



THE AUGUSTANA HERITAGE NEWSLETTER

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Letter from President James Peterson, Gustavus Adolphus College

Dear Friends,

It is my great pleasure to welcome you to the 2004 Augustana Heritage Association Gathering at Gustavus Adolphus College, June 25-27.

Under the theme of "Unto a Good Land: Augustana Yesterday, Today and Tomorrow," we will celebrate the heritage that we have together. This college was intimately related with the Augustana Synod. It was the Synod that gave birth to the school, provided nurture, guidance and support. One cannot understand the ethos and culture of Gustavus today without knowing something of the Swedish Lutheran immigrant founders and their descendents. That influence can be seen today in the physical structure of Christ Chapel which is at the center of life at Gustavus. The Chapel itself was a Centennial gift of the congregations of the Minnesota and Red River Valley Conferences. One can see it in the strong Religion Department, and in our continuing commitment to Scandinavian Studies. Our Center for Vocational Reflection and our award winning community service programs, as well as our commitments to ecumenism and social justice, are reflective of the deeply held values and influence of Augustana. The Gustavus Adolphus College Association of Congregations continues to shape and influence the college today.



President James Peterson

My own roots are in Augustana as well. I was raised in an Augustana parsonage, educated at this college of the Church, and am married to Susan Pepin Peterson, who is Senior Pastor of Gloria Dei in St. Paul, one of Augustana's historic churches. We all owe a debt of gratitude to those immigrants who, in the words of Eric Norelius, "craved education and culture." The values and commitments of Augustana live on.

Welcome to Gustavus! You are coming "unto a good land."

Sincerely,
James L Peterson
President

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The purpose of
the Augustana Heritage Association (AHA)
is to define, promote and perpetuate
the heritage of the
Augustana Evangelical Lutheran Church.

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AUGUSTANA PERSPECTIVES *for* TODAY'S ISSUES

Editorial by Arvid E. Anderson

In 1999 the Augustana Heritage Association published a 300 page book, "The Augustana Heritage – Recollections, Perspectives, and Prospects", a collection of presentations by 26 members of the Association. There are six parts: (1) Ecclesial and Cultural Aspects of Augustana's Heritage; (2) Theology and Theological Education; (3) Evangelism, Ecumenism, and Social Ministry; (4) Global Missions; (5) Institutions: Congregations, Auxiliaries, and Higher Education; (6) Prospects for the Augustana Heritage.

This publication is by far one of the best resources and guides available for understanding Augustana's heritage from the 100 years of its history as a Church, for shaping our perspective for how Augustana's heritage is relevant for our life today as members of the Evangelical Lutheran Church in America, and for making a Christian witness in our society.

In their Preface to the book, the editors Arland J. Hultgren and Vance L. Ekstrom in commenting about the 26 writers say, "Many had been major players in the Augustana Story. It seemed important to us and others to have their recollections and perspectives preserved and heard concerning the Augustana heritage as a resource for the future."

The "future" is present reality in the ELCA. This reality could not be expressed more clearly than it is on the final page of the book. Louis Almén says, "...The Augustana heritage is important to the future because of the hope that we have invested in the ELCA. Several Lutheran traditions are wedded in the ELCA, and the hope for fulfillment in the wedded relationship is related in part to the wisdom and richness each of the partners brings. This cannot be fully realized without the preservation and sharing of the traditions (he then lists at least ten of those traditions)...Each has gifts to give, and our wholeness is not in finding something completely new and different, but in building a tapestry which has a place for all the partners who are bonded in the desire to share a common faith and a life together...So brothers and sisters, the Augustana

heritage is not only a legacy we cherish, honor, and possess; it is a heritage with current and future relevance to which we have obligations...There is work to be done. We are the last generation to be reared in Augustana. Defining, defending and detailing our Augustana heritage is our task. As persons who honor that heritage, let us each contribute as we are able, so that we may pass it on."

The book, "The Augustana Heritage" does indeed have current and future relevancy in the ELCA. Among the many issues and challenges in our Church today there are two which have gathered major interest. One is our ecumenical relationships and full com-

munion with several other Churches, particularly the "Common Mission" agreement with the Episcopal Church. The second is the variety of social issues which are under consideration by the ELCA, and particularly the current sexuality study which is scheduled to lead to crucial decisions at the ELCA Assembly in 2005.

In both subjects, ecumenical relationships and social issues, our Augustana heritage provides perspectives which we ought to bring to the ongoing discussion and debate of these and other subjects which are of interest through-

out the ELCA. For dealing with ecumenical relationships and social issues, we have an excellent resource in the book, "The Augustana Heritage".

It would be well to re-read the article, "A Journey Toward Unity: Augustana, The Lutheran Communion and Ecumenism" by Norman A. Hjelm, pp. 165-182. Augustana's emphasis on ecumenism speaks to the decisions of the ELCA in regard to full communion with Churches of the Reformed tradition, and particularly in regard to the Episcopal Church in the "Common Mission" agreement, which continues to have strenuous discussion and debate. It is interesting to note, as Hjelm points out, "...the first American Lutheran Church to have theological discussions with the Episcopal Church was Augustana in 1935."

**"...the Augustana heritage
is important to the future
because of the hope
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in the ELCA..."**

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Regarding the current concern with social issues in the ELCA, the relevant resource for bringing the Augustana perspective to bear on our approach to these important issues, is the article, "The Augustana Heritage vis-à-vis The Role of The Church In Society" by Louis T. Almén, pp. 131-152. The perspective of Augustana in the area of social concern was shaped through the leadership of a number of Augustana teachers and leaders. But without question the person at the center of this passion for social justice by Augustana was Dr. A. D. Mattson. Almén states it well: "The one person who stands above all others in leading the Augustana Lutheran Church into active involvement in society on behalf of justice and the public good is Alvin Daniel Mattson, 1895-1970. His biographer, Gregory Lee Jackson, has called him a prophetic voice for the kingdom. Indeed Mattson in his teaching (professor 1931-1962 at Augustana Seminary), his leadership in the church in developing social statements, his involvement with the labor movement and with rural problems and farmers' groups, and his courageous stands on behalf of blacks and other minorities was a prophet reminiscent of the chief leader of the Reformation in Sweden, Olavus Petri. Mattson's insistence was that all areas of life and all authorities are subject to the Lordship of Christ..."

It is hard to imagine that, amid all the social issues taking so much attention today in the ELCA, A. D. Mattson, were he alive, would not continue to be a prophet speaking for justice for all people who are on the margins of acceptance in our society and the church. He would likely be right at the center of dealing with those social issues today that seem at times to be troubling and contentious for many people in the ELCA. Our Augustana heritage, at its best, would speak out and work for justice for all people, regardless of racial background or sexual orientation, for the victims of discrimination, and for the economically oppressed.

Herbert Chilstrom in his article, "What was/is Augustana?" pp. 3-10, describes the elements of what defines the "Augustana Spirit". Four of the prominent elements are: personal piety, dignified worship, social consciousness, and global awareness. Commenting on social consciousness, Chilstrom says, "When Augustana was at its best, personal and family piety and public worship always sought for ways to express that faith in social service."

In summary, let the voice and influence of individuals, congregations, and institutions of the Augustana Heritage be heard and seen in the life of ELCA, the Church in which we are wedded to the various traditions which have come together to serve Christ in the world. **AHA**

NOTE: If you do not have a copy of "The Augustana Heritage – Recollections, Perspectives, and Prospects" you may place your order by writing to: Augustana Heritage Association, 1100 E 55th St., Chicago, IL 60615. The cost is \$25.00 per copy, or with two or more to the same address: \$20.00 each.

Unto A Good Land

In 2004, the Augustana Heritage Association is invited to come "Unto a Good Land," the home of the Swedish immigrants described in Vilhelm Moberg's saga of "The Emigrants." Spend the weekend of June 25-27, 2004, in St. Peter, Minnesota, at Gustavus Adolphus College, founded in 1862 by Eric Norelius, a circuit-riding preacher, an immigrant from Sweden and one of the founders of the Augustana Lutheran Church.

Worship with us in beautiful Christ Chapel, a gift to Gustavus from the Minnesota Conference of the Augustana Lutheran Church, the college's dowry as Augustana merged into the Lutheran Church in America in 1962. Sing with us and with Augustana's organist, Jack Swanson, the hymns we know and love and be introduced to new music and translations from works of both Swedish and Swedish American composers.

Tour the campus and view the magnificent sculptures of Paul T. Granlund. Participate in the planting of an "Augustana Tree" in Linnaeus Arboretum, named for Sweden's famed botanist. Walk the paths of the Arboretum and visit the Borgeson Cabin originally built on a Nicollet County farm by Swedish immigrants from Smoland. Note the ways in which our college's immigrant ties have blossomed into beneficial bonds with our Swedish family of today as expressed in the memorials to Alfred Nobel and Jussi Bjorling.

Plan to arrive early to take part in pre-gathering events including a presentation of the life of Jussi Bjorling, famed Swedish operatic tenor on Thursday evening and a Friday bus tour of Augustana congregations in Nicollet County. "Unto a Good Land: Augustana Yesterday, Today and Tomorrow" will begin with Friday evening worship service using the



Old Main, Gustavus Adolphus College

Advent/Epiphany liturgy of the Augustana Lutheran Church. Registrants will be invited to a gala "Christmas in June" dinner – with lutefisk, lefsa, Swedish meatballs and an array of Swedish goodies – following that service. After dinner, Dr. Nils Hasselmo, Swedish historian/educator and former president of the University of Minnesota, will deliver the keynote address of the gathering.

Choose from a variety of small group sessions offered on Saturday and enjoy the premier production of The Lutheran Companion Home Show, with a few skits and songs drawn from the pages of the Lutheran Companion.

Hear the inspirational music of the National Lutheran Choir under the direction of David Cherwien as these talented singers celebrate both our heritage and our legacy to the world of music.

Be with us for Sunday morning's Festival Worship Service with the Rev. Dr. Harold Skillrud, former bishop of the ELCA Southeastern Synod, homilist. After a final lunch, leave the campus of Gustavus Adolphus College refreshed by the memories and hopes of Augustana Yesterday, Today and Tomorrow.

"Come Unto a Good Land: Augustana Yesterday, Today, and Tomorrow," June 24-27, 2004, at Gustavus Adolphus College, St. Peter, Minnesota.

Registration materials will be sent in January 2004 to members of the Augustana Heritage Association and others who are interested. Names may be added to the mailing list by writing Augustana Heritage Association, Box A-21, Gustavus Adolphus College, St. Peter MN 56082. **AHA**

"Songs of Thy Triumph"

*A Short History of
Gustavus Adolphus College*

by Steve Waldhauser



Old Main, Gustavus Adolphus College, 1880

PART I

BEGINNINGS (1862–1890)

In May of 1862, the congregation of Swedish Lutheran immigrants in Red Wing, Minn., appropriated 20 dollars so that their pastor, Eric Norelius, could equip their church for parochial school purposes. The other dozen congregations of the Minnesota Conference, part of the new Augustana Synod organized in 1860, were crying for trained pastors and teachers and, as Norelius was already influential among Swedish Lutherans in Minnesota, the conference now looked to him to instruct not only the children of his own congregation but also "older" students that other congregations might send to him. From that unlikely education experiment came Gustavus Adolphus College.

The first "older" student at Norelius's school was Jonas Magny (formerly Magnuson), a 20-year-old from the Chisago Lake Swedish community who arrived in Red Wing in late September 1862, joined the Norelius household, and was in fact the only student throughout the fall. Five students from the Carver congregation arrived in December after Norelius sent word to fellow pastors that "a school for Swedes" would open in the winter, and by the middle of January 1863, enrollment had reached 11 (not counting his own congregation's children). The school was coeducational from the beginning, some 20 years before any other Augustana institution could be called the same.

The school was a short-term project for Norelius, but it was successful enough that the Minnesota Conference was willing to adopt it. The conference voted to relocate the school in East Union, a rural settlement in Carver County, and referred the matter to the Augustana Synod, which already was supporting Augustana College and Theological Seminary in Chicago. The synod unanimously adopted a constitution for the new school outlining a "right relationship" to its namesake school and giving it its first name—Minnesota Elementar Skola (which, in the Swedish system, indicated a preparatory or secondary school).

When it opened in the fall of 1863, the school occupied a small log church building that had been erected by the East Union congregation but never completed. During the first winter and spring, it provided little protection from cold and drafts. In 1865, when Scandinavian Lutherans were commemorating the 1,000th anniversary of the death of St. Ansgar, the "Apostle of the North," the school's name was changed to St. Ansgar's Academy, and under that name it was incorporated. A campus of five acres, located a bit south of the church, was bought and presented to the school by some Scandinavian soldiers of Company H of the Ninth Regiment of the Minnesota Volunteers, and in 1866 the church building was partially torn down and rebuilt on the new land.

The principal, or president, during all but one of the 13 so-called "Carver years" was the Rev. Andrew Jackson, who was also the chief—and often only—instructor as well as the treasurer, librarian, and janitor. (John Frodeen was named principal in

1873 but resigned a year later to return to school, forcing Jackson to return as acting head.) Tuition for a student was five dollars each term. Progress was reported, but the school was slow to grow, and board and lodging were persistent problems for students. By 1872 the Minnesota Conference had appointed a committee, led by Eric Norelius and including his former student Jonas Magny, who was by then an ordained pastor, to consider an endowment fund for the academy; the committee's report in February 1873 went beyond the endowment itself to note widespread dissatisfaction with the academy's rural location.

Norelius favored moving the academy to Minneapolis and secured promises of land and other donations from leading Minneapolis citizens. The conference accepted his plan in May of 1873, selected a new board of directors, and reincorporated the school as Gustavus Adolphus Literary and Theological Institute, in honor of Gustav II Adolf, the renowned Swedish king who created the gymnasium system of education that still exists in Sweden. But, due to the financial panic of 1873, anticipated donations did not materialize, and the conference was forced to postpone the move when it met in October.

At that point, a delegation of five men from St. Peter approached the conference, asking on what terms their community might be selected as the new site. The leader of the delegation was Swedish immigrant Andrew Thorson of Scandian Grove, an adventurer in the California gold rush who was now settled as a farmer and the register of deeds in Nicollet County. The other four were all prominent business leaders in St. Peter—none of them Swedish or Lutheran. The conference responded that a successful bid would include a campus site and \$10,000 for a building fund.

The St. Peter delegation's subsequent bid was the only one the conference received, and it was accepted in February of 1874. Thorson managed to obtain sufficient pledges from the membership of the Swedish Lutheran Church in St. Peter, from the 200 members of his own Scandian Grove Lutheran Church—a large part of that church's \$3,000 pledge coming from him and his brother-in-law, Andrew Nelson, a board member of St. Ansgar's Academy since 1872 who later became treasurer of Gustavus—and from "Americans" (read that as non-Swedish citizens) in St. Peter. Ten acres of land on a mostly bare hillside on the west side of town had been donated for the campus, and a plan was submitted for a 60' x 90' three-story stone building (which some critics maintained was much too large and grandiose).

Owing to construction disagreements and financial difficulties, the first academic term in the newly named Gustavus Adolphus College started a year late, on October 16, 1876, and even then the lecture rooms were not yet finished and the furnishings not

in place. The building, which is now known as Old Main, housed up to 100 male students in 17 rooms on the top two floors, with library, lecture rooms, and professor's office on the main floor and a dining hall, kitchen, and laundry in the basement. The school's new head, the Rev. Jonas Nyquist, also lived in the basement with his family for a time.

Norelius (who had been named president of the Augustana Synod in 1874), Nyquist, and Minnesota Conference leaders intended to make Gustavus Adolphus a college in fact as well as in name as soon as circumstances permitted. But 1876 saw only 51 students and two instructors. Students who had been at St. Ansgar's were placed in the second class and the rest into the first class. Eventually, three distinct classes evolved with the addition of some preparatory students: one class prepared for entrance to the synod-flagship Augustana College, one was a high school course that extended from November to March, and the remaining one was a "normal" course of four years for teachers. Christianity, Latin, German, and singing were conducted in Swedish, while mathematics and more practical subjects were conducted in English. Music proved popular; the first college band was organized in 1878 and embarked on its first tour in 1881—going by train and wagon back to East Union!

Nyquist had considered himself only a temporary leader but ended up remaining as president and teacher of the courses taught in Swedish for five years. Attendance exceeded 100 by 1880, when the Rev. Matthias Wahlstrom, a graduate of Augustana College who had attended and taught at St. Ansgar's, joined the teaching staff, but the school was still experiencing financial instability. With voices within the conference again calling for a move to the Twin Cities, Nyquist tired of the struggle and announced his resignation.

The school's board recommended that Wahlstrom be elected president, and he took on those responsibilities in 1881 pending formal selection, which came at the conference meeting in February 1882. He immediately announced his intention to make Gustavus a "complete college." The first freshman class was introduced in 1881–82 and the first sophomore class in 1885. The first junior class appeared in 1888, with eight men in that class going on to become seniors in 1889 and graduate with the college's first bachelor's degrees in 1890. One of those graduates, John A. Youngquist, returned to join the faculty in 1892 and remained with the college for 50 years.

Wahlstrom also embarked on a building program and made faculty hiring a priority. Buildings were erected on either side of the "Main" building in 1884 (North and South halls) to be women's residences, and the president and his father personally built a home for his own family (later known as the White House) in that same year. A gymnasium—about the size of a

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country railroad depot—was built in 1886, financed largely through student subscription. A home for the new and growing music and commercial programs was completed in 1887 between South Hall and Main, at a cost of \$7,000. The larger part of the faculty in the 1880s had theological training, but Wahlstrom was also seeking college and university graduates. In 1882 he hired Jacob Uhler to teach mathematics and natural sciences; the “grand old man” would continue to teach—and live—on campus until 1937. Inez Rundstrom, the first woman graduate of Augustana, was hired to teach French and mathematics in 1894 and remained on the faculty for 48 years.

GROWTH AND TRANSITION (1890–1913)

Gustavus was still a very small college. The number of students continued to grow, but space was cramped and financial support a constant struggle. Enrollment was close to 400 by the end of the century, but this number included the schools of Commerce and Music, the Academy, and the Academy-oriented “Normal” (teacher-training) Department in addition to the College

college orchestra was organized in the 1880s. A male chorus had embarked upon a tour in 1887 to raise funds for purchase of a pipe organ, and by the 1890s various vocal and instrumental ensembles were representing the college at churches of the Minnesota Conference.

Great student interest in oratory and debate resulted in the faculty securing membership in the Minnesota Intercollegiate Oratorical Association in 1901. A loose association of Augustana church colleges also sponsored English and Swedish oratorical contests, and Gustavus students participated in temperance contests as well. On April 4, 1902, a chartered train carried about 250 Gustavus student enthusiasts to Northfield for the first state oratorical contest. Gustavus’s entrant, Harry Hedberg, finished fourth among the representatives of five competing schools, but the event had a greater significance: the college’s colors of black and gold stem from the bunting used on the train coaches, and some of the cheers and songs heard on the trip became traditions in succeeding years.

But a battle much more momentous than an oratory contest or a football game was underway. College officials were seeking to build a new auditorium, and that project created much discussion in and beyond the conference.

Department. The College Department itself made up only 10–20 percent of the total enrollment, averaging only about 10 graduates per year in the 1890s. Of the 35 graduates from 1890–1894, twenty became ministers.

Church support continued to be critical during Wahlstrom’s presidency. The conference asked each congregation to send an “assessment” of between 25 and 37 cents per communicant member to the college. Congregations sent food for the college dining room. Occasional subscriptions were announced for debt reduction and special projects.

Literary societies were the most significant student organizations of the early days of the college, as there were no fraternities or sororities and no intercollegiate athletics. The Philomathian Society was already active in the early 1880s. In 1887 the Literary Circle appeared. By the 1890s the “Phils” and the “Lits” had developed a keen rivalry, each sponsoring Friday-evening programs rendered alternately in Swedish and English. The first student newspapers grew out of the written records of these societies and were handwritten.

Musical organizations also were popular. A cornet band had already been in existence for more than a decade, and the first

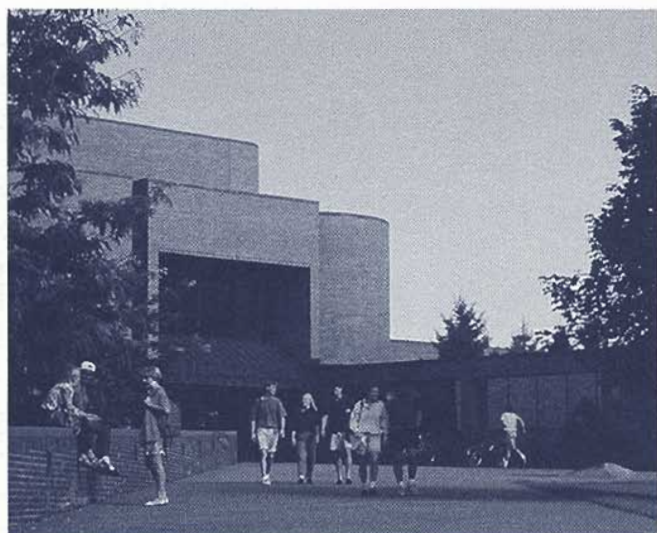
Interest in competitive athletics was also growing as students were introduced to “American” sports. The first tennis club was organized in 1892–93. In 1896 an athletic club was organized with an initial membership of 40 men. That club was the forerunner of the Centennial Athletic Association, a student-run organization formed in 1900 that guided the college through the formative years of intercollegiate competition by scheduling football, basketball, and baseball games with other schools and neighboring towns when both the Minnesota Conference and the faculty hedged on granting approval. The first intercollegiate game played by a Gustavus team was a football game—an 11–6 win—played on November 6, 1902, at the riding park in St. Peter (now the Nicollet County Fairgrounds) against a team from Mankato Normal. Credit for playing the first intercollegiate basketball game goes to the 1902–03 women’s team, which bowed to Mankato Normal 16–2 at the St. Peter Opera House on February 14, 1903—two nights before the opera house burned to the ground.

But a battle much more momentous than an oratory contest or a football game was underway. College officials were seeking to build a new auditorium, and that project created much discussion in and beyond the conference. The call to move the college to the Twin Cities was renewed. When the conference met in

October 1902, the influential Norelius (who had been elected Augustana Synod president again in 1899) now favored St. Peter, but the Twin Cities advocates were in the majority; the conference voted to make the move if proponents could meet certain conditions, including raising \$200,000 before the next meeting in May 1903. But only \$132,000 had been raised by the deadline, and the move was tabled for a year. Meanwhile, the St. Peter community put together a more modest offer that included \$15,000 for the auditorium. In May 1904, by which time only \$150,000 had been pledged for removal, the conference determined that Gustavus should stay in St. Peter. At the same time, they voted to open a church high school in Minneapolis named Minnesota College, hoping that it might grow into the Twin cities school many wanted; however, while it competed for church funding, its academic program never advanced to the collegiate level.

The Gustavus faculty protested that the edict was "too sweeping and apt to be detrimental to the institution if carried out," but Mattson insisted on strict adherence to the synod's directive, although other synod schools in fact did not ban all sports. The following years were marked by continuing student agitation against the ban; at Gustavus two secret societies—the "Reds" and the "Grays"—arose among students who were participating in athletics in defiance of the ban. By 1910 opposition to the ban was growing and support for it eroding throughout the synod. At the synod's meeting in the summer of 1910, reinstatement of all sports but football carried by a close vote. (Football would not be reinstated at Gustavus until 1917.)

Three new buildings were erected during Mattson's tenure. With the St. Peter community's purse of \$15,000 in hand, the corner-



Folke Bernadotte Memorial Library



Nobel Conference at Gustavus

Wahlstrom had long been discouraged by the struggle for funding and the ongoing debate over the college's location, and in 1903 he announced his intention to resign the following spring. His replacement was the Rev. Peter A. Mattson, an 1892 graduate of Gustavus with a scholarly and legalistic manner who had been a vocal supporter of moving the college to the Twin Cities. Instead, it was he who moved to St. Peter in August 1904. His administration would be marked by conflicts with students, faculty, and the board.

Although interest in and enthusiasm for athletics was growing among Gustavus students, Mattson looked upon athletics as interfering with the religious, moral, and academic life of the college. His opposition, together with financial problems, put an end to football in the fall of 1904. But if the situation during Mattson's first year was discouraging, what followed was catastrophic: meeting in June 1905, the Augustana Synod resolved to forbid all intercollegiate competition by its colleges.

stone of the new auditorium was laid in September 1904 and the building was ready for use in January 1905. In that same month, John A. Johnson, former editor of the St. Peter Herald and a close friend of the college, was inaugurated as governor of Minnesota. Johnson had promised to help Gustavus in any way that he could, and he made good on that promise in 1908 while running for his third term as governor. Meeting with philanthropist Andrew Carnegie, Johnson persuaded Carnegie to promise \$32,500 to the college if the college could match the gift; Johnson then undertook the task of raising the matching funds himself. Although his efforts barely exceeded \$10,000, he induced Carnegie to make good on his pledge anyway. On October 10, 1908, during a gathering in St. Paul to celebrate the 50th anniversary of the Lutheran Minnesota Conference, he was able to present Carnegie's check and his own collection to surprised college officials. With \$43,000 in hand, the college could build a much-needed women's residence hall and a central heating plant and still have money left to add to the endowment.

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When it was completed in 1910, the new residence was named in memory of Johnson, who had died suddenly a year earlier.

Mattson's troubles with the board, with the athletics issue, and with student unrest reached a climax in the spring of 1911, and he tendered his resignation. He would be elected president of the Lutheran Minnesota Conference two years later and remain at that post from 1913 to 1939. The conference named Vice President Jacob Uhler to be acting president while it sought a new leader for the school. Uhler served in that capacity for two years even as he continued to teach his regular courses.

"PREXY" (1913-1942)

When the Rev. Oscar J. Johnson resigned as president of Luther Academy in Wahoo, Neb., in 1913 to assume the presidency at Gustavus, his new institution comprised four departments: the College Department enrolled 123 students, the Academy enrolled 69, the School of Commerce 98, and the School of Music 120. (The Normal Department had become the Department of Education in the college curriculum in 1911.) During the 29 years that "Prexy" would remain at the helm, the

When "O.J." came the Swedish language was used in most churches. When he left a Swedish language service was a rare nostalgic remembrance of the past. In his early days as president the Church did not always take a defensible stand on the new type [of] entertainment called motion pictures. When he left movies had a wide acceptance. The new sororities and fraternities had been headaches for Mattson; by World War II they had won for themselves an acknowledged place on campus. The partial athletic program inherited from Uhler and Mattson became in three decades so spectacularly successful that some people figured there must be an over-emphasis.

Funding was a continuing issue for the college. The alumni association had broached the idea of an endowment fund as early as 1895, and subscription efforts were common during Mattson's tenure. When railroad baron James J. Hill promised acting president Uhler a donation of \$40,000 if the college could raise \$200,000 from other sources by May 1, 1914, it became the impetus for the college's first real endowment drive. President Johnson was forced to throw himself into fundraising work from the moment he arrived on campus. As Hill's deadline

Gustavus began to assume the look and feel of a modern college during Johnson's tenure.

College Department would grow in strength while other departments changed or were abolished. The School of Commerce was discontinued in 1923 and the Academy, oldest of all departments, was discontinued in 1931. The Conservatory of Music remained in the catalog through the time of World War II but gradually became a regular department of the college.

"O.J.," as Johnson was known familiarly, had been secretary of the committee of college and conference presidents in 1910 that had recommended the liberalizing of the synod's ban on inter-collegiate athletics. On the college's board he had an able colleague in the Hon. Henry N. Benson of St. Peter, a lawyer, state senator, and later Minnesota attorney general who had graduated from Gustavus in 1893 and had been a board member since 1902. Benson would be the board's chairman for an unprecedented 28 years (1916-1944). Johnson would seldom act without conferring with Benson first.

The Johnson administration presided over great changes for both the Augustana Synod and the college. The late Doniver Lund, who taught history at Gustavus from 1946 to 1986, noted some of them in his centennial history of the college published in 1963:

approached, almost all of the Minnesota Conference's churches had been canvassed but the amount pledged was still \$40,000 short. When the conference met on February 21, 1914, a unanimous decision was made to raise the difference immediately, and individual pastors quickly pledged the amount they figured was needed to cover the shortage. However, when final calculations were made later that evening, a \$9,000 error was discovered. Once again, citizens from St. Peter stepped forward to help the college, eventually providing more than \$12,000 to ensure Hill's donation.

Gustavus began to assume the look and feel of a modern college during Johnson's tenure. In 1914 the system of majors and minors was introduced to the curriculum to replace the former course system. The elective system was adopted for the freshman and sophomore classes as well, except in regard to English, gymnastics, and Christianity (which was compulsory in all four classes). By 1916, when Gustavus was first placed on the accredited list by the North Central Association, even mathematics had become an elective in the College Department. In 1920 library facilities were improved when the library was moved from the second floor of Old Main to Commerce Hall, which had been claimed for other uses as enrollment in the School of Commerce dwindled.

The most pressing facility need for the “modern” college in the early 1900s was an adequate gymnasium. In 1916, recalling the tiny “old barn” that they had frequented, a group of alumni decided to raise funds for a new gymnasium. A year later, the conference was asked to permit erection of a \$50,000 facility and responded that the gym could be built once money was in hand. However, a world war changed all that.

For two years, the college was reorganized for war. The great majority of male students were soldiers in the U.S. Army. Special classes in military drill, telegraphy, and food conservation were offered. Extracurricular activities were curtailed. The academic term started in October in 1917 and 1918, vacations were shortened, and the year was divided into three terms instead of two semesters.



Construction of Christ Chapel, 1961

After the Armistice, students flocked back to college. The new gymnasium again became a rallying cry. In February 1919, at a student meeting after chapel services organized by Luther Youngdahl—who would go on to become governor of the state 30 years later—students signed pledge cards to raise nearly \$13,000 for the gym. However, the college was also pressed by other needs, particularly for endowment funds. Consequently, in 1920, the conference was asked to authorize an endowment campaign as well as soften the restriction on starting construction of a gym before all funds were in hand.

The conference not only agreed to those requests but also authorized faculty salary increases and raised its annual appropriation for the college to \$25,000—all this in spite of the fact that a separate campaign for a theological seminary had already been launched by the synod. The cornerstone for the new gymnasium (now a \$150,000 project) was laid in October 1921, with 1903 graduate Clarence Magny, mayor of Duluth and a son of Jonas Magny, delivering the principal address. (Another son,

Gottlieb Magny, was the architect.) The building was completed in 1922 and later named the O.J. Johnson Student Union in President Johnson’s honor.

The synod had finally rescinded its ban on intercollegiate football in 1917, and by 1920 the college had become a charter member of the newly organized Minnesota Intercollegiate Athletic Conference (MIAC), a membership maintained to this day. With the new gym in 1922 came a new director of physical education, D.C. Mitchell, who two years later hired an assistant who would have a profound effect on athletics at the college. When Mitchell resigned in 1926, the assistant, George Myrum, was promoted to director of athletics. In the next 12 years, before his untimely death in a bus accident in the fall of 1938, he made a name for the college and himself in state college ath-



Christ Chapel

letics, culminating in five state championships—in football, swimming, basketball, gymnastics, and baseball—during the 1937–38 school year.

In 1929, with an enthusiastic push from Myrum, the college erected a stadium—the first one in the region with lights to permit evening football games. An unincorporated and nebulous “Athletic Association of the College” and interested citizens of St. Peter assumed responsibility for its financing. Eight years later, although debt still remained on the stadium, Myrum pushed for construction of a fieldhouse, and alumni and parents of athletes responded enthusiastically. Myrum, unfortunately, did not live to see its completion; it was named in his memory when it opened in 1939.

However, the college’s unprecedented success in athletics led to charges that it was overemphasizing them and that athletes were being given special treatment. Rival colleges acted on rumors of irregularities to bring the matter of Gustavus’s continued participation on page 12

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pation in the MIAC to athletic conference representatives, who voted to suspend Gustavus for the 1941–42 school year. The matter attracted a great deal of attention in the press, much of it sympathetic with Gustavus and characterizing the charges as sour grapes and incapable of being proven. In the final analysis, the publicity did not help any of the schools in the MIAC, and in 1942 Gustavus was reinstated.

Declamation and debate remained popular among students during the Johnson era, so much so that the college determined to improve upon the amateur coaching and instruction in that area that had nevertheless produced prizes in forensic and oratory contests regularly. Professor J. Stanley Gray was appointed to the speech department in 1921. In 1923, the college was one of four schools in the state to organize chapters of Pi Kappa Delta, the national forensic honor society. In 1924, Evan Anderson succeeded Gray and began a 39-year tenure that would bring the college national recognition in debate and oratory. Gustavus teams won national debate championships in 1930 and 1932, and the college carried off first prizes in the state and divisional oratorical and the state and national peace oratorical contests in 1931–32, and in the men's and women's state oratorical contests in 1941–42. Anderson influenced generations: Hap Levander, the son of 1932 state oratorical champion Harold Levander, won the contest in 1962!

A number of the college's celebrated speakers found their way into the ministry: In 1926, more than 40 percent of the theological students at Augustana Theological Seminary were Gustavus graduates. Both halves of the 1930 national debate championship team, Wilton Bergstrand and Edgar Carlson, went on to seminary and were ordained. By the mid-'30s, it was estimated that fully one-third of the clergy in the Augustana Church were graduates of Gustavus.

College enrollment had increased from 123 when "Prexy" arrived to well over 500 as the 1930s ended. To handle the growing numbers of students, the college built a new residence for men in 1929 (naming it in honor of Jacob Uhler in 1941) and in 1939 opened a new hall for women named in honor of longtime professor Inez Rundstrom. In 1941, Johnson, who had turned 70 a year earlier, announced that he wished to retire. AHA

Editorial note: PART II of Steve Waldhauser's article will appear in the Spring 2004 issue of the Newsletter. It will include two sections: "Coming of Age 1942-1969" and "Building a Greater Gustavus 1969-2002")



Steve Waldhauser

The author, Steve Waldhauser, is a 1970 graduate of Gustavus Adolphus College who returned to his alma mater in 1977 and is now director of publications and managing editor of the Gustavus Quarterly.

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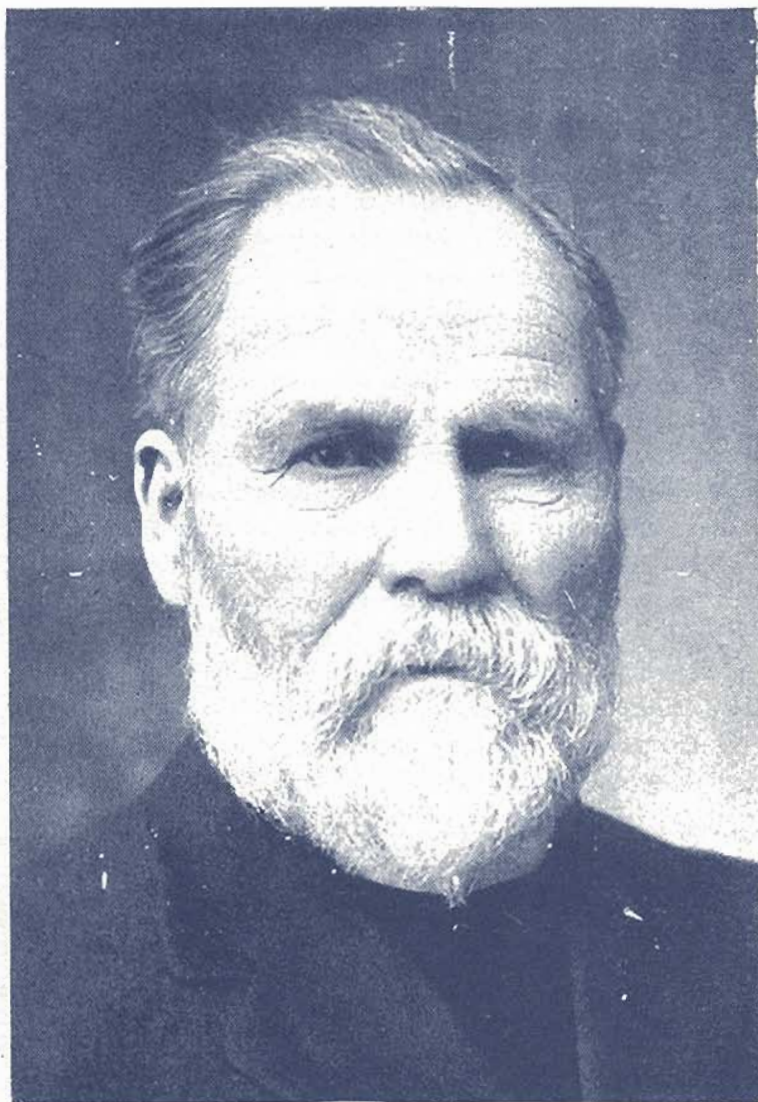
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ERIC NORELIUS
1833-1916



Red Wing, Minn., 1856

Eric Norelius and Minnesota

by Bernhard Erling

Part I

In an article "Eric Norelius and Minnesota Anden or 'the Minnesota Spirit'," published in *The Swedish-American Historical Quarterly*, January 2000, I compared the first pastors in Illinois of what became the Augustana Synod (Lars Paul Esbjörn, Tufve Nilson Hasselquist, O. C. T. Andrén, Erland Carlson, and Jonas Swensson) with the first pastors in the Swedish settlements in Minnesota (Peter Beckman, Johan Peter Carlsson Boreen, Peter Carlson, Pehr Andersson Cederstam, Carl Hedengran, Andrew Jackson, and Eric Norelius). A very important difference between them is that the first pastors in Illinois had received their theological education in Sweden and had been ordained and served congregations there before emigrating, whereas none of the first Minnesota pastors, including Eric Norelius, had prior to their emigration even completed gymnasium (secondary school) studies and taken the studentexamen, which would have qualified them to begin theological studies at the universities of Uppsala or Lund. What made the difference in Minnesota was the leadership of Norelius, the youngest of the seven listed above.

Sources for the study of Norelius' life are readily available. Norelius began keeping a diary when he was fifteen. Journals he kept from 1833-1856, and then again 1885-1886, when he traveled on a missionary journey to America's west coast, have been translated by G. Everett Arden, *The Journals of Eric Norelius, A Swedish Missionary on the American Frontier* (Philadelphia: Fortress, 1967). Near the end of his life Norelius wrote memoirs covering the years 1833-1862, which were published in the Swedish periodical *Augustana*, then translated by Emeroy Johnson for *The Lutheran Companion*. Finally the translated memoirs appeared in book form, *Early Life of Eric Norelius* (1833-1862), *A Lutheran Pioneer* (Rock Island: Augustana Book Concern, 1934). Emeroy Johnson has also written a biography of Norelius, *Eric Norelius, Pioneer Midwest Pastor and Churchman* (Rock Island: Augustana Book Concern, 1954). In addition to these sources available in English, Norelius published *De svenska luterska församlingarnas och svenskarnes historia i Amerika* (Rock Island: Augustana Book Concern, vol. 1, 1890, vol. 2, 1916). Selected chapters of vol. 1 have been translated by Conrad Bergendoff, *The Pioneer Swedish Settlements and Swedish Lutheran Churches in America 1845-1860*, Rock Island: Augustana Historical Society, 1984) and *Vasa illustrata* (Vasa, 1905).

ERIC'S EARLY YEARS IN SWEDEN

Eric Norelius was born October 26, 1833, on a farm in Norrbäck, Hassela parish, in northern Hälsingland, Sweden. Sweden is divided into Götaland, the southern provinces, Svealand, the middle provinces, and Norrland, the northern provinces. Hälsingland is a province in Norrland. The fact that Norelius came from northern Hälsingland very likely influenced his choice of where in America's midwest he wanted to live and work. Four of the five first Swedish pastors in Illinois came from Götaland, Tufve Nilson Hasselquist and O. C. T. Andrén from Skåne, and Erland Carlsson and Jonas Swensson from Småland. They may therefore have preferred the more temperate climate of Illinois and advised Swedish immigrants to settle there. Indeed Hasselquist in correspondence with Norelius referred to the climate in Minnesota as hyperborean.

Eric remembers fondly his years from nine to fifteen as a goatherd herding goats and some sheep in the summer pastures on mountains and uplands of Hälsingland. He and other goatherds from the village of Norrbäck felt that they were exploring new lands, that they might meet bears and wolves, see strange birds and plants, and even encounter trolls. After the long, cold, and dreary winter, they rejoiced in the indescribable beauty of God's nature. When the weather was fair, there was time to fish for trout in the streams, go swimming, and also study the Catechism. In rainy weather they built small huts for shelter and dried themselves before a fire. Eric does mention, however, that it was usually impossible for him to attend church

services during the summer at the Hassela church, which was six miles from his home.

From his tenth to his fifteenth year Eric spent much of the winter tending charcoal kilns. There was an abundance of wood on his father's farm and charcoal could be sold at a nearby mill. Wood was cut in the fall before the snow fell and hauled to the place where the kiln was to be built. Logs ten to twelve feet in length were piled up, covered with spruce branches and then with soil. Near the kiln a coal-shack was built, partly dug into the ground, with spruce branches over a ridge pole also covered with soil. There were no windows, but one end was open, where a fireplace provided warmth and light, air coming in from behind the fireplace. At the other end there was a straw bed, since kilns after they had been kindled must be tended day and night. Draft holes were made through the layer of earth, so that heat could be directed to different parts of the kiln. Since the wood was often green, steam could form and produce explosions throwing off the layer of earth, with the whole pile of wood bursting into flame. In such a case it might be necessary to hurry home on skis for help. Finally, the kiln was uncovered and the charcoal raked out from the ashes. It had to be watched day and night for two weeks, lest the whole pile were to burn up.

SPIRITUAL AWAKENING AND SCHOOLING

In addition to time spent in the coal-shack preparing meals, there was also time for reading. Eric's father had taught him to read when he was six years old and he had developed a strong interest in reading. Some of this reading was of devotional literature. There was an awakening in the community the winters of 1842-43 and 1843-44 led by a lay colporteur. Eric became concerned about his salvation. For several years he was without spiritual peace. He had memorized the Catechism, including the explanatory Bible verses, and studied Bible history in preparation for confirmation instruction in the fall of 1847. During this instruction the pastor stressed memorization and prayer, but did not offer explanations of what was studied. In the summer of 1848 Eric did find some helpful books. He read "A Refutation of the Doctrine of Works and a Defense of the Gospel" by Fredrik Gabriel Hedberg, a pastor in Finland, and also Luther's Lectures on Galatians and "The Book of Concord." He now began to feel that he understood the great principle of justification by faith.

Eric had begun to go to the parish school in the winter of 1847. He walked six miles to the school, carrying with him enough food for the week, while he lodged at the home of an old soldier. He studied arithmetic, geography, the history of Sweden, and Latin, largely without direction from the teacher. The teacher, however, examined him and encouraged him to continue his studies at the gymnasium in Hudiksvall. Eric's father

accepted this proposal and Eric began his studies there February 6, 1849. Due to the fact that he had done much independent study, he made rapid progress. At the same time he was not wholly satisfied with the teachers at Hudiksvall, who he felt held to the Lutheran confessions only in a formalistic way. The atmosphere of the school also was not in his opinion in accordance with God's spirit and will. In the spring of 1850 he told his parents that he did not want to return to school. When they told him that the alternatives were either to work as a laborer or return, he reluctantly did return to Hudiksvall, though he chose to study privately. As he thought of his desire to prepare for the ministry, he was not sure that his parents would be able to afford to continue to support him. A friendly pastor advised him that it would be easier for a penniless student to receive an education in America than in Sweden. His parents agreed with this counsel and offered to pay the cost of Eric's fare to America and also that of his older brother, Anders.

FROM HASSELA TO ANDOVER

On July 18, 1850, Eric and Anders left their home in Norrbäck, Hassela parish, for the long journey to America. In Hudiksvall they boarded a steamer bound for Gävle. It was the first time Eric had been on board a steamer or traveled by water. In Gävle they had to wait three weeks until their ship "Odin" was ready to sail to New York. More than a hundred had gathered for the journey, intending to form a settlement in America and establish an evangelical Lutheran congregation. They had hoped to call a pastor to come with them and a Stockholm school teacher. Gustaf Palmquist, did accept their call, promising to come the next year. When he did arrive two years later in 1852, he had become a Baptist.

Several persons died during the voyage and were buried at sea. At times the winds were against them and the ship made little progress. At other times there were gales so strong that the sails could not be used. One storm that lasted for three days was so intense that the kitchen, a shanty on the deck, could hardly be used to prepare any meals. There were also, of course, sunny pleasant days. Eric saw dolphins and a whale, and finally, shortly after his seventeenth birthday, flocks of black birds and sea gulls, indicating land was near.

On October 31 the "Odin" arrived in New York harbor. In 1850 there were only 3,559 Swedish born persons in the United States, many of whom were followers of Erik Jansson, who had established a colony at Bishop Hill, Illinois, a few miles from Andover. In the New York harbor there was a ship, the "Bethel Ship," used as a church. Its pastor was Olaf G. Hedström, a Methodist. Eric and a few others attended services there. Hedström gave them good practical advice about how to travel inland. Eric also asked him about possibilities of studying for the holy ministry and Hedström told him that ways and means

could be found if he became a Methodist. Those who had come on the "Odin" had such confidence in Eric that he was sent with two guards to a Wall Street bank to exchange their Swedish money for American money. He returned with several thousand dollars in gold and distributed to each according to how much Swedish money had been turned over to him. Everyone was satisfied and Eric was paid five dollars for what he had done.

From New York the group, less some who stayed in New York, traveled by steamer to Albany. From there they had an uncomfortable railway ride to Buffalo, where they had to wait two days for a steamer to take them to Chicago. The crowded voyage across the Great Lakes was not much better, as between Lake Erie and Lake Huron the boat ran aground on a sandbar, where they were stuck for eight hours. In Chicago they found other Swedes, among them Gustaf Unonius, who had been ordained a priest in the Protestant Episcopal Church. He had organized a Swedish congregation in Chicago and claimed to be a true representative of the Swedish Church in America. He offered to help Eric continue with his schooling, but advised him for the present to stay with the company journeying farther into Illinois. They were able to take a boat on the Illinois River a hundred miles to Peru, where they were about seventy miles from Andover. Some, who could afford it, hired horses, wagons, and drivers to take them and their luggage the remaining distance. Eric, his brother, and thirteen others decided to walk. After three days they arrived at Andover in the midst of a driving snowstorm. Where they had expected to find a fair-sized village, they found only a few scattered houses on the open prairie, but they also found the home of Pastor Lars Paul Esbjörn.

ESBJÖRN AND ERIC'S STUDIES AT CAPITAL UNIVERSITY

Lars Paul Esbjörn like Norelius was a native of Hälsingland. He had studied at the University of Uppsala and been ordained in the Church of Sweden. He had been influenced by the pietistic movement that flourished in northern Sweden during the 1830's and 1840's. While serving in a number of parishes, he experienced opposition from the church authorities, in part due to his pietistic leanings and his zeal for the cause of temperance. This in part led him to decide to emigrate and in 1849 he led an immigrant party to America and settled in Andover. Eric remained with the Esbjörns for about a month. Esbjörn urged him to consider studying at Capital University in Columbus, Ohio, an institution that was willing to support a Swedish student wanting to prepare for the ministry. Esbjörn had received money so that Eric could stay with them until he went to Columbus. Eric was hesitant at first to agree with this proposal. He wasn't sure what kind of Lutherans he would find at Capital. He also wanted his independence and didn't want to be a burden to the Esbjörns, where each day many crowded around the table. He tried for some months to find work in Galesburg and

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Moline. Finally a farmer, Abraham Hartzel, of German descent, who had come from Pennsylvania, invited him stay as a member of his family, which included a wife of Irish descent and six children. Eric was to do chores morning and evening and could attend without cost of the nearby public school. Eric stayed with the Hartzels three months, during which time he made considerable progress in reading and understanding English, studying also the history and the geography of the United States.

On April 24, 1851, Eric, having accepted the offer to enroll at Capital University, began his journey to Columbus, Ohio. Pastor Esbjörn, who was traveling eastward, visiting German and English congregations, seeking financial aid for the erection of church buildings for the Swedish immigrants in Illinois and Iowa, was to be his traveling companion as far as Columbus. They traveled by steamboat down the Mississippi River and then up the Ohio River to Cincinnati and then by train to Columbus, where they arrived May 10. Eric was ill for a time, but was able to begin his studies May 26 in a term that concluded July 23. He found some work during the remainder of the summer, sawing and cutting wood, and also selling books. He remained at Capital University for two more years, struggling with poverty and periodically ill health as well. He tended to prefer to study privately, not regularly enrolling in classes, though he did value instruction in Greek. He developed a working knowledge of English, German, and Latin, as well as Greek. In his diary he mentions attending a class in chemistry taught by Professor Wormley, well known for his study of poisons. He took an interest in history and government and began to understand how American politics functions. He visited a session of the Ohio legislature and attended the Whig party convention in Columbus.

Eric was troubled when he received a letter from his brother, Anders, informing him that he had become a Baptist. He also heard in the spring of 1853 that his parents were planning to immigrate to America. He realized now that there would be no reason for him to return to live and work in Sweden. At the end of the spring term of 1853, he felt that he was as advanced as the seniors, but the faculty was not willing to let him to graduate because he had not been at Capital four years. He decided to go to New York that summer, hoping to find work while awaiting the arrival of his parents. As he left Columbus he was not certain that he would return.

In New York through the help of Anders Wiberg, a pastor originally from the Church of Sweden who had become a Baptist, Eric met a wealthy Baptist ship owner, who hired him as an office boy for two dollars a week, which enabled him to pay for board and room. His parents did not arrive that summer, but he heard that a group of immigrants from Småland had come, accompanied by a pastor, Erland Carlsson. They had already left

for the Midwest. Eric presumed that Carlsson would very likely remain in Chicago, where there were many Swedes and a pastor was sorely needed. He decided to travel to Chicago, where he did meet Pastor Carlsson. He taught children in the fall at a parochial school and also helped Pastor Carlsson with some preaching. Later in the fall Eric's parents came through Chicago, and then went on to spend the winter in Moline. In the spring of 1854 Eric also traveled to Andover, where he visited Pastor Esbjörn and also preached in Andover. He preached in Moline as well, since the congregation had no resident pastor.

Having returned to Andover, Eric heard that Pastor Carlsson was making a trip up the Mississippi to Minnesota and hoped to accompany him. By the time he got back to Moline and Rock Island, Carlsson had already left. Eric and some others who wanted to visit the Chisago Lake settlement waited five days for the next boat. This was to be Eric's first visit to Minnesota. They arrived Sunday, May 21 in St. Paul, where he was requested to conduct services that evening. On May 25, Ascension Day, he came to Chisago Lake, where Pastor Carlsson had some days earlier organized a congregation before leaving. Eric conducted services there and was invited to do so throughout the summer, teaching school during the week.

NORTHERN INDIANA, HIS MARRIAGE AND LICENSE TO PREACH

In September Eric returned to Andover, where he found a cholera epidemic raging, with many sick and dying. Pastor Esbjörn strongly advised Eric to return to Capital University. This he decided to do, accompanied by Esbjörn's youngest son, Joseph, who was planning to begin studies at Capital. Passing through Chicago he visited Erland Carlsson, who was recovering from cholera. Carlsson advised him while en route to Columbus to visit Swedes living in northern Indiana. On October 8 Eric did hold a service in a rented Methodist church in West Point. Among those who attended the service, he met Peter Peterson a zealous lay spiritual leader in the community, and also noticed Inga Lotta, Peterson's seventeen-year-old youngest daughter. He hoped to see her again, since he was invited to return to preach at Christmas. Some weeks later he heard that Peter Peterson had suddenly died of cholera. At Christmas, in addition to preaching at West Point, he visited the Peterson family to console them and before leaving West Point he proposed marriage to Inga Lotta, who answered, "Yes, if it is God's will." They saw each other again at Easter and were married June 10.

During the winter term at Capital University, Eric devoted himself entirely to theological studies, church history, symbolics, dogmatics, ethics, homiletics, catechetics, and pastoral theology. He also gave considerable thought to whether he should seek ordination in the Ohio Synod, which required adherence to the

Unaltered Augsburg Confession, or in the Synod of Northern Illinois, which acknowledged the Augsburg Confession conditionally, as "mainly correct." Esbjörn urged him to join the Synod of Northern Illinois, stating a conservative reservation in regard to doctrine and the symbolical books as Esbjörn had done. Eric was not wholly convinced by this argument, but he decided to join the Synod of Northern Illinois in order to avoid schism among the Swedish Lutheran people. He also intended to work for separation of the Scandinavians from the Synod of Northern Illinois. At a meeting of the Scandinavian pastors in Chicago April 12-15, he was urged, because of the great need for pastors, to discontinue his studies and apply for examination, which could lead to his receiving an interim license to preach, a preparatory step to ordination. He chose to do this. The results of the examination were satisfactory and he received a license from Simeon W. Harkey, the president of the synod, dated April 15, 1855. He was then directed to return to the congregation at West Point, Indiana, that Erland Carlsson had organized the previous February, where there were also four other preaching places.

MINNESOTA - RED WING AND VASA

Though Norelius was well received at West Point, he had no intention to stay there for any length of time. He did not believe that there were good prospects for further Swedish settlements in Indiana and he therefore encouraged people to move further west. He also had a strong desire to labor in the wilderness areas of Minnesota. The last weeks of August, 1855, he and Nils Håkansson, a deacon at West Point, left for Minnesota. They traveled by railroad to Dunleith, Illinois, where they took a river boat up the Mississippi and landed at Red Wing. Here Norelius looked for Swedes and found Håkan Olsson, who wanted to establish a Swedish Lutheran congregation in Red Wing. Through Olsson's efforts about 100 persons attended a Saturday evening service at a Presbyterian church, while more attended a service Sunday afternoon. Norelius promised to meet them Monday evening for the purpose of possibly organizing a congregation.

Since word had spread also to the countryside, a man came on horseback looking for the visiting pastor. He was August Johnson from a Swedish settlement twelve miles west of Red Wing, a settlement as yet without a name, though it was sometimes called "Mattson's settlement," for Hans Mattson had settled here in 1853. Norelius agreed to come and rode the horse, while Johnson walked. They arrived too late for a service that night, but the next day, Monday, September 3, eighty-seven persons crowded into Carl Carlsson's log cabin for a service after which the Swedish Evangelical Lutheran Congregation in Vasa, the first Lutheran congregation in Goodhue County, was organized. The name Vasa was chosen because it was the name of the royal family in Sweden at the time of the Reformation in

Sweden in 1523. On Tuesday Norelius returned to Red Wing, held an evening service at the Presbyterian Church, and organized the Swedish Evangelical Lutheran Congregation in Red Wing, with fifty-four communicants and thirty children as charter members.

Desiring to show Niles Hankinson other places in Minnesota where Swedes had settled, they traveled to the Chisago Lake community, where Norelius had served the previous summer. There had been considerable growth in the population and there were plans to build a church, since the schoolhouse in which



Vasa, Minn., 1856

they were meeting was not large enough. After some days Norelius and Håkansson went back to Red Wing and Vasa. A communion service was held in Vasa in one of the largest houses, after which they returned to Indiana.

CALL TO RED WING AND VASA

Not long thereafter Norelius received a call to serve as pastor of the congregations he had organized in Red Wing and Vasa. He decided to accept the call and planned to move to Minnesota in the spring of 1856. Eric and Inga Lotta Norelius left West Point April 30, 1856. Norelius preached his farewell sermon in Lafayette on Ascension Day, and they arrived in Chicago the same day, where they stayed with Erland and Eva Carlsson. Some days were spent at a special session of the Synod of Northern Illinois in Geneva, Illinois, considering the question of the Swedish professorship that was to be established at Illinois State University (a Lutheran college) in Springfield, Illinois. The Scandinavian delegates in the synod insisted that the professor who occupied that position should be bound to teach in accordance with the Word of God and the Augsburg Confession. The American delegates did not want to bind the professor to the Augsburg Confession, fearing that such a decision might displease the General Synod and that as a consequence the synod could forfeit the General Synod's home mission support. They therefore formulated a resolution that did bind the professor to the Augsburg Confession, but at the same time gave the impression that the resolution was a compromise, made to accommodate the Scandinavians, who would have to bear the blame, if any, for defining the professorship in this way. Needless to say, Norelius strongly supported the Scandinavian

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Eric and Inga Lotta Norelius arrived in Red Wing May 16. The immediate problem was finding a place to live, as there were not enough houses for the people of Red Wing. John Nilsson suggested that they move for a while into a shed that was to be a hog house, though it had not yet been used for that purpose. What proved more attractive was the offer of a carpenter, Carl Anderson, who permitted them to move into a small bedroom in his cottage for a few weeks. Norelius preached his first sermon in his new pastorate in Red Wing on Trinity Sunday, May 18. He preached in a partly finished store building amid chips and shavings. After the service subscriptions were received for a church building and a total of one hundred four dollars was pledged, fifty dollars already having been collected for this purpose. The next Sunday Norelius preached his first sermon in Vasa in the home of Per Nilsson. The gospel for the Sunday was the parable of the rich man and Lazarus. Nilsson was said to be the wealthiest man in the community. Norelius reflected later that had he known this, he could have been more circumspect in his remarks. Nilsson, however, did not regard the sermon as a personal attack on him and invited Norelius and his wife to live rent free with him while their house was being built.

Norelius preferred to live in Vasa rather than Red Wing. He even wanted to build a house on his own land. He bought one hundred twenty acres, though he did not find time to do any extensive farming. In addition to his two congregations, he soon found other nearby settlements that needed his services. One of these settlements was Spring Garden. One Sunday at service time a yoke of oxen came pulling a wagon load of people. Two families in the group each had a child they wanted to be baptized. They urged Norelius to come to their settlement as soon as possible. He did come and one very warm Sunday afternoon a communion service was being held in a small log cabin. The sashes at each end of the cabin had been removed to provide better ventilation. A board had been nailed by one of these windows to serve as a communion table. As Norelius began to preach his preparatory sermon, a hen flew in through the window, scattering the bread on the communion table and cackling furiously as she landed on the floor. The hen was chased out and Norelius resumed his sermon, but soon the hen repeated her performance, this time tipping over the wine bottle, which, though it fell to the floor, fortunately did not break. A man was then stationed outside by the window to protect the communicants from zealous hens.

Other communities in that area that Norelius visited and where congregations were established were Stockholm in Wisconsin, across the Mississippi River, Cannon Falls, and Cannon River, a few miles from the village of Cannon Falls. In the fall he and P. A. Cederstam, who was serving the congregation in Chisago

Lake, traveled to a meeting of the Synod of Northern Illinois in Dixon, Illinois, where both, after having been licensed for a year, were examined and ordained on September 12, 1856. In the spring of 1857 Norelius made a journey to Carver County. He traveled from St. Paul by river boat down the Minnesota River. At the "Oscar settlement," later known as East Union, he met Carl Hedengran, who after great spiritual struggles had found guidance and peace through reading the Bible and Luther's writings. Some years later Hedengran was licensed and then later ordained. Norelius succeeded in securing a pastor for this settlement, Peter Carlson, who was licensed in 1858. That year Carlson organized two congregations, East Union and West Union. Carlson was ordained in 1859 and served in those two congregations until 1871, and East Union until 1879. Norelius made another similar trip to Waseca County in the summer of 1858 to visit some of his former Indiana parishioners. On that journey Vista Lutheran Church was organized on August 7.

MINNESOTA POSTEN, ORGANIZATION OF THE MINNESOTA CONFERENCE

Norelius' first pastorate in Vasa and Red Wing lasted from May, 1856 to October, 1858. During this period, in addition to his pastoral duties, he published a biweekly paper, Minnesota Posten, the first issue of which appeared November 7, 1857. The aim of the paper was to serve the Swedes, especially in Minnesota, both in public and churchly matters. Scientific and literary matters would receive attention, also agriculture and the arts. There would be news from Sweden as well. The appearance of this paper was a matter of concern to Tufve Nilson Hasselquist, in Galesburg, Illinois, the editor and publisher of Hemlandet, det Gamla och det Nya, for Norelius' paper became a competitor. Furthermore, when Norelius wrote editorials setting forth arguments for the establishment of a Minnesota Synod, Hasselquist was doubly concerned. Norelius said that he would prefer a Swedish Lutheran Synod, though he saw small likelihood that this hope would be fulfilled. If, then, the Swedes in Illinois had joined a synod in Illinois, in which there were other Lutherans, why should not the Swedes in Minnesota join a comparable synod in their state? It was costly and difficult to travel to meetings in Illinois, especially in the winter, when travel on the Mississippi was not possible. The Minnesota pastors also felt that home missionary activity in Minnesota was not being adequately supported by the congregations in Illinois. Norelius and the other pastors and licentiates in Minnesota received letters from Esbjörn, Hasselquist, and Erland Carlsson urging them, despite these arguments, not to leave the Synod of Northern Illinois to join a synod in Minnesota, for this would divide the Swedes, weaken their influence in the Synod of Northern Illinois, and make it difficult to support the Scandinavian professorship in Springfield, Illinois. These letters did have some effect on Norelius and the other Swedish clergy

in Minnesota.

A meeting was held to organize a Minnesota synod July 5, 1858, in Red Wing at the Swedish Lutheran Church, which was being served by Norelius. Pastors present were C. F. Heyer of the Pennsylvania Ministerium, Albrecht Brandt of the Indianapolis Synod, William Weir of the Buffalo Synod, William Thomson of the English Synod of Ohio, and two pastors, P. A. Cederstam and Eric Norelius, and two licentiates, Peter Beckman and Peter Carlsson of the Synod of Northern Illinois. There were also six laymen in attendance, five of whom were Swedish. The Swedes at the meeting stated that they favored the formation of the synod, but were not prepared to join it, for this could be interpreted as schism by the Swedish brethren in Illinois, with whom they wanted to carry on further discussion of this matter. The four German pastors did organize the Evangelical Lutheran Synod in Minnesota. It was to be based on the Unaltered Augsburg Confession, as interpreted in the other Lutheran symbolical books. The Swedes met after the meeting and agreed to meet again in the fall. They asked permission of the Synod of Northern Illinois to organize a conference in Minnesota and the Swedish pastors in Illinois did not oppose this plan. October 7-9 at Chisago Lake the Lutheran Minnesota Conference, a fourth conference of the Synod of Northern Illinois (in addition to the Chicago, Rock Valley, and Mississippi conferences) was organized. The Swedish clergy in attendance were Norelius, Peter Beckman, Peter Carlson, and Johann Peter Carlsson Boreen (or Borén), newly arrived from Sweden, who was licensed to assist Norelius in Vasa and Red Wing. P. A. Cederstam was absent. There were also four lay delegates. Norelius had written a brief three article constitution. It called for three meetings of the Conference each year and stressed the Conference's home mission responsibility. Three weeks later, however, Norelius left Minnesota.

Probably the chief reason Norelius left Vasa and Red Wing after a pastorate lasting only from May, 1856 to October, 1858, was poverty. Due to hard economic times in 1857 and 1858 the congregations were unable to pay the salary they had promised. Norelius himself was in debt, some of it possibly related to his attempt to publish Minnesota Posten, which after some months had three hundred subscribers, though few of them had sent any money. The paper lasted less than a year, the last issue dated October 19, 1858. Norelius was also disappointed with spiritual attitudes in his parish. Church attendance was not what he expected it to be, though in Red Wing they were more faithful, where Norelius felt that there were a few true Christians. He had, furthermore, an opportunity to leave. He had been called by the United Scandinavian Conferences of the Northern Illinois Synod to travel as an agent in the eastern states gathering money for the Scandinavian students in Springfield. Before he could begin, however, he was advised that due to that year's

hard times it was unwise to attempt such solicitation. Hurriedly a proposal Hasselquist had earlier made, that his paper Hemlandet could be moved to Chicago with Norelius as editor was agreed upon. Norelius was to begin his new duties the beginning of the year 1859.

Soon, however, Norelius grew restive in Hemlandet's office. He had to respond to critique from Hasselquist and he found that editing a paper for an organization was not the same as editing one's own paper. In September he published a farewell message, explaining that the problem of reconciling his own thinking with faithfully representing many wills was his reason for leaving the paper. He had explored the possibility of returning to Minnesota. Instead he went to Attica, Indiana, the area in which he had served during the first year of his ministry. Living in Attica, it was possible to invite Esbjörn and his wife to come from Springfield, Illinois, to be with them at Christmas, when a new church in Attica was to be dedicated. During their time together during those holidays Norelius and Esbjörn discussed the possibility of secession from the Synod of Northern Illinois and the organization of a Scandinavian synod. AHA

Part II of "Norelius and Minnesota" will appear in the Spring 2004 issue of the AHA Newsletter

Editorial note: Dr. Maria Erling, Associate Professor of History of Christianity in North America and Global Mission at Gettysburg Seminary, is one of the authors of the new history of the Augustana Lutheran Church to be published by the AHA.



Bernhard Erling

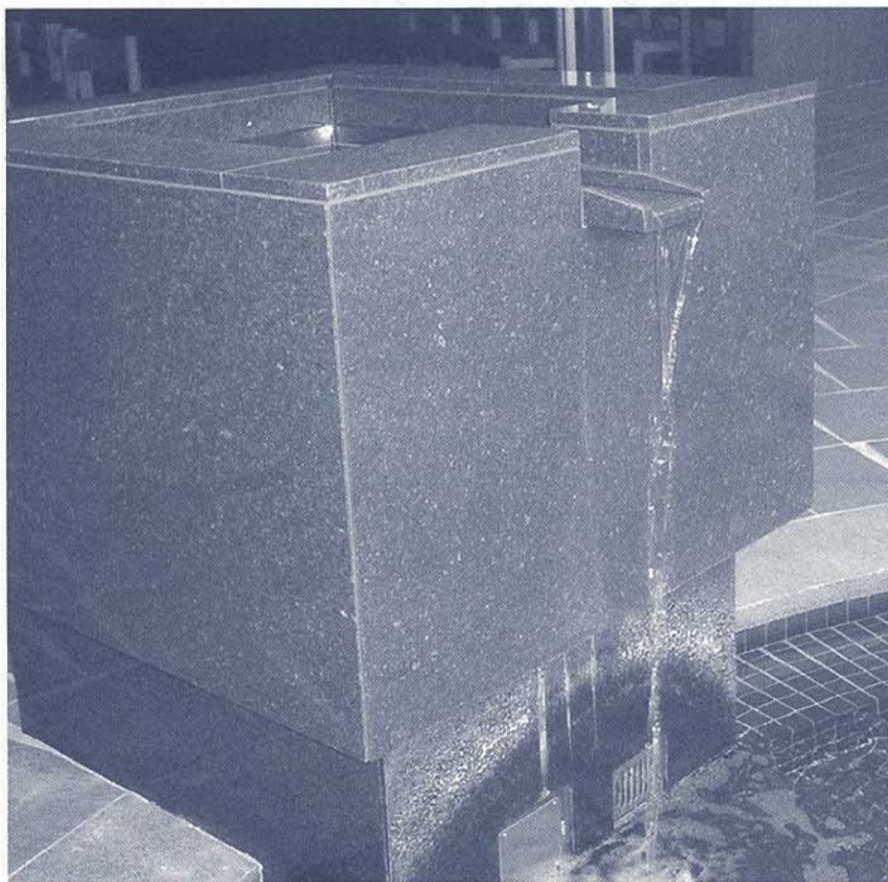
Bernhard Erling was educated at Gustavus Adolphus College, the University of Chicago, Augustana Theological Seminary, Yale University, the University of Heidelberg, and the University of Lund. He was ordained in the Augustana Lutheran Church in 1948 and served as pastor in Bethany Lutheran Church, Des Moines, IA, 1948-53. He taught at Upsala College, East Orange NJ, 1956-57, and at Gustavus Adolphus College 1957-88.

His study at the University of Heidelberg was as a Fulbright Scholar 1954-55. He and Marilyn Siersbeck were married in 1954, and have four children, Maria, Birgitta (1957-2003), Paul, and Anne.

HEARTBURN IN CHICAGO?

The Dedication of the Augustana Chapel at LSTC

by David Lindberg



Baptismal Font, Augustana Chapel at LSTC

Don, of course, was the catalyst for the restructuring of the central wing of the main LSTC building into the chapel that it is today. President James Echols, speaking at the banquet at the University of Chicago's Quadrangle Club after the dedication on May 5th recalled a conversation with Don early in 1999 about the possibility of re-doing the worship space at LSTC. From the time he was inaugurated as president of LSTC Dr. Echols had talked about a priority for worship in seminary education and the need for a more appropriate place for it. After 35 years of worship in the original LSTC chapel auditorium, it had not become an inspiration for worship or spirituality. It had its admirers, but primarily because of its acoustics and sight lines - particularly when it was used for lectures and concerts. When the faculty and students from Christ Seminary-Seminex came to LSTC, they led the way into the space before and around the chapel auditorium which then became known as the undercroft chapel. For fifteen years that more flexible and intimate space had been used for daily seminary worship while the chapel auditorium and Augustana Church

I was a little surprised when the editors of our AHA Newsletter invited me to report on the dedication of the Augustana Chapel at the Lutheran School of Theology at Chicago on May 5, 2003. The surprise was mainly because I think that I am a person who is liturgically challenged, perhaps because I am a son of the Cambridge Lutheran Church in Cambridge, MN. My confirmation pastor, the Rev. Harold E. Peterson, some sixty years ago first dared to wear a Luther robe to lead worship in that congregation only after some strenuous objections to anything faintly Romish had subsided. On the other hand, I have both a personal and an academic interest in the History of Religion. And I also realized that Don Palmquist and I are the only Augustana faculty still directly connected with LSTC - Don through the Augustana Heritage Association and I as part-time LSTC archivist.

across the street saw occasional use for larger gatherings.

Don shared his discussion about worship space with President Echols at an LSTC gathering in Arizona some weeks later and it was at that meeting that seminary alumni began talking about raising funds for a new chapel on the campus. A large gift from one Augustana alumnus not only pushed the project from the idea stage toward reality, but it also became the basis for naming it the Augustana Chapel.

Of course, choosing that name has mystified at least some at LSTC as to why there are two Augustana worship spaces across the street from each other. (There are several dozen congregations in the ELCA named "Augustana" but Illinois, like several other states, has only one such at the present time.) During the worship seminar prior to the dedication's service itself, this mystery led Dr. Craig Satterlee, the Carlson Assistant Professor of Homiletics at LSTC, to point out that churches and chapels have somewhat different purposes and functions. Both are for

ministry, but one focuses on the neighboring community and the other on the seminary's learning community itself.

When it comes to naming college and seminary chapels, perhaps some among you who attended Augustana College in Rock Island can tell me if the college chapel there ever had a specific name. Once Augustana Seminary had its own building in 1923 there was, of course, Ascension Chapel, named no doubt because of its stained glass window above the altar. President William Leshner in particular had advocated naming the LSTC chapel but this never occurred, perhaps because it did not really seem like a chapel.

Like the old chapel auditorium, the new Augustana Chapel has windows to the street – even more of them than before – looking to the south and 55th Street. Since all the seating is now at the first floor level, if chairs are arranged facing that direction,

scene in that direction. The overall effect of the broad opening to both the south and the north is to give the chapel a light, airy feeling that is related both to nature and an urban environment.

Centered in the northern exposure is a very large indoor/outdoor baptismal pool with constantly running water. It is the only fixed object in the room, since the new pipe organ has yet to be installed. It is also one of the largest such pools I have seen in a Lutheran sanctuary outside of St. Peter's in Manhattan, NYC. (That one, incidentally, was installed while the Rev. Ralph Peterson, another son of our Cambridge Lutheran congregation was pastor at St. Peter's.) At the worship seminar on dedication day a comparable pool of even larger dimensions was mentioned, that one being at St. Benedict the African's church in nearby Englewood, just a few miles from LSTC. The new LSTC pool, built with the option for submersion, is intended to be foundational in terms of worshipers first experience as Christians



Bishop Mark Hanson, Chapel Dedication Service, May 5, 2003



Communion, Chapel Dedication Service, May 5, 2003



President James Kenneth Echols, Chapel Dedication Service, May 5, 2003

there is an endless procession of pedestrians and street traffic to distract the eyes of the worshiper. And the fire engines and ambulances from the busiest fire station in the city will likely make at least one screaming run during any scheduled service. This particular orientation became one of the discussion points during the worship seminar on May 5th. To what extent should worship time involve the activities of the outside world? The panelists, Ed Foley from Catholic Theological Union, J. Frederick Hopler from McCormick Theological Seminary, Ruth Meyers of Seabury-Western Theological Seminary and Anita Stauffer from the worship staff of the ELCA and LWF all encouraged such interaction. If there is a need for a more inward focus, there are always the options of facing the east or west interior walls or to the north where even more windows face into a courtyard extending to the new McCormick building on the site of the former LSTC parking lot. Grass, flowers, ornamental bushes and small trees now present a very pastoral

and also as Christianity's most ecumenical symbol. In fact, its significance will probably be primarily symbolic since no one knows how frequently it will actually be used in baptism.

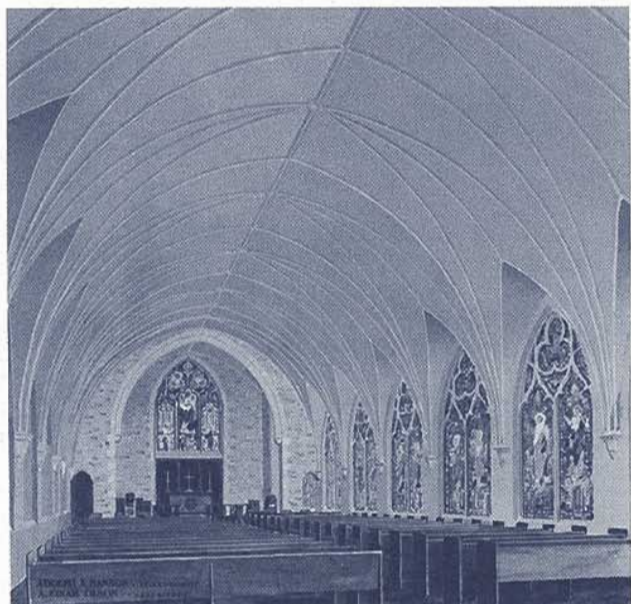
The only other permanent churchly markings, if I may call them that, will be in some of the window treatments. Above the interior entrance there is a map of the world with the words, "Augustana Chapel" and "For all the Saints" engraved in the glass. Stained glass panels will be installed in front of some of the windows later. Among the donors for those panels are members of the Rev. Gottfried and Celeste Berg family, he being an Augustana Seminary alumnus of 1926. Beyond that, everything else--the altar table, the ambo (a combination pulpit and lectern), the processional cross and the chairs--are there to be easily moved and used in various locations. In fact, during the worship seminar the speakers repeatedly warned the eventual chapel leaders against interior decorations like pictures or ban-

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ners which have a tendency to become more or less permanent. Can we claim that this lack of decoration creates a link to the spirit of Augustana worship? It is interesting to note that when Ascension Chapel on the Rock Island campus was dedicated in 1923, the Lutheran Companion reported that "the beauty and simplicity of the arrangement in the chapel rank it as one of the finest church edifices in the synod." (1)

Among the criticisms of this new worship space is that it is too "horizontal" and does not sufficiently reflect the "vertical" transcendent nature of worship. And there are those who lament the lack of a permanent altar or cross. In the History of Religion this is an awareness of the worshipers' need for a focus on some more or less permanent object in or through which the original



Ascension Chapel, Rock Island

epiphany occurred. It reminds me of a comment made by one of the monks at St. Catherine's Monastery which lies below what many consider to be Mt. Sinai in modern day Egypt. When I asked about the reason for having a glass box there with a growing plant in it, he said, "Oh, that's the burning bush. So many of the pilgrims kept asking where it was that we decided that we needed to have one."

In his dedicatory sermon the presiding bishop of the ELCA, the Rev. Dr. Mark Hanson, warned the assembled congregation against becoming lost in some vain attempt to recreate the past. Using the Emmaus text (Luke 24:13-25) as an example of how the first disciples were unable to recognize the risen Lord because they were in a fog of grief, he suggested that we, too, might be in danger of being "Clueless in Chicago" about what God intends for us. We may just want God to be comfortable and close while God is trying to open eyes of faith to what the world needs from us. Is there any need to worry about clergy

burnout, he asked, when so few are on fire? He preached instead for "Heartburn in Chicago" (Were not our hearts burning within us?). "Come ye, who live in a fog! Come and see!" AHA

(1) The Lutheran Companion, Vol. XXX1, No. 47, 1923, p. 746.



David Lindberg

David Lindberg was raised on farms outside of Cohasset and Cambridge, MN; baptized and confirmed in the Cambridge Lutheran Church; graduated from Gustavus Adolphus College, Augustana Theological Seminary and the University of Chicago Divinity School. Following ordination he served as a missionary in Japan for the Augustana Lutheran Church from 1955 until 1962, serving parishes in Yanai and Fukuyama. During his furlough year he was interim chaplain at Bethany

College, Lindsborg, KS. He began teaching world missions and world religions on the Rock Island campus of LSTC in 1963 and on the School of Mission faculty in Chicago from 1967 to 1970. From 1970 until 1995 he was Professor of World Missions and World Religions and Director of Field Education at LSTC. He was an exchange professor at the Andhra Christian Theological College in Hyderabad, India, in 1979. Currently he is part-time Archivist at LSTC and a volunteer archivist for the ELCA.

New Book by Trudie Palm

DEAR HOME FOLKS: The Letters of Missionaries to China 1909-1944, Carl and Elizabeth Wahl is the title of a handsomely bound book of 272 pages recently published by Trudie Palm, with a forward by her husband, Howard Palm. Its contents are the letters back and forth from and to China with the families of missionaries Carl and Elizabeth Wahl, Trudie's parents. It represents an invaluable collection of hundreds of personal letters, carefully preserved, from the years of missionary service in China. AHA

LWF ASSEMBLY

By Don Sjoberg

The Lutheran World Federation - A Communion of Churches Tenth Assembly was held in Winnipeg, July 21 - 31 with 380 delegates representing some 133 member churches and 61million people. Sadly, despite the interventions of the Evangelical Lutheran Church in Canada and others, 50 delegates were denied visas, all from the South including 26 from India. This served as a reminder of a world changed since 9/11, a world divided by rich and poor - a wounded world in need of healing.

The sense of Communion was shown in expressions of solidarity with the absent delegates and those in similar situations as the



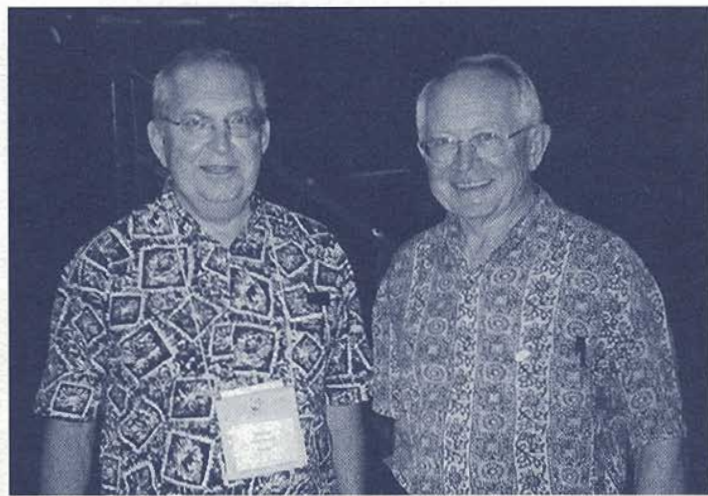
Bishop Richard Smith (ELCIC) welcomes Chief Shannaccappo to the Assembly

Assembly program provided for a hearing on the visa problems and an evening peaceful walk through the streets to an Aboriginal sacred gathering place where a prayer vigil was held. The media took up the visa stories as front page news item for several days.

The Assembly began with Affirmation of Baptism at the Red River followed by the procession to the St. Boniface Roman Catholic Cathedral for the Opening Service. Following the daily Eucharist, the Assembly met in village groups for Bible Study and considered the sub themes from which reports and recommendations came to the Plenary Sessions. Reports of the President, Bishop Dr. Christian Krause and General Secretary, Dr. Ishmael Noko, together with the splendid key note address from Bishop Dr. Margot Kässman, helped focus on the theme "For Healing of the World."

The work from the village groups overloaded the Assembly at

the final Plenary Sessions with 61 resolutions brought by the Policy and Reference Committee as well as the final draft of the Assembly Message. The issue in the Message, as well as in some of the resolutions, was how the Assembly shall name and address homosexuality. In the debate, the Communion was tested by the differing views between the churches, and some delegates felt this issue had dominated the agenda to the exclusion of other issues. At last, after extending the final session by two hours, the Assembly approved an amended Assembly Message and referred all other resolutions on homosexuality to the Council. The many resolutions, as well as the commitments in the Message, are to set the direction for the the next six years.



Brothers and Pastors Ted and Jim Chell

How these will be communicated and given some order of priority will test the wisdom of the Secretariat, President Mark Hanson, and the 48 member Council.

Among the former Augustana people seen at the Assembly was Pastor Ralph Anderson '64, Co-opted Staff Martha Lindberg Mann, visitors/volunteers Pastors Alf Sander(Ruth) '53, Ferdy Baglo (Magda) '58, Jim Chell (Lue)'60, and Ted Chell (Janet).

My wife Trudy and I volunteered, and I also served as Parliamentarian. Besides delegates, some 500 others attended as advisors, staff, observers, guests, press, translators and ecumenical representatives. Some 800 served as volunteers. High praise was voiced by the Assembly for the hospitality and the helpful volunteers, many of them having come from the United States. President Titus Namunyekwa wondered whether the volunteers had been trained to look happy all the time. **AHA**



A Tribute to Dr. David L. Vikner (1916-2003)

by George L. Olson, *Japan colleague*

Japan Hiroshima Congregation dedication, 1951 (Vikner is at far right)

In April, 2002, Dave Vikner telephoned me from Chicago. He asked if I would participate in a panel about our mission work at the Augustana Heritage Association Gathering at Bethany College, Lindsborg, Kansas. Dave had agreed to organize it, but he wasn't sure if his health would hold up.

Another important invitation also worried him, one from the Denenchofu Church, which Dave helped found in 1952. The congregation offered to pay his travel expenses so that he could attend the 50th anniversary celebration in Tokyo. Dave was not sure whether he should promise to go. Like many of us in the Augustana Heritage Association, we now only accept invitations with the biblical escape clause, "If God be willing, we'll do it."

Before our panel was to appear, Dave asked the five participants to meet with him in the gym next to the bookstore. As he and I waited for the others, we reminisced about the fall of 1950

when Dave, my wife Miriam and I landed in Japan. Inevitably we disagreed over who arrived first. He had flown into Tokyo early enough to ride with Dr. A. J. Stirewalt of the United Lutheran Church in America to meet us at the Yokohama pier. Since our ship had entered Japanese territorial waters at 4:00 a.m., I claimed Miriam and I were first, but since his feet touched the soil earlier, he insisted that he beat us.

Dr. S. Hjalmar Swanson, Executive Director of the Augustana Board of Foreign Missions, had committed Augustana to help the Japan Evangelical Lutheran Church plant churches along the shores of the Inland Sea, using Hiroshima City as the main operational base. The initial responsibility for picking the places to begin rested on Dave and me; so we made three exploratory trips to prospective cities, always accompanied by a knowledgeable Japanese guide/interpreter. As we'd tramp the streets Dave often mistakenly called me Reub, because I reminded him of Reuben Lundeen, with whom he had walked many a Chinese

street. When we'd eat, Dave's Chinese upbringing ruled our choice of food. That meant searching for a Chinese noodle shop where Dave would slurp down soup like a Chinese coolie. If it was a full Chinese meal, he'd shovel in the delicacies so fast that I would never get a fair share.

At Lindsborg as we sat waiting for the other panelists, he asked me, "Do you think I have picked the right people to represent Augustana's mission work? I replied in the affirmative. I also believe that the five people mirrored Dave's own emphases: Stan Benson for evangelism, Dr. Merle Sjogren for medical work, Dorothy Lofgren for women's contributions, Ted Swanson for ecumenical theological education, and myself for indigenization and incarnational mission.

In Japan Dave gave us young enthusiastic missionaries sound mentoring and the wisdom to listen to the Japanese inside and outside the church. We also were careful to avoid close identification with the United States Occupation forces, even though we were aware that many chaplains and lay Christians in the military contributed significantly to opening up opportunities for churches.

It also was our policy not to encroach on the ministries of other denominations. Dave urged us to seek out local pastors for guidance about needs and places where we should locate. With rare exceptions, clergy of the United Church of Christ (Kyodan), Anglican, Baptist, Mission Covenant and Christian Missionary Alliance churches welcomed us to help complete the immense task of evangelizing the Japanese. Allied bombing had leveled city after city, and many people were in desperate straits. Pastor Yutaka Kishino, now working in Southern California, told of what the missionaries meant for many Japanese in 1950. "When we were down and out, you brought us hope." This was possible because of our faith based on Jesus' resurrection. I recall Dave telling me of a sermon Dr. Charles Iglehart of Aoyama Gakuin University preached in Tokyo, in which he said, "The disciples who spoke of Jesus' resurrection were honest people telling what they had witnessed." Dave shared that same humble trust that makes all the difference in the world. At his memorial service, how appropriate it was that II Corinthians 5:1-9 was chosen as a reading. It begins like this: "For we know that if this earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."

Dave and Louise, daughter of Lutheran missionaries and sister of Yale Sinologist John Lindbeck and theologian George Lindbeck, provided the gentle, warm hospitality that we novice missionaries craved. Their home in Hiroshima served as an oasis where we were made to feel at home and could share our

burdens and laugh freely in our own English language. Another blessing was that in the Vikner's kitchen my wife learned how to cook Chinese buckwheat noodles, a delicacy that every week reminds us of our debt to the Vikner household.

The Japanese Lutheran church leaders, President Kiyoshi Hirai and Dr. Inadomi, commissioned Augustana to evangelize the Hiroshima area. They promised to supply us with Japanese pastors and lay evangelists as far as possible, and they trusted us to do the work responsibly. For this confidence we owe much to Dr. S. Hjalmar Swanson and Dave, who was our mission president.

At that time in 1950, Hiroshima City still lay in ruins, and many residents suffered from radiation sickness. The pastor of what remained of the Hiroshima Lutheran congregation was Kiyoshi Watanabe. He had lost his wife and one daughter in the bombing. In 1953 Dave and Louise moved to Hiroshima to give close leadership to the expanding Augustana work. Because they knew the value of women missionaries from their experience in China, they encouraged Lois Colberg in her work in the parish and among nurses in Hiroshima Prefecture and Sister Astrid Erling in parish evangelism in Denenchofu, Tokyo. The mission seconded veteran China educator, Ethel Aikins, to teach in the JELC's girls school in Kumamoto on the southern island of Kyushu.

Unfortunately Louise Vikner contracted hepatitis and then severe asthma. Eventually it became clear that even with restful summers at Lake Nojiri in the mountains of Nagano, she should no longer remain in smog-polluted Japan. Recognizing Dave's missionary statesmanship, the Augustana Board in 1959 called him back to the U.S. to become Far East Secretary, based in Minneapolis. From there he moved to New York where he eventually became the executive director of world mission for the new Lutheran Church in America.

From that platform he championed the policy of inter-dependence with the autonomous churches of all the LCA mission fields. He had cultivated that philosophy through his cordial relations with the JELC. However, I believe he never allowed himself to become passive, but actively worked with the churches in Japan and elsewhere to enhance their mission for the sake of spreading the gospel.

When the Lutheran World Federation Broadcasting Service decided to expand its outreach beyond the range of the Ethiopia-based RadioVoice of the Gospel (RVOG) and its satellite studios, it included Dave in the research team of Dr. Sigurd Aske, LWFBS, and Dr. Thomas Spitz of the Lutheran Laymen's League. I am certain they made Dave part of the team to ensure that the media centers to be established in Hong Kong and

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Tokyo would carry out their outreach activities with the blessing and cooperation of the Chinese and Japanese churches.

Dave's moves into a leadership role in the LCA and into a teaching position at the Lutheran School of Theology at Chicago were natural outgrowths of his track record in China and Japan.

Following the fervent evangelical tradition of his missionary parents, Dave had a vision for planting churches. To accomplish it quickly, he advocated the use of women and men lay evangelists whom the mission would send to the Norwegian-sponsored Kobe Lutheran Bible Institute for two years of biblical studies before assigning them to pioneer preaching points. Our mission appointed Pastor Edwin Swanson to join the LBI faculty and mentor students from our field. When it came to seminary education, Dave promoted the assignment of Dr. Kenneth J. Dale to the Tokyo faculty and supported the move of the seminary to a site adjacent to Tokyo Union Seminary and the ecumenical International Christian University. The JELC joined in with the church founded by the Lutheran Church-Missouri Synod to establish this new seminary campus in Mitaka, a suburb of Tokyo. Dave always furthered broad ecumenicity for the sake of the gospel.

In addressing young churches, his text of choice usually was from Philippians 1:3, which says, "I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ..." Dave possessed a pastoral missionary heart that breathed the warm evangelical piety of the Augustana heritage.

Three years after Louise died, in 1998 he married Ann Campbell, the daughter of Presbyterian missionaries in Egypt. It was amusing to chat with Dave and Ann on the veranda at Lake Chautauqua during the AHA Gathering and hear him explain the Augustana heritage, especially his old favorite Swedish hymns. To the very end Dave remained a true child of Augustana, expressing his faith tradition in an evangelical Lutheran and ecumenical manner.

God willing, perhaps we who knew Dave could get together next year during the AHA Gathering at Gustavus Adolphus to talk about him. There is much more we can share both about him and his family. Memorials can be made to the David L. and Louise Lindbeck Vikner Memorial Scholarship Fund at the ELCA Foundation or The Lindbeck Vikner Scholarship Fund at the Japan ICU Foundation, 475 Riverside Dr., Suite 439, NYC 10115. AHA

Recollections, Reflections & News

Augustana Chapel Dedication

The attractive Chapel dedication booklet for the Chapel at the Lutheran School of Theology on May 5, 2003 begins: "The Augustana Name. The new worship space at the Lutheran School of Theology at Chicago is named the Augustana Chapel in recognition of the leadership and gifts of alumni and lay donors who wish to honor the Augustana Lutheran tradition, as exemplified by the former Augustana Seminary and Augustana Synod. Their leadership provided an important catalyst for this momentous project. At the seminary, the Augustana tradition is remembered, honored and built upon, as women and men are prepared for ministry."

David Lindberg has written the article in this Newsletter, "Heartburn in Chicago" which describes the significance of the Chapel and its dedication on May 5, 2003. Terri Nielsen, designer of the AHA Newsletter, has provided the pictures for the article.

In the Spring 2003 issue of the LSTC *Epistle*, the president, James Kenneth Echols, speaks about the 40th anniversary observance of the seminary: "With festive banners flying outside the main building we began our observance with a wonderful Eucharist at which Dr. Harold C. Skillrud, the first board of directors' chair, preached. And we will officially end it with the May 5, 2003 dedication of The Augustana Chapel at LSTC. In the midst of historical displays and reminiscences from former president Stewart Herman and William Leshner, one of the most prominent activities, has been thanksgiving to God." AHA

Welcome to Mosaic

On July 1, 2003 a new organization came into being with the consolidation of two strong social service agencies in Nebraska. The name of the new organization is Mosaic. Bethphage and Martin Luther Homes have merged in order "to continue serving a common mission in the lives of people with disabilities across the United States and throughout the world....In partnership with people who have disabilities, Mosaic provides supports and advocates that all may realize God's gift of wholeness of life." In the final issue of the "Bethphage Messenger", Volume 90, Issue 1, Spring 2003, the story of Bethphage is told in a beautifully written article, "Ninety Years of God's Love for People with Disabilities." It is called a "Renowned Ministry Proud of It's Augustana Heritage."

Dr. David Jacob, President & CEO of Bethphage, for 23 years, writes his closing article for the Messenger, "In Focus."

He writes: "The opportunity to serve Bethphage has been a privilege and an honor. Bethphage has brought meaning and purpose to my life and that of my family. It has formed the very foundation of our faith. I will be forever grateful to Dr. Allan Hansen and the Board of Directors who took a chance on me over 23 years ago.

But now is the time to be looking ahead. I can state without reservation, the opportunity to serve Mosaic as its first president is no less a privilege and an honor. The consolidation of Martin Luther Homes and Bethphage is a bold step. It is clearly the right thing to do. MLH is a fine organization with a proud history of its own....Mosaic, from its first day, will carry forward to the best of its ability, the finest traditions and practices of both predecessors. Like its predecessors, Mosaic will be dependent upon the good will of its constituents." AHA

Paul Cornell Honored at Augustana College

Paul Cornell, who is Secretary of the Board of Directors of the AHA, was honored at Augustana College during the 2003 Commencement and Alumni Weekend events. At the Alumni Banquet on May 24th Paul received the Outstanding Service Award for his unusual service to Augustana College and for his exceptional community service, which reflects honor on his Alma Mater. In addition, Paul became Chairperson of the Swedish Council of America on May 16, 2003. Congratulations! AHA

Herbert Chilstrom Receives Special Recognition for his Article

The ELCA News reported that "Lutheran Women Today, the magazine of the Women of the Evangelical Lutheran Church in America, received two Awards for Excellence for its September 2002 issue. Nancy Goldberger and Deborah Bogaert accepted the awards for publication cover and for the cover article, "God and Chaos, Faith and Healing," by the Rev. Herbert W. Chilstrom, former presiding bishop of the ELCA."

Herb is a member of the AHA Board of Directors. The theme of the article is reflected in his introductory paragraph: "It was a strange request. Most groups want an upbeat message about how to succeed, how to avoid the pitfalls of life, how to keep a smile on your face when life gets difficult. This was different. "We'd like you to speak about those times in your life when God seemed distant, when you wondered how you'd make it through a crisis'." AHA

Editorial note: If you have not read this engaging and insightful article, you can find it on the ELCA web site – www.ELCA.Org. Go to Lutheran Women, and Lutheran Women Today – back issue for September 2002

Thanks from the Editors for Readers' Help

We encourage readers to call to our attention errors which you see in the Newsletter. We are very grateful to Ruth Lundeen of Tucson, AZ, and to Glenn Stone for informing us that we misspelled the name of Dr. Malvin Lundeen in an article in the last issue of the Newsletter. We incorrectly printed: "Melvin". Please let us know about any errors so that we can print corrections in the next issue. AHA

David L. Vikner 1916-2003

David Vikner passed away on April 22, 2003, in Evanston, Illinois. He was born in China, where his parents were missionaries. He served in China and Japan as a missionary. George Olson has written "A Tribute to David Vikner," which appears in this issue of the Newsletter. During the years of the Lutheran Church in America, David served as Associate Executive Director of the Division for World Mission and Ecumenism. During the 2002 AHA Gathering at Bethany College, Lindsborg, KS, David led a panel of missionaries in discussing missionary work of the Augustana Lutheran Church. He is survived by his wife, Ann Campbell Vikner, two children Peggy and Paul, eight grandchildren, and a sister, Ruth Gamelin. AHA

Letters to the Editor

Letters, comments, and suggestions to the editor are always welcome. Articles are invited. They will be acknowledged and will appear in a future issue of the Newsletter as space is available.

From Richard Svedberg, 1201 Hillcrest Rd. Rockford, IL 61108

Read the most recent Augustana Heritage Newsletter, all of which was very interesting. The article on Old Mamrelund Church of Penock, MN reminded me that I think there were 3 Mamrelund parishes in Augustana: that one which Hendrickson wrote about (1869), one at Stanton, IA (1870) and Mamrelund of Kent City-Sparta, MI. By the way, that is the home church of Arland J. Hultgren, who was one of my confirmands.

Mamrelund of rural Kent City is the oldest of the three having been organized in (1866). I think it would be interesting for Arland or someone he might chose to write something about his home church. I served there from May 1954 to November 1959.

They of course do not have their old church, for they built a new one in the '50's and added a Christian Education unit later and an office complex still later. They have grown to a parish of

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JENNY LIND CHAPEL – A PRICELESS ORIGINAL? by John L. Kindschuh

The Jenny Lind Chapel at Andover, Illinois, for more than 150 years has been a physical symbol of the persistence, courage and faith which over time led to all that is valued and respected as the “Augustana heritage”. Given an irony which emerges from these fifteen decades of history, Augustana “heirs” today confront a question not unrelated to that faced by the early pioneers in 1850-51: Does the Jenny Lind building deserve loyalty, effort and commitment of extraordinary dimension; issues comparable in nature to what confronted Chapel founders.

The aging Chapel presently serves most visibly as a setting for a summer vespers series, services conducted typically by Lutheran pastors from nearby congregations. Augustana College students are welcomed each Advent to candlelight communion services at the Chapel prior to departure for Christmas vacation. Visits from tourists and other travelers are common; they find themselves, however, usually on the outside looking in. Formal means for hosting chapel guests do not exist.

Members of the Andover Lutheran Church for years have provided such custody and care for the Chapel as volunteers can give. To a limited extent, volunteers still help out, but their number is rapidly declining. Under present limitations, prospects for the future of Jenny Lind Chapel likewise will continue to decline.

Admittedly, interest and commitment sufficient to perpetuate the Chapel may not exist. As a melancholy paradigm, the Andover Methodist Church, organized in 1836, disbanded in 1999, auctioned off its historic building [1864] earlier this year; the structure will be remodeled into a residence. (For more on the Andover mix of Methodists and Lutherans, see *The Pioneer Swedish Settlements and Swedish Lutheran Churches in America 1845-1860*, Augustana Historical Society, Rock Island, IL, 1984, From the writings of Eric Norelius translated by Conrad Bergendoff.)

Early in his retirement years, Conrad Bergendoff anticipated concerns of this nature, also a response to them, when he invited Birger Swenson and Dr. Harry Nelson to assist in leading establishment of a Jenny Lind Chapel endowment. Resources accumulated to date, together with title to the Jenny Lind property itself, are now held by a Board of Directors of the Jenny Lind Endowment Trust, elected with oversight and approval from the Northern Illinois Synod of the ELCA. Investment assets are modest, valued today at about \$160,000. Earnings fall short of meeting building preservation requirements, leading to the current necessity to borrow against assets for annual maintenance.

In September, 2002, Bishop Gary Wollersheim and the Northern Illinois Synod Council met at the Jenny Lind site. The Bishop cited the historic strategic value of the Chapel, both for the Andover community of emigrants and to the emergence of the Augustana Synod, emphasizing the Chapel's prominence as a prime artifact of Lutheran Church history in America. Then he raised a critical question: Is it realistic to believe a future for the Chapel can endure apart from a viable programmatic life within American Lutheranism, e.g., perhaps as a symbol and resource of “practical theology” related to education of future pastors and church leaders who, in kinship with early settlers, themselves will face new “immigrant fronts” in the 21st Century?

A vision for future mission, however, is not likely sustainable apart from commitment to premises underlying the Chapel's origin and founding. Bishop Wollersheim proposed exploration of the creation of a coalition whose task would be to make assessment and recommendations regarding strategies essential to an enduring role for the Chapel. In such an inquiry, the interest, evaluations and concern of the AHA and its members seem indispensable; counsel, comment and perspective must be gathered; all options considered.

Implications and issues inherent in developing a strategy for the future of Jenny Lind Chapel quickly emerge. Considering the strengths of those within AHA who own the most vivid memory and appreciation, who can help determine realistic ambitions, goals, and criteria for measuring feasibility? Could viable programming be created? Can it be woven into the larger mission of the Lutheran Church in decades ahead? What unique insights, advice, resources can members of AHA bring to the task? What outreach can AHA offer, particularly in building productive relations with Swedish organizations, wider Scandinavian interests, individuals capable of and motivated toward perpetuation of historic assets such as the Jenny Lind site and property? What initiatives should be considered, including collaboration with other church institutions? What beneficial short-term measures could be taken, e.g., “annual fund?” What expanded dimension of endowment resources should be envisioned? Ten times or twenty times what now exists? What time parameters must be acknowledged in creating an effective window of opportunity and action?

Please share your reactions, thoughts and recommendations with AHA regarding Jenny Lind Chapel, its maintenance, program potential, endowment and other considerations. Please direct them to Donovan Palmquist at AHA Lutheran School of Theology at Chicago. Your counsel is sought, welcomed and appreciated. Thank you! AHA

over 1,000 baptized and they are an "open country" church.

God's blessings on your undertaking.

Dick Svedberg

From Glenn and Barbara Johnson, Santa Cruz, CA (from a copy of their letter to Stan and Marie Benson)

What I am interested in is a thought that came to me the other night:

- 1) At the next AHA Gathering in St. Peter set up a place where a photographer (even an amateur like me) could be stationed who would take photos of each Augie Sem Class, either by individual members or by group photos. A time schedule for each class picture taking (say, one class every 15 minutes) could be sent out in the pre-Gathering material.
- 2) Send out sometime a letter to all AHA members asking them for an updated "Bergendoff style study of the 'careers' of the still living clergy" (including not only the Augustana ordained but also the younger guys who studied at Rock Island, but were not ordained until the LCA years.)
- 3) Ask some expert volunteer in the Chicago area to check out the necrology list for the death dates of as many known Augustana pastors who have died since Bergendoff's book came out in 1980; such information I believe is on file in ELCA Archives.

I'm sending a copy of this letter to AHA editors who I hope will give such a project a little boost. I would be happy to help in any way I can in terms of figuring out what should go into the book, especially in terms of pictures. I would like to see all those old Sem class photos that used to hang next to the Sem Chapel copied and placed in such a book if possible....Anyway, let me know your thoughts and those of others on your 2004 Planning Committee.

With all of our love and Best Wishes, we remain,
Glenn & Barbara

From Alma Abrahamson, Thousand Oaks, CA

Dear Editors:

In going through some materials in the Scandinavian Cultural Center here at California Lutheran University, I found a very old issue of the Rock Island Argus. I made copies of some of the articles to send to my sister, Dagmar Breck, of Rockford, IL. Her husband was pastor in Rock Island for several years, and I thought she would be interested in this information. I thought I might as well make another to send to you.

Very likely there are records of the Argus available for any interested persons, in archives. If these are of no use to you or anyone else, just toss them.

Here in southern California, the retired former Augustana pastors, wives, and widows meet in a group called "Present Day Saints." I shall see that they get a copy of the Argus items. They meet once a year.

Thanks for your work with the interesting Augustana Heritage Newsletter. I have appreciated the AHA Gatherings also.

Sincerely,
Aina Abrahamson
555 Laurie Lane, B-12
Thousand Oaks, CA 91360-5518
805-495-7274

Editorial note: Anyone interested in having the Argus newspaper items many contact the editors - address on back of front cover -and we will gladly send them to you. AHA

Membership in the Augustana Heritage Association

The Augustana Heritage Association was organized in 2000 at the biennial gathering at Augustana College. The purpose of the AHA is "to define, promote and perpetuate the heritage of the Augustana Lutheran Church." This has been made possible because of many volunteers and those who are members of the AHA. Membership is \$30 per person for each biennium. This membership makes possible the Newsletter, assists with church-wide Gatherings, the publication of books and meeting of the Board of Directors who plan for and guide the AHA. Listed in this report are the names of those who have joined the AHA for the biennium 2002 - 2004. If your name does not appear on this list, the Board of Directors encourages you to use the enclosed application with your check of \$30 per person and return it to the AHA office. Congregations, institutions and agencies - \$100. Additional gifts will help carry out the mission of the AHA.

Since its organization in 2000, the mission of AHA has been carried out in a number of ways through:

1. biennial Gatherings at Augustana College in 2000, Bethany College in 2002 and Gustavus Adolphus College in 2004,
2. the publication of "The Augustana Heritage: Recollections, Perspectives and Prospects," presentations at the Augustana Gathering in Chautauqua, New York, edited by Arland J.

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Hultgren and Vance L. Eckstrom,

3. the publication of "Songs of Two Homelands," Hymns and Liturgy of the Augustana Lutheran Tradition, edited by Ronald T. Englund, Glenn C. Stone and John O. Swanson,
4. the production of a CD of hymns of the Augustana Lutheran Church "Bright Gems for His Crown," recorded by John O. Swanson, organist, Normandale Lutheran Church, Edina, MN,
5. the publication of the Augustana Heritage Newsletter biannually, edited by Nancy and Arvid Anderson,
6. the development of an Oral History Project, chaired by Dr. John Benson, Moorhead, MN,
7. the preparation of a "union list" of periodicals published by the Augustana Lutheran and its institutions. Virginia Follstad is heading up this project. The final product will be a booklet and CD containing information on where Augustana materials can be obtained.
8. the development of the Augustana Archives at the Archive Office of the Evangelical Lutheran Church, Chicago, IL, under the guidance of Elizabeth Wittman and David Lindberg,
9. the plans for publication of a History of the Augustana Lutheran Church - Maria Erling and Mark Granquist, authors,
10. the plans for the publication of the Rock Island (2000) and Lindsborg (2004) presentations, Hartland Gifford, editor,
11. the recognition of the AHA by the ELCA as an independent Lutheran organization. We are waiting for final approval by the Division for Ministry of the ELCA.
12. the development of histories of historic congregations of the Augustana Lutheran Church. Members of the AHA are encouraged to make recommendations to the AHA office, 1100 E. 55th Street, Chicago, IL 60615. A chair of this project is yet to be named.
13. the availability of a \$500 grant for area and regional Gatherings to be held in years when there is not a churchwide Gathering. Proposals for grants should be sent to the AHA office, Chicago,
14. the recognition of institutions which were a part of the Augustana Lutheran Church,
15. the development of a mailing list of people who are interested in the heritage of Augustana, laity and clergy,
16. the cultivation of relationship with the Church of Sweden for historic purposes, as well as current relationships,
17. the support of the Evangelical Lutheran Church in America as the successor church of the Augustana Lutheran Church,
18. and the plans for an AHA website.

For these accomplishments and projects and for many opportunities not yet identified, you are encouraged to join the Augustana Heritage Association and support the AHA with your interest, your gifts and your prayers.

We give thanks for the rich heritage of Augustana and seek to share with present and future generations the gifts of Augustana!

Members of the Augustana Heritage Association, as of August 31, 2003, for the bienium - 2002 - 2004:

- | | |
|----------------------------------|-----------------------------------|
| Abrahamson, Aina | Brodeen, Eugene and Elizabeth |
| Adams, Mrs. Robert E. | Brolander, Glen and Elaine |
| Ahlstrom, Albert R. | Brostrom, C. Milt and Elaine |
| Allen, Howard E. and Vernis L. | Carlson, Carol J. |
| Almen, Louis T. | Carlson, David E. and Lois C. |
| Andeen, Kenneth | Carlson, Dennis E. |
| Andersen, Eleanor Bersell | Carlson, Donald E. |
| Anderson, Arvid E. and Nancy E. | Carlson, Duane H. |
| Anderson, Carl A. and Eleanor G. | Carlson, Irene |
| Anderson, Delbert E. | Carlson, James Leslie |
| Anderson, Dennis A. and Barbara | Carlson, Marie A. |
| Anderson, Donald L. and Lois | Carlson, Mark |
| Anderson, Dzidra B. | Carlson, Phyllis |
| Anderson, Elwood | Carlson, Ralph and Helen |
| Anderson, Floyd and Louise | Carlson, Rosemary |
| Anderson, Herbert | Carlson, Norma Jean |
| Anderson, Jean E. | Carucci, Joseph L. |
| Anderson, John M. and Dorothy | Castle, Helen N. |
| Anderson, J. Roger and Beverly | Cedarholm, H. Eugene and |
| Anderson, Martin E. | Delores E. |
| Anderson, Mary Anna | Chaffee, Forrest E. |
| Anderson, Richard C. | Chalstrom, Robert A. and |
| Anderson, Rhoda Joanne | LaDonna M. |
| Anderson, Zelda M. | Chell, John M. |
| Arntsen, S. Kenneth and Marian | Chilkott, Richard A. and Dorothy |
| Aronson, Alice L. | Chilstrom, Herbert and Corinne |
| Baglo, Ferdie E. | Christianson, C. Gerald |
| Bagnall, Ronald | Clang, Ronald |
| Baker, David E. and Gloria | Clauson, Ken |
| Baker, Gerald L. and Kathryn | Coker, David |
| Beckman, Peter T. and Lydia V. | Colberg, Charles A. |
| Beemer, Alda L. | Conrad, Donald and Janice |
| Belin, Ralph B. | Cornell, Paul M. and Betty L. |
| Bendtz, N. Arne | Cornelson, Edward N. and |
| Bengtson, C. Luther B. | Linnea A. |
| Bengtson, Earl M. | Crane, Thelma Werner |
| Bengtson, F. Jan | Crowner, Linnea M. |
| Bengtson, Irene | Cunningham, Robert E. and |
| Bengtson, William C. | Eleanor M. |
| Benson, Elaine | Dahlgren, Gene |
| Benson, Herbert and Dorothy | Dahlin, Roger L. |
| Benson, J. Stan and Marie | Dahlsten, Ada |
| Benson, Stephen E. | Dalberg, Leonard E. |
| Berg, Dean and Barbara | Dale, Kenneth J. and Eloise |
| Berg, Donald L. and Mary A. | Daniels, Gerald C. |
| Bergeson, Ernest A. and Martha | Davidson, LeRoy S. and Doris M. |
| Bergh, Earl E. and Nijiko | Donner, Charlotte |
| Bergmark, Glenn B. and Marilynn | Doucette, Louise |
| Berndt, Charlotte Jonson | Dragelin, John E. and Marion |
| Berndtson, Earl H. | Durant, Naomi |
| Betts, Elizabeth M. | Ebb, Kenneth and Virginia |
| Beyerhelm, Carl | Ebb, Norma Jean |
| Bjorklund, Kenneth | Eckstrom, Vance L. and Clarice J. |
| Bjorkquist, David and Eleanor | Edlen, Robert G. and Catharine |
| Blomberg, DeVere | Edstrom, Andrew G. and |
| Blomberg, Sister Ingeberg | Marcedes |
| Blomquist, Willard C. | Edstrom, Paul A. |
| Bloomquist, Margaret C. | Eis, Loryann M. |
| Bloomquist, Roy R. | Efverman, Donny |
| Bohman, Loran K. | Eibs, Marilyn |
| Bohman, Wenzel L. | Eklund, Harry A. |
| Bolm, Harold J. | Eklund, Marion E. |
| Bolm, Russell A. and Alyce E. | Ellingrod, Avis |
| Bomgren, Charles R. | Elvin, Duane |
| Borden, Robert H. and Carol J. | Engdahl, G. Philip and Barbara J. |
| Borgstrom, Richard | Englund, Richard H. |
| Boyum, Kenley and Louise | Erickson, Howard |
| Breiter, Lorna M. | Erickson, John D. and Nancy A. |
| Brodahl, Betsey | Erickson, Larry E. |

Erickson Lutheran Church
 Erickson, Peter E.
 Erickson, Robert E.
 Erickson, Willis F. and Virgie M.
 Ericson, Wilbert
 Eriksson, Paul
 Eriksson, Vincent
 Erlander, Daniel
 Erlander, Philip N. and Delores
 Erlandson, LeRoy A. and Charlotte E.
 Erling, S. Bernhard and Marilyn
 Esbjornson, Robert G.
 Fehlman, Polly
 Fehr, R. Howard
 Fjellman, Burnice
 Flak, Lorents J. and Jean
 Follstad, Virginia
 Forstrom, Ray L.
 Franzen, Carlton and June
 Fredrickson, Carl A.
 Freed, John H. and Mary L.
 Fullner, Ruth Ann
 Galgerud, Margaret
 Gamelin, Ruth Vikner
 Gifford, Hartland H. and Judith H.
 Goldberg, Wymore M. and M.
 Zenobia
 Gotthead, Allan J. and Alice
 Gould, Doris
 Graham, Philip E.
 Granquist, Mark A.
 Green, Marvin E.
 Green, Ronald F.
 Gronquist, Marian L.
 Gross, Hilvie M.
 Gustafson, Catherine F.
 Gustafson, Charles H. and Esther
 Gustafson, E. Bernice
 Gustafson, Emil E.
 Gustafson, Hans-Fredrik
 Gustafson, Nancy J.
 Gustafson, Jr., Oscar
 Gustafson, Roy N.
 Hackmann, Ronald
 Hammer, Hilton L.
 Hansen, Carl L. and Betty
 Hansen, Nancy W.
 Hanson, Charles L. and Jeanette
 Hanson, Milton
 Hanson, Ralph E.
 Harms, Linnea J.
 Hasselmo, Nils
 Hawkinson, Phyllis V.
 Hawkinson, Robert F.
 Heath, Louise Taylor and Donald
 Hedberg, Raymond
 Hedlund, Arnold M. and Janet H.
 Heller, John R. and Mary B.
 Hendrickson, Norma
 Hill, Charlotte
 Hillstrom, Richard
 Hjelm, Norman A.
 Holcombe, Thomas and Jean
 Holm, Ethel
 Holm, Paul L.
 Holmer, Arthur M. and Alice J.
 Holmes, Corliss
 Holmstrom, Paul E. and Carol P.
 Holst, Leila M.
 Hoog, George
 Horberg, Lois I.
 Horstmann, James D.
 Hult, John E.
 Hult, Phyllis
 Hultgren, Arland J. and Carole R.
 Hultgren, Joanne
 Hurty, David L. and Kathleen S.
 Jackson, Elder W. and Renee G.
 Jackson, Leland K. and Ruth M.
 Jackson, Marilyn
 Jacobson, George E. and Nancy
 Jacobson, William E.
 Janzen, Janet Lindeblad
 Jinks, Irene
 Jobson, Peter and Joyce M.
 Johnson, Charles D. and Lucy
 Johnson, Chester O.
 Johnson, Connie
 Johnson, Donna M.
 Johnson, Doris L.
 Johnson, Evelyn I.
 Johnson, Evelyn Nordstrom
 Johnson, Floyd E.
 Johnson, Glenn and Barbara
 Johnson, Harriet C. and C. Eric
 Johnson, Janice M.
 Johnson, Jean A. and Robert P.
 Johnson, Jean T.
 Johnson, Joel T. and Jill K.
 Johnson, John W., Jr.
 Johnson, Margaret C.
 Johnson, Paul G. and Miriam J.
 Johnson, Richard N. and Christine L.
 Johnson, Sylvia E.
 Johnson, Victor N.
 Johnson, Virgi D.
 Johnson, Yvonne D.
 Johnston, Bruce D.
 Jones, Duane and Carol E.
 Jordan, Philip A.
 Juliot, Vergil F.
 Kalweit, D.C. and Nancy
 Karlson, Dorothy J.
 Kastlahn, Kathleen
 Kifer, Marcia Bolm
 Kindschuh, John L. and Delores
 Kohler, Ann Gardner and Tom P.
 Kroon, Mildred H.
 Larson, David F.
 Larson, Lester K.
 Larson, Levonne
 Larson, Mildred B.
 Larson, Mildred E.
 Larson, Ross Henry and Letty
 Lavelle, Donald E. and Janet A.
 Lavine, Robert and Connie
 Leaf, P. Gerald and Barbara A.
 Leslie, Clarence
 Levin, Ingmar L.
 Lidberg, Dorothy L.
 Liljegren, John C. and Eleanor E.
 Lilyers, A. Leonard
 Lindahl, Elna Mae
 Lindbeck, George A.
 Lindberg, Laurel V. and Nancy
 Lindeblad, Robert O.
 Lindell, David T. and Mary M.
 Linden, Harold
 Lindgren, Clifford W.
 Lindholm, Ann and John V.
 Lindholm, William C.
 Lindquist, Dean E. and Pauline D.
 Lindquist, Jack E. and Patricia
 Lingwall, Raynold J. and Keith
 Linke, Robert C. and Georgie R.
 Linman, Jonathan
 Lof, Garth W.
 Losch, Linnea K.
 Lund, L. Dale
 Lundahl, Doris
 Lundahl, Stuart P. and Dorothy A.
 Lundeen, James D.
 Lundgren, Thelma E.
 Lundholm, Peter O.
 Mackey, Roger C.
 Madeira, Anna-Lisa
 Mai, Lois
 Maki, Evangelyn
 Manfred, Carl L.
 Mann, Marjorie
 Maratzha, Lynne Blomstrand
 Martinson, LeRoy and Nancy
 Mathiason, Inez
 Matsen, Thor M.
 Matson, Earl E.
 Mehring, Joanne K.
 Melin, John C.
 Meyers, C. Warren
 Modean, Earl R.
 Moland, Robert C.
 Monson, Daniel E. and Mary A.
 Moren, John E. and Joan C.
 Moris, Juliet R.
 Morton, Virginia
 Mose, Sibyl J.
 Myklebust, Harry
 Nassstrom, John A.
 Nelson, Alice C.
 Nelson, Allen C. and Naomi E.
 Nelson, Benard A. and Evelyn H.
 Nelson, Donald E. and Rhoda I.
 Nelson, Earl F. and Elizabeth A.
 Nelson, Elaine
 Nelson, Naomi E.
 Nelson, Norman A. and Joan L.
 Nelson, Paul O.
 Nelson, Robert A. and Elaine
 Nelson, Robert S.
 Nelson, Sigurd J. and Dianne E.
 Ness, Trudy
 Nilsson, Harold T. and Shirley F.
 Nordeen, Joanne L.
 Nordstrom, K. David
 Norton, John E.
 Novak, Janet Gronquist
 Nyblade, Orville and June
 Oberg, Esther
 Oberg, Phyllis
 Okerlund, E. Earl and Linda L.
 Okerstrom, Lois F.
 Olson, Curtis L. and Marian J.
 Olson, Don E.
 Olson, G. Elaine
 Olson, George A. and Ruth M.
 Olson, George L. and Miriam L.
 Olson, Inez
 Olson, Luther J.
 Olson, Theda
 Olsson, Karen
 Orescan, George L. and Elsa B.
 Palm, Howard W.
 Palmquist, Donovan J. and Dorothy
 Park, Gary A.
 Parker, Gloria
 Parkander, Dorothy J.
 Paul, Christine
 Pearson, A. Hugo
 Pearson, A. John
 Pearson, C. William
 Pearson, Eldora
 Pearson, Keith A. and Ruth E.
 Pearson, Ruth C.
 Pedersen, Ruben A.
 Perkins, Carol M.
 Peterson, Dean A.
 Peterson, Dean A. and Elaine E.
 Peterson, Doniver H. and Arlen C.
 Peterson, Elizabeth O.
 Peterson, Ellery and Carol
 Peterson, John E.
 Peterson, Julius L. and Arlene M.
 Peterson, Kenneth L.
 Peterson, Marybeth A.
 Peterson, Melvin T. and Lorena
 Peterson, Paul
 Peterson, Ralph E.
 Peterson, Robert W.
 Peterson, Russell A. and Gladys
 Peterson, Wendell M.
 Pettenger, Annette
 Pfnister, Allan O. and Helen E.
 Polson, Delores
 Pressly, Steven and Cindy
 Priggie, Richard
 Ranstrom, Donald T.
 Reed, Carol M.
 Reed, Gladys E.
 Rinell, J. Roderick
 Ringstrom, Martin T.
 Rost, Marcia S.
 Rottmann, Clara Thoren
 Roust, Gerald A. and Joyce O.
 Ryden, Ernest E. and Lois
 Ryding, Norman V. and Nancy R.
 Sander, Alfred B.
 Sandin, Bertil and Lozetta
 Sandquist, J. Glen and Sharlene
 Sandstrom, D. Jane
 Schmidt, Jack F.
 Schneider, Alice W.
 Seagren, Malvern K.
 Segerhammar, Kempton
 Sjoberg, Donald W. and Trudy
 Sjogren, Derrel and Yvonne
 Sjogren, Joan
 Sjogren, Merle and Betty
 Skogman, Dale
 Smith, Aina
 Smith, Brent F.
 Smith, Carlyle A.
 Smith, Norma J.
 Smith, Verna L.
 Smithburg, Everett C.
 Soderquist, J. Kenneth
 Spong, David
 Spong, Doris L.
 Stanton, William C. and Enid E.
 Stenman, Kenneth C. and Priscilla E.
 Stevens, Elaine
 Stivers, Lloyd
 Stone, Carl E.
 Stone, Glenn C.
 Strand, Nori
 Strandlund, Donald R.
 Sucher, Phyllis M.
 Sutherland, Robert
 Swanson, Alan B.
 Swanson, Arvid T., Jr.
 Swanson, Byron R. and Kathryn
 Swanson, Carl B.
 Swanson, Conrad T. and Cheryl
 Swanson, Eva C.
 Swanson, H.R. Erwin and Karin
 Swanson, J. Gordon and Anne M.
 Swanson, John A. and Leila
 Swanson, (John E.+) and Janet
 Swanson, John O. and Joanna
 Swanson, Reuben, T. and Darlene
 Swanson, Richard A. and Lorian
 Swanson, R. E.
 Swanson, Theodore N. and JoAnn
 Swedberg, Paul M.

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Tengbom, L.C.
Tetzlaff, Andrew and Dora May
Thelin, Russell P. and Ruth B.
Thiel, Harry and Lynn
Thoren, Arnold V., Jr.
Thoreson, Evelyn
Thulin, Richard L.
Tiblin, Mariann
Toll, Ione
Trethewey, Jack E. and Donna J.
Trued, Donald E. and Ruth D.
Turnquist, H. Elaine
Urelius, Emerson
Van Leeuwen, A. Eric

Velen, Doris
Vikner, Ann C.
Victorson, Vernon A.
Wagner, Lorraine
Wallin, Joan E.
Wassberg, Leslie G. and Eunice
Werner, Irene M.
Wersell, Thomas W.
Westerberg, Lorraine
Williams, Kim Eric
Wilson, Beatrice G.
Witkop, W.P. and Marilyn
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Youngdale, Lauren and Ingrid
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