

The Augustana Heritage

Newsletter

Volume 9 Number 5 Fall 2016



Augustana Heritage Association Valedictory Celebration

A Celebration through Song and Liturgy



RUTH ANN DEPPE

With a base point at Trinity Lutheran Church in Lansdale, Penn., over 230 people from across the country gathered June 24-26 to celebrate the Augustana Synod and heritage, and recognize our Sewedish roots in the east.



Closing worship at Trinity-Lansdale, with Bishop Robert Rimbo of the ELCA Metro New York Synod presiding and Bishop Emeritus Jonas Jonson of Strängnäs, Sweden, preaching.

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*The Augustana Heritage Association defines, promotes, and perpetuates
the heritage and legacy of the Augustana Evangelical Lutheran Church.*

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Thank you!

A sincere thank you for the past four years when I have been able to serve as your editor! I appreciate the invitation from David Baker and the board members of AHA for this opportunity. I especially owe a thank you to the many friends and colleagues who responded to requests to write something of their own personal memories and recollections—how Augustana and its ethos and personalities helped to shape us and our vocations.

We recognize that we have come to the end of an era. History for us in the church is always HIS STORY but it is also our story as we and others react and grow and mature. This little newsletter has served to record people and events that have been significant in our life in Augustana. God blessed us with some unique opportunities as part of the church in the past 155 years. We hope to have highlighted some of them.

We often joke about how many Swedish names we had to confuse us in Augustana. In this issue the name “Carlson” often appears: David C. Carlson and David E. Carlson each write about Upsala College. We read of a Biography of Edgar Carlson who is significant in the history of Gustavus Adolphus College. Lois Carlson reports on the *Zamzam* story and their 75th reunion. Some things do not change.

Treasure the memories.
Retell the stories.
Preserve a few of the photographs.
Sing the old hymns and songs.
Recite the poems and scripture verses that we learned.
Pray diligently.

Give God the glory!

George M. Meslow

Augustana Heritage Association Valedictory Celebration a success!

by David Baker, Executive Director

“**H**ail” and “farewell” were the themes of the Augustana Heritage Association’s Valedictory Celebration at Trinity Lutheran Church in Lansdale, Penn., June 24-26. Some 230 people from all over the country were present for this final gathering, including several from “the east” who had proposed that this event be held there as a way to recognize and celebrate the contributions of the former Augustana congregations in that part of the country.



The four-fold purpose of this final gathering was:

- 1) to recognize and celebrate the contributions of the former Augustana congregations in “the east”;
- 2) to recognize and celebrate the founding of the Augustana Institute at LTSP (Lutheran Theological Seminary at Philadelphia).
- 3) to “hail” some of the “giants” (and a few “midgets”) of the former Augustana Lutheran Church; and
- 4) to bid “farewell” to AHA and one another.

Among the highlights of the celebration were the presentations by Bishop Emeritus Jonas Jonson, representing the Church of Sweden, on Nathan Soderblom; the noting of the contributions of “Augustana in the East” by Maria Erling, presented by Kim-Eric Williams in Maria’s absence; the celebrating of the “Leading Lights” in the Augustana Synod by Gerald Christianson; the Closing Festival Eucharist presided over by Bishop Robert Rimbo of the Metro New York Synod, with Bishop Emeritus Jonas Jonson as the preacher; and the final business meeting of AHA, affirming the decision made two years ago to dissolve AHA at

This “younger set” of attendees were all students at Augustana College between 1979 and 1981.

the close of 2016.

In addition to these four highlights, the Local Planning Committee had arranged three tours of the Philadelphia area and a dozen Interest Groups, each of which was well received and very much appreciated.

The purpose of the Augustana Heritage Association, adopted at its organizing meeting in the year 2000 on the campus of Augustana College in Rock Island, has been to “define, promote and perpetuate the heritage and legacy of the Augustana Lutheran Church.”

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**Make a final tax-deductible
donation to AHA in 2016!
Leave a legacy to our
Augustana-founded agencies
and institutions**

See page 15.

Continued from page 3

During the past 16 years, that purpose has been carried out and well fulfilled:

- through the publication of numerous scholarly articles and books,
- through the identifying and archiving of countless historical materials,
- through the giving of hundreds of thousands of dollars to Augustana-related endowment funds,
- through the producing of 32 semi-annual newsletters,
- through the biennial gatherings that have been held on the campuses of Augustana, Bethany, Gustavus Adolphus and Midland Colleges, as well as on the campus of the Chautauqua Institute in upstate New York.

In order to allow us to complete our purpose as a separate non-profit organization on a solid financial footing, I am asking, on behalf of the AHA Board of Directors, everyone who reads this article, plus others who may not read it, to consider, between now and January 1 when AHA officially dissolves, making a final tax-deductible donation to AHA. All donations prior to January 1 will be tax-deductible; those after that date will not be tax-deductible. All donations will be used to underwrite the legal and administrative costs of closing AHA as a separate non-profit entity, as well as the costs of producing and mailing the final issue of the AHA Newsletter and concluding operational expenses. Any funds remaining after those costs and expenses have been paid will be sent, on the recommendation of the AHA Board of Directors and the concurrence of the AHA members present and voting at the final AHA Business Meeting on June 26, to the Augustana Heritage Endowment at LSTC (Lutheran School of Theology at Chicago).

The purpose of the Augustana Heritage Association has been to “define, promote and perpetuate the heritage and legacy of the Augustana Lutheran Church.”

The reasons for directing any remaining funds to that Endowment were identified by the Administration & Finance Committee of the AHA Board at its meeting on June 23 as follows:

- 1) the Endowment is already “up and running;”
- 2) it has an AHA connection;
- 3) it continues to support the global mission emphasis that was an integral and an important part of Augustana;
- 4) it will serve as a “thank you” to LSTC for providing us free office space for the past 16 years and making Ruth Ann Deppe available to us as our office manager;
- 5) it will be a relatively easy way to transfer our funds; and
- 6) LSTC will be receiving and storing any AHA books that remain in our possession after January 1.

As AHA now moves toward dissolving, we give thanks to God for the rich heritage and legacy we have received and from which we and those who will come after us will continue to benefit. Soli deo gloria.

RUTH ANN DEPPE



Saturday afternoon included visits to the American Swedish Historical Museum, the Augustana Institute and Archives, and Gloria Dei Church in Philadelphia.

GAIL FROST



RUTH ANN DEPPE



GAIL FROST

Friday, June 24 *Pre-Event Tour*

The Friday morning pre-tour was an opportunity to visit New Sweden and Holy Trinity Church in Wilmington, Delaware.

Fort Christina marks the landing of the first Swedish settlers aboard the Kalmar Nyckel with a monument by Swedish sculptor Carl Milles, now part of Delaware's First State National Park.



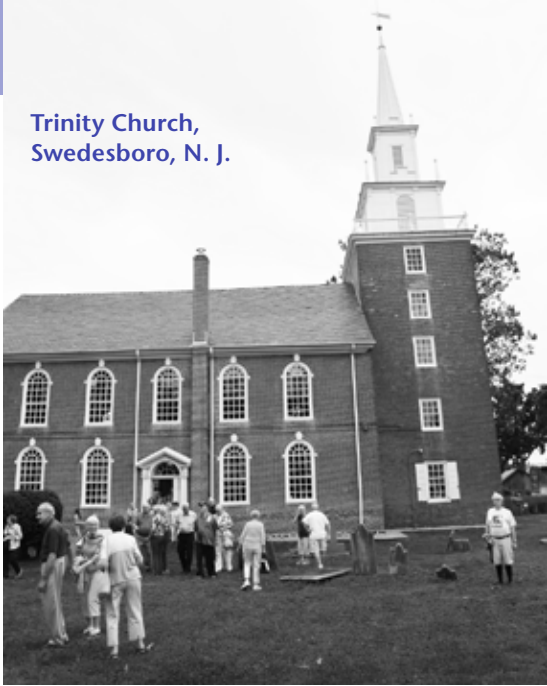
GAIL FROST

GAIL FROST





LORAN BOHMAN



Trinity Church,
Swedesboro, N. J.

GAIL FROST



LORAN BOHMAN

Friday, June 24
Pre-Event Tour

In the Kalmar Nyckel shipyard is the Copeland Marine Center which displays 72 ship models from around the world.

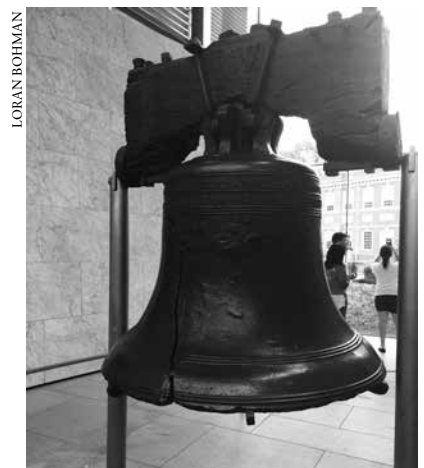
Across the river in New Jersey, the group visited Trinity Church in Swedesboro.

Sunday, June 26
Post-Event Tour

Sunday afternoon tour participants visited Philadelphia's Independence Hall, the Liberty Bell, the Zion-Augustana building and Penn's Landing.



LORAN BOHMAN



LORAN BOHMAN

Augustana Synod's "Cathedral" Church

by Loran Bohman

When the Augustana Synod was organized in 1860, only two of the 36 congregations were outside the Midwest. There are many Lutheran congregations in eastern United States that are much older. What Augustana did was to gather and organize Swedish immigrants who shared common traditions from the old country, particularly Lutheran liturgy and catechism.

Swedish Lutheran Christians in Jamestown, N.Y., eventually founded a number of congregations and managed to co-exist and even prosper in new congregations. Sometimes it was the result of internal conflict, sometimes not. In any case, the ELCA claims four active congregations in this city of some 30,000 people tucked into the southwest corner of New York.

When you visit Jamestown, you quickly learn that while all the Lutheran churches are beautiful, First Lutheran is "the cathedral." Don't write and remind us that Augustana did not have dioceses and bishops and cathedrals. We know that. However, it was traditional in Augustana for ordinations to be celebrated in conjunction with the annual "synod," and First Lutheran Church has had more than its share. In fact, Dr. Paul Westerberg, senior pastor (1950-1976) was ordained in Jamestown in 1931.

The beginnings go back to the mid-19th century. It started with laymen: Per Adolph Norén (Peter A. Norene) who conducted services in homes, and B. G. P. Berglund (Berglund) who arrived around 1853 and soon became a spiritual leader in the Swedish community. On June 1, 1853, Dr. Tufve Nilsson Hasselquist conducted the first Swedish Lutheran service in Jamestown, in the Presbyterian Church. The first service by an ordained pastor in Chautauqua County. The Northern Illinois Synod licensed Berglund to preach for one year. Berglund, however, would later cause much trouble for the congregations in Illinois.

Hasselquist looked to Sweden for pastoral leadership for what were now two Lutheran



First Lutheran Church at Chandler and Center Streets, Jamestown, New York.

groups: Jamestown, N.Y., and Chandlers Valley, Penn. Jonas Swensson had originally planned to be a blacksmith, but elected to study for the ordained ministry and was ordained in Sweden October 7, 1851. It would be five years before Swensson and his family arrived in Jamestown. That same month, July 26, 1856, the Swedish Lutheran Church was organized to "serve Jamestown, Sugar Grove (Chandlers Valley), and Wrightsville." Swenson would remain in Jamestown-Chandlers Valley for just over two years before leaving for Andover, Illinois.

Pr. Carl Otto Hultgren arrived in 1864 and would serve for over 32 years. During his pastorate plans for the "cathedral" at Chandler and Center Streets were adopted on May 18, 1892. Work began in August. On July 13 1893 the cornerstone of the temple was laid by Bishop of Visby, Knut Gezelius von Scheele. Exhaustion of funds, financial panic in the United States, and the poor health and eventual resignation of the pastor in 1895 all contributed to the four-year moratorium on the building project.

Pr. Julius Lincoln arrived in June of 1896. With renewed enthusiasm the building project soon resumed. The building was dedicated on September 22, 1901. When completed, First Lutheran Church was the largest church building in the Augustana Synod.

UPSALA COLLEGE

Ups and downs

by David E. Carlson

The history of Upsala College has been a mystery. After 102 years of life it ended in 1995. How could a college of 1500 students in 1977 close its doors 18 years later? The interest group led by Harland Gifford at the AHA Valedictory provided many answers.

My father-in-law, Dr. Elmer Danielson, graduated in 1925 after spending two years in the academy and four years at the college. Rev. Carl Erickson took over as president shortly after Elmer's arrival. In 1920 the new president orchestrated the move from Kenilworth to three large estates on 45 acres of land in East Orange, N.J., with 300 students. A sure footing was now established after many growth pains since its start in 1893 in the basement of Swedish Evangelical Bethlehem Lutheran Church in Brooklyn, N.Y.. The first year ended with 75 students—mostly Swedish immigrants. Understandably classes were taught in Swedish.

The college moved to Kenilworth, N.J., in 1897, renting quarters in a vacant farm house on 14 acres of land. Old Main was built two years later containing classrooms, chapel and dormitories. A baseball team was organized and a college newspaper, *The Upsala Gazette*, was established, but the college struggled to grow for the next 26 years.

The First World War certainly impacted the low enrollment and the desperate financial condition of the college. They still were able to build a gymnasium in 1915. Rev. Peter Froeberg was president at the time and had to borrow money in his own name to pay off urgent bills. Eventually a mortgage was acquired to allow debts to be paid and end foreclosure procedures.

Elmer Danielson came to Upsala in that environment as a 16-year-old high school student to start his junior year at the academy. Following is Danielson's account of his arrival and his first view of the Upsala campus as described in his unpublished memoirs.



Old Main dominated the surrounding empty countryside.

Danielson's account in 1918

"I got an old-fashioned trolley car for the last miles to little Kenilworth. And then it was about three-quarter-mile walk to the Academy and College, dominated by Old Main, sitting on the only hill in the surrounding countryside. The only other buildings were the president's house, which I passed just before getting to the campus. One felt President Erickson, newly elected, could be watching every student going by his house. To the right was the small basketball gym and close to that was the big wooden building called the Ark, which housed students on the second and third floors, contained the dining room and kitchen on the ground floor, and above that were the tiny commercial department and the tiny library. As one walked up the hill to Old Main, one passed the water pump and the water tower, and that pump could be heard at all hours pumping underground water into the tank high above the ground. The girls' dorm was downtown, off campus, and had a dorm mother.

"As one entered the three-story, red brick Old Main, which dominated the surrounding empty countryside, there was a little feeling of awe when one climbed those steps through the main door. To the left were classrooms and to the right was the rather attractive but poorly lighted Chapel, which was used every day for compulsory chapel services and on the weekends. I remember Sunday nights, when the Upsala Mission Society gave the program.

"The wooden stairs to the second floor were amply wide but squeaky. And on the whole second floor were classrooms. One continued another flight of stairs to Mount Olympus,



Elmer Danielson and his friend, Eskil, at Upsala College.

where there were rooms for 12 students, with two in each room. Right in front was a tower housing

the bell which was rung frequently by a rope which dangled down to the first floor. One of the rooms housed the museum pieces until it was needed for students.

“The room consisted of just one double bed, a wash stand with a wash bowl and pitcher for water from the pump, a large table that served as a desk, two chairs and that’s about it. Hot air, often polluted from the wrong kind of furnace coal, warmed our room somewhat. In the winter it wasn’t unusual to find water frozen in the pitcher. The toilet was an outhouse three flights down and out to the north, and that was

not always pleasant, if one was ill or if the temperature dipped to freezing.

“All I remember is that on the whole we were a happy bunch of students, and knew we were there to get an education, and that served a purpose when everyday living conditions were so downright simple.”

Read more about Elmer Danielson and his family in the sinking of the *Zamzam* on page 12

Upsala peaks

My, how college life has changed since then! Danielson’s experience at Upsala, however, was life changing and a major influence on his decision to enter the Philadelphia Theological Seminary after graduation.

Quoting from Herb Gifford’s *Brief History of Upsala College*, “For the next 71 years, the school would average 1,300 undergraduate, graduate and part-time students, offering 30 majors, employ 70 full-time faculty members and feature sports teams carrying the name Vikings. At its zenith, it had a 150,000 volume library.” Dr. L. Dale Lund was the chaplain from 1945 to 1959. In 1960 he would become the president of Bethany College in Lindsborg, Kansas.

An honorable challenge

Dr. Evald Benjamin (Benny) Lawson was installed as president in 1938 and led the college for 36 years with new construction projects and a peak enrollment of 2,000 students. But with the presidency of Dr. Carl Gustaf Fjellman new challenges became apparent. Multi-culturalism and integration changed the complexity of East Orange and an economic downturn developed. The 1967 riots in Newark made the college more sensitive to its social environment. Hundreds of African-American students from low income families were enrolled but many lacked the required academic qualifications. Upsala became the only Lutheran college with a majority of minority students.

When Dr. Rodney O. Felder arrived as the

sixth president of Upsala, he faced soaring costs and a shrinking pool of applicants. During this period Wally Wirth gave 240 acres of land to Upsala in Sussex County in Wantage, N.Y., with the opportunity to move the college and make the East Orange campus a satellite. The Upsala Board, with a commitment to serve the changing student population in East Orange, decided not to accept his offer. As a result the Wirth family bought the property back.

“In 1995, the Middle States Association of Colleges and Schools announced that as a result of the decline in academic standards and the

school’s ongoing financial problems, it would not be renewing the college’s accreditation. On May 1, 1995, the college’s Board of Trustees voted to close the school when its accreditation expired on May 31, 1995.” (Herb Gifford)

Upsala took on an honorable challenge in serving the education needs of the minority population, but it could not be sustained. After a century of providing a quality education to thousands, Upsala had no choice but to close its doors. Upsala College will be remembered as a significant chapter in the history of the Augustana Lutheran Church.

The Modeen Scholarship Fund, Emanuel Lutheran Church, Hartford, Conn. *What can a fund do?*

The Modeen Scholarship Fund (of Oscar & Louise Modeen) was established in 1956 at Emanuel Lutheran Church, Hartford, Connecticut. Earliest records were not kept, are partial or have been lost, but nearly 60 years of fund growth have had significant impact on college-bound students from Connecticut.

The Scholarship Fund was initially set up to provide scholarship support for Emanuel youth attending Upsala College in East Orange, New Jersey. First awards given in 1956 for the 1956-57 school year totaled \$5,090, and it is not known how many individuals were given awards.

During the 1980s it became increasingly difficult to award scholarships to Emanuel students. As a result, the scholarship was opened to Lutheran students of other Connecticut churches and subsequently to foreign (primarily from Africa) students. During the late 1980s and the 1990s, no Emanuel students were attending Upsala College with support being provided primarily to a few (two or three) Connecticut Lutheran and non-Lutheran students to fulfill the requirements of the Will.

On May 31, 1995, Upsala College closed its doors. With the closing of Upsala, the Modeen Will was able to be reconstructed to provide scholarship support to Emanuel youth attending any college.

Since the 1995-96 school year to the present 2015-16 school year:

- 121 Emanuel youth have been awarded Modeen Scholarships
- \$601,775 was awarded during these 21 school years, an average in excess of \$28,665 per year
- The current average is in excess of \$30,000 to approximately 20 students per year.
- Slightly in excess of \$1,170,000 has been awarded since the Fund was established in 1956 (59 years of awards), an average of \$19,180 per year.
- The current fund value (as of December 2015) is \$ 637,131.

I Remember Upsala College (1955-1959)

by David C. Carlson, Class of 1959

During the spring of 1955 I was searching for the right place to continue my education.

The University of Connecticut seemed to be a good selection. However, my sister had already spent two years at Upsala College in East Orange, N.J., and was very happy. While having two children in college at the same time was as financially difficult in the 1950s as it is today, members of Emanuel Lutheran in Hartford, Conn., we were eligible to receive assistance from the Oscar and Louise Modeen Scholarship Fund, established to support members of Emanuel attending Upsala College. I was not aware of the details, but the allowance was enough to determine that I also should attend Upsala!

[\(See box on page 10\)](#)

The campus contained stately old buildings in a residential urban setting. There were a few exceptions, like the Chapel, Beck Hall and a fairly new dorm. The “queen” of the campus was Kenbrook Hall. This former mansion was a women’s dormitory and was the school trademark. In addition to the grand old homes were the stables and carriage houses. One building was a gym and theatre and the other was Norse Hall, my first dorm.

I learned very quickly that what made Upsala unique was the faculty. Classes were small and the professors were a part of the community spirit that was evident in the culture. Several faculty members lived on campus and others opened their homes to students for class, home-cooked meals, or just visits.

College faculties all have characters who have become legends and Upsala had its share. The President, Dr. Evald B. Lawson was a large figure always out and about; he loved Upsala. Alvin Calman was probably the best known character on campus. Gladys Grindeland was choir director and the philosophy professor was Wolfgang Zucker.

My fondest memories are of the Upsala College Choir and the annual tours between semesters. We toured the entire Northeast, going north, west and south alternating each year. We sang in churches, schools and concert halls and slept mostly in private homes. The Advent Service at St. John the Divine in New York City each December was a highlight. We also performed at Carnegie Hall and Town Hall in New York.

Upsala was great for traditions. Autumn brought homecoming, parades and dances. December brought the Lucia Festival. In sports we played Princeton University in basketball to open the new gym. They won, but not by much! The New York Knicks also trained there. Carl Sandberg became an honorary member of the class of 1959 and he was followed by other famous people. The new library was built and we became the first senior class to occupy Froeberg Hall, the new dorm and dining hall.

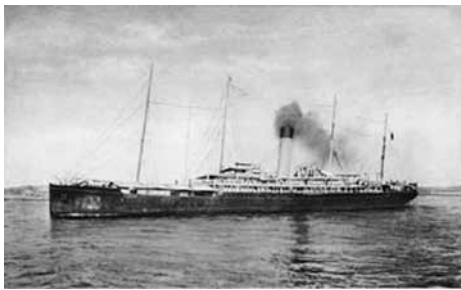
The last class to graduate was 1995. The end story is long and complex. However, without exception, whenever I meet with friends from Upsala, or meet former students, they all have only praise for having received a solid education filled with wonderful memories.

Read more about
the gifts of Emanuel
Lutheran Church in
Hartford on page 17.

The Sinking of the *Zamzam*

by Lois (Danielson) Carlson

If you grew up in the old Augustana Synod, chances are the word *Zamzam* rings a bell. Its catchy cadence, conveniently resembling Bam! Bam! and Wham! Wham! is hard to forget. Referring to a passenger boat sunk in the South Atlantic on April 17, 1941, the *Zamzam* story has been told and retold countless times, chronicled in print and film and at church podiums, yet never grows old.



Three-fourths of the 201 Zamzam passengers were missionary families, including 35 children.

In the annals of the Augustana Synod, no other single event drew quite so much attention as the sinking of this ship. The seminal *Zamzam* book published by the Augustana Synod in 1941 called it “A Strange Missionary Odyssey,” and Eleanor Danielson Anderson’s account published in 2000 is appropriately titled “Miracle at Sea.”

All relate examples of great faith and courage and a perfectly-timed rainbow.

Among the *Zamzam* passengers were 19 Augustana Synod missionaries and children. They included Rev. Ralph Hult, pioneer missionary who had left his wife and ten school-age children in America in order to continue his work in Tanganyika. Rev. V. Eugene and Edythe Johnson were traveling with two young sons, Vic, age 10, and David, age 4, having left two older children in America. Dr. Einar and Ida Norberg were traveling with their three children—Marie, almost 12; Carl, 10; and Ruth, 7. Velura Kinnan and Esther Olson, single ladies traveling to Tanganyika for the first time, were teachers. Lillian Danielson was traveling with her six children—Laurence, 10; Eleanor, 8; Evelyn, 7; Luella, 4; Wilfred, 3; and Lois, 18 months. Her husband, Rev. Elmer Danielson, had returned to Tanganyika alone eight months earlier after the State Department banned overseas travel for

women and children because of the escalating war in Europe and North Africa.

When it was announced in early 1941 that a safe, neutral ship, the *Zamzam*, was preparing to sail to East Africa, dozens of missionaries and their families booked passage. Three-fourths of the 201 *Zamzam* passengers were missionary families, including 35 children. They represented 20 Protestant groups and 17 Catholic clergy all bound for Africa. Most passengers were U.S. citizens with a smattering from 12 other countries. Manning the ship were the British captain, four officers and 137 Egyptian crewmen.

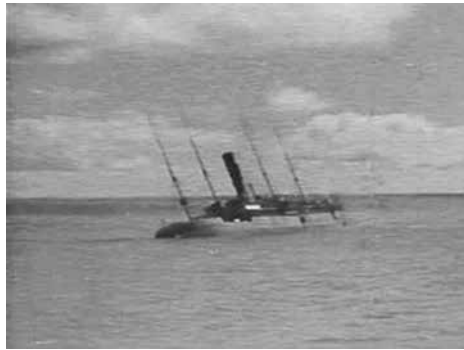
The *Zamzam* had been a British troop ship named the *S.S. Leicestershire* before being sold to the Egyptian government. Transformed into a not-so-sleek passenger ship, it was re-christened the *Zamzam*, a name derived from the famous Zamzam well in Mecca, Islam’s holiest place.

The *Zamzam* sailed from New York on March 20, 1941, stopping briefly in Baltimore before heading south to Trinidad and then Recife, Brazil. Taking a southern route across the Atlantic Ocean, the *Zamzam* was expected to dock in Capetown on April 20.

Evasive turns

With Europe’s Battle of the Atlantic drifting southward, the *Zamzam* was ordered to travel black-out even before leaving the coast of South America. Five days beyond Recife the *Zamzam* was warned of an enemy ship in the area and made a series of evasive turns. Observing this suspicious behavior was the German warship *Atlantis*, a surface raider under the command of Captain Bernard Rogge, son of a Lutheran pastor. The furtive, blacked out Egyptian vessel, whose silhouette perfectly matched that of an old British troop ship, was determined to be fair game. Just before dawn on April 17, four days after Easter, that good Lutheran churchman unwittingly ordered his men to open fire on a boatload of missionaries. The relentless shelling

The crippled, listing *Zamzam*.



Lillian Danielson with her six children on the deck of the ship (S.S. Exeter) that brought them back to America. The author, Lois, is the toddler in her mother's lap.

to abandon the crippled, listing *Zamzam*. Lillian Danielson and her six children clambered into a lifeboat with Ralph Hult and 30 other passengers only to discover the craft had been riddled by shrapnel and leaked like a sieve. Moments later they were dumped into the murky ocean water, lumpy lifejackets doing their job as children and adults bobbed to the surface and were kept afloat.

The Germans realized a terrible mistake had been made and set about to rescue the hapless *Zamzam* passengers. After 45 minutes in the water, Lillian Danielson and her children were plucked up by the very people who had put them there.

continued for 10 minutes before the *Zamzam's* captain, using an ordinary flashlight, was able to signal to the Germans that his ship was unarmed and neutral. Of the 55 shells fired at the *Zamzam*, nine hit their mark, causing grave damage.

Once the shelling stopped, passengers and crew members scrambled for lifeboats, eager

“Jesus loves you”

Lillian Danielson achieved almost mythical hero status as she calmly and consistently reassured her children that they were “safe in the arms of Jesus,” urging them to keep praying in their hearts. She said, “Jesus loves you even more than Daddy and I.” She held tight to her toddler daughter whose over-sized lifejacket had been ripped off by the force of the water when their lifeboat overturned. Not once did this brave mother allow herself to show fear or despair.

Upon seeing children and women in the water and lifeboats, the Germans realized a terrible mistake had been made and set about to rescue the hapless *Zamzam* passengers. After 45 minutes in the water, Lillian Danielson and her children were plucked up by

Lillian Danielson achieved almost mythical hero status as she calmly and consistently reassured her children that they were "safe in the arms of Jesus," urging them to keep praying in their hearts.

the very people who had put them there. Miraculously not one life was lost in the attack although three men were critically injured, with one dying 10 days later.

What to do with the 343 *Zamzam* survivors was a dilemma for the Germans even after transferring their human cargo to the better equipped *Dresden*. Limited space and a critical shortage of food and water caused immense hardship. For 32 days this makeshift prison ship wandered about the Atlantic Ocean before running the British Blockade and disgorging its unwanted passengers in German-occupied France. The date was May 20, just 24 hours after the *Zamzam* had been declared lost at sea with no survivors.

There had been no communication with the *Zamzam* since before April 17 and no one knew what had happened to it. For Elmer Danielson, who had expected to receive a cablegram from his wife soon after the scheduled April 20 arrival in Capetown, it was time of agonizing unease. When news came on May 19 that the *Zamzam* had been sunk with no survivors, his grief was unbearable. Every family, church and community endured their own private torment. Mercifully, the grim news was short-lived as the *Zamzam* survivors arrived in France the next day.



Twelve survivors of the sinking *Zamzam* attended the last reunion. Front row, from the left, are: Vic Johnson, Evelyn Danielson Ternstrom, Eleanor Danielson Anderson, Alice Schellenberg, Marie Norberg Bergstrom, Peter Levitt. Back row, from left, are: Laurence Danielson, Janet Russell, Luella Danielson Holwerda, Lois Danielson Carlson, Gordon Smith, Wilfred Danielson.

Changed course

The sinking of the *Zamzam* changed the course of family lives and of mission work as the State Department ordered all American survivors back to the States. The fledgling church in Tanganyika was left with little missionary presence or support. As for Elmer Danielson, he did not get back to the States until the end of 1944, nearly 4½ years without seeing his family.

Read more about Elmer Danielson at Upsala College on page 9.

As the 50th anniversary of the *Zamzam* incident approached, Eleanor Danielson Anderson set about the task of finding the survivors. Through dogged determination—all before the age of internet expedience—she established contact with dozens of survivors. Encouraged by interest expressed, she organized the first *Zamzam* reunion held at St. Olaf College in 1991. As more survivors were found and interest grew, Eleanor organized six more reunions in 1993, 1996, 2001, 2003, 2006 and 2010, using sites in Indiana, New Jersey and Pennsylvania. Bonds of friendship grew also through her quarterly newsletters and frequent telephone contacts.

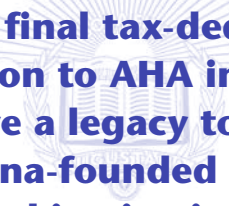
Although the 2010 reunion had been declared the last, survivors voiced a strong desire to get together one more time to commemorate the 75th anniversary. This reunion would be

held in Lindsborg, Kans., on the weekend of April 15-17, coinciding precisely with the date of the sinking. Lindsborg was selected for the 2016 reunion primarily because it had been the Danielson family home, arousing much local interest.

This final *Zamzam* reunion was attended by 12 survivors and 40 family members from 17 states plus South Africa, Australia, Belgium and Canada. An additional 150 community members attended several sessions. All six Danielson siblings were present as well as Vic Johnson and Marie Norberg Bergstrom from the old Augustana group. Alice Schellenberg, the only known survivor who was an adult on the *Zamzam*, is now 102 years old and traveled from Lancaster, Penn. Peter Levitt was a 6-year-old British boy traveling with his mother and sister. Gordon Smith was a 16-month-old child and Janet Russell was only 4 months.

Two keynote speakers not included among the survivors were Dr. Tim Demy, on the faculty of the U.S. Naval War College in Newport, R.I., and Bob Shuster, archivist at the Billy Graham Center on the campus of Wheaton College in Illinois. Several survivors and family members also gave presentations.

Just as Augustana Heritage Gatherings have fulfilled their purpose, *Zamzam* reunions have run their course. It is no longer feasible for the aging survivors to get together. And just as the stories, relationships and legacy of Augustana Heritage will live on, the *Zamzam* story will continue to be told and retold, passed down from generation to generation. As has been suggested, the *Zamzam* is a long time in sinking.



**Make a final tax-deductible
donation to AHA in 2016!
Leave a legacy to our
Augustana-founded agencies
and institutions**

A Final Opportunity

Included in this final issue of the AHA Newsletter is an AHA return envelope. All readers of this issue, as well as other interested people, are invited to “put our money where our mouths are” and send in a final tax-deductible donation to AHA in order to assure that this beloved organization is able to conclude its life as a separate non-profit entity “in the black.” We also want to make sure, after all our financial obligations have been met, to be able to send on to the Augustana Endowment Fund at LSTC (Lutheran School of Theology at Chicago), the designated beneficiary of any remaining funds at the time of AHA’s dissolution, a respectable contribution in support of the global mission of the church. As our treasurer, Jerry Leaf, has said, this would be “a final thank you for every loyal Augustana Saint for this wonderful legacy, a time to remember, and a long celebration.”

Please make your checks payable to the Augustana Heritage Association, place them in the envelope provided in this issue of the newsletter, and send them to 1100 East 55th Street, Chicago, IL 60615.

Thank you, in advance, for your donation, as well as for your ongoing support across the years. Donations must be postmarked by December 31 in order to be tax-deductible. Donations postmarked after that date will not be tax-deductible.

An Unexpected Bit of History

by Gary Swenson

On a warm, sunny autumn day, we took a ride to view the fall colors. About 20 miles north of our home near Shawano, Wis., where we lived for many years, we sauntered through a cemetery next to a small Lutheran Church near Mountain, Wis. The church building was a “hand-me-down” church, now belonging to a congregation of the Missouri Synod. A couple of things caught our attention in this cemetery. First were the names on many grave stones: Anderson, Hanson, Nelson, Peterson, Carlson, Johnson, Larsen, Eklund, Stromer. Here in this isolated location, Swedes carved a niche in the wilderness, bringing with them their most precious faith from the homeland. Symbolic of this transition was a cedar tree planted in the midst of the gravestones, the second thing that caught our attention. This tree was brought from Sweden to the new land by these transplanted pioneers. Indeed, their faith ran deep like the roots of that beautiful tree.

A few miles from Mountain is the small hamlet of Mosling. Out of curiosity one day, I turned off the main highway and drove two or three miles to see Mosling for myself. On the east side of the road was a small working dairy farm. Pasture and plowed fields made up one side of Mosling. The west side was dotted with small frame houses interspersed with small stands of forests, gardens, and vacant lots. Behind the houses were plowed grain fields that had been freshly sown, with corn most likely.

A narrow asphalt road ran the length of the hamlet, which I followed until I came to a small cemetery. Or so I thought. A wire fence and swinging metal gate separated the one-acre ground from the road. A few steps brought me to an unexpected bit of history, a polished granite marker for the Zion Lutheran congregation; it was placed to mark a birth, not a death. A small congregation began here, planted by the Holy Spirit at work in the lives of our ancestors who carried us step-by-step to where I stood that day. Here amidst the fields of



This polished granite marker for the Zion Lutheran congregation was placed to mark a birth, not a death. A small congregation began here, planted by the Holy Spirit at work in the lives of our ancestors.

growing seeds is this reminder of a place where seeds were also sown, brought to fruition, and harvested to sustain us in our faith.

Upon inquiry, I discovered that the marker was placed by Lorraine Wagner, a Mosling resident whose roots ran deep in the Augustana Synod. Her brother and sister-in-law are Rev. Arvid and Nancy Anderson, both of whom have strong ties to the Zion congregation. In my conversation with Lorraine, she revealed that seminary students from Augustana Seminary came for the summer months as supply pastors.

As I end my part of the *Augustana Heritage newsletter*, my thoughts return to the preface of a book. Let me explain. My aunt and uncle, Rev. Edward and Mildred Nelson were missionaries in the Mission Covenant Church. After WWII ended, they were sent to Mainland China to serve in the same area that Millie had served in the late 1930s. Their ministry ended in China when the communists took over and they were forced to leave. They were subsequently sent to Japan. It was out of that experience that Ed wrote a book called *Assignment in Japan*. It seemed fitting and appropriate to end my thoughts with Ed’s preface to that book. Perhaps you will agree with me. Thanks, Ed.

Endings are only beginnings.

The ending of one work has in it the promise of the beginning of a new work.

The ending of one experience has in it the hope of the beginning of a new experience.

Beginnings seem hard. Ahead of us stretches a way that we have never walked before. We have not met its uncertainties, we do not know its pain and sorrows, its health and its joys. There is only a road that we must walk in faith.

But beginnings are not as hard as endings, when we at last must say farewell to those with whom we shared our way and saw them walk upon it, sometimes stumbling, sometimes running, but always onward and upward.

Perhaps that is why endings are hard. The ending brings with it a new beginning and we must start all over again.

Thus shall it ever be, until the final ending will not be an ending at all, but the final beginning of a life that has no ending.

Edward G. Nelson
Chicago, Illinois
January, 1952

**Make a final tax-deductible
donation to AHA in 2016!
Leave a legacy to our
Augustana-founded agencies
and institutions**

See page 15.

Why do we do what we do?

My parents were divorced when I was eight. No reason for me to go into details, but for of the oldest of four children it was not an easy childhood. Emanuel Lutheran Church in Hartford, Conn., was the church of choice for Swedish grandparents, for my Mom and therefore for her children. Members of Emanuel were truly a blessing for me and for my family!

We did not have a car. The people of Emanuel gave us rides to church (not easy for four children and a Mom). I attended Sunday School, confirmation classes, sang in a children's/youth choir and attended the youth group activities and was an Augustana Caravaner. The people of Emanuel were quiet volunteers who made a huge difference in my life.

I got married, had two children and Emanuel continued to be an influence in whatever came our way. I taught Sunday School, did youth ministry for 12 years, began and ran a neighborhood drop-in program for over 30 years. Everyone active in their church has sat on church councils, committee meetings, etc. Why do we do that? We are all busy trying to get through each day.

I think that as we look back (at least I do) we recognize that the church and our faith has made us who we are. There is a sense of "payback" as we remember those who helped us along the way. Perhaps we can influence a young child, help an older person, be an example, be one of the quiet volunteers.

It is difficult for me to name the many individuals who made a difference in my life. I have sense of family, of God's love, of protection and safety... all good things. Church can make a huge difference in our lives. We just need to open our hearts and accept.

Judy Lauritsen Johnson is a member of Emanuel Lutheran, Hartford, Conn.

Read more about the gifts of Emanuel Lutheran Church in Hartford on pages 10-11.

In Praise of Our Augustana Heritage

Soli Deo Gloria

by George M. Meslow

As we bring the Augustana Heritage Association to a close, publishing this as a final newsletter and remembering our final event at Trinity Lutheran Church in Lansdale, Penn., we do so with both joyful gratitude and nostalgic sadness. As a church body Augustana ceased to independently exist in 1962 after it merged in the Lutheran Church in America. The world was a different place in the early sixties.

John F. Kennedy was still alive as our president in 1962. Television was a normal part of family life in most homes, with a choice among 3 or 4 networks, only. Sunday morning was still reserved for church, not sports team practice, in many communities. It was a different era. And when you and I remember church, congregational life and Augustana in particular, we shape our memories in that context of the 50's and 60's in North America.

This does not mean that our nostalgia is totally misplaced, however. We did have a church in which congregations, districts, conferences

and synods were able to interact, often quite well. The common threads of church colleges and one seminary, with the support of strong youth ministries and chaplaincy programs, helped develop unity and loyalties that would be difficult, if not impossible, to recreate today. Clergy knew each other and often could have national mobility for ministry settings. Life was different for church life in the mid-twentieth century.

We have been able to celebrate a few of the people, the events, the successes, the challenges and the significant themes that helped define our shared Augustana experience. Our publications and our ten gatherings have created a record for those who will come after us. We have done our best to promote and perpetuate the legacy which we received from Augustana. And we endowed a chair at the Lutheran School of Theology at Chicago, fulfilling a significant goal of those who first proposed our organization.

Now we come to the end of our Augustana Heritage Association. We in the church are living in the second decade of the twenty-first century. We face new challenges, new opportunities, new beginnings every day. Clearly we are now challenged: how do we find new relevant ways in today's world to truly give God glory? How do we motivate our youth; spread the Word; welcome the poor, the needy and the forgotten of our age? Can we be faithful as we emigrate into a brave new world? How do we build on the past without getting mired in it?

Soli Deo Gloria

An Invitation from the Swedish Council of America

Greg White, Executive Director of the council based in Minneapolis, invites AHA members to join the council. SCA has a monthly e-newsletter.

Subscription requests should be sent to:

Swedish Council of America
3030 West River Parkway
Minneapolis, MN 55406-2361

A \$50 contribution will give both a subscription and support to the SCA. \$10 will keep one on their mailing list.



Experiential learning

Experiential learning is a current educational focus in medicine, theology and other fields. Augustana Seminary was for me a place of experiential learning. This was true for me, especially in “ecclesiology.” We did not have a course in “ecclesiology.” If someone would have asked what “ecclesiology” I held or was taught, I doubt I or many others would have been able to answer. It was not a term used among us. We did have a brief course in “polity.”

However, the culture of Augustana Seminary and the Augustana Church taught us by experience a rich ecclesiology. It certainly was not “congregationalist” although we experienced congregation as a constituent element of church. No, the I experienced church as more than congregation. We experienced the catholic and ecumenical nature of church. This was a part of the culture of Augustana Seminary and the the Augustana church. We also experienced church as engaged in social action and justice. Church as God’s catholic/evangelical mission in the world was the bottom line of my I experienced ecclesiology.

Now, I do not remember a lecture or course that outlined that ecclesiology. It was in the culture, in the very the air I breathed.

One of the critical issues is, “what is the glue that holds the church together?” This is an urgent issue for the Lutheran Church, the Roman Catholic Church and various “evangelical” churches.

For Lutherans we once thought of ethnic origins as the glue. As ethnic ties melted some tried Biblical fundamentalism. At one time some Lutherans were held together by “constitutionalism” while other denominations by governance systems (Presbyterian, Episcopal, Congregational). Some have used social and ethical causes as the glue. Others have used clerical/papal authority. Reflecting on my

Augustana’s Ministers to Canada Remembered

With much appreciation I wish to acknowledge the ministry of those I would want remembered in this final issue of the *Augustana Heritage Association Newsletter*.

- J. Arvid Vikman drove 160 miles to baptize me
- Richard Odelberg served as a Catechist in our congregation for 17 years.
- Carl A. A. Larson was my confirmation pastor
- George A. Nelson was instrumental in encouraging three of us to enrol in a church college
- Gilbert T. Monson suggested I go to seminary.
- Otto A. Olson was my teacher, colleague and friend.
- Anton A. Nelson, predecessor as Board of American Mission Regional Director
- Theodore E. Matson, my mentor in mission work
- Otto T. Eklund, a true pioneer pastor
- C. Robert Pearson, friend and neighbour
- The members of Augustana Lutheran Church in Edmonton who called me as their pastor.

I am blessed by their memories for their “good deeds follow them.”

Donald W. Sjoberg

experiential learning at Augustana Seminary and in the Augustana Church, the glue that holds the church together is not an ethnic tie, or constitution, or biblical hermeneutic. It is God’s mission through the catholic/evangelical character of the church. How did I learn this? It was in the very culture of the Augustana Seminary and Church. I experienced it. For this understanding of church, I give thanks!

Dennis A. Anderson

Swedish-American Organizations to Fill Your Augustana Heritage Gap

Compiled by A. John Pearson

There are numerous national, many regional, and hundreds of local organizations which promote and preserve interest in American-Swedish histories and activities, and several churches and religious organizations which do the same. Here is only a partial list for you to consider individual membership. There are also numerous independent national periodicals and publications.

Swedish Council of America

www.swedishcouncil.org

Address: SCA, 3030 W. River Pkwy, Minneapolis, MN 55406 On Facebook: **Swedish Council of America.**

SCA is an organization for both individuals and organizations interested in historical and current Swedish-America. You are especially invited to go to the website for your research of the affiliate member organizations, and to join one or more.

SCA is the publisher of *Sweden & America* quarterly magazine (formerly *The Bridge*) in cooperation with The Swedish American Center in Sweden, www.SwedenAmerica.se, with editors Tommy Hellström and Alf Brorson in Sweden; and Gregg White in USA; translator Martha Jansson; publisher Erik Gustavson. Annual subscription is \$10 if sent through an affiliate member organization, or \$20 if sent direct to SCA in Minneapolis.

Swedish Council of America (SCA) was founded in 1972 by a group of leading American-Swedish organizations to be the national umbrella organization for hundreds of Swedish-American lodges, clubs, associations, museums, churches, and other groups all across the United States. (It has included the Augustana Heritage Association.) SCA's initial purpose was to provide networking, institutional services, and technical assistance to SCA Affiliate Member organizations as they promoted the preservation and understanding of Swedish heritage and culture in their local area—and as

they built stronger ties between North America and Sweden. Bringing these groups together for networking and sharing was the “council” in Swedish Council of America.

Today the SCA has emerged as the community foundation for Swedish North America. With over \$1 million of assets in its endowment, and a nearly 40 year history of supporting organizations and youth with grants and scholarships; of connecting affiliates and individuals with magazines, books, newsletters and conferences; and of awarding leaders within the Swedish American community with the recognition they deserve, the SCA has adopted a new tagline which embodies what precisely what SCA does: “SCA; Supporting, Connecting, Awarding.”

Augustana Historical Society

augustanahistoricalsociety.wordpress.com
digitalcommons.augustana.edu/ahs

Facebook: **Augustana Historical Society.**

639 38th Street, Rock Island, IL 61201,
phone 309-794-7419. EDITOR: John Norton,
4015 36th Avenue Court, Moline, IL 61265.
Email JNorton785@sbcglobal.net

At the recent AHA gathering in Lansdale, Penn., John Norton led a special interest breakout session, and he invited everyone interested to join the Augustana Historical Society (AHS) especially now as AHA dissolves as an organization at the end of 2016. Members receive communications and discounts on books.

The mission of the Augustana Historical Society is to preserve the histories of Augustana College, its relation to the Lutheran Church, and the Swedish-American immigration and culture through monthly meetings, presentations, publications, presentation and collection of written records and artifacts. AHS has published more than 50 books and publishes a newsletter.

Augustana Heritage Association will cease to exist on December 31, 2016. But the AHA website in some form will continue (possibly without the word Association), probably as a “static” website at augustanaheritage.org.

The Augustana Heritage Association Facebook page will possibly continue. Or see www.facebook.com/groups/250822741833/

Founded 1930, Augustana Historical Society is a not-for-profit organization of professional scholars, amateur historians, and friends of Augustana College in Rock Island, Illinois — bound together by a desire to preserve and tell Augustana’s story.

Swedish-American Historical Society

www.swedishamericanhist.org

Swedish-American Historical Society, 3225 W. Foster Ave., NPU Box 48, Chicago, IL 60625. Phone 773-583-5722. Email info@swedishamericanhist.org. On Facebook: Swedish-American Historical Society .

The Swedish–American Historical Society is a nonprofit organization founded in 1948 (originally named Swedish Pioneer Historical Society, with name changed in 1983), with the mission of recording and interpreting the Swedish presence in America. The society is devoted to the mission of studying the Swedish emigration, and its history and culture of Swedes in North America through research, publications, programs, and archives. All interested are invited to join.

Members receive the quarterly publication, *Swedish-American Historical Quarterly*, in addition to several other benefits (depending on level of membership) including book discounts and (for Sustaining, Donor, Benefactor, and Life members) a book dividend; meeting notices, an opportunity to go on tours with other members; support for research and publication on the history of Swedish emigration and Swedes in America; and fostering scholarship on Swedish-American topics.

Swedish–American Historical Society grew out of the national 1948 Swedish Pioneer Centennial celebration which marked the 100th anniversary of arrival of the first Swedish immigrants in the Midwest. In Chicago 18,000 people filled the stadium on June 4 to hear President Truman, Prince Bertil of Sweden, Carl Sandburg, and representatives from many Swed-

ish-American organizations. Four months later, on October 15, 1948, leaders of the centennial celebration met in Chicago and formed the Society, originally called the Swedish Pioneer Historical Society. The SAHS has moved well beyond a focus on just the “pioneer” period, and it serves to promote interest in the entire Swedish presence in America — from the first settlers on the Delaware in 1638 to the present day.

Pietisten

www.pietisten.org
Pietisten, 7311 23rd Avenue NE, Seattle, WA 98115.
Mark Safstrom chief editor. Email mark.safstrom@pietisten.org. On Facebook: Pietisten

Pietisten is an ecumenical quarterly magazine. It does not represent any institution or church, but it serves and has roots in several. Founded in 1986 in Minneapolis, the *Pietisten* journal is published twice a year by Pietisten Inc., a Minnesota non-profit 501(c)(3). The journal draws heavily on inspiration from collective heritage of Lutheran Pietism — as represented in a congenial flock of historically related traditions: the Evangelical Covenant Church and Svenska Missionskyrkan (Mission Covenant Church of Sweden); the Augustana Lutheran Heritage (ELCA); the Evangelical Free Church, and the Baptist General Conference, as well as epidemics of Pietism within Congregationalist and Methodist folds. *Pietisten* is the spiritual heir of a Swedish devotional newspaper of the same name, published between 1842-1917 by George Scott, Carl Olof Rosenius, and Paul Peter Waldenström – a Methodist, a Lutheran and a Covenanter, respectively. Although participation by clergy and scholars is frequent, the journal is intended for lay people, and it is written as lay people. The *Pietisten* format is based on what were regular or frequent elements of the original *Pietisten*: commentaries on the lectionary texts by Luther, Rosenius, Waldenström, and others, ecclesiastical concerns, theological

discussions, hymns, poetry, selected news items, and a healthy dose of humor. The editor welcomes your participation and responses to any and all articles.

Pietisten Online is an extension of the print version. The site layout is meant to reflect the print as much as possible.

All members receive *Pietisten* by mail as a benefit of membership, with two issues in a one-year membership, and four issues in a two-year membership.

Some other national organizations, and special interest entities, which are of interest to Swedish-Americans and former Augustana Lutherans within the ELCA church, and other members of the dissolving Augustana Heritage Association, include:

American Swedish Institute (ASI)

2600 Park Avenue, Minneapolis, MN 55407.
PHONE 612-871-4907. Founded 1929.
www.americanswedishinst.org

The American Swedish Institute is a vibrant art and cultural organization that engages locally and connects globally. From the historic Turnblad Mansion and Nelson Cultural Center, ASI seeks to be a community asset and partner. ASI is a gathering place for all people to share experiences around themes of culture, the environment and the arts, informed by enduring links to Sweden. ASI is a leading museum and cultural center of international reputation which invites all people to gather to connect their pasts to shared future, to understand their heritage in relation to others, and to discover their role as neighbors and global citizens. It is vibrant with ongoing ties to Sweden which illuminate and inspire all these endeavors.

Embassy of Sweden in the United States of America

2900 K Street, N.W., Washington, DC 20007.
PHONE 202-467-2600.
Email: ambassaden.washington@foreign.ministry.se

sweden.visahq.com/embassy/united-states/

www.swedenabroad.com/en-GB/Embassies/Washington

22 See website for Swedish consulates.

Swedish American Chambers of Commerce of the USA

House of Sweden, 2900 K Street NW,
Washington, D.C. 20007. PHONE 202-536-1520.
www.sacc-usa.org. Email info@sacc-usa.org

Although there are no specific religious ties, this organization is dynamic with 19 regional chambers, and active Swedish-American agendas. SACC-USA is a key facilitator in development of trade relations and investment opportunities between the United States and Sweden. SACC-USA is a non-profit membership organization at the regional, national, and international levels. The network consists of 19 regional Chambers across the U.S. represented by SACC-USA, the umbrella organization, with offices in Washington, D.C. and Sweden. The Regional Chambers serve members in their geographic area, while SACC-USA serves those in Sweden. SACC-USA represents the whole network in Sweden and functions as a bridge between the two countries.

American-Scandinavian Foundation

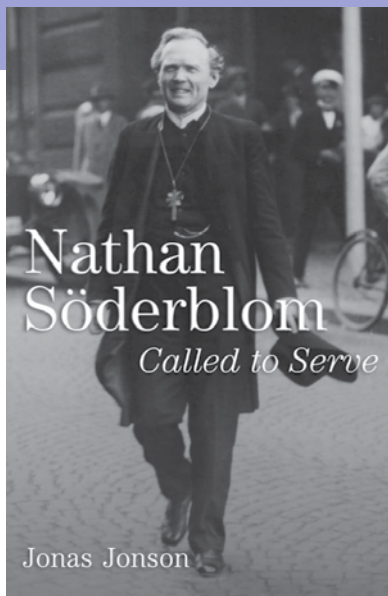
Scandinavian House, 58 Park Avenue, New York, NY 10016. PHONE 212-779-3587.
Email: info@amscan.org
www.amscan.org

The American-Scandinavian Foundation (ASF) is the leading cultural and educational link between the U.S. and Denmark, Finland, Iceland, Norway, and Sweden. An American non-profit organization, the ASF works to build international understanding with an extensive program of fellowships, grants, intern/trainee sponsorship, publishing, and membership offerings.

Gustavus Adolphus Lutheran Church

155 East 22 Street, New York, NY 10010. PHONE 212-674-0739. Founded 1865.

www.gachurchnyc.org



Nathan Söderblom: Called to Serve

by Bishop Emeritus
Jonas Jonson

July 2016, ISBN: 978-0-8028-7308-8

461 Pages \$ 45.00
from Eerdmann's

Nathan Söderblom (1866–1931) was Archbishop of Uppsala in

the Church of Sweden and a pioneering force behind the modern ecumenical movement. A vocal advocate for peace and justice during and after World War I, he was awarded the Nobel Peace Prize in 1930. This award-winning biography by Jonas Jonson tells who Söderblom was, how he thought, and what he did, placing his groundbreaking ecumenical work within its academic, ecclesial, and political contexts.

“Archbishop Nathan Söderblom lived during a time of war and social unrest — a time of internationalization and the dawn of ecumenism — and he was instrumental in bringing about processes that are still vital to understanding church and society. Jonas Jonson’s excellent portrait of this remarkable, cosmopolitan Swede engages thought, nourishes dreams, and strengthens vocations.”

— Antje Jackelén, Archbishop of Uppsala and Primate of the Church of Sweden



Leading Lights of the Augustana Lutheran Church and the Augustana Heritage Association

A limited number of the 65-page “Leading Lights” book is available

for \$5 to cover postage and packaging.

Please send your order and \$5 to: Ann Kohler, 69 Oswego Street, Baldwinsville, NY 13027

FORTHCOMING

Edgar M. Carlson Biography

Any pantheon of Augustana Synod leaders would include Edgar M. Carlson, 1908-1992. While associated primarily with Gustavus Adolphus College, he also was a dedicated pastor, creative theologian, and church leader.

Joanna Carlson Swanson is writing a biography of Dr. Edgar M. Carlson. The book will highlight his life, his contributions to the church, his presidency of Gustavus (1944-1968), and his work with the Minnesota Private College Council.

The son of Swedish immigrants, Edgar Carlson was raised on a farm in Wisconsin. He graduated from Gustavus Adolphus College in 1930, continued at Augustana Theological Seminary, was ordained in 1933, and served Mount Olivet Lutheran Church in Minneapolis for almost five years. Subsequently, his ministry led him to higher education: he taught first at Gustavus and then at Augustana Theological Seminary, earning his Ph.D. from the University of Chicago. In 1944, the Minnesota Conference elected him president of Gustavus where he served until 1968. As the first executive director of the Minnesota Private College Council (1968-1975), he worked to strengthen Minnesota’s private colleges while expanding opportunities for all students through broader access to financial assistance.

Carlson authored three theological books: *The Reinterpretation of Luther*, *The Church and The Public Conscience*, and *The Classic Christian Faith*, a collection of chapel talks. His expertise was in the field of Swedish theology which he interpreted for the American church. Carlson represented the Augustana Synod on merger discussions, chaired the study on the Nature and Mission of the Church, and served on the LCA Executive Council.

Unique opportunities connected him to the international church. The Lutheran World Federation appointed him to work with European pastors in “post-war conferences” in 1950. He represented American Lutherans at the World Council of Churches planning sessions (1951-1953) prior to the 2nd Assembly in Evanston, Illinois. He was the American keynote speaker for the Third Assembly of the LWF in Minneapolis in 1957. During the 1960s, Carlson served on the seven-member Lutheran World Federation Commission on Theology which met in Europe and Africa.

Throughout his career, Edgar Carlson preached in college chapel and congregations, taught seminars and workshops, and wrote for theological journals. He was also a seminary dean and professor, interim president of Hamline University, and interim pastor for two congregations.

Augustana Heritage Association

Lutheran School of Theology at Chicago
1100 East Fifty-Fifth Street
Chicago, Illinois 60615

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Books, Journals, CDs and DVDs on sale

The books, CDs and DVDs listed below may be ordered from the Augustana Heritage Association.

All prices posted include postage and handling.

Books

NEW *Prairie Grass Dividing*

By J. Iverne Dowie. Relates the early history of Swedish settlements in Kansas and Nebraska and the founding of Luther College and Academy, Wahoo, Nebraska. A republication of the 1959 book. \$13

The Augustana Story: Shaping Lutheran Identity in North America

by Maria Erling and Mark Granquist
(Augsburg Fortress, 2008). \$10

The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church

Edited by Hartland H. Gifford and Arland J. Hultgren. Essays from the 2000 AHA Gathering in Rock Island and the 2002 AHA Gathering in Lindsborg. (Kirk House Publishers, Minneapolis, 2004). \$10

Available from the publisher, Scarecrow Press:

The Augustana Evangelical Lutheran Church in Print

By Virginia P. Follstad. An annotated list of serial publications issued by the Augustana Lutheran Church 1855-1962 with selected serial publications after 1962. (Scarecrow Press, Lanham, Maryland, 2007, www.scarecrowpress.com) \$45.

Every Morning New

By Herbert W. Chilstrom and E. Corinne Chilstrom (Chicago: Augustana Heritage Association, 2012). Devotional entries for every day of the year. \$15

Journals

Lutheran Quarterly, Augustana issue, Spring 2010

Edited by Maria Erling and Mark Granquist. \$5

Swedish-American Historical Quarterly, Augustana/Covenant issue, April-July 2012

From the Covenant Conference Proceedings, November 2010. \$5

CDs and DVDs

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Hymns, Songs, and Liturgy from the 2004 AHA Gathering, St. Peter, Minnesota. (Chicago: Augustana Heritage Association, 2004) \$5

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Recollections of Augustana by five pastors: Arvid E. Anderson, Herbert W. Chilstrom, Paul M. Cornell, Donald W. Sjoberg and Reuben T. Swanson. Recorded at an AHA board meeting in 2005. (Chicago: Augustana Heritage Association, 2007) \$5

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