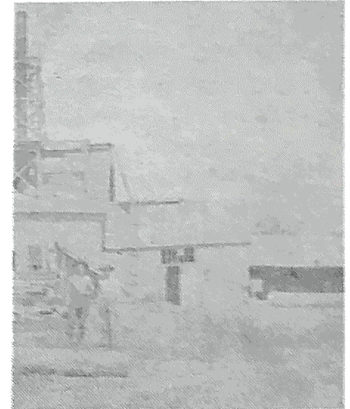
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K. H. Gunderson Sr. in center.



Birds-eye View of Elmdale - Road going to the Sawmill



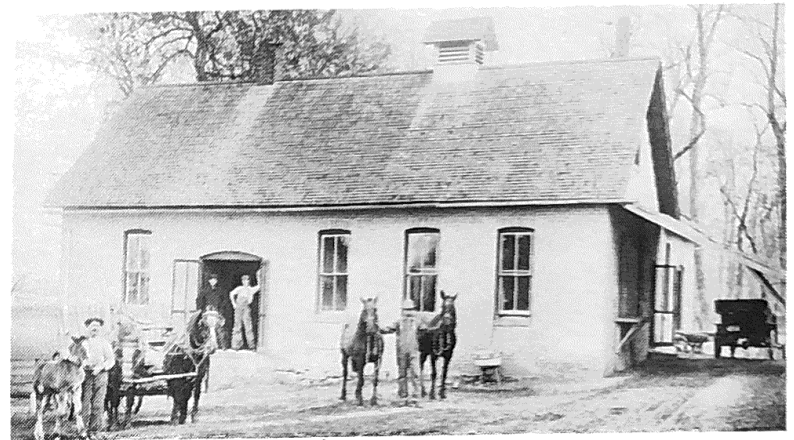
'Scene at Elmdale' - About 1910 - Highway 238 looking east.



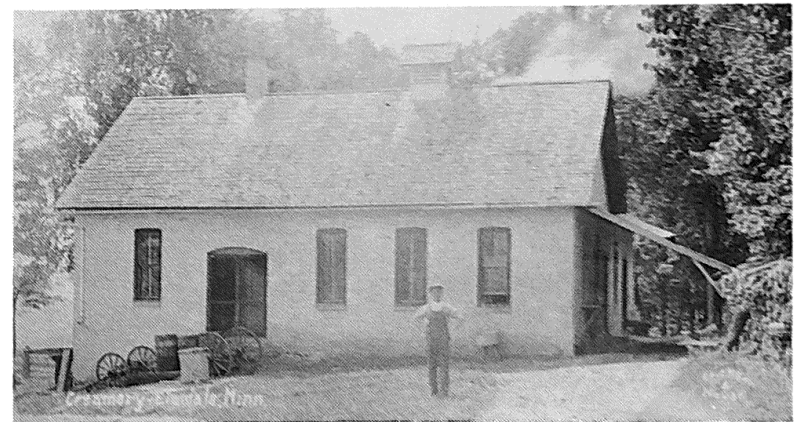
1912-1915 Hotel - Gunderson Bros. Store - Livery Stable



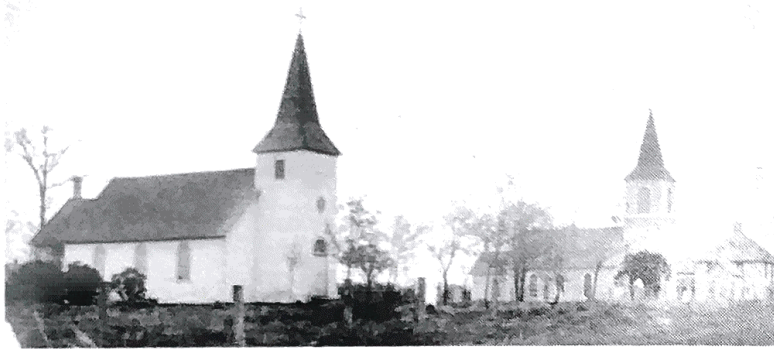
Blacksmith Shop - Dance Hall Upstairs - Building Moved to Bowlus



Clover Leaf Creamery - Oscar Martinson standing in doorway



Elmdale Creamery - 1910 - K. L. Gunderson Jr. in foreground



Danish Lutheran and Polish Catholic Churches - about 1910



Cornelius (Booski) Olson - July 1948

The city of Elmdale, is in the southern part of Morrison County. Minnesota Highway 238 goes through the city. This area was settled in the 1870's largely by Danish immigrants, as well as Bohemian, Polish, Irish and Slovaks; who came to America to escape military service, religious and political persecution and a chance to own their own land and homes. The Danish first came to the Elmdale area in 1866. The first to come was Jens Hanson. Other early settlers had such names as Peddor Thompson, Schultz, Missellt, Christian Hansen, Jens Jacobson, Peddor Nielson, Jens Christianson, John Larsen and K. H. Gunderson Sr. who came in 1868.

First of all a little history of Morrison County. It was organized by an act of the Territorial Legislature and approved February 25, 1856. It was named after Allan W. Morrison, who came here in the 1820's and played a prominent part in the early history of the territory of Minnesota. His grave is at the site of the old settlement of Crow Wing, where the Fourth Degree Knights of Columbus have erected a chapel. A ring for other denominational services is a short way away. The first election was held April 4, 1856 when the following officers were elected: Wm. Trask, Elliott J. Kidder, and W. W. Stennins as County Commissioners; Nathan Richardson, Register of Deeds; James Fergus, Judge of Probate; Jonathon Pugh, Sheriff; W. B. Fairbanks, District Attorney; W. W. Tuttle and John Fly, Assessors. Originally that part of Morrison County lying west of the Mississippi River was a part of Todd County. In 1864, by popular vote of 20 to 18, two tiers of townships were taken from Todd and added to Morrison. Elmdale township was a part of Two Rivers township until 1881, when it became a civil division of the county. This organization was effected on April 11, 1881 when these township officials were elected. Joseph Thomas, Benedict Thompson and Andrew Ferrel as supervisors; J. J. Jacobson, Clerk; J. H. Mitchell, Treasurer; M. P. Hanson, Assessor; F. F. Thornberry and J. N. Ferrel, Justice of Peace. The population of the township in 1910 was, according to U. S. Census figures, to be 1574. The elevation of Elmdale township is approximately 1200 feet above sea level. At that time there was a small trading post in the northeast corner of the township known as Elmdale. It became a village when it was incorporated on April 19, 1947. The first officers were Frank M. Czech, Walter Larson, Phillip Koroll, John Lempart, Lawrence Lampert and Christ Frank. Later all villages became cities by state legislation.

The present city of Elmdale has purchased a road maintainer and plans are underway for purchasing a site and erecting a building to house the machinery, and also serve as a polling place. They have had Christmas lighting for several years and in 1986, sponsored a Christmas party for the children with a movie, Santa and bags of candy and nuts. Senior citizens of the city were also given goodies at Christmas time.

The City of Elmdale is situated in the midst of a rich farming area. Dairying is the chief source of income, which is evident by the many large silos, and it has been since the beginning when it was a trading post and later a village. A creamery, namely Cloverleaf, was built by K. H. Gunderson Sr. A group of farmers wanted a co-op and Gunderson sold it in 1910 and a cooperative was formed. Some excerpts of early record books say wood was used for fuel in the boiler and was purchased at \$2.75 a cord for soft wood and \$3.25 for maple. Ice from Pine Lake was delivered to the creamery's ice house for \$1.10 per ton. The first buttermaker was Marcus Gunderson, son of K. H. Gunderson Sr., at a salary of \$60.00 to \$85.00 per month. It varied with the months according to the amount of cream purchased. In 1916, upon motion at the annual meeting, it became the Elm Dale Creamery Association; this showing it was a cooperative. On September 30, 1921, the building caught fire from the smokestack and it burned. It was decided to relocate on a more accessible site. Marcus Gunderson, who now owned the general store, donated the land where the present creamery is located. J. J. Jacobson was instrumental in getting the new building. Cream was brought to the plant in pails and cans in wagons and sleds, drawn by horses. Butter and the by-product buttermilk was made from the cream. They no longer receive milk at the plant but it is picked up in bulk tank trucks from the farm bulk tanks and hauled directly to a processing plant. The creamery has a locker plant, feed and hardware sales and many other items used in connection with farming.

The Elmdale Creamery had a shower in early days. Many men went there on Saturday nights to clean up then next door to Joe Gorka's General Store for a big cone of ice cream.

Some of the officers in early days were John Hanfler, Pres., J. J. Jacobson, Frank Kopka, Joe Rudie and Frank Hanfler, Patrick J. Casey, Secretary - Treasurer - Bookkeeper from January, 1928 to April, 1952; Irene Maciej, in the same capacity

from April, 1952 to January, 1978; and Thomas Retka, director, for a total of 17 years. Carol Molus, took over bookkeeping in January, 1978 and still works in that capacity.

A general store was built by K. H. Gunderson Sr. about 1878.

Loren Gunderson says grandpa Gunderson was an industrious man. He homesteaded 80 acres that would be the city of Elmdale. He sold groceries out of his basement. He carried groceries on his back from St. Cloud. He built a new home, store, hotel and livery stable from the native wood. The city got its name from the huge elm that stood in the front of Grandpa's store. Salesmen came with horses and carried small items which proprietors purchased for resale. Larger merchandise and groceries had to be hauled by horses from Royalton. K. H. Gunderson Jr. was dray man. Because the horse was used, a livery stable was needed and was situated near the store. Some of the prices as found in the old store record books read as follows: Apples 25 cents, coffee 15 cents, tea 25 cents, syrup 25 cents, overshoes \$1.10, overalls 95 cents, 1 pair shoes \$1.00 and \$2.62, buttons 2 cents, broom 25 cents, rubbers \$1.25, molasses 13 cents. No amounts were given as to weight for each price. Much of the trading was done by barter.



House that Mark Gunderson built.

Mark Gunderson operated the store after his father. He met his wife, Mattie, who was a school teacher about 1914, according to an interview Mattie had with Gordy Lommen on Radio Station KLTF in 1981. Mark had the store then and sold everything as the expression goes from soup to nuts. He even

sold cars. They had a thriving business, employing four or five people, as it was the only store of its kind for quite an area. They purchased dressed turkeys, eggs and even had a skimming station at one time. A skimming station was a place where farmers brought their whole milk to be separated and then sold the cream at the creamery. World War I broke out and Mark enlisted in the service. Mark and Mattie were not married at this time; however she and Mark's sister and another girl were left to operate the store. Mattie was the truck driver because she was the only one who knew how to drive. Bowlus had train service so all the produce they purchased for resale had to be taken there and they also had to bring back merchandise for resale. When Mark returned he and Mattie were married. He was wounded in the war and also had contracted a disease for which there was no cure.

Geoff and Benny Hanson, who worked in the store were always up to some devilment. One day when Father Bujalski, who was pastor at St. Edwards, came in they turned their collars around. Father Bujalski looked at them and said, "Son of a gun, two priests."

Mark and Mattie built a very large home in Elmdale, which is still very picturesque on the beautiful lot on which it stands.

Eventually Mark's health did not permit him to continue in the store and it was sold to Bert Madson.

Later a man by the name of Nyberg took over the business. While he owned it, the store burned.

Paul Rasmussen built a hardware store and ran it for some time. Oswald Wittke took over the business from Rasmussen and had a general store, which he sold in the early 1930's to Joseph Gorka. Gorka called his business The Elmdale Hardware and Grocery. This store burned on April 1, 1964. Later that year, Denis and Marlene Carlson purchased the site and built a grocery store which also had a lunch counter and pool table. They operated it for a while and then closed the store and just lived in the living quarters. In November 1977, John and Mary Burnsberg purchased the building and opened up a grocery store once again. In March, 1981, they sold the business to Joe and Renee Holthaus who are still operating to this date.

John Kopka also had a store across from St. Edward's rectory where he sold groceries and also carried a line of everyday clothing. There was also a garage, gas station, liquor store and dance hall combination, a pool hall and confectionary, barber shop and a small feed grinding mill run by Cornelius Olson, who was known as Booskie.

While Elmdale was still a hamlet there was a post office in the home of Mrs. Harold Olson, who was postmistress. There was a Photo Gallery. It was operated by John S. Borgstrom, who was Axel Borgstrom's father. Axel Borgstrom was a long time banker at Upsala. He and his wife, Carrie, celebrated their 72nd wedding anniversary in the fall of 1986. Carrie passed away on January 31, 1987, at the age of 100. The price of a game of pool in early days was 10 cents and a large schooner of beer was 5 cents. In the years between 1912-1915 a hotel was built which was struck by lightning in 1929 and burned partly, and the rest was torn down. The livery stable and general store also burned. There also was a saw mill by the name of Vallet, which stood across the street from the present grocery store. There was need for one as people built their homes of sawed lumber. Elmdale also had a blacksmith shop. It had a dance hall upstairs. This building was later moved to Bowlus and became Lothard Hanson's Blacksmith Shop. The early settlers built a school but by 1920 it was too small. It was moved and is now a part of the home of Fred Jendro. A fine two room building was built employing two teachers; but when consolidation came to Minnesota, it closed and has since become the private residence of Gary and Darlene Kaeter. Salaries were low; ranging from \$15.00 to \$20.00 per month. Teachers boarded with the farm families. Depression days salaries ranged from \$40.00 to \$60.00 per month, with teachers making their own fires and doing other janitor work.

A dance hall and beer parlor was built by Tom Czech in the early 1930's. It later became a liquor store. After many additions and changes of owners it is still in business today. One can also schedule a wedding, birthday or anniversary celebration with Jim and Audrey Welinski, who own and operate it at present.

James Solorz operates Jim's Body Shop in the building which he constructed in 1978.

On the outskirts of the city proper, Louis Jarnot operates a general automotive and tractor repair shop, built in 1964. His son, Duke, works with him.

larger, they needed more space and had services in the log school house (on the Knud H. Gundersen land where the school is now). There was opposition to having religious services in the school, so the congregation built a log church next to the school (also on K. H. Gundersen farm). There was no money with which to buy windows so when the weather got cold, they had services in the M. P. Hansen home again. The next summer K. H. Gundersen and J. J. Jacobsen went to Northfield to work in the harvest fields to earn enough money to buy windows for their log church. A parish house was built across the road so the minister could have a place to stay while he was here. Later the house was traded to Harold Olson for five acres of land. The house was later moved to the Olson farm. (Later they gave back two acres of land to the Olson family.)

The cemetery was also started. The first burial was an Indian by the name of George Berman. A 17 year old daughter of the M. P. Hansen's died of tuberculosis and was buried on their farm in a hollowed out log and was later moved to the cemetery. The log had rotted so they hollowed out another log and picked up what they could of the remains of the body.

There was still opposition to the church being so close to the school so Joe Thomas burned the church down. Then the parishioners built a frame church across the road in 1875 which served the congregation until 1918 when again they lost their building to fire. Immediate steps were taken to rebuild. The cornerstone of the present building was laid in 1919 and the dedication services of the \$8,000.00 debt-free house of worship were conducted on Sunday, October 10, 1920. Rev. C. A. Vammen, pastor, Rev. P. C. Paulson, former pastor, and Rev. Pedersen, district chairman, conducted the services.

An active membership shepherded by faithful pastors continued to worship God and serve Him through this church until 1958. By then the membership had dwindled and could no longer support a pastor and it no longer seemed practical to continue as a congregation. Services were discontinued and the remaining members joined neighboring churches.

In 1965 the Elmdale Evangelical Lutheran Church Cemetery Association was organized for the purpose of caring for the cemetery and church property. The building is there for anyone to use for church services (such as funerals, etc.). The members have an annual clean-up day and also a reunion for former

members, members and friends. The members may have a burial lot and others may buy a lot for the price of \$12.

Elmdale Evangelical Lutheran Church members celebrated their 100th anniversary on June 13, 1971. Rev. C. A. Vammen presided at the service. Pastors who served the church from 1872 - 1958 were as follows:

Rev. Thorp	1872
Rev. O. Paulson	1872
Rev. R. Hoie	1875
Rev. Moen	1879
Rev. Moller	1884
Rev. P. Nilsen	1887
Rev. A. S. Nielsen	1889
Rev. Rohe	1890
Rev. P. Ostergaard	1899
Rev. C. Falck	1899
Rev. F. Hallanger	1904
Rev. P. C. Paulson	1912
Rev. C. A. Vammen	1919
Rev. C. Romer	1923
Rev. H. P. Anderson	1927
Rev. J. P. Nielsen	1931
Rev. Viggo Peterson	1932
Rev. Th. Henningson	1937
Rev. Wylock Scott	1944
Rev. Howard Rice	1948
Rev. John Simonds	1950
Rev. Ernest Stolen	1952
Rev. Norris Erdahl	1956

This information was copied from old church records, a book entitled "History of the Upper Mississippi Valley" and also "History of Morrison and Todd Counties, Minnesota". Also Minnie Rasmussen told me much of the information.

M. P. Hansen's farm was where Stanley Czech's farm is now. Their buildings were closer to the road. Harold Olson's farm is what we call Bungleson's. K. H. Gunderson's farm is where Matt Czech lives. He had the general store on that vacant lot just east of Boisvert's garage.

Mrs. Robert L. Nelson

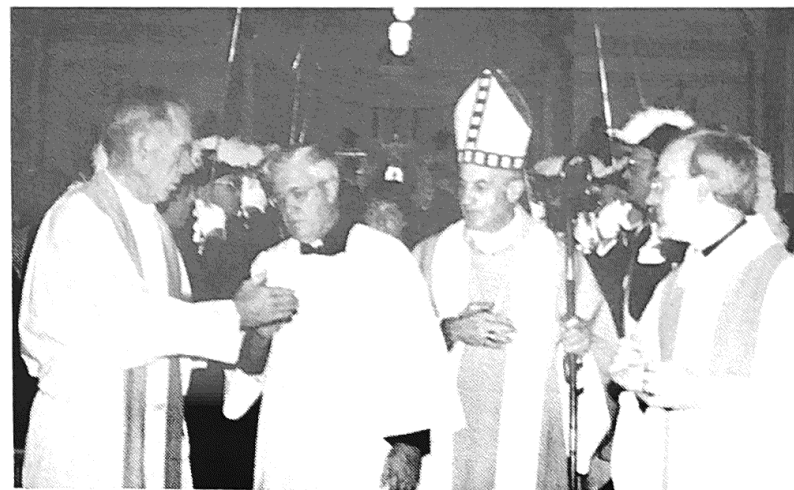
February 1978



St. Edwards Catholic Church - 1987



100th Anniversary of the church - 1982



Fr. Smith, Fr. Schwieters, Bishop Speltz, Fr. Meschke



Joel, Mark, Greg, Marvin, Tim and Brian Wensmann,
the 6 sons of Donald and Rita Wensmann.



From left Bernetta Czech, Lucy Koroll, Angie Korman, Sally Schleper,
Karen Lashinski, Mary Ann Koroll, Eleanor Solorz, Joy Koroll - 1982

Catholic pioneers settling in this area in the early 1870's had to go to a mission in North Prairie. Fathers Pierz and Buh were visiting pastors. Later mass was celebrated in the Frank Kalis Sr., home. In 1881, five acres of land were purchased from Nicholas Boos for \$8.00. A 20 x 30 foot structure of logs lined with willows and lime plaster was constructed. The church was heated by a large stove set in the middle of the church. In summer they took it out. Father Edward Nagel was pastor when the church was built and blessed, in 1882. This may be the reason it was called St. Edward's. Some of the older people of the parish have another version. An early pioneer, Frank Kopka, had the nickname of St. Edward and legend says it was named for him. Some of the early families were John Hennek, Urban Maciej, Frank Solorz, Carol, Nicholas and Philip Boos. It was hard to get money during those days. People made great sacrifices. A man sawed wood all day for 25 cents and a bushel of wheat sold from 35 cents to 50 cents. Skilled workers in trades got \$16.00 per month working in St. Cloud. Many men had to find employment, leaving the women and children to take care of home and farm duties. The early organists were Sister Ludwina Kopka and Pauline Sobiech, who played for 45 years. During this time it was a mission church and visiting clergy from North Prairie and Royalton and surrounding areas took care of the spiritual needs. It ceased to be a mission when Father Belzowski became the first resident pastor from 1899 to 1903.

This first church became too small as time went on and a delegation consisting of Lawrence Ohotto, John Sobiech, Jacob Schichta, Anton Jendro, Frank Czech, Frank Kalis and Charles Retka talked to Bishop Busch and obtained permission to build a larger church. The old log structure was moved across the road and a new church was begun by donations of \$9,000.00 from the congregation. Father August Plachta of Royalton was serving St. Edwards and supervised the construction which was in the \$40,000.00 bracket. The congregation was composed of 28 families at this time. The church, whose corner-stone reads 1920, is built of brick and granite. These materials, as well as lumber and other supplies, had to be hauled by horses from Bowlus. Matt Schwientek was in charge of brick laying. Many of the furnishings were donated, among which are the beautiful stained glass windows, which still bear the donar's names. The main altar was donated by Jacob Schichta Family. Blessed Virgin altar by the Rosary Society; Sacred Heart altar by parish donations, the communion railing by the John Janietz Family. There have been many donations of memorials to deceased members since.

Father Anthony Lamusga was the first resident pastor of the second church. The old church was sold to Pete Johnson who made a pool hall out of it. Later John Kopka purchased it and used it for the same.

It was also a potato warehouse at one time. John Kopka was also the bell ringer for many years. It is said that Frank Herman, who lived less than a mile from church and was very much like a recluse, always knelt down to pray when he heard the bell, regardless of where he was, whether field, barn or elsewhere. The old sacristy was moved across the road also and was used as a home in Elmdale by Tom and Helen Czech. It has since been moved to Little Falls, where additions have been made, and it still is in use by Mrs. Irene Dobis. Msgr. Theo Wrobel was pastor when the present rectory was built in 1928 at a cost of \$12,000.00. Borgert Bros. were the contractors. The old rectory was demolished.

The crash came in 1929 and continued into the 1940's. The people had to scrimp and sacrifice to keep things going but their deep devotion seemed to keep the church, rectory and grounds in order.

Some of the early church reports showed that people who couldn't pay their pew rent could donate wood instead, which was used in the boiler. In addition, assignments of wood were made from time to time.

Father Shurek, who had been pastor here for 23 years and passed away during his service, willed some of his estate to the parish. With some of it the kitchen in the church basement was remodeled, a new electric organ was purchased, a granite cross was put up in the cemetery and other minor but necessary improvements were made.

In 1976, while Father Alban Sauer was pastor, a new entrance to the basement and sacristy were constructed. The entire church and basement entrance was carpeted and the stations and statues were redecorated at a cost of \$19,300.00.

In 1979, under the direction of Father Gerald Mischke, a new church entry was built which is safer, especially in winter, and gives easy access to the basement and church at a cost of \$52,500.00. Also under Father Mischke's direction, the stained glass windows were repaired at a cost of \$9,400.00. New ceiling

fans were installed at a cost of \$1,740.00, the steeple was repaired for \$2,680.00, a crying room was made from an alcove for \$1,250.00. The basement had a new tile ceiling installed, walls painted, the floor carpeted as well as the kitchen renovated, all at a cost of \$12,700.00. Many other improvements to the buildings and grounds were made at approximate costs of \$6,500.00. We also donated \$5,000.00 to build a new church in Africa.

The predominate language was Polish, with a few Bohemian, Irish, French and German. Today, with mobility of travel, we are still a cosmopolitan congregation. We still have the greater percent of Polish descent, however, many Germans have joined St. Edwards, as well as Scandinavians, French, Scottish, Irish, and we have had a member of Spanish descent, namely, Henry Abasta.

Polish sermons were most common in early days but have been discontinued for well over 50 years.

The largest family of the parish was that of John and Johanna Brezinka who had twenty children; some of whom are still members. Donald and Rita Wensmann are the proud parents of seventeen and in the years 1978 to 1981 had six sons who were mass servers, namely: Mark, Jim, Greg, Marvin, Brian and Joel.

St. Edwards has two mission groups, St. Monica and St. Francis, who make quilts, cancer pads, hospital gowns, etcetera, and collect anything which can be sold and the proceeds donated to the missions.

The parish is divided into four corner groups, namely St. John, St. Catherine, St. Theresa and St. Peter, named for the oldest person in each group. Each group is responsible for any events that take place in their allotted time, such as serving at parish get togethers, packing of donated clothes, special events, etcetera.

We have a funeral fund to which each family may belong for a \$1.00 a year assessment. When the family has a death, members who belong have no worry about serving a lunch to family and friends. Certain groups within the group take complete charge.

A Sacred Heart League also exists with June Rose Trettel as leader. It has 40 - 50 members a year. The dues are \$1.00 per

year. A mass is said for the members on the first Friday of each month. If any money remains, masses are said for deceased members.

Our Rosary Society has five Crowns of fifteen members each. The present officers are Rita Wensmann, President; Ramona Koroll, Secretary-Treasurer; Janet Kulla, Treasurer. The first officers were Agnes Gorka and Alvina Retka. The dues are \$1.00 per year. We donate money to missions, Halloween parties for children, purchase surplices and cassocks, kitchen utensils and equipment. We pray the rosary at funerals and are in charge of rosary before Saturday and Sunday masses.

Our church council was organized while Father Mischke was pastor. The first president was Irene Maciej; Vice president, Donald Biniek; Secretary, Carol Molus. Present Council officers are: President, Leander Wolf; Vice President, Donald Maciej; and Secretary, Sally Schleper.

Our present trustees are Louis Jarnot and Donald Biniek. Others who served were John Janietz, Frank Kopka, Patrick Casey, Charles Retka, John Sobiech, Frank Biniek, Joseph Koshenina, Tony Schlichting and Stanley Czech.

Organists who served the parish besides those mentioned previously were: Irene Lampert, Monica Sowada, Frances Lange and Mary Ann Schwientek. We now have an adult choir with Bernetta Czech as organist and we had a children's choir with Ione Brezinka as leader with assistants, Robin Wolf and Duane Kaiser. Since Saturday night masses have been discontinued we no longer have a children's choir. Ione Brezinka assists in the adult choir.

The pastors who served St. Edwards were Father Belzowski, succeeded by Father Paul A. Kuich; Father August Plachta followed. Barbara Jendro went to catechism to him. She reports that he was strict, but very good. We all shaped up. He gave us scapulars and made us say three Our Fathers, three Hail Mary's, and the Apostles Creed. That was quite a lot, cause if you had some other things to pray for it was quite awhile on your knees. Father's Vincent Wotzka, Peter Wolnik Peter J. Kroll, Joseph Janski, Stephen Bujalski and Sigmund Suszczyzinski followed. According to Tom Retka, Father Sigmund carried a whip in his cassock. It is said many a poor child felt its sting. Father Raymond Golkowski was next, followed by Father Anthony

Lamusga. Barbara Jendro said he was very nice. He often said, "when you pray, do you say, Our father who art in heaven, Johnny go shut the door?" Msgr. Theo Wrobel followed with Father's Stanley Goryczka, 1930 - 1935 and Peter Brenny, 1935 -1940.

Next was Father Paul Shurek, from 1940-1963. He was a great conversationalist. He liked people, loved to play cards, fish and bowl. He was on his way to bowl one winter night and rounded a corner too fast and landed in a ditch. My husband and I came upon him in the middle of the road waving his arms frantically. He needed a ride in a hurry; he was already late. Another time he took a friend, John Hanfler, fishing. The lake was rough and not having a life vest, John thought they better get off the lake. Father said, "no, I'm prepared", John said, "but maybe I'm not". It didn't matter, he kept on fishing. This reported by Irene Maciej. The following was submitted by Father Tony Kroll, who was assistant at Our Lady of Lourdes when Father Shurek passed away on Feb., 2, 1963. Bishop Bartholome asked Father Francis Zilkowski, pastor of Our Lady of Lourdes at Little Falls, to deliver the homily at Fr. Shurek's funeral. Father "Doc" as we called him was very nervous. He prepared and practiced his sermon well. He wanted to do a good job for his poker playing friend. They played a lot of poker. Fr. Paul got the best of him sometimes. Well, at the funeral, with the Bishop, priests and so many people, Doc got super nervous. He forgot the sermon. He fidgeted. He walked down to stand by the coffin. He said a few routine platitudes. Then he gave up remembering his sermon and spoke from his heart. He got excited. He even shook his finger at Fr. Paul in the coffin and said, "Fr. Paul, this time I got the best of you."

Fr. Walter Bednark followed, 1963 - 1970. Barbara Jendro thought he was a good priest. She remembers him for a chopping block he had in the back yard. He would just chop and chop for exercise. Irene Maciej recalls him as being quite a horseman. He often took his horse and cart on the road near our house. He would hitch the horse to the cart. Once the horse decided not to go. Father got off the cart and started tugging; when the horse started he'd hurry up into the cart, but by then the horse would stop. He tried this several times. Once the horse decided to keep going but Father didn't get into the cart in time. The horse kept going no matter how much he called for him to stop. Well for the finale; Fr. took his car and caught him four miles down the road. Father Camillis Angle TOR followed in

1970 - 1976 with Fathers Alban Sauer, 1976 - 1977 and Gerald Mischke, 1977 -1985. Father Anthony Kroll, who is our present pastor, came in July 1985. Father Tony scared the wits out of Sally Schleper, who locks the church each night. The first time he came to St. Edward's to look over the church, he knelt in prayer for guidance. She came in and saw a man with a beard and ordinary clothes in the church. She got scared and ran home for her husband saying, "Come, there's a bum in church." When they got back, Father Tony was gone.

June Rose Trettel also reminded us that while Tony Schlichting and his wife Monica were celebrating their 40th wedding anniversary, he dropped dead while going up to receive communion. Father Mischke was pastor then.

Tom Retka also remembers when he was a young boy, a boy named Casper was the bell ringer. He always pulled the rope on a slant. After doing this for some time, the rope frayed and broke. One of the trustees reprimanded him by saying "if you didn't go outside to pull the rope it wouldn't have broke." Tom also recalls when Father Plachta was pastor, a girl's veil started on fire during First Communion services. Father jumped over the communion rail and, assisted by others, put out the fire before anything serious happened. As well as he can remember, the little girl was Rose Kalis, later Mrs. Joseph Koshenina.

An incident happened in the early days which has been reported by several. A cross was burned one day across from the church by some young men who resisted the Catholic religion.

Since we have no resident pastor, but share one with St. Mary's of Upsala, our rectory has been home for retired pastors. We have had Father Kunkel and now Father Andrew Nolan and his mother. We are grateful to these retired priests who have daily mass and can be called on in an emergency. They keep watch over the buildings. They are a great asset to the congregation and very much appreciated.

The 1986 - 1987 family list has 192 active adult members and about 190 younger members.

We have had several vocations during the years which includes:

Sister Attracta Casey OSB —
Parents are, Mr. and Mrs Luke Casey

Sister Philip Casey OSF —
Parents are, Mr. and Mrs. Patrick Casey
Sister Mary Kalis OSF —
Parents are, Mr. and Mrs. John Kalis
Sister Liquori Klepaida OSF —
Parents are, Mr. and Mrs. Michael Klepaida
Sister Anita Hennek OSF —
Parents are, Mr. and Mrs. John Hennek
Sister Renee Klisch OSF —
Parents are, Mr. and Mrs. Mike Klisch
Sister Ludwina Kopka OSF —
Parents are, Mr. and Mrs. Frank Kopka
Sister Ileno Juba
Sister Benno Juba
Father Peter Juba
Bishop Alphonse Sowada — Parents are, Mr. and Mrs.
Alphonse Sowada, Sr., (Bishop of Agats, Indonesia)

According to the records found which seem to begin about 1899, we had the first Baptism of Rosann O'Donnell, born September 29, 1899, and baptized October 24, 1899, by Father James Belzowski. The first recorded marriage: Anthony Fussy and Pauline Czech, June 26, 1905, by Rev. Paul Kuich. The first Confirmation, October 12, 1905. Early grave stone markers are of: Martin Kinney, January 8, 1882, Age 65; Maria Stewart, November 20, 1883; Edward Gessel, 1886; Arthur Brown, 1898; and Mathilda O'Donnell, 1900.

Notes of Interest and Events:

In early parish books, the priests yearly salary in 1907 was \$383.50.

A Christmas tree cost 25 cents in 1910.

Four cassocks purchased in 1909 for \$5.50.

Palms cost \$2.45.

The present church sign which is by the road is made of aromatic cedar from a tree that once stood by the rectory.

In years gone by we had forty hours devotions and in later years we had thirteen hours devotions, in which the parish took part in praying, devotions and sacraments. In May and October we have devotions in honor of the Blessed Virgin Mary.

In the years 1976 - 1977 we had large festivals with outdoor polka masses. The Chmielewski Fun Time Band played in 1976 and Peter and Paul Wendinger Band of New Ulm played in 1977. Dinners were served, many booths of fun games and a large auction of donated and purchased articles was held. Large crowds attended and they were both successful.

We celebrated our centennial in 1982. Bishop Speltz read the mass, assisted by Father Mischke and other visiting clergy. A smorgasbord dinner was served, with games and music afterwards. The weather put a damper on the celebration as it rained on and off all day. Many members of the congregation who were in charge of booths dressed as early pioneers.

In 1986, our pastor, Father Anthony Kroll, celebrated his 25th jubilee as a priest. He celebrated a special mass of the occasion with his family, relatives and parishioners in attendance. We had a pot luck dinner in his honor and a program featuring "This is your life" narrated by Louis Jarnot and a "roast" and a "toast" by Irene Maciej. A fun time was had by all.

Father Tony Kroll, who served for twelve years in the missions in Venezuela, S. A., recalls the poverty the natives have to endure. On the other side of the poverty he saw the capitalistic rulers purchase munitions and arms for which they had no use and in turn had to be paid for by the poor; thus leaving less funds for human betterment. His feelings were so strong that on April 17, 1986, he, along with some Franciscan nuns, priests, ministers and lay people totaling about 500, protested at Honeywell, in Minneapolis, because of the manufacturing of components used in arms and munitions. Father Tony was arrested and sentenced to two days, June 17 and 18, 1986, in the Hennepin County Workhouse.

We are now in the process of building a cabinet to place our past and present artifacts. This will be placed in the church entrance.

In conclusion, we people who are members of St. Edward's parish are fortunate to have had forefathers with faith in God to give us such a wonderful place to worship. It was only by their efforts and sacrifices that we are so blessed. Freedom of worship, the pillar upon which our country was founded, should be a legacy we should never forget, but continue to strive to keep in existence for generations to come. It is only from God that we will receive our final reward and not the material things which we so often strive to possess.

REMEMBRANCES OF THE PAST

Pastor Falck who was pastor of the Elmdale Evangelical Church wrote this story about early Elmdale, the following is the story as written in Danish with the English translation below:

Det Danske Settlement Ved Elmdale, Morrison County, Minn.

The Danish Settlement 'n Elmdale, Morrison County, Minn.

Af Pastor CHR. FALCK

By Pastor Chr. Falck.

De Forste Danske

The first Danes

Morrison County, omtrent 100 mil nordvest for Minneapolis, Morrison County, about 100 miles northwest from Minneapolis

gennemskares af Mississippi Floden, og naer ved Countyets Sudcut through by Mississippi River and near by county south

graense lober en Aa, Two Rivers/, fra vest ud i den store Flod.

Green country runs an stream, Two Rivers from West out in the large flood.

Lige Nord f Two Rivers og 6-7 Mil fra Mississippi ligger Elmdale.

Just North of Two Rivers and 6-7 miles from Mississippi lies Elmdale.

I 1866 nedsatte den forste Danske Nybygger sig her.

In 1866 downsat the first Danish Newbuilders themselves here.

Det var Jens Hansen fra Thorup paa Fyn, der en Tid havde/boet

This was Jens Hansen from Thorup paa Fyn, there one time had lived

som Skraeder i Kbenhavn./ De naeste var Peder Thomsen og hans

As Tailor in Copenhagen. The next was Peder Thomsen and his

Broder, Schultz og Misfeltt./ Chr. Hansen o H. K. Gundersen, som

Brother, Schultz and Misfeltt, Chr. Hansen and H. K. Gundersen, that

kom dertil i 1868./ Sidstnaevnte drev det til siden at eje baade

Came there in 1868. Last named managed that to later to own 30th

en Farm, to/ Mejerier og en betydelig Kobmandshandel. I 1870 -1871

A farm, two dairies and one 1st class store. In 1870 - 1871

kom Jens Jakobsen, Peder Nielsen, Jens Christensen/ og John Larsen

came Jens Jakobsen, Peder Nielsen, Jens Christensen and John Larsen

m. fl. Jakobsen blev en af de største Farmere.

m. fl. Jakobsen became one of the largest farmers.

og John Larsen m. fl. Jakobsen blev en af de største Farmere.

And John Larsen m. fl. Jakobsen became one of the largest farmers.

Da de Danske kom til Egnen, var der naesten ingen andre

When the Danes came to area, was there almost no other

Settlere. Egnen var Storskov -- Eg, Elm, Lind, Poppel og Fyr--

Settlers. Area was large woods - oak, Elm, Basswood, Populae & fir--

Mose og lidt Praerie. Settlementet laa ca. 32 Mil fra and little Prairie. The Settlement lay then 32 miles from St. Cloud. Efterhaanden som man ryddede Skoven, maatte man St. Cloud. Afterwards as man got rid of woods, must man braende Tommeret, thi man havde intet Marked for det. De Forste burn trees, as man had no market for it. The first Hus var "Log Shanties." Den forreste Vaeg var hojere end the house was log shanties. The first wall was higher than the bagerste. Paa Enderne af disse to Vaegge lagdes Trugformede behindest. At ends of these two walls were laid corduroy Logs som Tag. Hveranden Log lagdes med Hulningen ned Logs as roof. Everyother log was laid with in cut down paa Kanterne af to med Hulningen op, for at Regnen kunde ledes on corner of two with in cut up, so that rain could be led af Taget. Stundom stoppedes Hulningerne, og saa samledes off roof. Sometimes stopped cut ins, and then gathered Regnen deri og traengte gennem Revnerne ned i Huset. rain there in and ran through cracks down in house. Nybyggerne gik til Fods til St. Paul (over 100 mil) for at Newbuilders went on foot to St. Paul (over 100 miles) so as faa Arbejde. Mens Manden var borte, sad Hustruen og Bornene get work. While man was away, sat housewife and children hjemme i Skoven, og smaat var det da tit med Levemaaden. home in woods, and little was it so often with living way. En Husmoder holdt hus med 1 pd. The 1 et Aar og A housemother held house with 1 pd. Tea in one year and havde ikke Kaffe i flere Aar. For en saek daarlist Mel had not coffee in several years. For one sack poor meal maatte de betale 3 dollars, og dertil betale en Mand, som must they pay 3 dollars, and for that pay a man that havde Heste, med 1 Dags Arbejde for at tage Melet med hjem fra had horse with 1 days labor to take meal with home from St. Cloud. Somme Tider laante Maendene penge for at Tage St. Cloud. Some times borrowed the man money for to take med toget fra St. Cloud til St. Paul; hjemme tog Familien paa with train from St. Cloud to St. Paul; home took family on Kredit, mens Manden var borte, saa naar Gaelden var betalt, var credit, while man was away so when debt was paid, was der ikke meget af Fortjensten tilbage. Ingen eller liden there not much of earnings left. None or little Fortjeneste var at faa 1 selve Settlementet. En Mand savede earnings was to get in the settlement. A man sawed

Braende for 25 cents om Dagen. Om Vinteren laa Sneen 5 Fod wood for 25 cents a day. In winter lay snow 5 feet hojt 1 de stille skove, og Vinteren og Sneen vaerede uafbrudt high in the still woods, and winter and snow was hanging on fra Oktober til Foraaret.

from October until spring.

Saaledes var Forholdene i Begyndelsen i det danske Settlement So it was with them in beginning in the Danish Settlement ved Elmdale. by Elmdale.

TREAK FRA DE FORSTE DAGE. FEATURES FROM THE FIRST DAYS

Da Jens Hansen havde vaeret oppe ved Elmdale (Two Rivers) When Jens Hansen had been up by Elmdale (Two Rivers) og taget land, var han rejst tilbage til Waupaca, Wis., for and taken land, was he traveled back to Waupaca, Wis., for at hente sin Familie. De rejste sidst i Maj eller forst to get his family. They traveled late in May or early i Juni 1867. De var 6 Emigrantvogne i Folge 4. Juli in June 1867. There were 6 emigrant wagons in following 4th July kom de til St. Paul. Da Folk her saa Emigranttoget, came they to St. Paul. When people here saw emigrant train, begyndte de at huje efter det og skyde over det. Peder Thomsen, began they to shout after it and shoot over it. Peder Thomsen, som var med i Emigranttoget sagde: "Hvad er dog dette; er that was with in emigrant train said: "What is all this; are Folk gale?" "Det er 4 Juli, der er det samme som Grundlovfest people mad?" "This is 4th July, that is the same as Groundlove feast hjemme," forklarede Jens Hansen. Da Toget Naaed "Two Rivers" home," explained Jens Hansen. When train reached "Two Rivers" Munding ved Mississippi, skulde de her faerges over paa going by Mississippi, should they here ferried over on en Tommerflaade, og hvad de havde, maatte over i flere Hold. a timber raft, and what they had, must over in several loads. Da den Vogn, de kjorte i, skulde over, maatte Peder Thomsen When the wagon they rode in should over, must Peder Thomsen svomme bag efter for at holde den i Ligevaegt. swim behind to hold it upright.

Efter at de var havnede i Elmdale, rehste Peder Thomsen After they were harbored in Elmdale, traveled Peder Thomsen

net til St. Cloud, som den Gang var et betydeligt Handelscenter
down to St. Cloud, at that time was a first class town
for at soge argejde. Han, der var en dygtig Snedker, forsgte
for to seek work. He, who was one excellent carpenter, sought
sig forst hos en Nobelfabrikant, men forgæves. Han fik da en
he first with one furniture maker, but in vain. He got then
Tid Arbejde paa Hotellet med at save Braende og baere
a time work at the hotel with sawing wood and carrying
Vand til Pigerne: om han kunde det. Jo, det kunde Thomsen
water for the girls: if he could that yes, that could Thomsen
jo nok. "Men," sagde Vaerten, "det maa du vide, at du maa
yes indeed. "But," said owner, "this may you know, that you must
kunne file din Sav selv/ yor jeg vil ikke hvert ojeblak give
be able file your saw self; for I will not every moment give
25 cents for at faa Saven filed, som jeg har gjort ved de andre."
25 cents for get saw filed, as I have done with the others."
Ja, det kunde Thomsen jo nok. Han skulde have 16 Dollars om
Yes, that could Thomsen yes do. He should have 16 dollars each
Maaned. Han tog fat; men forsogte sig siden atter paa
month. He took hold; but tried he latter again in
Mobelfabriken. Her fik han da ogsaa lov til at lave et
chair factory. Here got he then also permission to make one
dusin Bordklapper og skulde have 75 Cents for hver. Det tog
dozen lapsiding and should get 75 cents for each. This took
ham 6 dage. Han taenkte, at kunde han forst faa begyndt der,
him 6 days. He thought, if could he first get started there,
skulde han nok blive. Og ganske rigtig. Da han havde lavet
should he likely stay. And very right. When he had made
de 12, vilde man have 12 til Ja, det kunde de godt faa, men
those 12, would they have 12 more. Yes, this could he good get, but
ikke til dan Pris. Saa forhojede de Betalingen, og han arbejdede
not at that price. So raised they pay, and he worked
der en tid. Siden kon Peder Thomsen igen til Elmdale.
there a while. Later came Peder Thomsen again to Elmdale.
Her skulde han en Gang bo hos Hans Larsens Forældre, "den gamle
Here should be a while live with Hans Larsens parents, "The old
Smeds". Da man skulde i Seng, lagde den gamle Smed og hans
Smith". When he should to bed, laid the old Smith and his
Hustru sig en Kasse i Stuen, Thomsen i en anden, og Hans
wife they in bunk in room, Thomsen in one other, and Hans
Larsens Forlovede og Datteren Laurine i en tredie, i samme Rum.
Larsens betrothed and daughter Laurine in a third, in same room.

Dette er et af de Traek fra Nybyggerlivet, som viser, hvor
This is one of the story from New Builders life, which shows, how
nojsomt og ligefremt man tog det.
pleasant and straight forward man took it.

Chr. Hansen var gift med Jens Hansens soster, og han
Chr. Hansen was married with Jens Hansens sister, and He
var murer paa Fyn. De Jens Hansen var kommen herover, besluttede
was plasterer on Fyn. When Jens Hansen was come hereover, decided
Chr. Hansen ogsaa at drage hertil. Han kom med Kone og Born over
Chr. Hansen also to draw hereto. He came with wife & children from
New York til Milwaukee og videre til St. Cloud. Derfra vandrede
New York to Milwaukee and farther to St. Cloud. There from
meandered
han og hans son op gennem Skoven for at finde Jens Hansen og
he and his son up through woods to find Jens Hansen and
faa ham til med oksevogn at hente Familien og Rejsegodset m.m. (etc.)
get him with ox wagon to get family and travel goods, etc.
Men de gik fejl og kom helt dangt nord paa til
But they went wrong and came all out of the way north on to
Little Falls, som kum var nogle faa Huse. Saa maatte de tilbage
Little Falls, that just was some few houses. So must they return
langs Mississippi til et hus, som de fik Anvisning paa,
alongside Mississippi to a house, there they got instructions
og hvorfra Konen vilde vise dem paa ret Vej med Vest.
and from woman would show them on right way with West.
De gik dog atter vild og vankede den dag om lige aften,
They went though again wild and wandered that day about until
evening,
da de traf paa it Nybyggerhjem. "Her maa vi gaa hen,"
then they came upon one Newbuilder home. "Here must we go to,"
sagde Chr. Hansen, "og faa Besked, eg faa os noget at spise."
said Chr. Hansen, "and get information, and get us something to eat."
Deres madpose var nemlig bleven tom, De kom da til
Their foodsack was nearly become empty, they came through to
Farmen, som beboedes af Englaendere. Hertil kom samme aften
farm, that inhabited by Englishmen. Hereto came same evening
nogle ugitte Maend, som skulde hjaelpe Farmerne at hoste.
some unmarried men, that should help farmers to harvest.
En af dem var Svenskeren John Larsen. Han bad Farmeren sige
One of them was Swede John Larsen. He asked farmer tell
til Chr. Hansen, at de skulde blive hos ham om Natten og faa
to Chr. Hansen, that they should stay with him all night and get

noget at spise og saa gaa videre naeste Dag, da der var something to eat and then go farther next day, because there was 4 Mil til Jens Hansen, og de ikke knude finde derhen samme Aftern. 4 miles to Jens Hansen, and they not could find thereto same evening. Over Denne Gaestfrihed var Chr. Hansen meget glad og blev. Naeste Over this guest welcome was Chr. Hansen very glad and stayed. Next Morgen begav de sig atter paa Vej, og da de havde gaaet morning started they again on road, and when they had gone naesten de 4 Mil, traf de en Mand, hvem de hilste "God Morgen", almost the 4 mile, met they one man, whom they greeted "Good Morning",

og som svarede paa Dansk. "Naa, traeffter vi her en Dansker," and He answered on Danish. "Now, run across we here a Dane," sagde Chr. Hansen. De blev saa vist hen til Jens Hansens, said Chr. Hansen. They were then showed to Jens Hansens, og nu blev de glade. De var ellers lige ved at tabe and now because they glad. They were otherwise about to lose Modet. heart.

Efter en god Modtagelse, skulde Chr. Hansen saa med After a good reception, should Chr. Hansen then with Jens Hansen til St. Cloud og hente de andre. Det tog Jens Hansen to St. Cloud and pickup the others. That took imidlertid det meste af Dagen at finde Okserne i Skoven, in the meantime the most of day to find oxen in woods, saa forst on Natten kunde de kore. I St. Cloud blev Vogen so first at night could they ride. In St. Cloud became wagon laesstet til med Mennesker, Bagage, Mel m.m. og saa korte de loaded up with people, baggage, flour etc. and then rode they hjemad. Hen paa Dagen standsede de, spaendte okserne fra Homeward. Later on day stopped they, unhitched oxen from og lod dem gaa og graesse. "Kan det ogsaa gaa at lade Okserne and let them go and grass. "Can it also go to let oxen gaa lose." sagde Chr. Hansen. "Jo," mente Jens Hansen, naar de go loose?" said Chr. Hansen. "Yes," meant Jens Hansen, when they nu har aedt, laegger de sig." Men det gik ikke saa vel; now have eaten, lay they selves." But that went not so well for da de atter skulde til at lede efter Okserne, var de ingen for when they later should to hunt after oxen, were they no Steder at finde—de var gaaet hjemad. "De er ikke kommen place to find—they had gone homeward. "They are not come

langt," mente Jens Hansen, "jeg skal snart komme tilbage med far," thought Jens Hansen, "I shall soon come back with dem; gaa du nu til de andre." Han gik, men kom ikke tilbage them; go you now to the others." He went, but came not back for langt ud paa Natten, saadant et Forspring havde Okserne faaet. till long out on night, such a headstart had Oxen got. Omsider naaede de hjem. En Tid boede de 4 Familier i Jens Almost reached they home. A time lived the 4 families in Jens Hansens lille Loghus. Men efterhaanden fik hver sit eget. Hansens little log house. But later on got each his own.

DET KIRKELIGE LIV. THE CHURCH LIFE

Jens Hansens var fromme Folk. De sang gerne Brorsons Jens Hansens were religious folk. They sang gladly Brorsons Salmer. En Aften, Jens Hansen var bortrejst, kom Knud Hymns. One evening, Jens Hansen was away traveling, came Knud Gundersen hen mod Hansens Hus. Han horte en tale derinde. Gundersen over to Hansens house. He heard one speaker therein. Det var Mrs. Hansen, som bad. This was Mrs. Hansen, that prayed.

En Tid efter at de Danske havde nedsat sig i Elmdale, A time after that the Danes had settled themselves in Elmdale, kom den danske Pastor Thorup derop. Han boede hos Chr. came the Danish Pastor Thorup up there. He resided with Chr. Hansens og virkede deroppe ½ Aars Tid. De begyndte at bygge Hansens and labored in the area ½ year time, They began to build et lille "Loghus" til ham, men blev ikke faerdige med det, a little "Log House" for him, but become not finished with it, medens han var der. Siden kom Pastor Povlsen af Konferensen while he was there. Later came Pastor Povlsen of Conference derop. Ham fik Menigheden organiseret. Men i laengere Tid thereup. Him got Congregation organized. But in longer time fik den ikke stort mere Betjening. Saa samledes man i Skolehuset got it not larger more earnings. So gathered they in school house og Sondagene, sang Salmer og laeste en Praediken af V. Beck eller and Sundays, sang hymns and read a Sermon of V. Beck or af andre. Imidlertid onskede en Del at komme til Alters, of others. In the meantime wished a group to come to communion, og der kom Born, som Foraeldren vilde have dobt. and there came children, that the elders would have baptized.

Derfor blev det ordnet, saa enhver gav et par Dollars
For that reason became it arranged, so each gave a pair dollars
til Praestelon, og da man havde 25 Dollars, skrev man after
for preacher salary, and when they had 25 dollars, wrote they after
Praest. Han kom—en gammel dygtig Normand. Hans Rejse
minister. He came—an old rugged Norwegian. His traveling
kostede 8 Dollars, saa han fik kun 17 til Lo n.
cost 8 dollars, so he got only 17 for salary.

Senere fik de en Student Waage drop paa den Betingelse,
Later got they a Student Waage thereup on the understanding,
at han skulde skaffe dem a Praest, naar Sakramenterne skulde
that he should furnish them a minister, when sacraments should
forvaltes. Nogle vilde have, at Waage skulde vaere Menighedens
be served. Some would have, that Waage should be congregations
Praest, naar han blev ordineret. Men dette blev ikke til
preacher, when he became ordained. But that became not to
noget. Han fik saa siden Pastor Moen til at komme derop. Og
something. He got so later Pastor Moen to come thereup. And

da han paa Jens Jakobsens Foresporgsel erklærede sig villig
when he on Jens Jakobsens questioning declared himself willing
til at betjene Menigheden, fik Jakobsen de fleste med sig, og
to serve congregation, got Jakobsen the most with him, and
Moen blev kaldet til deres Praest. Han betjente Menighaeden i
Moen was called to be their preacher. He served congregation in
flere Aar. Medens han var der, blev der bygget Kirke.
several years. While he was there, became there build church.

Den Mand, der paa Billedet staar ved Alteret er Peder Nielsen,
The man, there on picture standing by altar is Peder Nielsen,
som lavede Alter, Praedikestol og Dobefont. Han var Snedker
that made Altar, pulpit and baptismal font. He was carpenter
fra Danmark, havde vaeret med i Krigen 1848 - 1859 og boede i
from Denmark had been with in war 1848 - 1859 and lived in
mange Aar i Store Fuglede paa Sjaelland. Han kom til Elmdale
many years in Store Fuglede on Sjaelland. He came to Elmdale
i 1870 og blev i 1902 draebt ved et Ulykkestilfaelde paa
in 1870 and became in 1902 killed by a unlucky accident on
Jernbanen ved Royalton, Minn.
Railroad by Royalton, Minn.

Moen korte selv op til Settlementet og havde mange droje
Moen drove self up to settlement and had many hard

Ture dertil. Han gjorde et dygtigt Arbejde, og alt saa lovende
tours thereto. He did a very good work, and all looked lovely
ud. Man vilde nu gore noget mere for Borneses Undervisning end
out. They would now do some more for children instructions than
hidindtil og fik en Nordmand, Knud Nilsen, som havde vaeret
previously and got a Norwegian, Knud Nilsen, that had been
paa en Handelsskole i Norge, til at holde Skole for Bornene.
on a business school in Norway, to hold school for children.
Det var ment godt, men fik dog et daarligt Udfald. Nilsen
That was very good, but got though a poor wage. Nilsen
fik vildfarende og svaermeiske Ideer, og han begyndte at praedike.
got wild going and fanatic ideas, and he began to preach.
Og da han var ganske begavet, og der hist og her var modtagelig
and when he was quite talented, and there near and here was
receivable.

Jordbund--Jens Hansen var saaledes paavirket af Magnus Abraham
soil--Jens Hansen was under influence of Magnus Abraham
Sommer hjemmefra -- slog hans Tanker Rod, og derblev
that was home from -- became his thoughts rooted, and there became
en Splittelse i Menigheden. Den Del, som udskiltes, blev kaldt
a split in congregation. The part that split off, was called
de frie Missionsfolk. De ko bte siden en Bygning ved Siden
the free Missionfold. They bought later a building by side
af Kirken, som de indrettede fil Missionshus. De forkastede
of church, that they dedicated for a Mission house. They refused
det saerlige Praestedomme og skulde alle yaere Praedikanter.
the strange priest dominion and should all be preachers.
Tilslutningen til deres Moder svandt egterhaanden hen, og
The attendance at their meetings disappeared by and by, and
adskillige af deres Unge gik til den lutherske Kirke. Senere
different ones of their young went to the Lutheran Church. Later
fik de en norsk Congregationalist-praedignat drop. De
got they a Norwegian Congregationalist-preacher thereup. They
holdt Sondagasskole. Knud Nilsen blev siden Baptist. Af dem,
held Sunday School. Knud Nilsen became later Baptist. Of them,
som i hin Splittelse gik ud af Menigheden, var der nogle, some
who in the split went out of congregation, was there some, that
fandt Missionsfolkene for vilde, og de sluttede sig til en tysk
found mission people too wild, and they joined they to German
"unert" Menighed paa Egnen, hvis Praest praedikede Engelske.
"unert" congregation in the area, which minister preached English.

En af dem var P. Christensen. Mod Slutningen af set Liv
One of them was P. Christensen. Toward the end of his life
angrede han, at han havde forladt den lutherske Menighed og
regreted he, that he had left the Lutheran congregation and
testamenterede den 100 Dollars.
willed them 100 dollars.

Efter Menighedens Splittelse, rejste Pastor Moen, og Menigheden
After congregation split, left Pastor Moen, and congregation
kaldte Pastor Moller (dansk) derefter Pastor P. Nilsen af det
called Pastor Moller (Danish) afterward Pastor P. Nilsen of the
danske ev-lutherske Kirkesamfund; han boede deroppe. Efter
Danish Evangelical Lutheran Church Synod; he lived thereup. After
P. Nilsens Tid betjentes den af Pastor A. S. Nielsen fra Minneapolis
P. Nilsens time served it of Pastor A. S. Nielsen from Minneapolis
og siden af Pastor Rohe, som da boede i Osakis. Derefter betjentes
and later of Pastor Rohe, that lived in Osakis. There after served
den til 1899 i ca. 1½ Aar af Pastor Ostergaard og siden til
it until 1899 in about 1½ years by Pastor Ostergaard and later until
1903 af Pastor Falck. De boede i Nelson, Douglas Co. Men
1903 by Pastor Falck. The lived in Nelson, Douglas Co. But
Elmdales Beliggenhed har gjort, at Menigheden siden har kaldet
Elmdales location has doe, that congregation later has called
den norske Praest i Little Falls og betjenes af ham.
the Norwegian minister in Little Falls and served by him.

Kirken blev bygget i 1884 og indviet den 17 September,
Church was built in 1884 and dedicated the 17 September,
Dagen efter min yngste Sons Fodsel. Min Aeldste Son er Praest
Day after my youngest sons birth. My oldest son is minister
i Willmar; han er fodt 1871 og er saa vidt jeg ved, den forste
in Willmar; he was born 1871 and is so far I know, the first
danske, lutherske Praest som er fodt, dobt, konfirmeret og
Danish, Lutheran minister that is born, baptized, confirmed and
uddannet til Praestegerningen her i Amerika. En Datter af
educated to ministerial worth here in America. A daughter of
mig har spillet Orgelet i vor Kirke i 12 Aar.
me has played organ in our church in 12 year.

Menigheden her horer ikke til noget Samfund.
Congregation here belongs not to any Synod.

Translated by Clarence Hanson, Reedsport, Oregon
and Rev. Alf. Engebretsen, Reedsport, Oregon
(Actual Translation) September 1968

Kenneth Schultz reports:

Grandfather Jorgen Schultz, who settled in the Elmdale area may have been forced to leave Denmark. The Danish Prussian war raged in the 1860's. Denmark eventually lost Jorgen Schultz's home province to Prussia. Grandpa got a little too much beer in the tavern one night. He got out into the streets and started singing the national anthem. They gave him twelve hours to get out. I think he was kind of an outlaw.

Memories by Joseph Koshenina

In 1920 we moved from two and one half miles south of Upsala to two and one half miles east of Upsala. This, according to the diocesan rules, meant that we were now nearer St. Edward's church and should therefore be parishioners there.

On a warm and sunny afternoon, a friend of the family who owned an automobile, took us to see the town of Elmdale, four and one half miles away. Upon arrival we noticed a new building under construction. We stopped there, and a gentlemen nearby told us that when completed, it would be the new St. Edward's Catholic Church. He asked if we were interested, and that if so, he would show us around the building, which was already constructed up to the bottom of the large windows at this time. We said we were, because we expected to be parishioners there very soon.

While touring the building we met the priest, Father Plachta. My father Frank told the priest of our intentions, but that the two oldest boys were going to confirmation instructions at St. Francis at the time.

After confirmation we became parishioners of St. Edward's. Being that most of the parishioners were of Polish descent, the sermons and prayers were spoken in Polish. After a couple of years attending mass at St. Edward's, our parents asked Father if it would be possible to have some more English sermons, since we were unable to understand the Polish language.

A couple of Sundays later, Father made an announcement after the mass. He asked the parishioners to stay in church for a few minutes because he wanted to discuss with them some important matters. Among other things, Father mentioned that

there were several families in the parish not able to understand the Polish Language. He stated that he would like to, and would be willing to, give both a short Polish and English sermon on a trial basis. The parishioners could understand and agreed to the change.

In the late thirties when the parish used to have bazaars or picnics, I was asked to help with one of the concession stands. This particular one was very interesting because it was a life-sized mechanical donkey made by one of the Susan Czech family. There was a board placed on nail kegs approximately twenty feet from the donkey. Anyone who wanted to play this game purchased baseballs, three for a nickel, seven for a dime. The object of the game was to hit the hole in the belly of the donkey with the baseball. This made the donkey kick, which it really did, and it was a real crowd pleaser.

As one thing often leads to another, not long after helping with the above concession stand, and having done some other minor things for, and in, the parish, one of the older trustees decided to resign to let some younger person take this position. I was then appointed to fill the trustee vacancy.

The End -



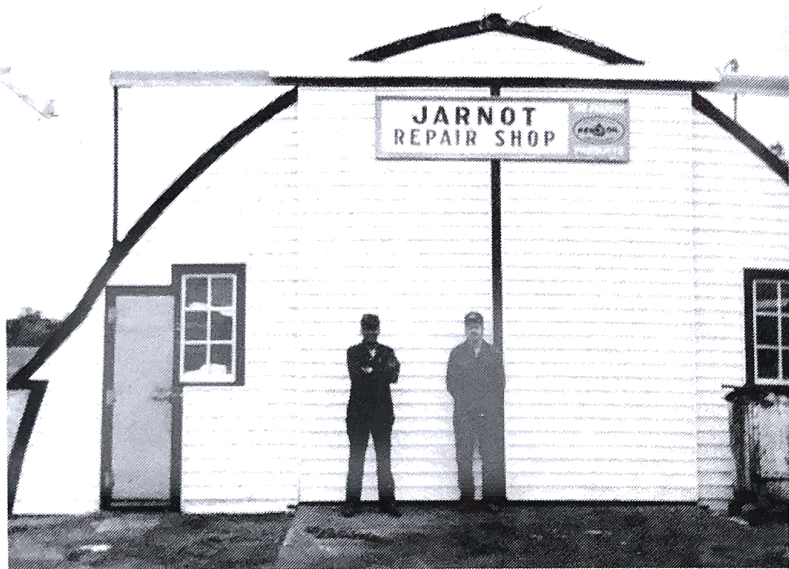
Elmdale Creamery Assn. - 1987 - Ron Dingmann, Manager



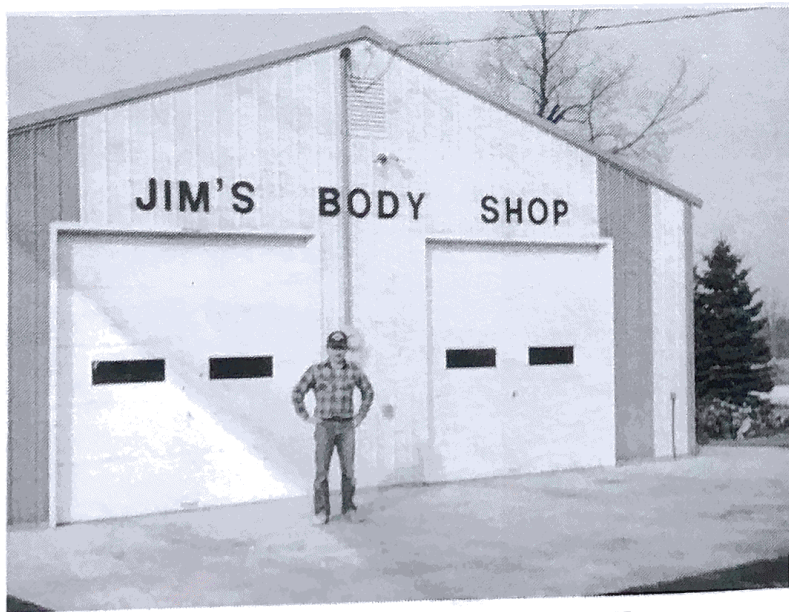
Jim Welinski's Elmdale Liquors - 1987



Renee Holthaus' Grocery Store - spring 1987



Louis Jarnot and Duke Jarnot in front of Jarnot Repair Shop - spring 1987



Jim Solarz pictured with his Body Shop - spring, 1987