

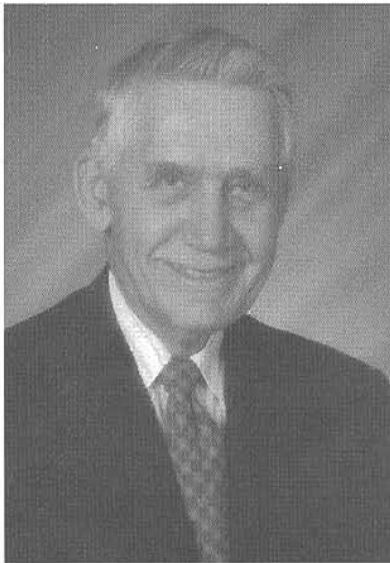


THE AUGUSTANA HERITAGE NEWSLETTER

VOLUME 2

FALL 2000

NUMBER 1



REUBEN T. SWANSON, FIRST PRESIDENT OF
THE AUGUSTANA HERITAGE ASSOCIATION

Greeting

FROM THE FIRST PRESIDENT OF THE
AUGUSTANA HERITAGE ASSOCIATION,
REUBEN T. SWANSON

The Augustana Heritage Association is an organized entity! With the adoption of the Articles of Incorporation and By-laws and the election of the first Board of Directors on Friday, June 23, 2000, Augustana Heritage Association was established. Subsequently, on Sunday, June 25th at the first meeting of the board, it chose its officers. I am honored to be the first president and pledge myself to work with you, the members of the Association, our Executive Director, Donovan Palmquist, and my colleagues on the board in furthering the objectives of the Augustana Heritage Association (AHA).

AHA has been brought into being to provide opportunities for reflection upon the contributions of the former Augustana Lutheran Church to those who were its members, to the community of church bodies of which it was a part and to the Church of today. It also is charged to provide opportunities for gatherings where worship, hymn singing, presentations, discussions and fellowship may be shared. Two such events have been held, at Chautauqua, Jamestown, NY, in 1998, and Augustana College, Rock Island, IL, in 2000. The next two are presently being planned for Bethany College, Lindsborg, KS, in 2002, and Gustavus Adolphus College, St. Peter, MN, in 2004.

A significant concern for those who plan these gatherings is how to effectively publicize them so that information about them is disseminated. Our membership list is basic but it does not include many, we have discovered, who would like to attend the biennial gatherings. The suggestions of all who read this newsletter are solicited.

As president of the board, I intend to assist in planning informative and inspirational gatherings and to work with all of you in fulfilling the purposes and furthering the objectives of the Association. Let us promote the preservation of the heritage of the Augustana Lutheran Church by emphasizing that the impact and significance of its contributions will be evidenced by our commitment to the mission and ministry of the Evangelical Lutheran Church in America. The heritage we treasure will be viable only when it is seen in our being active in the Church today.

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Fall 2000

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AUGUSTANA *Lives On!*

BY ARVID E. ANDERSON

ARVID AND NANCY
ANDERSON

One of the interest groups at the AHA Gathering 2000 at Augustana College was led by Norman Hjelm, "Ties of History and Faith: The Augustana Synod and the Church of Sweden." Hjelm quoted Jaroslav Pelikan from his book "The Vindication of

Tradition" (1984). In the chapter, *Tradition as Heritage*, Pelikan says, "Tradition is the living faith of the dead, traditionalism is the dead faith of the living", (p. 65). The chapter concludes with words from the German poet Goethe, in *Faust*: "What you have as heritage, take now as task; for thus you will make it your own" (p. 82). In addition, concerning the continuity of tradition, Pelikan points to Edmund Burke who spoke of tradition as "partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born" (p. 20)

The heritage of Augustana is such a partnership. The vitality of the partnership will be nurtured by searching anew Augustana's history and tradition, by maintaining heritage gatherings with their experiences of worship, singing, discussion and fellowship and by helping each new generation rediscover Augustana's heritage as a living resource for life and mission in an ever changing church and society of the 21st century.

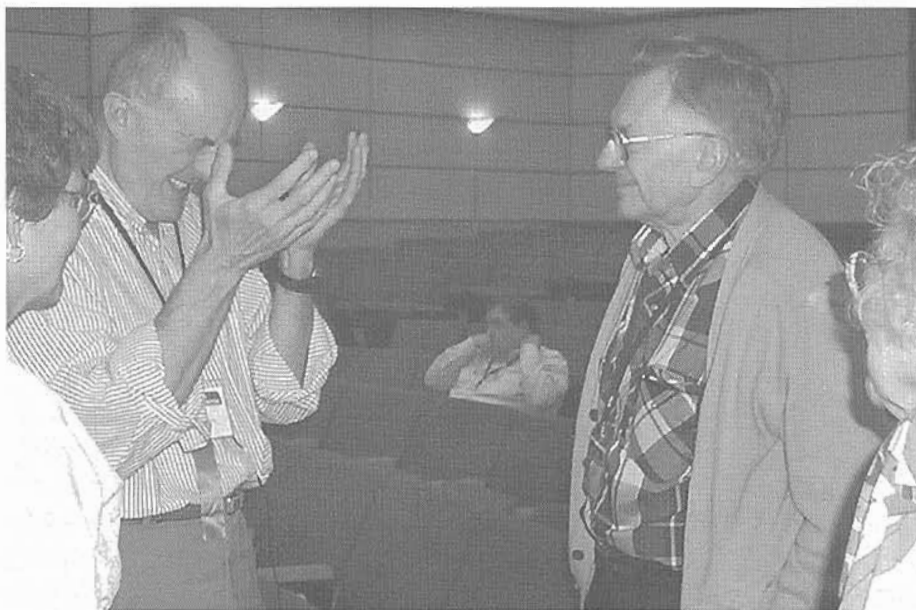
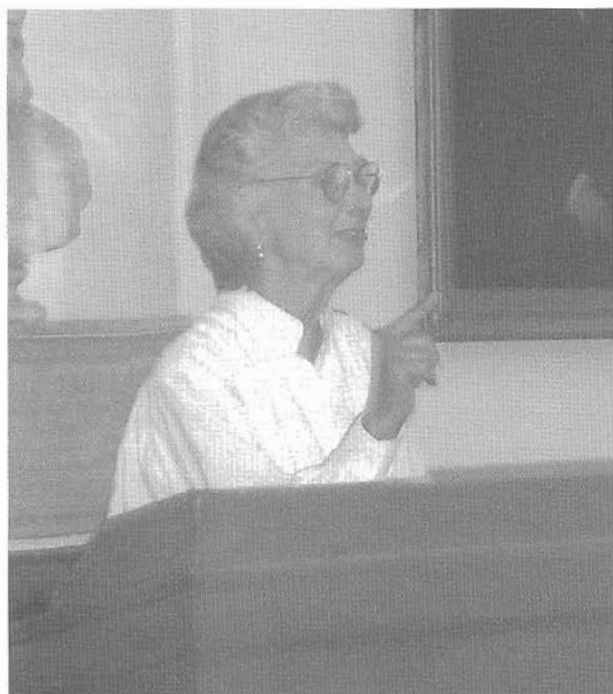
The theme of this issue of the Newsletter, *Augustana Lives On*, is about tradition and heritage, not about traditionalism. This theme is reflected in three articles: (1) An Augustana congregation (Augustana, Sioux City, Iowa) whose heritage has been researched and is presented in an exemplary way and whose vital mission today is reflected in service to the community, (2) An Augustana pastor, (Martin John (Olson) Laure), born in Sweden, who became a parish pastor and leader in the Synod. His scholarly doctoral dissertation is still applauded by university scholars today; (3) An ELCA seminary (Lutheran School of Theology at Chicago) where a comprehensive worship project is to be undertaken in which a new Augustana Chapel will be a center piece for seminary life today and for generations to come.

There are two new editorial details about this issue of the Newsletter. Because the AHA Gatherings are becoming the tangible mark of Augustana heritage in action, we will number the Newsletters according to the Gatherings. Volume I followed the Chautauqua Gathering in 1998. This issue begins Volume II, following the second Gathering at Augustana College in June 2000. Following the third Gathering at

**"[Tradition is a]
partnership...between
those who are living,
those who are dead,
and those who are to
be born."**

Lindsborg in 2002, Volume III will begin. Any Newsletters prior to the Chautauqua Gathering might best be filed as "Early AHA Newsletters".

In addition, we are adding a new section: Letters to the Editor. Send comments and suggestions, as well as reactions to the articles. They will appear in the next issue of the Newsletter. **AHA**



LEFT: BETSY BRODAHL ABOVE: B. SWANSON PARTICIPATING IN A GROUP DISCUSSION

AHA GATHER

Five hundred thirty nine persons gathered in Rock Island, Illinois, on June 23-25, 2000 for the Augustana Heritage Gathering 2000 held at Augustana College. They came from 39 states and Canada to the "cradle of the Augustana Synod." In Rock Island, at one time, were the oldest college, the seminary, and the publishing house of the Synod. Now, only Augustana College remains in Rock Island.

A Midsommar Festival preceded the Gathering on Thursday, June 22nd. This event sponsored by the American Scandinavian Association at Augustana College, featured music, dancing, and a Midsommar queen. The American Scandinavian Association had extended an invitation to Augustana Heritage Association members to attend. Many took advantage of that invitation to spend a beautiful evening on the campus. Elin Carlsson, the winner of the 2000 Jenny Lind Scholarship in Sweden, sang. She was accompanied by Ivetta Irkha. The concert was preceded by the traditional parade and raising of the Maypole.

Friday, a special tour of Augustana Lutheran Church in Andover and First Lutheran Church in Moline, two of our sesquicentennial churches, was held. One hundred forty persons participated in the tour and box lunch. They were informed and entertained by Dr. Myron Fogde, Professor

Emeritus of Religion at Augustana College. He spoke in Andover on the "Jenny Lind Chapel: An American Story" and "The New Church at Andover: A Swedish Retreat." At First Lutheran Church in Moline, Dr. Fogde spoke on "Moline: An Example of An Early Swedish-American Urban Parish."

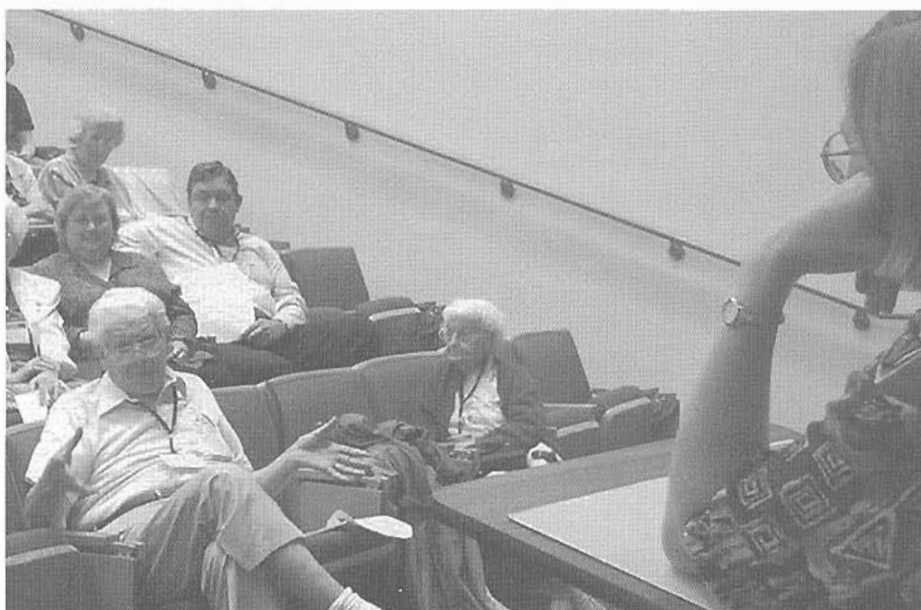
The Gathering officially began at 4:00 p.m. Friday with the business meeting of the Association. At the business meeting, the by-laws of the Association were adopted and the first Board of Directors was elected. (See list of board members on page 19).

The first plenary session was Friday evening. After a hymn sing using the new hymnal, "Songs from Two Homelands," and welcomes from various persons including Bishop Gary Wollersheim of the Northern Illinois Synod, the evening concluded with a panel on "Remembering Augustana Seminary," devotions, and an ice cream social.

Each plenary session began with a hymn sing and ended with devotions. Everyone looked forward eagerly to the hymn sings which quickly became one of the more popular events of the Gathering. With the leadership of Jon Hurty and the organ playing of Jack Swanson, the singing was spirited. Each devotion was memorable and evocative.

Saturday, after two beautiful days, was rainy and humid,

****GATHERING 2000 VIDEO TAPES AVAILABLE, SEE PAGE 18****



ING 2000

by Avis Nelson Paulson

LEFT: JANE TELLEEN PRESENTING "WOMEN OF AUGUSTANA"
ABOVE: PERFORMANCE BY THE RIVERSONG PLAYERS OF "AN EVENING WITH EMMY EVALD"

but everyone entered into the spirit of the occasion, and braved a typical June day in Rock Island. The morning sessions were thought provoking and evoked many memories on the part of the participants. The topics dealt with the history of the Synod and its leaders, both men and women, and the Synod's various influences in the areas of social services, ecumenism, and global outreach.

On Saturday afternoon, two panels were held. One on "Spirituality and Religion" and the other on the various archives available to those interested in the history and legacy of the Augustana Synod. Saturday afternoon also provided opportunities for seminary class reunions, tours, and some free time.

Saturday evening began with a delicious smorgasbord. The highlight of Saturday evening was a performance by the Riversong Players of "An Evening with Emmy Evald." This sparkling original musical explored the life of Emmy Evald, a church leader who made progress--and trouble. The musical drama's book and lyrics were written by Ann Boaden with the music by Joan Beaumont.

Sunday morning, the Bishop of Härnösand Diocese in Sweden, Bishop Karl-Johan Tyrberg, spoke on the Swedish roots of the Augustana Synod. Härnösand Diocese was the

home diocese of both Lars Paul Esbjorn and Eric Norelius. Professor Emeritus of Religion, Peter Beckman of Augustana College, spoke on "the Heart of the Augustana Synod."

One of the highlights of the Gathering was the worship service on Sunday afternoon. After a rousing choral and organ prelude, the Rev. Dr. James Kenneth Echols, President of Lutheran School of Theology at Chicago, presided, with Rev. Dr. Maria Erling of the Lutheran School of Theology at Gettysburg as assistant minister, and the Rev. Dr. Dennis A. Anderson, President of Trinity Seminary, preached. The Gathering choir, under the direction of Jon Hurty, performed with Rebecca Copley as soloist. It was a fitting and uplifting climax to a weekend filled with events and memories. Interspersed amongst all of the scheduled events were reunions, exhibits, conversations, and good food. AHA



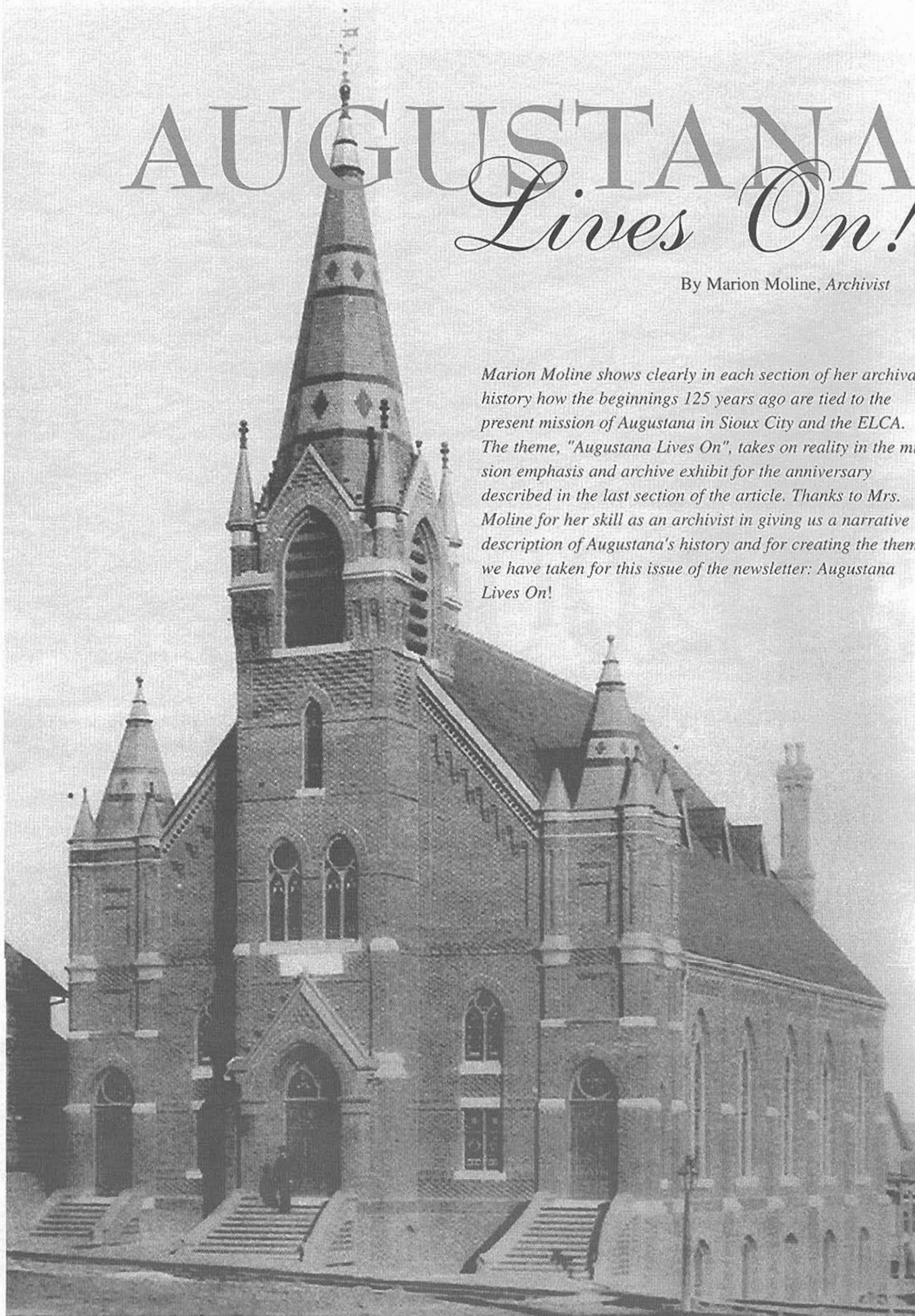
Avis Nelson Paulson serves as the Chairperson of the Augustana Local Planning Committee.

****MORE GATHERING 2000 PHOTOGRAPHS ON PAGES 16-17****

AUGUSTANA *Lives On!*

By Marion Moline, Archivist

Marion Moline shows clearly in each section of her archival history how the beginnings 125 years ago are tied to the present mission of Augustana in Sioux City and the ELCA. The theme, "Augustana Lives On", takes on reality in the mission emphasis and archive exhibit for the anniversary described in the last section of the article. Thanks to Mrs. Moline for her skill as an archivist in giving us a narrative description of Augustana's history and for creating the theme we have taken for this issue of the newsletter: Augustana Lives On!



AUGUSTANA LUTHERAN CHURCH, SIOUX CITY, IOWA



MARION MOLINE, ARCHIVIST

Amid the railroad development of the 1800's, steamboats on the Missouri River, stage coaches going west, army trails from the East to the West, the lure of the Homestead Act of 1868, wagon trails of the 1850's across the plains, the Swedish immigrants found their way to the juncture of three states, Iowa, Nebraska, and South Dakota to a town called Sioux City, Iowa (founded in 1857).

In 1870 S.P.A. Lindahl, an itinerant home missionary of the newly-founded Augustana Synod, rode into Sioux City to gather the Scandinavians together to make a church, thus laying the foundation for the Swedish churches in Sioux City.

In 1873 a sewing circle of the Scandinavian women gave the Swedish members \$84.73 from their treasury to purchase a lot for their church. On May 17, 1875, the Rev. P.A. Philgren from Fort Dodge, Iowa organized the Swedish Evangelical Augustana Lutheran Church of Sioux City, Iowa, North America at a schoolhouse--their first church--with 17 Swedes and their 13 children.

Church Buildings and Visit by T.N. Hasselquist

In 1876, the membership growth of 76 caused the building of their second church. In 1882, the addition of the cruciform brought the Rev. T.N. Hasselquist, President of Augustana College and Seminary, to rededicate the flourishing white clapboard church. By 1890, another place of worship was a necessity. Purchasing two lots at 6th and Court Streets, the members, using their own talents and skills, built the red brick, late Gothic Revival church with the 115 foot bell tower. They followed the plans drawn for the design of First Lutheran Church, Moline, Illinois, by Charles P. Brown, architect from Boston, Massachusetts.

In 1917, a major renovation of the chancel and nave

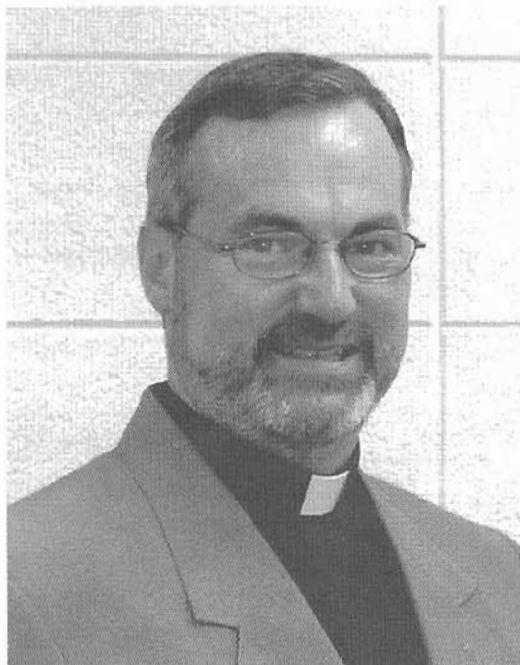
included a Gothic reredos containing Grafstrom's painting "He is Risen" and two Oberammergau oak statues of Moses and John. The "Altar of Peace" was placed in the front of the nave, and the choir loft and organ were removed to the rear balcony.

1970 brought another updating of the chancel and nave by Potente from Milwaukee, Wisconsin. The long-dreamed educational building was added to the east of the 1890 church building in 1977. The undercroft of the old church was gutted and rebuilt into a chapel, library, lounge, nursery, and choir room with a renovation of the kitchen by members of the congregation. This labor continued for three years.

Pastors of Augustana who Served the Church-at-large

Many of our pastors, in addition to being the shepherd of the flock of the 1875 church in Sioux City, have also served the Church-at-large. Our first pastor, the Rev. C.G. Widen (1875-1881) became secretary of the Iowa Conference in 1888. The Rev. Ernest Zetterstrand (1883-1895) resigned his call to Augustana to become a teacher at Augustana College. The Rev. O.W. Ferm (1895-1906) was treasurer of the Relief Fund of the Iowa Conference for 12 years. He was also vice-chairman of the Iowa Conference in 1900. The Rev. A. Norrbom (1906-1913) was chairman of the Augustana College and Seminary Pension Committee for 17 years. The Rev. O.N. Olson (1913-1926) was a member of the Board of Directors of Augustana College, editor of *Augustana Quarterly*, president of the Iowa Conference in 1919. Upon leaving Augustana, Pastor Olson became professor at Augustana Seminary, delegate to Lutheran World Conference in Copenhagen, Denmark, Director of Research of Augustana Lutheran Church, author, chairman of the Board of Directors of Augustana Book Concern, chairman of the Church Commission of Lutheran Liturgical Theory and Practice at Augustana Seminary in 1951, and associate editor of *Lutheran Companion*. The Rev. Dr. A.P. Westerberg (1926-1940) was field secretary of the Bethphage Inner Mission Association in 1925 and then president of the association from 1922-1926. He was also on the board of Augustana College and Seminary from 1925-1959, vice president of the Iowa Conference from 1928-1935, and then president of the Iowa Conference from 1935-1940. The Rev. Carl Everett (1942-1946) was a member of the Board of Directors of Immanuel Deaconess Institute in Omaha, Nebraska. The Rev. Paul Randolph (1946-1958) was vice president of Augustana College Board of Directors in 1950, chairman of the Committee for the Aged in Madrid, Iowa, represented the Iowa Conference at the Biennial Convention of the American Lutheran Conference in 1950, and headed the Alumni Appeal for Augustana College for four months as well as being president of the Iowa Conference in 1951. The Rev. J. Norman Carlson (1959-1965) was president of the Board of Social Ministry of the Iowa Conference in 1962, served on the Major Housing Committee, the Sioux City Council of

continued on page 8



PASTOR DELWYN L. OLIVIER

continued from page 7

Churches, and the board of the Sioux City Lutheran Hospital. The Rev. Wade Koons (1965-1973) was on the board of Grandview College in Des Moines, Iowa, and dean of the Northwestern District of the Iowa Synod. The Rev. John N. Carlson served as associate pastor from 1967-1970. After answering another call to a parish, he became assistant to the bishop of the Iowa Synod. The Rev. Gene Fortune (1973-1984) was appointed director for American Lutheran Church-Lutheran Church in America Area Committee for Ongoing Education for Lutheran pastors and served on the Synod Joint Task Force with the American Lutheran Church. The Rev. Dr. Greg Witte was a Navy chaplain and shared the responsibility for the founding of the El Renacimiento Congregation in Sioux City (1990-1993) as they worshiped at Augustana. The Rev. Dr. Michael Last (1992-1999), while at Augustana, was a member of the ethics committee for the Samaritan Healthcare System. He resigned his call to become assistant to the bishop of the Western Iowa Synod. The Rev. Delwyn L. Olivier was installed on March 5, 2000.

Worship Life at Augustana

Sunday worship service hours have varied from 8:00 to 11:00. Sunday evening services, prayer services, Thursday evening services, and midweek Bible studies have been held along with Advent, Lenten, Vespers (Evensong), and special-occasion services. The Christmas morning Julotta Service, held at 5:00 a.m., began in 1895 and continued for 40 years when streetcar service was no longer available at that hour (1938). The 11:00 p.m. Christmas Eve service took its place.

There have been as many as three services on Easter

morning with Holy Week services including (Swedish) Holy Thursday Communion, Tenebrae, and Easter Vigil for Adult Confirmation and Baptisms. Passion Week cantatas have been given by the choirs.

Communion services in the early church were three times a year and now the sacrament is celebrated every Sunday. Pentecost Confirmation services were held until 1936 when it was changed to Reformation Sunday. Baptisms during the 1880's until the early 1920's were often held in the homes.

The Story of Music

The first hymnal in Swedish was "Svenska-Psalm Boken forenad med Koral-Bok" brought by the immigrant Swedes. The hymnals of 1915, 1925, 1958, and 1978, plus "With One Voice" (1995) have led us through many services learning all the settings therein.

Regina Fryxell (1958) visited Augustana and introduced us to "Service Book and Hymnal" using the settings she was involved in. She also gave a recital. With many choirs of children, youth, and adult singers--some as large as 50 members--, with organ, piano, guitar, mandolin, brass, strings, autoharp, electronic keyboards, and orchestra accompaniments, music has played an important role in the church life to the extent that Augustana has been called "The Singing Church". With music of Bach, Buxtehude, and the masters of old to the latest compositions including yearly cantatas, choral services, introits, graduals, psalm tones, solos (instrumental and vocal), along with the excellent chanting of some of our pastors, services have been and are always a joyful sound experience of praise. Many "Four Choir Programs" have increased the appeal of the worship in song.

There have been four organs at Augustana: the Moline Organ, built by a member, (1882-1887), the Schultke Organ with hired "tromper" to work the bellows (1887-1918), the Bennett Organ (1918-1958), and the Moeller Organ which was dedicated by Professor Brynolf Lundholm from Augustana College on June 29, 1958.

Vital Educational Programs from the Beginning

The first recorded Sunday school started in 1875. Peter Hanson, a charter member of Augustana, was superintendent. Since then, the hours have varied from 3:00 Sunday afternoon (1875) to before or after the church service. The largest enrollment was 379 in 1912. The usual Rally Day, and Christmas and Easter programs have taken place from the very beginning. The Sunday school has supported Mission Sunday as part of the curriculum for the first Sunday of the month. There has been a total of 2,637 children and adults baptized between 1875 and 2000.

A parochial "Swede School" began in 1877. It continued until 1918 when English classes started. In 1913 the enrollment was 300. The first church picnic was held following the

parochial school session on July 4, 1883. Vacation Bible School (Summer School) began in 1913 with students from Augustana College serving as superintendents both of Swede School and Summer School from 1895-1940. Two notable students called to Augustana for that service were Conrad Bergendoff in the 1920's and S.E. Engstrom in the 1930's. The students were also to preach during the summer absence of the pastor. In 1990 the Vacation Bible School of Augustana combined with Trinity Lutheran Church of Sioux City for the session. A Neighborhood Summer Group Program for children with the quarter-mile radius of the church began in 1962 with an enrollment of 25. It became the Neighborhood Play School in 1969. This program was a Social Ministry Program of Augustana Outreach and the city of Sioux City.

Confirmation Classes and Members who became Pastors

Confirmation has also been held at various hours at the pastor's discretion with courses of one or two years. The first class in 1875 had one student. The largest class was in 1909 with 48 confirmands. The last class of 1999 had 5 confirmands. Confirmed members of our church who have been ordained are Wilbur Swanson (1921), Robert Farb (1935), Laurence Johnson (1943), Ted Peterson (1946), Ronald Swanson (1966), John Hagberg (1975), Jim Bump (1989), Ormando Orellano (1992), and Delwyn Olivier (1997).

The Special Role of Our Church Library

The library of the church was established in 1878 by the Church Council calling it "The Swedish Evangelical Lutheran Augustana Congregation Library." Later the Youth Organization of 1891 assumed the responsibility and elected a librarian and assistant librarian. In 1896 the Youth Organization became the Linnea Society. Still later the management of the library was taken over by the Augustana Lutheran Church Women and then the Women of the Evangelical Lutheran Church of America (W.E.L.C.A.). At one time it contained 1,121 books. Part of the library was disposed of in 1991 to make room for a youth room. The library was a member of the Siouxland Regional Library Association. Some of the Swedish library remains. In 1893 the Sunday school had its own library.

Missions: American, Global, and Social

Even though they were immigrants with limited means trying to build their own church in a new land, missions have been on the forefront of the minds of these members from the very beginning. The first recorded mission offering taken was in 1881 for the Harley, Nebraska congregation. Not only did the congregations of the Iowa Conference receive offerings, but others, such as the Washington Territory of Seattle (1895), Indian Mission (1885), San Jose, California (1886), Utah Mission (1887 and 1888), Persia (Iran) (1887), Brooklyn,

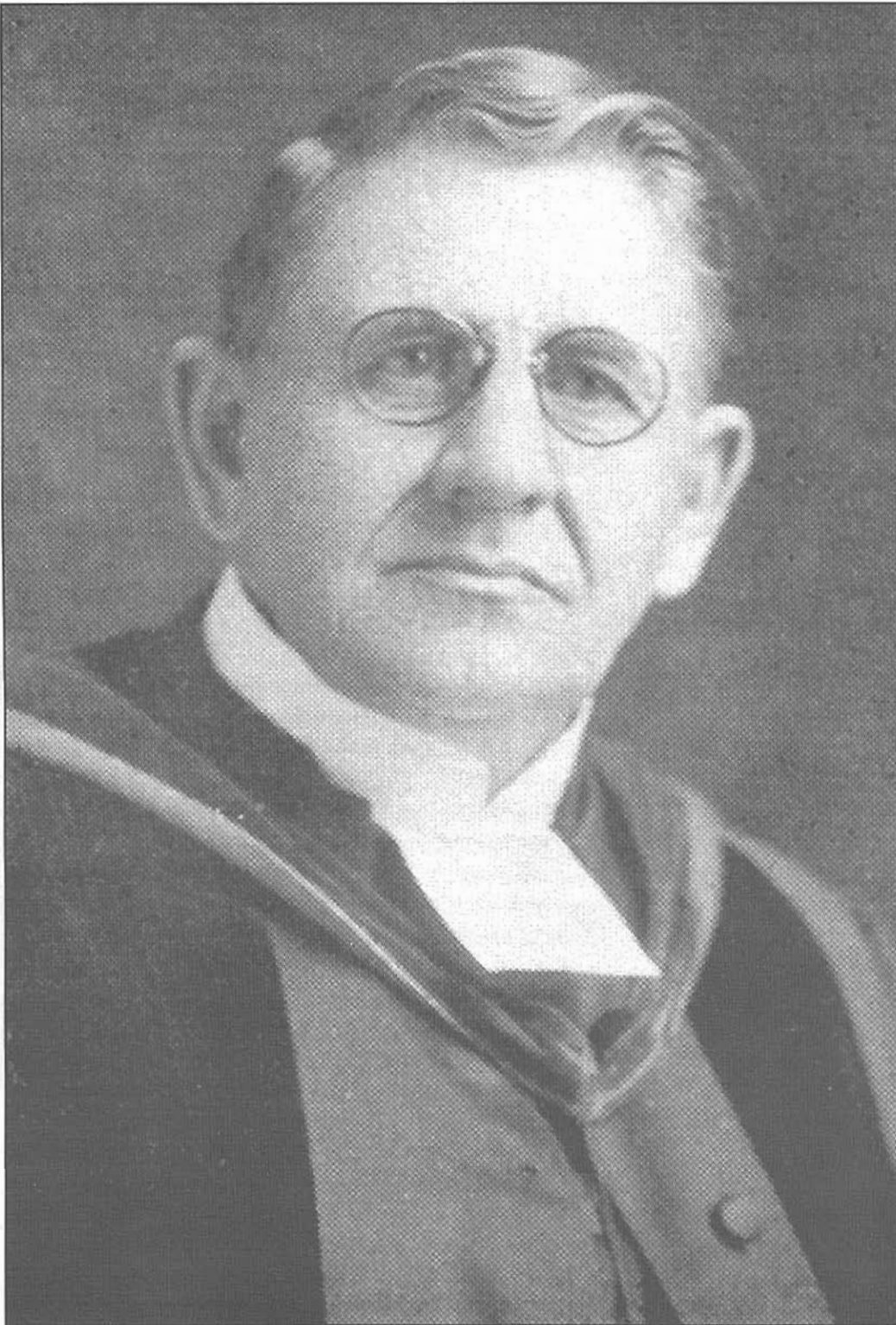
Massachusetts (1882), and San Francisco (1884) benefitted also. The Church Council named the offering at the first Sunday Eve Vespers Service of the month to be for missions. A youth festival was held in 1894 with the offering going to Iowa Conference Mission Program.

In 1903 the Augustana Synod created the Missionary Society for the Conference. Mrs. Ferm (Pastor Olaf Ferm's wife) was appointed vice president of the Sioux City District. The complete organization of the Women's Missionary Society of Augustana took place in 1905 with eight women as charter members. By 1914 there were 235 members. Other missionary societies were formed which included the Junior Mission Band (1922-1949), the Young Women's Missionary Society--with many name changes (1936-1959). Teen-age missionary societies were likewise organized.

In 1893 Augustana hired its first deaconess from Immanuel Deaconess Institute in Omaha. Sister Ingdina Rundquist served from 1893-1904 and was followed by Sister Anna Johnson (1905-1911) and Sister Helga Swanson (1918-1920). These women were supported by the congregation and two societies, the Elder Deaconess Society (1892-1927) (which became the Dorcas Society from 1927-1959) and the Younger Deaconess Society (1904-1925) (which became The Guild from 1927-1959). The sisters were to help the poor and the sick with food, medical assistance, money for rent, etc. Their record was outstanding. They also taught in the Sunday school program.

The involvement in foreign missions on the part of Augustana included sending five of their members to the foreign mission fields. Betty Olson Ostrom went to Puerto Rico in 1916. Marian Hawkinson went to Japan in 1951. The Rev. and Mrs. Ronald Swanson went to British Guyana in 1966. Howard Rask went to Arusha, Tanzania in 1967.

Many of the missionary programs of the Iowa Conference and the Augustana Synod have been met by the missionary societies of Augustana--Advance for Christ, the Home Mission Plan of 1937, Synodical Church Extension Fund of 1937 and the foreign mission fields of Japan, China, India, etc. The Stanton Home for Children, the Madrid Iowa Home for the Aged, Bethphage Iowa Lutheran Hospital, the Immigrant Mission, Lutheran Welfare, Leper Pig, and Christmas Cheer are just a few to be aided by Augustana. Locally, Augustana supports, or has supported, Mary Elizabeth Day Nursery, Good Will Industries, Crop Walk, Stephen Ministry, Interfaith Resources, the Hope Center of Rock Valley, Iowa, the Soup Kitchen, flood victims in Sioux City, earthquake victims in San Francisco, Orphans of Europe and the Netherlands during the Wars. The women of W.E.L.C.A. have a quilting group called Piece Corps. Their quilts go to Lutheran World Relief which was started in 1971. The men of the church formed the Bethesda Benevolent Society (1820-1887) which was to assist members with funeral expenses, medical costs, etc. This group



MARTIN JOHN (OLSEN) LAURE (1874-1950)

Gerald Vaughn provides a fascinating account of how 'Augustana Lives On' through Pastor Laure's Ph.D. dissertation back in 1912 at the University of Iowa. His dissertation continues to be used and recognized by scholars today. Interestingly, one of his dissertation committee was Dr. Carl Seashore, who was honored with a L.H.D. degree at Augustana College in 1939. Pastor Laure served the congregation in Andover, Illinois, for eleven years, and was buried there. Dr. G. Everett Arden, a relative and professor at Augustana Seminary, spoke at his funeral service. Dr. Gerald Vaughn is a scholar and now retired from the University of Delaware.

MARTIN JOHN (OLSON) LAURE AND HIS INQUIRY INTO THE EARLY HEBREW MIND

by Gerald F. Vaughn

Augustana Lutheran pastor Martin John (Olson) Laure, an alumnus of Augustana College and also Augustana Seminary, was a student of the mind, both the group mind and individual mind and how each influences the other.

Laure's socio-psychic interest took him to the University of Iowa for a doctorate, majoring in sociology and minoring in psychology. His doctoral dissertation, "The Property Concepts of the Early Hebrews," was a seminal inquiry regarding the idea of property as it evolved in the group and individual minds of the Hebrews from the time of Moses until around 600 B.C.

Laure adopted Franklin H. Giddings's distinction between the idea of possession and the idea of property. He quoted Giddings's explication, "The idea of possession, which originated in the instinctive assertion of ownership exhibited by animals, became in the primitive social mind the notion of property, or of property right, which is thus a product of two factors; namely, the assertion of possession on the part of the individual possessing, and the tolerance of his claim, or acquiescence in it, on the part of the community." Study of this vital distinction, as it evolved among the early Hebrews, had not been done.

Laure's dissertation, which the University of Iowa published in 1915, attracted much attention in academic circles. A reviewer for the *American Economic Review*, for example, declared, "A careful analysis is here made of all the Old Testament references to property in the light of general researches in early property history and with the aid of recent biblical criticism. The keen appreciation of property is a Hebrew trait and the completeness of the records of the early history of this race makes the present analysis a valuable contribution to the discussion of property origins."

While the Old Testament is replete with references to certain elements of the right of property, and notions of the possession of objects of property did indeed pervade the consciousness of the Hebrews, Laure had been intrigued by the fact that the translators who produced the English Authorized Version of the Bible did not use the term "property" in translating any reference in the Hebrew scriptures.

Terms for possessions do appear in the Bible and have been sometimes misunderstood as synonymous with property. The words do not have identical meanings. Property is the enforceable legal right to possess an object. Property is not the object, possessed, nor the act of possessing it. Property and possessions are two different things, separate and distinguishable. Someone may physically possess an object but not have the enforceable legal right to do so, as robbery makes obvious.

Hebrew notions of possessions and property were in a state of flux. There was no adequately developed system of laws regarding the possession of objects of property.

Consequently, no reference in the Hebrew scriptures fully conveys the meaning of the right of property. Laure could find no treatise upon the property concepts of the early Hebrews, not even an article under "Property" in the standard Bible dictionaries and encyclopedias.

Incidentally, a parallel situation existed elsewhere in the ancient Near East. For example, Babylonian sources contain no word meaning property as we understand the concept; the Sumerian and Akkadian vocabularies contain nothing closely related.

Laure found little help from the scant literature on property concepts in general. He lamented, "The few volumes available on the subject of property in its genetic aspect deal with it mostly from the standpoint of physical and legal fact, rather than from that of its psychic origin and development in the social milieu."

So what was the origin of the idea of property in early Hebrew society? When did it begin, and under what circumstances? How did it evolve into the idea of property, as distinct from the idea of possession?

Laure diligently searched and found the answers in the borderland between sociology and psychology. He was a pioneer investigator in the field now known as social psychology. Social psychology is the study of the psychological basis of human interaction, or individual human thought in group situations. It deals with how a person's thought influences and is influenced by other members of society, especially within a local neighborhood, organization, or community.

Following is my account of the quest for knowledge by this distinguished scholar and faithful pastor, whose intellectual and spiritual development was rooted in Augustana College and Augustana Seminary.

The Quest Begins

Laure was born Martin John Olson in Stavrod, Sweden, on September 22, 1874, the youngest of 12 children of Lars and Gunilla Olson. He took the last name Laure circa 1907.

Baptized in infancy and living in a comfortable home, Laure attended public schools, worked at farming, and received military training. His community experienced a deep spiritual movement and, soon after his confirmation at the age of 14, the community made plans to send him for training at the Johanna Lund Institute in Stockholm. The death of his father intervened, and Laure emigrated to the United States.

Coming to America in 1896, Laure resided in Aspen, Colorado, where he worked for his brother. After relocating to Salt Lake City, Utah, a few years later, Laure married Anna Larson on March 4, 1899. They eventually had four children, two daughters, Esther and Linnea, and a son and daughter who died in infancy.

continued on page 12

Laure's Higher Education

Laure first studied for the ministry through correspondence schools. Pastor P. E. Oslev, who married the young couple, urged Laure to study for the ministry at Augustana Seminary. Following a trip to Europe in 1902, Laure took the first step of enrolling at the academy of Augustana College. He was next admitted to the college itself, where his studies advanced rapidly.

Laure took the classical course, with its heavy emphasis on languages (English, Swedish, Greek, Latin, German, French) and history, with some attention to mathematics, physics, philosophy, and Christianity. His college transcript shows he took more courses in history than in any other single field, and this obviously prepared him well for the historical aspects of his doctoral dissertation research. In college, he was also a member of the Gladstone Debating Club.

By the start of Laure's senior year, he had completed virtually all the required course work. Clearly an above-average student, before graduating from the college he was received by the Augustana Seminary as a hospitant in September 1905, taking courses in both the college and the seminary during the academic year 1905-1906. He completed the first year of the seminary's three-year curriculum while simultaneously finishing his undergraduate studies. Thus he graduated from the college with a B.A. degree in 1906 and from the seminary with a B.D. degree in 1908.

Stalwarts of the Augustana Seminary faculty then included Gustav Albert Andreen, president, and four professors, Nils Forsander, Conrad Emil Lindberg, Sven Gustaf Youngert, and Carl August Blomgren. Forsander taught historical theology, pastoral theology, and Swedish homiletics; Lindberg taught systematic theology, hermeneutics, liturgics, apologetics, and church polity; Youngert taught philosophy, Greek, New Testament exegesis, New Testament introduction, and catechetics; Blomgren taught Hebrew, Old Testament introduction, propaedeutics, and English homiletics.

No doubt each of Laure's seminary professors contributed to his preparation for further study. However, it probably was Prof. Youngert who guided Laure to the University of Iowa for doctoral work. Youngert himself had been studying psychology and the philosophy of religion at the University of Iowa since 1906 and continued through 1912. Youngert also may have been instrumental in opening Laure's mind to the possibilities of the "Higher Criticism." Though not a staunch advocate, Youngert is understood to have been at least somewhat receptive to the findings of the "Higher Criticism," more so than his Augustana Seminary faculty colleagues of that era.

Laure began serving as pastor of Immanuel Lutheran Church in Mediapolis, Iowa, in 1907, prior to his ordination at Trinity Church, Chicago, Illinois, on June 14, 1908. He received an A.M. degree from Augustana College in 1909 and

undertook his doctoral program at the University of Iowa in 1910 and 1911.

His Dissertation

To determine the origin of the idea of property in early Hebrew society, Laure needed the most precise and accurate dating of the chronological evolution of Hebrew thought as revealed in the Bible. As his working hypothesis, he assumed the validity of the "Higher Criticism" regarding the Hexateuch, in the absence of more definitive authority. For a good summary of the developmental or documentary hypothesis he employed, he referred readers to Volume One of J. Estlin Carpenter's and G. Harford-Battersby's "The Hexateuch" (1900).

More significantly, Laure also intended his research to fill a void in the "Higher Criticism." He wrote: "The enormous critical activity expended upon the Old Testament has been confined almost entirely within historical and literary lines, treating the facts of the Hebrews' social life and economic conditions more as an incident than as a fundamental factor in the development of their great religious system." Tracing the development of the property concept up to the time of the Deuteronomic code, Laure admirably related the influence of social life upon early Hebrew concepts of property. Thereby he succeeded in extending the approach of the "Higher Criticism" to this neglected factor.

At the University of Iowa, Laure came under the tutelage of Isaac A. Loos, an economist and sociologist. Many years before, as a Yale divinity school student, Loos had become exceedingly interested in the "Higher Criticism." Upon graduating in 1881, Loos gave a commencement address titled "The Threatened Suppression of Biblical Criticism." When Laure went to the University of Iowa to study sociology and psychology, he found in Loos a professor who was quite receptive to a socio-psychic study of early Hebrew property concepts applying the "Higher Criticism" approach.

Laure's dissertation committee consisted of Loos; John L. Gillin, sociology; Edwin D. Starbuck, philosophy and psychology of religion; Carl E. Seashore, psychology; and Stephen H. Bush, modern languages. [Augustana College conferred an L.H.D. degree on Seashore in 1939.] I think Bush was on Laure's committee because Laure searched for relevant literature in all of the modern languages, but was not fluent in some of them.

The bottom line of Laure's research is that the early Hebrew concept of property originated in religious taboo, a direct result of religion in social life as revealed by the Hebrew scriptures. He writes, "Can a clearer case of taboo than the fruit of the tree of knowledge of good and evil possibly be cited? And is there in all literature an illustration of the breaking of a taboo conceived to involve more far-reaching

consequences than this one? It played, indeed, a striking part in the development of Hebrew ideas, and upon none of these does it bear with greater force than upon the concept of property. For the 'fall of man' was a breaking of the divine right of property expressed by the taboo, and this principle remains an abiding constant, working itself out in practical life in the development traced in the concept of the divine property right."

Laure says in searching for the origin of the notion of property, "it is not the things owned which give us the clue, but it is the answer to the question, 'Who was the first owner?' that will take us to our goal. Among the Hebrews we find Yahweh the first owner with an absolute right."

Objects of property exist in countless forms. Laure indicates how the theory of religious taboo explains property in a wide range of objects possessed by human beings, giving numerous examples including land or so-called real property. He writes, "The conception of the earliest home of man in the garden of Eden is a fact which can only be explained by the principle of divine ownership. An abundance of evidence meets us in our sources that places where theophanies occurred are considered as the dwelling places of the deity and therefore they are holy, or taboo. At these places altars were erected, which we know were taboo in the very highest degree." Laure concludes, therefore, that in the most primitive society "the first owner of a piece of land was the priest representing the people at the altar of the deity."

Laure indicated how the legitimacy of the priest's representing the people, and resulting acceptance of his ownership of land, rested on what sociologists called the "consciousness of kind" or association among the people. Columbia University sociologist, Franklin H. Giddings, was a leading exponent of the "consciousness of kind," and Laure drew from Giddings in working out the hypothesis.

This meant that individuals living in close proximity had a sense of community. They identified with each other as having bonds of common values, including worship of a common deity. The direction of this worship was entrusted to someone they designated as a priest.

Over the course of time, as people banded together in communities or tribes, conflicts arose between peoples. Military leaders emerged, and the military leaders often became kings who usurped the right of ownership. Laure observes: "The institution of the kingdom meant the rejection of Yahweh. The first kings were humbled again and again by the prophets. This struggle marks the passing of the divine right of property into a human right."

However, it was God, not the priest or king, who had the absolute right of ownership to land. God dealt with the Hebrew people, including their priests and kings, only as tenants or stewards of the land. The people disobeyed God, and

thus followed the sad history of land transactions, land tenure problems, and land exploitation and abuse that brought ruin. Laure asserts, "For so fundamental was this menace of unrestrained, unsanctioned practice of the private-property right that the downfall of the nation stands as a monumental ruin in history to testify to the destruction it wrought." The Hebrew disobedience has its counterpart in the United States and around the world. That's why land policy is among any nation's most contentious public issues.

Laure did an outstanding piece of research, with thought-provoking implications for our own American society. He received his Ph.D. degree in 1912.

Pastorates and Life in Later Years

In 1912, Laure accepted the call to the pastorate of the Lutheran church at Andover, Illinois, where he remained until 1923. Throughout this span, he also served as secretary to the executive committee of the Andover Orphans' Home and Farm School. In 1917, he authored a 50-year's history of this orphanage, the first orphanage that was established by the Augustana Lutheran Synod. From 1917 to 1923 he served as vice president on the board of charities of the Illinois Conference of the Augustana Lutheran Synod. The Illinois Conference encompassed congregations in Illinois, Indiana, Michigan, and southern Wisconsin.

Called in 1923 to the pastorate of First Lutheran Church in Oakland, Nebraska, Laure served that congregation until retiring from the active ministry in 1940. He, Mrs. Laure, and their daughter Esther continued to reside in Oakland.

Laure's wife died on February 14, 1949, and his own health began to fail in April 1950. Nonetheless, he and his daughter Esther travelled to Washington, D.C., in June for an extended visit with his other daughter Linnea. He also came to attend sessions of the annual Augustana Synod Convention. He was stricken on June 8 and died June 28, 1950.

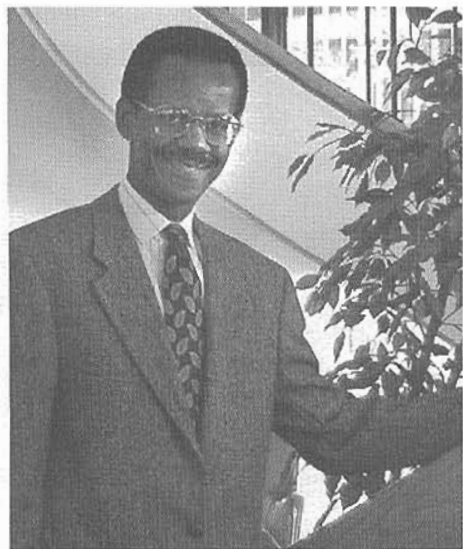
Laure was buried at Andover, Illinois, beside his wife. His obituary was read there by Dr. G. Everett Arden, a relative of Laure's and faculty member at Augustana Seminary. A number of gifts were made to charitable institutions in Laure's memory.

At Laure's funeral, held in his former church, a male quartet sang for the closing anthem "Remember Me," which was the first song that Laure had sung with the quartet when it was formed 38 years previously during his pastorate. He had been scheduled to sing it with them at the Andover church centennial on June 18, 1950. Indeed, Martin John (Olson) Laure was well remembered. **AHA**

For exceptionally helpful research assistance, I thank Denise Anderson, Archives Assistant, University of Iowa Libraries; Donna Hill, Special Collections Assistant, Augustana College

AUGUSTANA *Lives On!* AT THE

LUTHERAN SCHOOL *of* THEOLOGY *at* CHICAGO



**DR. JAMES KENNETH ECHOLS, PRESIDENT OF
THE LUTHERAN SCHOOL OF THEOLOGY AT
CHICAGO**

Dr. James Kenneth Echols, President of the Lutheran School of Theology at Chicago, spoke at the Augustana Heritage Association gathering at Augustana College in June 23-25, 2000. He shared the good news that the seminary is in process of developing a plan for "Chapel Reconstruction, Worship and Spiritual Formation". The heritage of Augustana will be clearly evident in the reconstruction of the chapel, which will be named the Augustana Chapel.

In this very tangible way, Augustana's living tradition will reflect a partnership between "those who are living, those who are dead, and those who are yet to be born", as referred to in the editorial of this issue of the newsletter with its theme, Augustana Lives On.

With the permission of LSTC, the more detailed plans for this undertaking are best presented by using extensive excerpts from Dr. Echols "President's Office" article in the EPISTLE for Winter, 2000, Volume 31, No. 4. President James Echols wrote the following:

The world of the 21st century is and will be multi-religious and non-religious. In such a world, the church will need leaders who are articulate and confident witnesses to the hope that is to be found in Jesus Christ. In addition, the church will need leaders who are competent in nurturing the faith of God's people.

Last November, the seminary's board of directors approved a comprehensive plan for "Chapel reconstruction, Worship, and Spiritual Formation" that will strengthen LSTC's ability to prepare such leaders for the church. The Augustana Chapel will be constructed in space currently occupied by the chapel/auditorium, the Undercroft Chapel, and adjacent lobby. When completed, the seminary will have a more suitable space for worship that will emphasize the centrality of corporate worship in formation for ministry. In the near future, a committee will work to engage an architect and develop a design for the reconstructed chapel.

The board also endorsed the creation of a Dean of the Chapel/Director of Spiritual Formation position. Over the last year and a half, this plan has been shared in print and in person with a number of people. The response has been gratifying indeed! One anonymous donor has already committed half a million dollars. Your support will help us prepare students who are personal witnesses to Jesus Christ and spiritual guides to God's people in this 21st century.

Blessings and Best Wishes in 2000.
James Kenneth Echols, President

From the Ascension Chapel at Augustana Seminary on the campus in Rock Island to the Augustana Chapel to be constructed at the Lutheran School of Theology at Chicago there will flow a living tradition of the Augustana heritage that will help to nurture the faith and witness of pastors and lay leaders for generations to come, a partnership between "those who are living, those who are dead and those who are yet to be born."

- Compiled by the Editor

became the Fridheim Society in 1894 and lasted until 1945.

Archives and Anniversary Exhibit

The Archives Committee was established January 1, 1902 with G.N. Swan as archivist. A vault was installed in the undercroft of the church to store items. In 1976 the committee was revived and updated when the Rev. Gene Fortune appointed Marion Moline as archivist. A committee of eight continued to work seeking translations of the Swedish minutes of the Church Council as well as the minutes of the auxiliaries of the church. All was ready for the 125th Anniversary of the church with a huge exhibit held on May 6 and 7, 2000.

Auxiliaries and Organizations

Since the beginning of the church in 1875, the Ladies Aide has been a vital part of the work of the church. They have provided financial assistance with loans, purchasing furnishings, remodeling parts of the building, aiding those in need, and supporting youth activities. To raise money they sponsored dinners, bazaars, socials, teas, etc. They sold "Mai Bloomers" for the Swedish Sanitorium in Colorado (1900-1959). They were included in the merger of 1958.

Because the Ladies Aide used the Swedish language, the newly-married members of the church needed an English society. In 1916, the Miriam Society was organized as a social group, but it was soon assisting the church with monies earned from banquets, cook books, Lucia festivals, sales of other sorts, etc. They contributed to obligations of the church, i.e., Augustana College Girl's Dorm, Iowa Lutheran Hospital, Madrid Home for the Aged, etc. They purchased many of the appointments for worship: hymnals, Bibles, robes for confirmation and choirs, as well as supplying food for many of the activities of the church--picnics and conference and convention meetings. They joined the other women's organizations in the merger of 1958 and became the Lutheran Church Women with 151 members. In 1980 they became the Women of the Evangelical Lutheran Church in America.

The Youth Organization was organized in 1887 making it the second-oldest society in the church. Beginning with 24 charter members, they were a very active group. Among their accomplishments are the purchasing of the church bell, purchasing the ten-foot concert grand piano for the nave, and sponsoring many college choir concerts. With other auxiliaries, they made many contributions to the church debt--Bible studies, debates, speakers, Bible camp, athletics as sponsored by the Brotherhood, trips to far places (Canadian Boundary Waters, national conventions, district conferences, and leadership school), leading special services (Lenten, New Year's, etc.), serving Easter breakfast, sponsoring children for medical assistance, attending confirmation camp, contributing to missions (Bethphage, Madrid), and doing programs with other

local youth organizations. The name changes included Linnea Society in 1895 (which purchased two dozen "Homeland Song Books"--*Hemlandssanger*--February 18, 1898) and "Luther League" in 1901.

A fellowship among the senior citizens of Augustana (1965-present) offered many social activities, trips, Midsommer festivals, concerts, speakers, visiting Swedes, potlucks, Thanksgiving dinners, etc.

There were other auxiliaries of the church including "Come Double Club" for young married couples (1946-1959), young couples' club called "Tweenagers" (1962-1966), and "Knykalar," a Koinsana group (1977-1982). The "Konshandiverkers" (needle workers of art objects and hangings) (1977-1993) began after making the Rya for St. Erik's Chapel. They held two very successful Swedish fairs with the profits going to the Building Fund in 1983 and 1985. They also made four banners for the Western Iowa Synod office and their synod meeting in Sioux City. The Banners Task Force (1994-present) creates banners for the nave.

Guest Speakers and Artists

There have been many guest speakers and guest artists who have come to Sioux City for meetings and programs from stewardship, missions, etc. Among them was the Archbishop of Sweden, the Rev. Dr. Nathan Soderbloom and Mrs. Soderbloom. They were in the United States to dedicate the new seminary buildings at Augustana College and the installation of the president of Augustana College, Dr. G.A. Brandell. They were guests of Dr. O.N. Olson the week of October 21, 1923.

Dr. Samuel Miller held a Lutheran Evangelism Week in October of 1953.

G.N. Swan, a member of Augustana, was one of Swedish-America's foremost literary experts. He was the Swedish Vice Consul in Sioux City from 1904-1929 and was awarded "Order of the North Star" by the king of Sweden. His prolific library is now part of the Swenson Center, G.N. Swan Collection, Rock Island, Illinois. He was also a member of the Board of Directors of Augustana College and Seminary in addition to serving his home church as the financial secretary for 35 years.

125th Anniversary in May 2000

May 2000 was the 125th Anniversary of Augustana Lutheran Church which began May 17, 1875. The celebration included designating a different contribution for Sioux City missions each month--Food Bank, Hunger Appeal, etc. An "Arts of Augustana" concert, banquet, festival, worship service, and a special archive exhibit of 24 displays of the church's history were a part of the celebration. The exhibit is a tribute to the past efforts and love of the congregation as they witness at 6th and Court Streets, offering praise and thanksgiving to God. **AHA**



ABOVE: BETSY BRODAHL SPEAKING
ABOUT AUGUSTANA'S ROCK ISLAND
YEARS RIGHT: SOME OF THE AUGUSTANA
HERITAGE BOARD MEMBERS

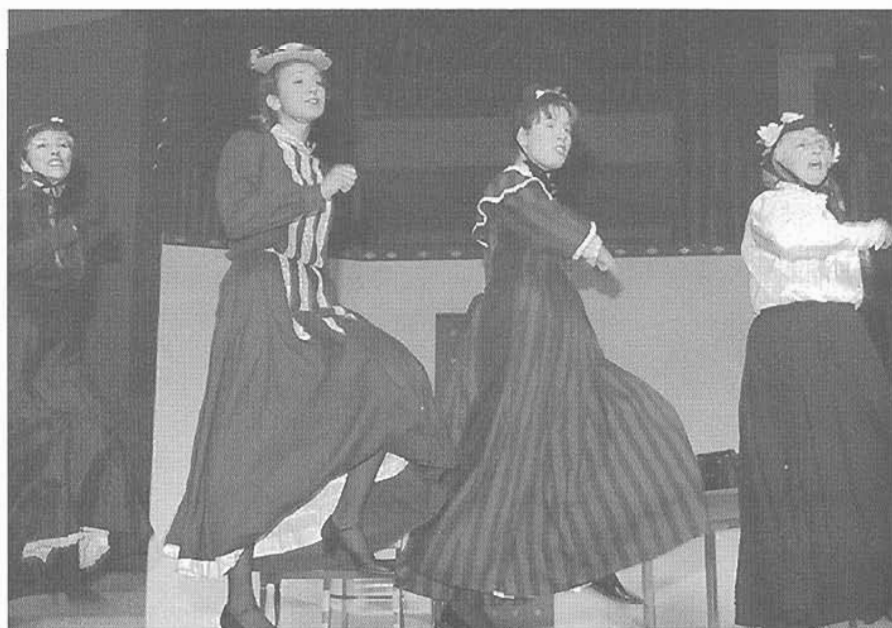


AFA GATHERING



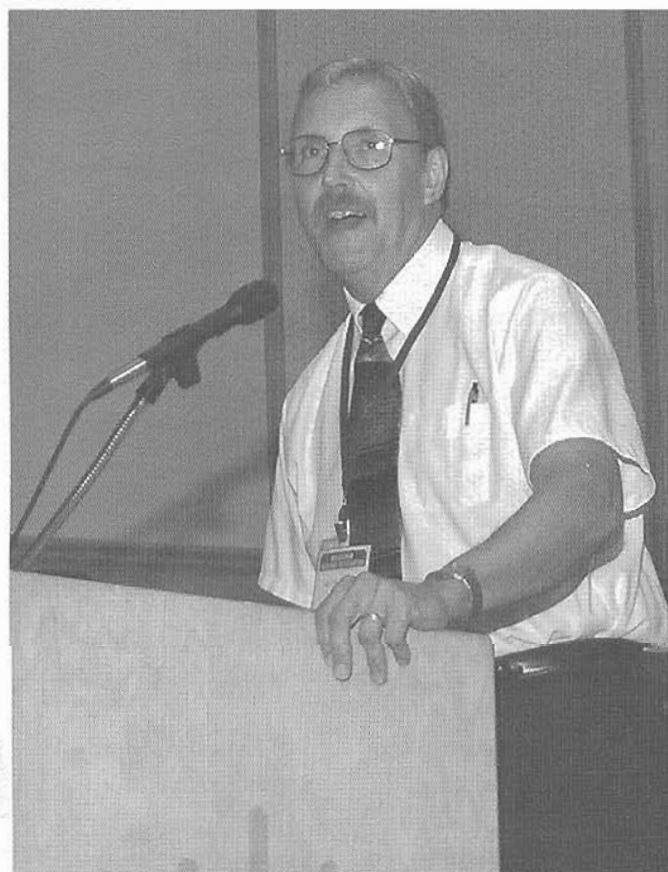
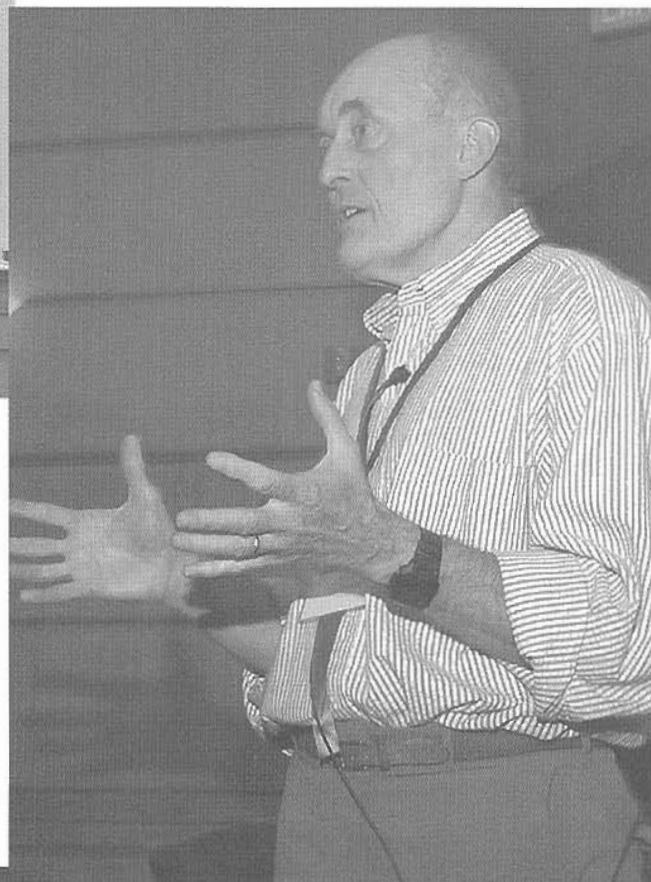
ABOVE AND RIGHT: PERFORMANCE BY THE RIVERSONG
PLAYERS OF "AN EVENING WITH EMMY EVALD"

2000





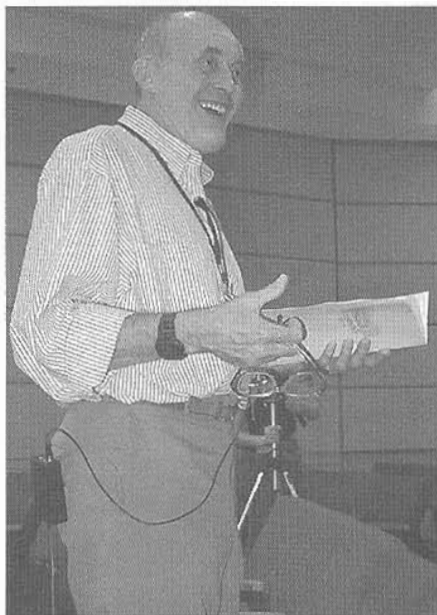
ABOVE: BYRON SWANSON IN DISCUSSION RIGHT: BYRON SWANSON DURING HIS PRESENTATION ON CONRAD BERGENDOFF



ABOVE: SPEAKER CAPTIVATING THE AUDIENCE RIGHT: PERFORMANCE BY THE RIVERSONG PLAYERS OF "AN EVENING WITH EMMY EVALD"



****GATHERING 2000 VIDEO TAPES AVAILABLE, SEE PAGE 18****



ABOVE: BYRON SWANSON RIGHT: PERFORMANCE BY THE RIVERSONG PLAYERS OF "AN EVENING WITH EMMY EVALD"



Available Tapes of the Augustana Heritage Gathering 2000

There are 15 different events captured on tape at the Augustana Heritage Gathering 2000, held at Augustana College in Rock Island, IL in June of this year. Many of the events happened simultaneously, and it was impossible to be at two places at once. Purchasing a tape is a good way to make up for that. Ernest Ryden (Augustana Seminary Class of 1959) and his wife Lois offer fifteen events on eleven tapes. Two or more events are combined when they do not exceed the two-hour capacity of the tape.

The video (pictures) are good, and the sound is good except where individual's voice did not project or where acoustics were poor. This was true of the Denkman archival presentation.

Fortunately, the most popular tapes (Tapes #1 through #5) have good audio and video. Tape #1 is the Friday night program moderated by John Kindschuh who introduces four graduates who remember Augustana Seminary. On that same tape are devotions by Elsa Orescan.

Tape #2 is "Spiritual Consciousness Beyond Popular Culture," with Ruth Mattson Taylor, John Nasstrom and Howard Allen.

The Saturday evening tape (#3) features the highly entertaining musical: "An Evening with Emmy Evald." If you enjoyed the show, you'll enjoy seeing it a second time.

The most popular tape was of Peter Beckman on Sunday morning. That is tape #4. Bishop K-J Tyberg, from Sweden, is a little hard to understand, but is offered as a bonus on that same tape.

Sunday afternoon was the climax of the gathering, and it was covered by four cameras. The preacher was Rev. Dennis A. Anderson. The organist, choir and soloist are all included, as well as many of the worshippers as they commune. This is tape #5.

The workshops on Saturday morning are designated by letters. In two instances, the tape would hold two workshops. Tape #A contains both Betsey Brodahl talking about "Cradling Augustana, The Rock Island Years," and Dr. Herbert Anderson with "Theological Foundation of the Augustana Synod." Tape #B contains both "The Women of Augustana," by Jane Telleen, and "The Augustana Synod's Legacy in Global Outreach," by Richard Bliese.

Other interest groups offered: Tape #C: "Ties of History and Faith, The Augustana Synod and the Church of Sweden," Norman Hjelm. Tape #D: "Conrad Bergendoff and His Ecumenical Influence in the Augustana Synod," by Byron Swanson.

For those who did not take the bus trip to Andover, there is a two hour tape, #CHS. In this tape, Augustana retired professor Myron Fogde describes the two Andover churches and the First Lutheran Church in Moline and demonstrates how the architecture of the churches are prescribed by theological, social, and financial circumstances. Video of all three churches.

These tapes may be purchased for \$15 each, payable to Ernest Ryden. To order a tape, indicate tape by name and number and send appropriate check to:

**22 Spice Lane
Osterville, MA 02655**

Call for more information at **508-428-1432** or email **CapeCleric@aol.com**.

(Augustana Heritage '98 from Chautauqua, and also the Zamzam tapes, are still available.)

LAURE continued from page 13

Library; David L. Lindberg, Archivist, Lutheran School of Theology at Chicago; and Joel Thoreson, Assistant Archivist, Evangelical Lutheran Church in America.

Dr. Gerald F. Vaughn comes from Salisbury, Maryland, and is retired from the University of Delaware. He has published historical/biographical articles on religious topics in various periodicals. He now resides at 2 Pagoda Land, Newark, DE 19711 (302) 738-4572.

Augustana Heritage Association Board of Directors

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GATHERING 2002

Put it on your calendar and tell others about it!

WELCOME TO LINDSBORG!!

Gathering 2002 is going to be held in
Lindsborg, Kansas on June 21-23, 2002.

Look for complete details in future newsletters.

LETTERS TO THE EDITOR

To the Editor:

Since I have recently been working as a volunteer to process the G. Albert Brandelle Presidential Papers in the ELCA Archives, I was particularly interested in Dr. George Hall's statements about President Brandelle in the May NEWSLETTER article about P. O. Bersell. I called Dr. Hall to ask him about the sentence in his article that stated that Brandelle "was nonetheless reelected for the seventeenth time before he retired." (p. 13) Dr. Hall said that is how he remembered the end of Brandelle's presidency and, in fact, I had read a number of statements by Brandelle himself in the archives that indicated that he was ready to retire whenever the Synod so wished. In 1935, however, he was nominated and on the ballot for the eighteenth time and when he was not re-elected he wrote to a number of his friends that he was not as upset about leaving the post he had held for so many years as he was hurt by the fact that there had been a "secular" political campaign to elect someone else. There were undoubtedly a number of reasons why Brandelle was not reelected, but he chose to focus on the introduction of campaigning as being a change which did not bode well for the future of Augustana.

Sincerely,
David L. Lindberg
Arlington Heights, IL

To the Editor:

Copies of Dr. Anton Nelson's "Treasured Reflections" which describes ministry in the Canada Conference 1924 - 1956 and at Bethany Lutheran, Lindsborg, Kansas, 1956 - 1969, can be loaned through Donald W. Sjoberg, 34 Ramsgate Bay, Winnipeg, Manitoba R3P 0V4. Phone (204) 885-7234. E-mail dsjoberg@gateway.net

The article about Dr. Nelson appeared in the May 2000 Newsletter

From a letter to Dr. Reuben Swanson, June 21, 2000:

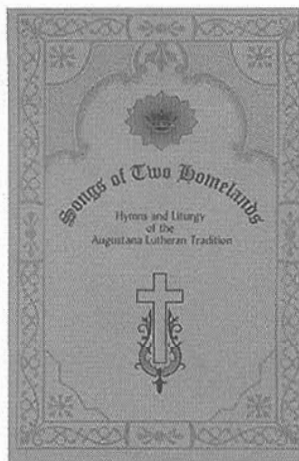
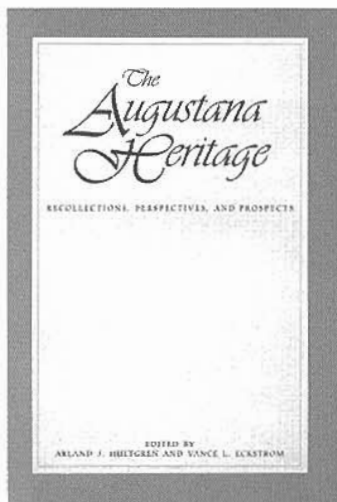
On behalf of Augustana Lutheran Church, Washington, D.C., I bring you greetings and pray God's blessings as you gather in assembly both to learn from and celebrate our rich heritage. We on the East Coast, will especially keep you in our prayers as we celebrate Confessio Augustana this coming Sunday. Just as we learned from those who preceded us that the Church exists among those to whom the Gospel is preached and Sacraments administered so we continue in that tradition to witness to Generation X and all of God's people regardless of background...

The Rev. Dr. Marcia Cox, *Pastor*

PUBLICATIONS

The following publications are available through the office of the
Augustana Heritage Association
1100 East 55th Street
Chicago Illinois 60615-5199

"The Augustana Heritage: Recollections, Perspectives, and Prospects," edited by Arland J. Hultgren and Vance L. Ekstrom. It was published following the AHA Gathering at Chautauqua in 1998. The cost is \$25.00 (including postage and handling) for one copy. Two or more to the same address for \$20.00 each. Make checks payable to the Augustana Heritage Association, and mail to the address above.



The hymnal, "Songs of Two Homelands, Hymns and Liturgy of the Augustana Lutheran Tradition," edited by Ronald T. Englund, Glenn C. Stone, & John O. Swanson. The cost is \$12.00 per copy, or \$10.00 per copy for more than one sent to the same address.

Any publication from the Augustana College Gathering 2000 will be announced in future Newsletters.

GATHERING 2002

Put it on your calendar and tell others about it!

WELCOME TO LINDSBORG!!

Gathering 2002 is going to be held in
Lindsborg, Kansas on June 21-23, 2002.

Look for complete details in future newsletters.

An Invitation to Membership in the Augustana Heritage Association

Membership application forms have been sent to present members for renewal. If anyone did not receive a membership form or needs information about becoming a member of AHA, they should call the AHA office at **1-800-635-1116, Ext. 712.**

Welcome to the Augustana Heritage Association!

Articles for the Newsletter

You are invited to submit articles for the newsletter. It is a way for Augustana people to share their stories about life in the Augustana Church, or about the heritage of Augustana in the church and society today. Articles received will be acknowledged, and will be used as space is available, and they can be clustered around themes for a particular issue of the newsletter. Send them to the editor whose address is on the table of contents page.