

THE AUGUSTANA HERITAGE NEWSLETTER

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Greetings from the Vice-President of the AHA



Kathryn Segerhammar Swanson

I greet you in this Spring issue of the Newsletter with a Christmas Story. And I hope to greet you in person in the Fall as we meet in CHAUTAUQUA for our fifth annual Gathering to celebrate the memories and the friendships and the spirit of our Augustana Heritage, and at the same time to join in finding ways to keep that spirit alive and well in this changing church and world of ours. Merry Christmas, Happy Spring, Joyous Easter, Colorful Fall, and see you in Chautauqua!

Kathryn Segerhammar Swanson

This winter we attended with friends, as we have for the last four years, the “Christmas Candlelight Service at Ryssby.” The little Swedish Church in the country outside Longmont, Colorado, was packed, as it would be for all eight services on this early December weekend. Candles in all the windows, choirs and bell choirs, anthems in Swedish, carols in English, the Gospel read in Swedish, sermon in English. The old pump organ – reminding us that music knows no language. Heritage continuing! The spirit of Augustana kept alive!

The little stone church was built in 1881-82 by a hardy group of Swedes who had settled in the area. Later the Ryssby congregation merged with the “in-town” Elim Lutheran Church to form First Lutheran Church of Longmont and carried on its mission and ministry in that new location. Thanks to the efforts of the pastors and people of First Lutheran, the little church in the country is still cared for, used for Christmas candlelight services, Mid-Sommar worship and celebration, and weddings and other events. It has been designated a Colorado – and a National – Historical Site.

A healthy component of the candlelight services is that the

youth of First Lutheran in Longmont each year accept the responsibility of decorating, being worship assistants, helping with ushering, parking cars, and the cleanup following. Through their ministry they touch the history within those walls. Through the youth of First Lutheran, the spirit of Augustana is kept alive.

Driving home through the snowy Colorado countryside after the service that night, we four Augustana “kids” (now in our 60’s & 70’s) were reminiscing about our own Christmases past. Mine had included Ryssby, and I could see in my heart’s eye my pastor-dad standing at that same altar under the words painted on the wall: “ARA VARE GUD I HOJDEN,” “Glory to God in the Highest”! I could hear his voice belting out “Hosianna” along with the First Lutheran Choir. I could hear him preaching the Gospel in Swedish (which he did only this one time each year). I could feel the warmth of old friends and new, the comfort of the potbelly stove, and the light-giving joy of flickering candles in the chandeliers and the beauty both inside and out of the candles in each window. I could hum in Swedish (or English!) to the strains of the old pump organ. Without electricity, the feelings are still electric – not just with

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

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nostalgia, but with the ever living hope and light and love that's born again and again at Christmas! Heritage continuing! The spirit of Augustana kept alive!

A while back we four Augustana "kids" were Luther Leaguers, a while back the roads to Ryssby were gravel and the "town" seemed far away, a while back all the services were in Swedish, a while back the little church in the country was an Augustana Synod congregation and a social center for the Swedes in the area...today we are glad to be ELCA, grateful for our Augustana heritage, happy that there are still candles in the windows at Ryssby, and extremely thankful that the folks around here felt strongly about maintaining the history and sharing the spirit with young and old in the communities around it. Heritage shared. The spirit of Augustana kept alive! Come share

your stories at Chautauqua – and check out the website: www.augustanaheritage.org.

Kathryn is Vice President of the AHA Board of Directors, a member of the Bethany College Alumni Council, a Convocator of California Lutheran University, and an ELCA rep to the National Council of Churches. Now retired, she is an artist; and formerly was a teacher, Director of Christian Education, Parish Administrator, and Director of Women's Programs at CLU. Married 50 years ago in October to Dr. Byron Swanson, an Augustana pastor and Lutheran college professor, she is daughter and granddaughter of Augustana Lutheran pastors and their wives. Together she and Byron are parents of four, and grandparents of six, and happily retired in Northern Colorado. AHA

Section I Gatherings and Reunions

AHA Fifth Biennial Gathering



Sept. 14 -17, 2006
Chautauqua Institution, Chautauqua, NY

GET IN STEP!
REGISTER NOW FOR THE
AHA GATHERING AT CHAUTAUQUA

A wonderful program is planned, including the English Premier of Per Harling's Swedish Folk Dance Mass, a Smorgasbord, many interest groups and opportunities for fellowship, a visit by ELCA Bishop Mark Hanson, to name just a few highlights.*

For more information and registration forms, visit the AHA website: www.augustanaheritage.org (Internet Explorer preferred browser)

or

write to Ruth Ann Deppe, LSTC, 1100 55th St., Chicago, IL 60615.

* Highlights: New Swedish Folk Mass, Outstanding Speakers, Interest Groups, Hands-on Swedish crafts, Fellowship

A Special Invitation to the “Younger Set” in AHA



I to r: Leanne Jackson-Butala (Marilyn's sister), Marilyn Jackson, Ruth Jackson (Marilyn's mother)

By Marilyn Jackson

The Augustana Heritage Association would like to extend an invitation to the “younger set” of Augustana people. I have written a letter about my experiences as one of a younger generation who has attended AHA gatherings. We hope more of you will attend the Chautauqua Gathering, Sept. 14-17th. The “Younger Set” luncheon will be on Saturday noon, Sept. 16, 2006.

When I went to my first AHA gathering at Augustana College in Rock Island, Illinois, a sibling of mine expressed concern that there would be few people our age there. That is, I’m sure, a reason that many who didn’t mature to be adults in the Augustana Synod do not consider attending. We met lots of “old” friends there. However, we had lived for several years in the Rock Island area, and many of the people who attended were relatives and/or friends of our family. Since it was such a family event, I wondered why they didn’t have activities for children.

Some of us in a minority “younger generation,” who have tagged along to the AHA gatherings, have met and begun to think of other ways to interact. Though it is truly great to be among a lot of older folks, it is also nice to become acquainted and to network with those who also happen to be of one’s age. Though everyone who is a part of AHA considers him/herself “Children of the Augustana Synod,” the “younger set” tends to participate because a family member of a prior generation went to an Augustana Synod college or the seminary, or married someone who did or was an adult member of the Augustana Synod. We were not old enough to think about going to one of the colleges or the Augustana Seminary, and never became adult members of the Augustana Synod.

The Augustana Heritage to me has always been about mak-

ing connections. When my father, the late Rev. Leland K. Jackson, as a pastor had a month off each summer and my mother Ruth had time off from teaching school, we took long trips across the country. On Sundays my parents would identify an Augustana Church if possible. They inevitably knew someone who knew someone there. It made me feel not only that the world is connected like in the movie, “Six Degrees of Separation,” but that it is important for us to make connections too.

When I went to the gathering at Lindsborg, Kansas, I didn’t have any siblings along and became more aware of a few people closer to my age, which is roughly a few decades below the average age of attendees. I met Mark Carlson when he came up and commented on my T-shirt while standing in line to eat. It turned out that Mark also lives in Northern California

and works for the Synod there as staff for the Lutheran Advocate. Since then, Mark has spoken at my church in Berkeley on state ballot initiatives several times. I saw Lorán Bohman in a dining hall at one gathering, and knew him from Scandinavian Club in college at Augustana in Rock Island. We have since networked about Scandinavian organizations, including fiddling and dance communities. He lives in Pittsburgh, PA where I have visited in-laws in recent years. I first met AHA board member Maria Erling at Augustana College, Rock Island as a student and we have a common friend in Sweden, Mariann Nygren, a grand niece of the Bishop Nygren, who is well known as a theologian and for his work, Agape and Eros.

We talked and emailed about how to gather as a group and succeeded in gathering 10 or so of us to eat our box lunches together on Saturday of the St. Peter gathering in a picnic area at Gustavus Adolphus College. We exchanged email addresses but weren’t sure how to precede. Now we are looking toward the AHA gathering at Chautauqua and others are asking: how will we grow as a sub community of the AHA? Another lunch, a workshop? I am thinking now that we should write something about the Augustana Heritage, its significance and what it means to us, to appeal to family members and friends who have no clue as to why we would go to these gatherings with hundreds of older people and worship at a service that is no longer used otherwise. (*Editorial note: The Chautauqua Gathering will include the “English Premier of Per Harling’s Swedish Folk Dance Mass.”*)

What are your ideas for what we should be called and what you would like to see happen at the next gathering? Write to AHA-“younger set,” c/o Ruth Ann Deppe*, and she will forward messages to me and others who are engaged in this discussion. Thanks!

You can contact Marilyn Jackson by email at estraloe@juno.com. She recently completed a Ph.D. in Higher Education for Social Change at the Western Institute for Social Research (WISR) in Berkeley, CA. Her dissertation topic related Lutheranism to Creation Spirituality (posted at

<http://www.peacehost.net/EPI-Calc/Marilyn/>). Marilyn is part-time Assistant to the President and faculty at WISR (<http://www.wisr.edu/>). She is also on the board of and works part time for the Ecumenical Peace Institute (EPI), also based in Berkeley. **AHA**

* RDeppe@lstc.edu, Augustana Heritage Association, 1100 E. 55th Street, Chicago, IL 60615, 773-256-0712.

Augustana Liturgy at Normandale



Normandale Lutheran Church, Edina, MN

By Avis Ellingrod

Ten years ago the first service commemorating the Augustana liturgy was held at Normandale Lutheran Church in Edina, MN. It has continued each year since that time and the interest and enthusiasm seems to grow.

Before that first service, Dr. John Swanson, organist at Normandale, invited a few friends and colleagues who were former Augustana members to visit with him about the possibility of conducting such a service. As a result of that discussion, a planning committee was formed and the rest is history!

That first year expectations for how many would attend was totally unknown, but there were about 150 people who attended. The response was so very favorable it was decided, “we ought to do this again.” Thus after 10 years it is still being held annually at Normandale. Through the years the attendance has grown rather than diminished, and children and grandchildren of Augustana are now attending. This past fall there were over 250 in attendance.

All the participants – from liturgists, communion celebrants, ushers, preachers, as well as organist – have generously volunteered to participate. Preachers for the services have brought thoughtful and inspiring messages of what Augustana has meant to us personally as well as its continuing impact on missions locally, nationally and internationally.

A look at the past has been projected to what the strength and vitality of the church is today because of the existence of Augustana. Preachers have been mostly from the Twin Cities area and include Pastors Dennis Johnson, Marbury Anderson, Lemman Olsenius, Dr. Clair Johnson, David Lindblom, Ronald Johnson, Donovan Palmquist, Dr. Herbert Chilstrom, Bishop Craig Johnson and Dr. Arland Hultgren.

Instead of the traditional organ preludes for the service, there is a hymn sing of many favorites from “Songs of Two Homelands;” the singing is an inspiration! A special feature of the service that has been appreciated is the dismissal from communion by individual tables (this wasn’t done the first year and many suggested that it be done!) Offerings that are received above expenses have been distributed to many charitable causes (e.g. tornado relief to Gustavus Adolphus College, world hunger, and flood relief) as well as contributions to the Augustana Heritage Association.

continued on next page

Normandale continued from pg 5

Following the service a reception has been held serving coffee, pepparkakor and cardamom bread. The receptions have lasted as long as the services giving friends an opportunity to visit and reminisce.

The Augustana Heritage Association office has been most gracious in providing us with names and addresses of all Association members living within a reasonable driving radius from the Twin Cities. Publicity is sent directly to them inviting them to attend. Invitations are extended to former Augustana congregations within the same range of the Twin Cities. Ads are also placed in the Metro Lutheran newspaper. For those of us who plan for this service annually it is a real pleasure - and we know that those who attend leave with uplifted hearts and gratitude for what Augustana has meant to us in our formation and growth in the Christian faith.

The next service is being planned for Sunday, October 15, 2006, 2:30 pm at Normandale Lutheran Church in Edina, MN. This is your invitation to attend!

Present Planning Committee: Dr. John Swanson, Rev. Michael Edwins, Rev. John Dragelin, Wally and Gloria Danielson, Yvonne Ford, and Avis Ellingrod. **AHA**

1960 SEMINARY CLASS REUNION



**Left to Right: First row: Judy Gifford, Herb Gifford, Dorothy Chilkott, Dodee Colberg, Gloria Baker, Dave Baker
Second row: Elaine Swenson, Grace Lundeen, Paul Johns, Dick Chilkott, Lu Chell, Jim Chell, Alan Lindberg
Third row: Dean Swenson, Ray "Padre" Johnson, John Carlson, Lyman Lundeen, Chuck Colberg, Jerry Leaf, Barbara Leaf**

Twelve members of the 1960 ordination class from Augustana Seminary, along with eight spouses, joined together in November at Spirit in the Desert Lutheran Retreat Center in Carefree, AZ, for a 45th anniversary reunion. They spent four days together getting reacquainted and catching up on what each had been involved in since being ordained at the Centennial Synod of Augustana in 1960 at Rock Island, IL.

Among the highlights of the event was a reaffirmation of

ordination vows using the original order of service from 1960, a theological presentation by Dr. Lyman Lundeen and a show of his award-winning art by Raymond "Padre" Johnson.

The class spent time in daily worship, sharing of personal stories and enjoying various attractions in the Phoenix area. The event was seen as an adjunct activity of AHA, taking place in the "off-year" between biennial Gatherings. Spirit in the Desert was chosen as the location for the event based on its outstanding accommodations, food and climate. **AHA**

“UNTO A GOOD LAND” PRESENTATIONS at GUSTAVUS 2004 NOW ONLINE!

By Arland Hultgren

Nineteen presentations made at the AHA Gathering hosted by Gustavus Adolphus College June 25-27, 2004, are now available on the Internet to anyone who wishes to read them. They can be read on the computer or printed out at home by anyone who has an Internet connection.

The presentations can be obtained by going to the AHA website (www.augustanaheritage.org), clicking the “Publications” tab, and following the links to “Unto a Good Land.” The presenta-

tions are in Adobe Acrobat format, which can be downloaded free of charge at the site of the presentations by anyone who does not have it already.

Persons who do not have access to a computer or the Internet are encouraged to ask a friend or relative to offer assistance. Other possibilities for assistance could be the local public library, the church office, a printing shop (such as Kinkos), or office supply store (such as Office Max or Office Depot.)

The presentations available are as follows:

Louis Almén, “Globalization Guidance from our Swedish Lutheran (Augustana) Heritage”

Bruce W. Anderson, “Pioneer Missionary Lars Petter Lundgren and Wife Alma”

Peter Beckman, “The Bible, the Word of God, and the Augustana Church”

Ellis Benson, “The Missionary Journey of John & Lillie Benson in China (1914-1954)”

John Benson, “Augustana’s Tanganyikan Mission Field: Its Impact through the Generations”

Marie Benson, “Augustana Women in World Missions”

Jonas Bromander, “A Smaller Church in a Bigger World?”

David C. Edwins, “Come With Me: The Augustana Mission in Honan Province, China”

Morton Eliason, “Science and the Augustana Synod”

Bernhard Erling, “Eric Norelius: Historian and Churchman”

Ruth Vikner Gamelin, “Our China Mission: A Child’s Experiences”

Nils Hasselmo, “Keynote Address”

Sermon by Craig Johnson

Lennart Johnsson, “The Global Impact of Emmy Evald and the Women’s Missionary Society”

John Norton, “Vilhelm Moberg and the Immigrant Church”

Donald Sjoberg, “Augustana in Canada: People and Places”

Sermon by Harold C. Skillrud

Joanna Carlson Swanson, “Remembering Edgar Carlson: Pastor, Teacher, Theologian, College President, Educator, Father, Grandfather, and Friend”

Glen Wiberg, “The Song Goes On: Learning How to Sing the New Song in a New Land” **AHA**

THE SHEPHERDS

During the AHA Gathering at Augustana College in 2000, one of the presenters was Pastor Constant Johnson on the theme; "THE SHEPHERDS" which for him described Augustana pastors. He began by saying, "The image of the Augustana pastor is shaped by my father (Pastor Constant C.P. Johnson) and his contemporaries. He grew up on a farm in Nebraska, felt called to the ministry, left home at 21 with an 8th grade education, and spent ten years at Augustana: Academy, College, and Seminary." Pastor Johnson's presentation is found on page 187 of "The Heritage of Augustana – Essays on the Life and Legacy of the Augustana Lutheran Church," edited by Hartland Gifford and Arland Hultgren.

In his presentation Connie Johnson described the pastors of Augustana as Shepherds in all of their ministries whether as parish pastors, teachers, missionaries, or social activists. He cites his seminary professors: Paul Lindberg and A.D. Mattson as examples.

Pastor Johnson's presentation is an appropriate introduction to the announcement of three pastors who passed away during the year 2005. He himself, Pastor Constant Johnson, is one of them; Pastor Winfield Johanson and Pastor Earl Anderson are the others. The title "The Shepherds" is a fitting one for them and for the many other faithful pastors of Augustana who have passed away and those who are still serving.



Death of Centenarian,
— The Rev. Dr. —
Theodore E. Conrad

In the Spring 2005 issue of the AHA Newsletter, Pastor Donald Conrad wrote an article, "A Conrad Family Tree of Four Generations," in which there were five pastors. One of them was Donald's father, Theodore E. Conrad. He passed away on December 29, 2005 at the age of 100 years, 1 month and 7 days. He was a resident of Augustana Health Care Center in Minneapolis. Dr. Conrad was the oldest surviving Augustana pastor, ordained on June 10, 1928. He was married to Alice Peterson for 66 years before she passed away in 1994. They had four children: Paul, Dorothy Gaard, Sharon Johnson, Norman, and Pastor Donald Conrad. There are 20 grandchildren and 49 great grandchildren. Dr. Theodore Conrad served St. Luke's, Chicago; First, Rush City and Calvary, Rush Point, MN. From 1943-1955 he was on the faculty of Gustavus Adolphus College. In 1955 he became Dean of Students at Augustana Seminary and LSTC until 1967.

He was Associate Pastor of Arlington Hill, St. Paul, MN, until 1972 when he retired, and served a number of congregations during vacancies and in visitation ministry. The Minneapolis Star Tribune called attention to his service as an activist in which he "led residents of his nursing home in letter-writing campaigns for human rights." He led the effort in letter writing on behalf of Prisoners of Conscience, as identified by Amnesty International. The Augustana Home group signed and sent about 100 letters each month. His memorial service was held at Augustana Lutheran Church in Minneapolis. The officiating clergy included Pastors Elizabeth W. Beissel, William E. Berg, Arthur K. Gaard, and Donald R. Conrad. His son Donald preached the sermon, "Christ, Our Life", on the text: Colossians 3:16-17, "Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom..." his father's favorite text. **AHA**

Constant R. Johnson

Pastor Johnson passed away on October 15, 2005 at age 83 in St. Paul, MN. His wife Lois preceded him in death in 1994. Surviving are two sons: Mark and Steven, and two daughters: Sue and Vicky; and his brother Dr. Clair Johnson of St. Peter, MN. He was ordained in 1948 and served as a mission developer and pastor of Good Shepherd Church, San Jose, CA. From 1956 to 1963 he served Immanuel, Evanston, IL, In 1963 he began his ministry at Trinity, Galesburg, IL until his retirement in 1987. The memorial service was held at Trinity, Galesburg, IL, on October 21, 2005.

Winfield H. Johanson

Pastor Johanson was born March 27, 1913 and passed away at the age of 92. He was ordained on June 18, 1939. He served as pastor in Deerfield, IL, from 1939-46, Bethlehem, Chicago 1946-58, and at Geneva Lutheran, Geneva, IL from 1958-78. He married Lorraine Servheen in 1949; they had four children.

Earl L. Anderson

Pastor Anderson was born in 1926 in Moline, IL. His father was Dr. Carl Anderson, professor at Augustana Seminary. He graduated from Augustana College and Seminary and was ordained in 1953. He and his wife Leona were married nearly 54 years. They had three children and several grandchildren and great grandchildren. His sister was Ruth Copley. He served parishes in Washington, Oregon, Idaho, Montana and the Republic of South Africa and taught at the Lutheran Bible Institute in Seattle. His Memorial Service was held at Central Lutheran Church, Eugene, OR, on April 25, 2005. **AHA**

Section III Family Heritage Accounts

Family Heritage Publications

Two family heritage publications have recently become available. They are well written fascinating accounts of forebears who came from Sweden and settled in the New World. Both of the publications are headed for the Augustana Archives at the Lutheran School of Theology at Chicago. They are available to readers of the Newsletter. Information is provided in both of the reviews which have been written by the authors.

The Story of Two Families and Their Times The Chilstroms (Kjollerstroms); The Nelsons (Nilssons)

By Herbert W. Chilstrom

Dr. Herbert Chilstrom (Augustana Seminary '58) has written a book about his family history that reaches back to the early 1600s. His oldest traceable ancestor was a corporal in the army of King Gustavus Adolphus.

Entitled "The Story of Two Families and Their Times," the book focuses primarily on his great grandparents who came with the early wave of immigrants from Sweden in the 1850's. As the title implies, he writes about more than family. He goes into detail describing what life was like for Swedish immigrants in the last half of the 19th century. His family lived for a time at Pine Lake, WI where the Swedish colony was influenced by

Unonius and the Episcopal Church. Later they moved to the Minnesota frontier where they seldom saw a pastor, but remained faithful to their Lutheran roots. They narrowly escaped with their lives during the Great Sioux Uprising. He goes into detail describing the impact of the settlers on the Native Americans.

Those who have given thought to writing their own family history may want to read the book to gather ideas on how they might go about the task. Copies of this 171 page book are available at \$39.00 postage included, from the author at: 1211 Pine Curve, St. Peter, MN 56082. **AHA**

Our Heritage: The Story of Our Family

by Miriam Olson and Elsa Orescan

Writing our family's story was a work of love primarily for our children and grandchildren. Elsa had been working on genealogy for years. We both had a storehouse of memories of events, stories our parents had told, pictures and documents that we had long talked of gathering together in a short book. The impetus to begin came from the discovery by my son, Tim, of a box full of materials from the Burton family stored in his father-in-law's garage. It was a treasure that included documents, sermons and thoughts of Gotthard Burton and even a talk our mother gave on being a pastor's wife.

The first half of the book is divided into four sections. The first begins in Jämtland, Sweden with the Björström family and brings our father up to his meeting with Miriam Rast. The second section focuses on the Rast family in Minnesota until that important meeting with Dad in Grand Marais. The third of

course, is our parent's life together. We end the first part of the book with some of our reminiscences of life in the Burton home and brief histories of our own families. The last half of "Our Heritage" is a collection of the writings of Gotthard and Miriam Burton.

My realization that the book might be interesting to others came from the remarks of a resident of our retirement community. She's not a Lutheran, but she grew up surrounded by Swedish relatives on her mother's side and other Augustana Lutherans in Minnesota. The book evoked in her fond memories and nostalgic feelings for the customs and the piety of those people.

"Our Heritage" is an 8 1/2 x 11 spiral bound booklet of 100 pages. If you would like a copy for \$10, including shipping and handling, contact Miriam Olson by snail-mail at 755 N Cambridge Way, Claremont, CA 91711 or by e-mail at georgemiriamolson@verizon.net. **AHA**

Book Review by Mari Carlson

Erleen Christensen is the daughter of Augustana missionary doctor Emery Carlson, a key player in the book. She is also the sister of Dr. Paul Carlson who is married to Pastor William Berg's daughter Anne. Mari Carlson, writer of the review, is the daughter-in-law of Dr. Paul Carlson. Mari recently received a Master of Pastoral Studies from St. Paul Seminary and School of Divinity in St. Paul, MN.

Erleen Christensen's "In War and Famine: Missionaries in China's Honan Province in the 1940's"
McGill-Queen's University Press, 2005, 292 pp.

The title, "In War and Famine," sounds like part of a wedding vow, to be followed by "in sickness and in health, for richer, for poorer, 'til death do us part." Perhaps the author intended as much; hers is a story of missionaries married – in flooding (1939) and drought, during the Japanese invasion of China (1944) and ensuing famine, through expulsion by communists (1948) and nationalism, with funding and without, in church work and secular work (when there was no church funding), with and without children – to a land for which God calls them even to death. "If we, like them, could die for Thee," the hymn, as well as the title of one chapter, goes (222).

While the author tells a chronological tale following events leading up to the war in China as well as the rise of communism, she focuses on the development of relationships. Christensen describes the missionaries' initial "euphoria about China," an attraction perhaps at first based on zeal as well as a "demand [which] seemed always to exceed supply" (28). This attraction grew, in many cases, into a rooted love, a sense of belonging. After twenty one years as a missionary, one woman responded to the famine by "pleading... [for] her people... fellow Baptists" (115). Not all the accounts are as romantic. In the words of Emery Carlson, a missionary doctor and primary player in the book, "the fellows ask me why in the world I want to throw my life away out here rather than to work at home. I tell them, I just can't help it" (195).

From dramatic to matter-of-fact, the stories compiled in Christensen's history are personal, often from private collections of letters or diaries. The characters tell us what went on in their daily lives while world-changing tumult happened around them. From a journal: "Jan. 5 – Did not permit the students to go out to-day – too many bad soldiers around... Jan 30 – Scouting and bombing planes coming and going all day. They bombed a theatrical crowd [Chinese New Year]... Feb. 7 – Few alarms and planes. Cook has left" (39).

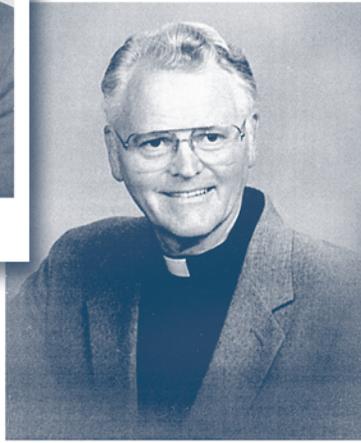
Although many stories are hum-drum (Dr. Emery Carlson's wife notes in her diary what the children ate every day),

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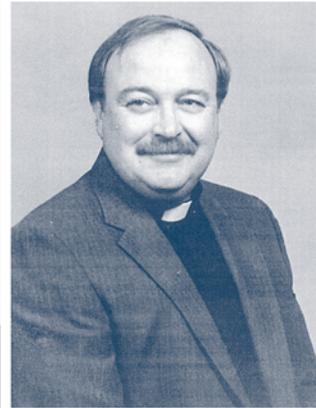
A Family's *Legacy*



Verner Granquist



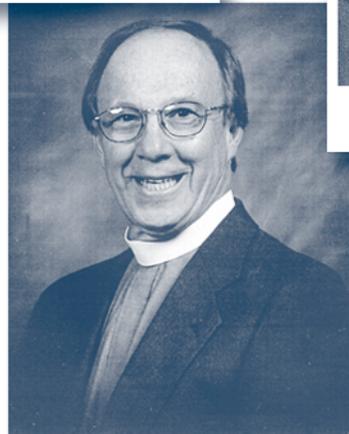
Arne Peterson



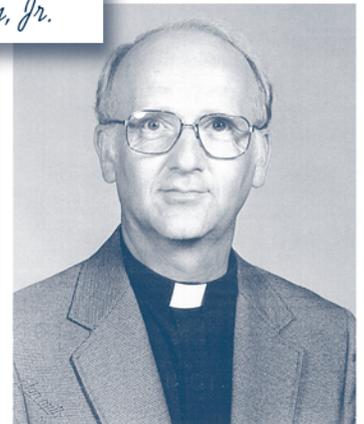
Eric Gustavson, Jr.



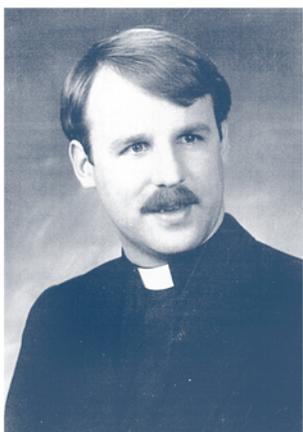
Martin Carlson



Gary Anderson



Theodore Granquist



Mark Granquist

By Kenneth Granquist

In the life of the Church in almost any period of time, inconspicuous and largely unknown people - both men and women - have exerted a remarkable influence. These unsung and for the most part unrecognized saints, have kept the flame of faith burning in Christian congregations everywhere. It was certainly true in the life of Augustana. In their own quiet way the witness and example of everyday saints have influenced many to find and walk in the way of faith.

continued on next page

That was amply evident in the life of our maternal grandmother, Ida Mathilda Carlson.

She was born in Blekinge, Sweden in 1870 and immigrated to the United States, finally making her home with her husband in Duluth, Minnesota. As soon as they were settled in this new place, they joined what was then First Swedish Lutheran Church, later to be named Gloria Dei. Her husband, Carla Carlson, a mason contractor, was instrumental in starting a Sunday school in Lakeside, which later formed Good Shepherd Lutheran Church of Duluth. He passed away early in life, so Grandma Carlson was forced to raise her children in the best way she could manage. None of her children received a college education and several were not able to finish high school because they had to go to work to support the family. Life for the Carlson family was not easy, but they survived.

Rev. Dr. Wilton Bergstrand served as pastor of Gloria Dei from 1935 to 1937. In his memoirs, "Roses in December," he devoted a paragraph or two to Grandma Carlson:

"Widow Carlson from Lakeside was a person I will always remember. She lived seven blocks from the streetcar line in Lakeside. She and her eight daughters and one son were always at church morning and evening when the children were growing up. Not only was there a hike from home to the streetcar line; it was a walk up the steep hill to Gloria Dei from the streetcar stop when they got into town."

I remember when Eric Gustavson, then a Gustavus student, was dating one of the daughters, Violet. Eric and Violet were married and had a very useful ministry together. The nine children have all been faithful to the Lord and the Church. I know of four grandsons who are now faithful Lutheran pastors. Grandma's prayers and the witness of her life continue to bear abundant fruit."

Grandma Carlson had little formal education. She had to converse in Swedish with all of the members of her family and with her friends because she could not speak English. Yet her quiet witness continued to take root in her family over the course of three generations. As Dr. Bergstrand mentioned in his memoirs, her son-in-law, four of her grandsons and also a great



Gloria Dei Lutheran Church, Duluth (l to r) Gerald Erickson, David Pearson, Kenneth Granquist, Eric Gustavson

grandson became pastors in the Augustana Lutheran Church or its successors. All received their theological education at Augustana Seminary in Rock Island or at the Lutheran School of Theology in Chicago.

Eric Gustavson Sr. ordained in 1938, served congregations in New York, Massachusetts, Illinois, Wisconsin, and Minnesota.

Kenneth Granquist, ordained in 1952, served congregations in Connecticut, Illinois, Michigan, and Minnesota.

David Pearson, ordained in 1964, served congregations in Illinois, Wisconsin, and in Minnesota.

Gerald Erickson, ordained in 1967, served congregations in Michigan, and Minnesota.

Eric Gustavson, Jr. ordained in 1971, served congregations in Minnesota.

Mark Granquist, a great grandson, ordained in 1988, has served congregations in Minnesota and is now teaching in the religion department at Gustavus Adolphus College. He received his theological education at Yale Divinity School, LSTC, and the University of Chicago.

There is a striking similarity between the maternal and the paternal sides of our family. Our grandmother, Maria Mathilda Granquist was born in Helsinki, Finland of Swedish parents. She immigrated to the United States with her husband, Anton, in 1902; the family also settled in Duluth. They had eight children. Quite early in her married life her husband died tragically in a forest fire in northern Minnesota, leaving her dependent upon her older children to support the family. Grandma Granquist had only one year of formal education and she also spoke only

Swedish. But she held a strong Christian faith; by her example she made sure that the members of her family were faithful to Christ and His Church.

One of her sons, Verner Granquist, graduated from Gustavus Adolphus College and later received his theological education at Augustana Seminary. He was ordained in 1931, serving congregations in Florida, Minnesota, Michigan and Wisconsin. For a time he served as the president of the former Superior Conference in the Augustana Church.

A daughter, Esther Granquist, married Pastor Martin Carlson who was ordained in 1936 and served congregations in Indiana, Illinois, and Connecticut, as well as in administrative positions in the Augustana Church and in the Lutheran Church in America.

A grandson, Ted Granquist, ordained in 1961, served congregations in Illinois and Michigan. A granddaughter, Phoebe Granquist, married Pastor Arne Peterson, who was ordained in 1958 and served congregations in Illinois. Another granddaughter, Mary Ann Carlson, married Pastor Gary Anderson, ordained in 1968, serving congregations in Texas and Minnesota as well as in a staff position with the Lutheran Church in America.

All of these pastors also received their theological education at Augustana Seminary. Directly or indirectly because of the influence of godly grandparents and parents, members of the Carlson- Granquist family have served as pastors in Augustana, LCA, and ELCA for more than 330 years.

Perhaps above anything else the history of this family on both sides demonstrates the fact that the Augustana Church had its roots sunk deeply in the Swedish immigrant culture of the early twentieth century. The grandparents of the present generation came to America to make a better life for themselves and their family. Economic and political conditions in the Swedish and Finnish homelands were restrictive to say the least. And more than that - there was the possibility of a greater religious freedom in the New World.

In any event, they brought their warm piety and Christian commitment with them along with their Swedish Bibles and psalm books. Because of them, their children, grandchildren and great grandchildren have been blessed. We do well to honor the great leaders of Augustana who have guided the Church of Jesus Christ throughout the years. We also do well to remember all of the lesser saints in all of our congregations whose silent example of faith and piety has nourished the Church in all times and places. We owe them a profound debt of gratitude.

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AHA

Book Review continued from pg 10

Christensen's book is not without intrigue. She uncovers one bishop's scandalous use of famine monies to build a lavish summer cottage. There are also flashy characters like Emery Carlson's colleague in the OSS (later, the CIA), Chappellet, nicknamed "the wild Swiss" or "Swiss cowboy" (177) and, literally, a flashy x-ray machine lugged faithfully from one hospital to another throughout the book.

The heroes of "In War and Famine" are not flashy, however; many are single women missionaries of whom Emery Carlson writes, "I have always felt that the single women did the major work in China. These ladies had an avenue of fellowship with the depressed Chinese women. They often worked in isolated villages, sometimes alone so that their contact with the Chinese people was very intimate, and through the women they had contact with the men and the rest of the family. They often stayed out for two weeks at the time and lived with the Chinese" (86). These women solidified the "marriage" between missionaries and Chinese.

Christensen's last paragraph leaves readers with an ambiguous conclusion as to the missionaries' role in China. Throughout the book she lauds the missionaries' efforts on behalf of the Chinese, but she gives the Communists the last word. In the end, was China better off on their own?

"The peace and tranquility of which Emery spoke [the peace that passeth all understanding] included a peace on earth and a tranquility that only comes when there is food to assuage hunger and rest is not disturbed by guns or bombs or soldiers at the door. One must look soberly at what the Communists were trying to do, what they did do, and see now a province that has achieved a measure of peace and tranquility, a place where even the poorest have quilts and coats against the cold and seldom go hungry."

Whether or not one agrees with Christensen's assessment, one must admit her own commitment to historical research and to her cast of characters. AHA

Celebrating Congregational and Family Heritage in Blakesburg, Iowa

Munterville Lutheran Church in Blakesburg, Iowa, will be celebrating its 150th Anniversary of Augustana heritage on August 27, 2006. For information, contact Pastor Tim Stoller, email: splalbia@iowatelecom.net.



My Favorite Ancestor

The Rev. Dr. Erland Carlsson

In Part I, Fall 2005 issue of the Newsletter, Carol Perkins gave the background of Dr. Erland Carlsson, one of the founders of the Augustana Synod, who was the direct first cousin to each of her paternal grandfathers. Erland Carlsson arrived in America in 1853. He became one of the founders of the Synod when it was organized in 1860.

Carol Perkins has done thorough research by visiting many of the places in Sweden and the U.S. about which she writes. She quotes Dr. Conrad Bergendoff who described Erland Carlsson as the Church's "most influential personality between 1860-1889." Carol Perkins has made a rich contribution to the historical record of our Augustana heritage through her account of the life of Erland Carlsson.

PART II

by Carol M. Perkins

Chisago Lake Lutheran Church

In September 2003, it was my pleasure to visit Chisago Lake Evangelical Lutheran Church, Center City. It has a large Heritage Room dedicated to the founding immigrants, Rev. Erland Carlsson, and the progressive history of the church, of which they are very proud. The four places of worship are pictured, beginning with Per Berg's hay mow of the

1850s to today's church built in 1889, having been remodeled several times since. In a nearby meeting room, hangs a magnificent three-section tapestry by Marjorie Pohlmann, depicting the history of the Chisago Lake Lutheran congregation from their roots in Sweden and immigration to Minnesota to the evolution of their lives from that time into the twentieth century. The sanctuary is very reminiscent of churches in Sweden; Romanesque arched windows of stained glass, the suspended dark wood pulpit with its raised canopy top, and the words 'Helig, Helig, Helig' appear on the altar under the statue of Christ. Several massive floor-to-ceiling grooved columns sepa-



Chisago Lake Lutheran Church, Center City, MN (May 2004)

rate the side aisles. On this day, a painter was high on scaffolding, painting in blue and gold the trim around the entire ceiling, the tops and bottoms of the columns and the large arches around the altar and doorways-again, very much in the Swedish style. The church was preparing for its one hundred fiftieth anniversary in the following year.

In the churchyard was a flagpole with a plaque dedicated to the Swedish pioneers who organized and built the church. East of the church is the cemetery where lie these same pioneers. Also, there was a weather-worn monument honoring Chisago Lake Lutheran Church with its humble beginning in Per Berg's hay mow, where Erland Carlsson preached and organized on 12 May 1854.

In April 2004, I received letters from two cousins in Sweden, (R12), informing me that the Älghult parish choir (Erland's home parish) was coming to America in May to perform in several churches and college settings, from New York to Minnesota, which had a connection with Rev. Carlsson. Some of the churches were celebrating their anniversary of organization by him. My "genealogy interest" grew as I read that the choir director, Elisabeth Ernstig, was my third cousin, as was a choir member, Margaretha Andersson. May 9, 2004, was a memorable day. With friends from Minneapolis, I attended the 150th anniversary service at the Chisago Lake Evangelical Lutheran Church, Center City, Minnesota.

The Heritage Room was filled with people reading the history of the church, commenting on old photographs, the largest of which was a framed portrait of Rev. Carlsson. The sanctuary was beautiful, the painter having completed his work begun a year before. The woodwork behind the altar, the canopied pulpit and the chandeliers all bespoke the fact that we were in a Swedish House of Worship. It was a pleasure to hear the Holy Gospel read in Swedish and the homily given in English by Bishop Anders Wieryd, Växjö, Sweden. The Gospel, in English,

and a second homily was given by Bishop Peter Rogness, St. Paul area (ELCA) Synod. Meeting my Swedish cousins and listening to the choir's beautiful anthems strengthened my already proud Swedish heritage.

Outside of the church, the commemorative weatherworn monument mentioned earlier, was now spotlessly cleaned, the engraving enhanced. Next to the monument was a large beautiful arrangement of flowers, which were placed in honor of the Swedish immigrants from Hassela, Sweden, who accompanied Rev. Carlsson to America. During the afternoon there was a lovely concert by the Älghult parish choir, directed by my cousin, Elisabeth Ernstig.

First Lutheran Church, St. Paul, MN and Elim, Scandia

The following day, May 10, 2004, my friends and I drove to First Lutheran Church, St. Paul, where we attended another concert by the Älghult parish choir. First Lutheran was also celebrating the 150th anniversary of their organization by Rev. Erland Carlsson. The music, again, was beautiful and at the 'coffee social' that followed, I was introduced to three more of my cousins from the choir – two brothers, Berne and Lars Carlsson who sang with the choir and Lars-Erik Karlsson, who was a travel assistant. I was saddened when the evening ended and I said good-bye to my "new" Swedish cousins.

The following week, the 150th anniversary was celebrated at the Elim Lutheran Church, Scandia, Minnesota, the congregation organized by Rev. Carlsson.

Erland Carlsson's Family

On May 5, 1855, Erland Carlsson and Eva Charlotta Andersson were married in Chicago. Eight or nine children were born to Eva Charlotta, but only four lived to adult age: 1) Annie Fredrika (1856-1880) married Rev. Carl Evald in 1876. Rev. Evald was the second pastor of Immanuel Lutheran Church, Chicago, filling Annie's father's position when he (Rev. Erland Carlsson) resigned in 1875.

2) Emmy Christina (1857-1946) became Rev. Evald's second wife when her sister Annie died. While reading my paternal grandparents' marriage license, I discovered that they, Gottfrid and Minnie (Sjögren) Gustafson, were married by their mutual second cousin's husband- "Pastor C.A. Evald" in Chicago on October 24, 1906.

3) Ebenezer Carlsson was born in 1859 and died in 1932. The fourth child to live to adulthood was Samuel (1864-1937).

In 1856 a two-story schoolhouse was erected at the rear of Immanuel Lutheran. The school enrollment increased steadily from thirty-five children (1867) to one hundred fifty (1870) to two hundred nineteen (1873). (R3). In 1859, the Superior Street



New Sweden, IA, Lutheran Church (April 2004)

church, purchased earlier from the Norwegians, was raised ten feet atop a new basement that housed Erland's office and publication business, which later became known as the Augustana Book Concern, of which name we older Swedish Lutherans are very familiar.

Carlsson Visits New Sweden, IA

A reference was made known to me, acknowledging Rev. Carlsson's visit (at least once) to the 1848 Swedish Lutheran congregation in New Sweden, Iowa. Following the Christmas season of 1860, a parishioner wrote back to Sweden. "We have a zealous and consecrated pastor (Rev. Hokan Olson) who ministers to our spiritual needs and Pastor Hasselquist has visited us three times. He is one of our best ministers. He and Pastor (Erland) Carlsson of Chicago have been with us during the Christmas season, so we have had religious services every day, even to the thirteenth day after Christmas"(R17).

My husband and I have visited the (1860) New Sweden Chapel on several occasions. Walking inside is as if time stands still. The handmade altar, pulpit and hymn board are painted white with touches of gold. A beautiful Olof Grafström painting graces the altar. Some handmade pews from the original log church (1851) are in the gallery, but the sanctuary itself has solid pews of light and dark wood. The altar communion rail and pastor's chair are hand carved. A shiny black cast iron coal stove is in place at one side aisle. Light fixtures holding oil lamps hang from the dark walnut ceiling. In the gallery rests the little pump pipe organ—the first pipe organ in the Augustana Synod. For many years it was in unplayable condition, and estimates for repair ranged from \$20,000-\$30,000. (R17). In 2002, the matter was brought to the attention of Bill Layne of Mt. Pleasant, Iowa, an experienced restorer of old organs. Mr. Layne, who went to work almost immediately, believed he could keep the cost of repairs below the earlier high estimates.

It has been a slow, painstaking job, rebuilding the handmade parts. Today the organ restoration is about seventy-five percent complete. Sunday, June 5, 2005, was a very special day as the organ was played for the first time during the church service. Mrs. Layne pumped the pedals while Mr. Layne played the keys. Donations are gratefully appreciated and can be sent to Vicky Baylor, New Sweden Chapel Committee, 2417 Benton Avenue, Mr. Pleasant, Iowa, 52641; the check memoed Organ Restoration. (R20).

The exterior of the church was and is white clapboard. In the two-tiered steeple hangs the Stuckstedt bell, which is said could be heard six to seven miles away.

In the afternoon of June 11, 1948, 3000 people were in attendance as the New Sweden Chapel, Jefferson County, Iowa, was dedicated as a Shrine

of the Augustana Evangelical Lutheran Church of North America by Dr. P.O. Bersell; one hundred years since the chapel's organization. Since 1977, the New Sweden Chapel has been listed on the National Register of Historic Places. Today the historic chapel is owned and maintained by the First Augustana Lutheran Church, Lockridge, Iowa, under the guidance of the New Sweden Chapel Committee. Services are held twice a year in the chapel.

Rev. Carlsson and The Founding of the Augustana Synod

With the guidance of Rev. Erland Carlsson, Rev. Tufve Hasselquist, Rev. Lars Paul Esbjörn and nine other Swedish immigrant Lutheran pastors, the Augustana Synod of the Swedish Evangelical Lutheran Church was born on June 5, 1860. The first president was Rev. Hasselquist. The delegates looked to Rev. Carlsson to write the thirteen Articles of Constitution, giving birth to the Augustana Seminary.

Article I. The Augustana Synod shall establish and support a theological seminary, to be called Augustana Seminary and for the present to be located in the city of Chicago.

Article II. The purpose of this institution of learning shall be to educate youth for the office of the sacred ministry in the Lutheran Church, especially for those congregations that belong to the Augustana Synod, as well as to educate schoolteachers.

Article III. This institution shall be divided into two departments, namely a preparatory and theological. (R3).

Founding of Augustana Seminary and College

Rev. Carlsson's Immanuel Lutheran Church, Chicago, was the first location of the newly founded seminary, remaining there from 1860-1863. Twenty students enrolled, classes were held in the basement, the students lived in the four rooms above the church's schoolhouse, and they took their meals in a nearby

building. Sixteen students completed the first two-year program. Rev. Lars Paul Esbjörn was the first professor and president of the seminary.

In 1863, Augustana was moved to Paxton, Illinois, one hundred miles to the south of Chicago. Rev. Carlsson persuaded his friend, Rev. Tufve Hasselquist to be the president and professor of the seminary. At this time, Erland was chairman of the board. In 1868, the "seminary broadened its objectives and academic outreach by becoming Augustana College and Theological Seminary." (R3). Both sets of my maternal great grandparents emigrated from Sweden and settled in Paxton, raising their families there. My mother, Ruth Elaine (Laurence) Gustafson (1910-2002) was born and raised in Paxton, being baptized, confirmed and married in the First Evangelical Lutheran Church, which was organized in 1863 by Rev. Tufve Hasselquist. This organizational year coincides with the date the seminary was moved to Paxton. Rev. Hasselquist served First Lutheran from 1863-1875. When the town decided to place a permanent plaque, marking the spot where Augustana College and Seminary stood for twelve years, my maternal grandfather Elmer T. Laurence (1881- 1966) was on the committee to select a large boulder to which the plaque was attached in 1957. He was very proud to be given this responsibility. The boulder and plaque were placed on the corner of Park and Summer Streets.

In 1875, Augustana College and Theological Seminary were moved from Paxton to Rock Island, Illinois. In 1948, the seminary became an independent institution, still on the Augustana campus. In 1962, Augustana Seminary closed its doors and it joined other Lutheran seminaries to form the Lutheran School of Theology in Chicago. In a real sense, Augustana Seminary "returned home". Today, Augustana College, Rock Island, is an ever growing (about 2500 students R15) and a well-respected college. My mother, Ruth Elaine Laurence, attended Augustana College, receiving her teaching certificate in music in 1931. My father, Rev. Earl Gottfrid Gustafson (1908-1965) also attended, receiving his Bachelor of Arts degree in 1930 and his B.D. degree from Augustana Seminary in 1933. My father's second pastorate was served at the Cambridge (Illinois) Lutheran Church (1937-1942), during which time I was born. In March 2005, my husband and I visited the church and parsonage and were warmly welcomed by Rev. Kris Dietzen. Her administrative assistant had thoughtfully made a copy of the early history of the church, showing my father's time there as well as the May 30, 1875, organization of the church, by, whom other than, Rev. Erland Carlsson!

Churches Organized by Erland Carlsson

I have been able to document that Rev. Carlsson organized ten churches in three states: Rockford, IL, St. Paul, MN, Chisago Lake area, MN and Marine Mills/Scandia, MN, all in 1854; West Point, IN, in 1855; LaPorte, IN, in 1857; Baillytown, IN, Attica, IN, and DeKalb, IL, all in 1858 (R8).

Lastly, in 1875, Rev. Carlsson organized the Cambridge (IL) Lutheran Church (R21). If anyone, through the former Augustana Lutheran Church archives, is aware of additional churches having been organized by Rev. Carlsson, I would appreciate hearing from you. You may contact me thru the AHA Newsletter editors.

About fifteen miles east of New Sweden, Iowa, (mentioned in Part 1) and nine miles north on US 218 is the small community of Swedesburg, Iowa. Rev. Hakan Olson organized the congregation of the Swedish Evangelical Lutheran Church in 1866 with fifty-nine charter members. The building of its first church was completed in 1863. In January 1883, a fire originating in the sacristy completely destroyed the church. That same year a new church was built. Five years later, in 1887, the white frame church with its one hundred ten foot spire was dedicated by "Rev. Dr. Erland Carlsson". In June 1927 a bolt of lightning reduced the "Big White Church", as it was known, to a heap of ashes and rubble (R22). The brick church today, built and dedicated in 1928, stands as a proud reminder of the strong faith and trust in God that the Augustana Lutherans of Swedesburg held and hold today.

In 1986 the Swedish Heritage Society, Swedesburg, Iowa, was formed. Their wonderful Swedish American Museum and Gift Shop is across the road from the church. On the same grounds are a stuga, country store and Huckser Building. The museum is of excellent quality with new exhibits frequently being shown. My husband and I have visited there often. The gift shop is well stocked and displayed and the host is always ready to serve you coffee and fresh cookies. Midsummer, Lucia and smorgasbord are annual events, as well as the hosting of large groups of tourists from Sweden and America.

Immanuel Church and the Chicago Fire

Immanuel Lutheran Church, Chicago, built a new church in 1869 on Sedgwick and Hobbie Streets, only to have it destroyed in the Great Chicago Fire of 1871. On Sunday evening, 08 October 1871, Pastor Carlsson had completed his evening worship service at Immanuel and was on his way home when he noted and later recorded the following words. "On the way home from church, fire sirens were heard and a red glow in the sky was seen in the distance. The fire was more than three English miles from Immanuel Church and no one feared any danger. But before sunrise the following morning, most of Chicago was in ashes" (R3)

Pastor and Mrs. Carlsson, along with some church members, witnessed the destructive fire which engulfed their church. Only the church records and a clock could be saved. From a congregation of three hundred forty families, three hundred twenty families were burned out. Rev. Carlsson's home was included in this number. Homelessness, poverty, unemployment, and concern about missing relatives and friends created anxiety, which Pastor Carlsson emphasized, was "beyond description"



Bells from Immanuel Lutheran Church, Chicago, Carlsson's first church in America

(R3).

My great grandfather's sister and her family were caught up in this very same indescribable terror. Gustava and Johannes Carlsson, along with daughter Ida and son Edvard lost all of their possessions, having immigrated two years before. Ida had been working as a nanny for a wealthy family and fled with them from the city. Her parents endured more than a week of worry before they learned she was alive (R19).

On Sunday, 15 October 1871, Rev. Carlsson called together his distraught congregation, meeting in the Norwegian Trinity Lutheran Church on the west side of Chicago. The motion was made to declare the congregation bankrupt. Pastor Carlsson's response was firm and clear. "If you intend to go into bankruptcy, I will no longer be your pastor. But if you will be honest and put your trust in the Lord, I will do my utmost that we may both get a new church and pay our debt." (R11). On Sunday, 22 October 1871, the Immanuel congregation met again to hear Rev. Carlsson read the resolution passed by the church council. The congregation voted unanimously to rebuild the church and pay the debt. Clean up of the church lot began the next morning following meditations, prayers and hymn singing. The congregation was very grateful to God that not one life was lost from the Immanuel flock.

Carlssons' Visit to Meet the King

Builders would not begin building until the church treasury held ten thousand dollars. Pastor Carlsson worked hard at raising the money, first in the Chicago area, then traveling to the English and German Lutheran churches in Pittsburgh, Philadelphia, New York and Jamestown. When he returned to Chicago, he had the required money. On Christmas Day, 1872, the first service was held in the new sanctuary. (R3). I am certain my great grandfather's brother and sister, along with their families, rejoiced that Christmas Day. In the summer of 1873, Rev.

Carlsson traveled to Sweden, expressly to meet with King Oscar II and gain his permission to collect funds from churches in Sweden for Immanuel's building fund. Permission was granted and nearly three thousand dollars was collected. King Oscar II offered Erland a fine pastorate in Sweden, should he wish to return. Pastor Carlsson was very appreciative for the generous offer, but he responded with, "Where the young man has given his strength and life for the Heavenly King, there the old man wishes to lay down his pilgrim's staff." (R3). Gifts other than monetary were also given to Immanuel. A beautiful communion set with a hand woven com-

munion cloth, a baptismal basin as well as money specified for the organ fund was included from the generous Swedish churches.

Carlsson's Ministry at Immanuel

Rev. Erland Carlsson's ministry flourished at Immanuel. In 1853, the year of his arrival in Chicago, the communicant membership was thirty-six. In 1860, the year of Augustana Synod's organization, the number rose to two hundred twenty. According to the US Census that year, there were eight hundred sixteen Swedes in Chicago. In 1865, Immanuel reported five hundred twenty five communicant members. In 1870, the number rose to twelve hundred sixty. At the time of Rev. Carlsson's resignation in 1875, total membership was two thousand one hundred eighty five, with fourteen hundred forty six adults (R3).

In 1875, he resigned his pastorate there after serving twenty-two years. His son-in-law, Rev. Carl A. Evald, succeeded him as pastor of the congregation, which boasted nearly twenty two hundred adult and child members. Immanuel Lutheran Church was called "the largest and most active church in the Augustana Synod" (R11).

When my husband and I visited Immanuel Lutheran Church in the 1990's, it was a magnificent place of worship located at 1500 West Elmdale and Greenview in the Edgewater neighborhood of Chicago. On the grounds of the church lay three very large (1886) bells, encouraging one's memory to hear the call to worship for Immanuel's immigrant congregation in an earlier time and to an earlier church.

Carlsson Accepts Call To Andover

In 1875, following his resignation from Immanuel Lutheran Church, Chicago, Pastor Carlsson accepted "the call" to be pastor of the Andover Swedish Lutheran Church, Andover, Illinois, serving for twelve years until 1887. This beautiful church is



Jenny Lind Chapel, Andover, IL (March 2005)

located a short distance from the Jenny Lind Chapel, mentioned earlier. Today it is called Augustana Lutheran Church. While serving at Andover, Pastor Carlsson's dedication to the education of his young parishioners was demonstrated by the reorganization of Andover's parochial school. Parents of children ages seven to fourteen were expected to see that their children attended unless excused by the church deacons. Instruction included English, Swedish, Christianity, writing, singing, history and geography. Financial support was the congregation's responsibility, along with each student paying one dollar and fifty cents per term (R3).

In addition to writing his 1854 Immigrant Guide, Rev. Carlsson assisted with the printing of the first Swedish newspaper, *Hemlandet*, revision and printing of Luther's Catechism, the Swedish Psalmbok, *Kyrko handbook* and *Hemlandssånger*. Carlsson was founder and Chairman of the Board of Directors of the Swedish Lutheran Publication Society (R3).

President of Augustana Synod

Erland Carlsson served as president of the Augustana Lutheran Synod from 1881-1888. In 1884, while serving at Andover, Carlsson was elected chairman of a committee to found a hospital, which he did in Chicago. Its first name, The Deaconess Institution of the Swedish Evangelical Lutheran Church, was changed within a few months to Augustana Hospital. In 1958, I was accepted to the school of nursing, but chose to attend the Swedish Hospital, Minneapolis, instead. The first hospital was the Carlsson home on Lincoln Avenue, since the Carlsson family had moved to Andover nine years earlier, but had retained their home in Chicago. It was a fifteen-bed institution until a fire damaged it shortly after opening. It was rebuilt and enlarged. In 1886, Rev. Carlsson sold his "home" and adjoining lots to the hospital for thirty five thousand dollars

with a donation of one thousand dollars by him. This site became the permanent location of the well-known Augustana Hospital. In 1989, Augustana Hospital merged with Lutheran General Hospital, ending its one hundred and five year history of dedicated service to the care of the ill and dying. (R3 and R23).

Rev. Erland Carlsson served on the Augustana College and Seminary Board of Directors from 1860-1889, serving as chairman of the board from 1860-70, 1878-82, and 1884-87. He served as treasurer from 1860-68 and 1887-89. During this later period he was the full time business manager of the college and seminary. He was the first president of the Illinois Conference, Augustana Synod, from 1870-1882. While serving his second pastorate in Andover, Illinois, Pastor Carlsson was Chairman of the Board of the Andover Children's Home, provid-

ing the leadership to build a schoolhouse for the home. In his retirement years, Rev. Carlsson also served as Chairman of the Board, Bethany College, Lindsborg, Kansas. In 1892, he was honored and humbled to receive the Doctor of Divinity title from Augustana College and Seminary, Rock Island, Illinois. (R3 and R9). Today, on the campus of Augustana College, stands the Erland Carlsson Hall, dedicated to the early pioneer leader of the Augustana Evangelical Lutheran Church.

Carlsson's Family and Personal History

In Part I, I mentioned how Erland Carlsson was the direct first cousin to both of my paternal great grandfathers. Gustav Pettersson (1839-1915) remained in Småland, Sweden, working the family farm, Södra Rås, Älgult parish. His one stepdaughter, two stepsons and three sons, of a total of ten children, immigrated to America, three of them to Chicago, including my grandfather, Gottfrid Gustafson (1873-1951) in 1891.

Johannes Johannesson Sjögren (1835-1882) emigrated from Fagerhult, Småland, Sweden in 1869, along with his wife, Anna Lovisa and their infant son, Carl Johan, settling in Scandinavia Township, Harlan County, Nebraska, in 1873. In 1879, John and Anna donated two acres of their farmland on which to build the "Swedish Evangelical Lutheran Immanuel Church." My great grandfather was foreman of the building of the church and family history says he named the church Immanuel (God With Us) after his cousin Erland Carlsson's church in Chicago. My husband and I have made five motor home trips (1984-1998) to the homestead and church. Immanuel Lutheran, the second church built in 1903, was relocated ten miles from the Sjögren farm to the Nebraska Prairie Museum grounds in Holdrege. While studying the old church registers in 1988, I discovered the following statement written in Swedish above my great grandfather's death date of 1882, "Mr. Sjögren var Kusin till Pastor

S I E R .

ARRIVED TO THIS PLACE.		REMOVED.		REMARKS.
WHERE FROM.	When.	WHERE TO.	When.	
9 Kansas	1876	Mr. Sjögren, in father Erland Carlsson	1882	<i>See Page 30</i> <i>Died Oct. 23, 1893</i> <i>Moved to Chicago, Ill. Jan. 2, 1907</i> <i>Died Feb. 20, 1904</i>
"	"		1933	
"	"			

Copy of old church register, Swedish Evangelical Lutheran Immanuel Church, Scandinavian Township, Harlan County, NE

Erland Carlsson". Translation – Mr. Sjögren was cousin to Pastor Erland Carlsson (R24). I have often wondered, because of the use of the past tense, “var”, and the statement written directly above John’s death date, could Erland Carlsson have traveled from Andover, Illinois, to Harlan County, Nebraska, to conduct his cousin’s funeral? Or did he make a visit to the family before or after John’s death?

One would expect, because of Rev. Carlsson’s vast list of responsibilities and extensive travels from the mid to late 1800’s, that his health should be quite good. But this was not the case. Records show that ill health plagued him since his Lund (Sweden) University and Seminary days. In 1854 and 1866, he contracted cholera; in 1855 he was diagnosed with an enlarged liver, causing him great pain. In 1856, he was in bed for fourteen days with ague, characterized by acute fever, chills and sweating. These symptoms recurred often, causing him to be hospitalized in Pittsburgh. This was a man stressed and over-worked yet with a sense of the strong Swedish work ethic. Erland Carlsson’s poor health became a problem. In 1883, he complained of “severe headaches” and “pain in the chest” (R3). The following year he suffered a stroke. He asked to be relieved from his duties as president of the Augustana Synod, but he was denied (which this writer finds odd) until 1888. He was greatly impaired from the stroke, requiring the Andover Augustana Lutheran Church to hire an assistant pastor. Rev. Carlsson resigned his pastorate at Andover in 1887.

In 1889, Erland and his wife, Eva Charlotta, moved to Lindsborg, Kansas, buying a two hundred forty acre farm which he named Rostad. He had constructed a large two-story home. His son Eben and family lived in Lindsborg, as did Dr. Carl Swensson, pastor of Bethany Church, president and founder of Bethany College. Dr. Carl was the son of Erland’s long time friend, Dr. Jonas Swensson, another pioneer of the Augustana Synod. Life on the farm was good for Erland. His crop and cattle sales were frequently reported in the Lindsborg News-Record. The Carlsson’s social life was active and gay, often

receiving their children, grandchildren and old, dear friends from the early days in America. Rev. Carlsson spent considerable time studying the Bible, searching for answers. He told his doctor in 1892, “I am preparing myself to die” (R3).

In June 1893, Rev. Carlsson left for Augustana College, Rock Island, Illinois, to attend a great jubilee to be held on campus for several days. He spent considerable time with his very good friend, Dr. Eric Norelius. Erland was very pleased to see the great accomplishments achieved since 1860, many of which were influenced by him. Dr. Conrad Bergendoff described Rev. Carlsson as the church’s “most influential personality between 1860-1889” (R3). Following the jubilee, Rev. Carlsson was a guest speaker at his former pastorate at Andover, Illinois, followed by a visit with his daughter and her family in Chicago. “He then took a lake trip to Sister Bay (Door County) Wisconsin, where a relative lived. This was to be a time of rest and recuperation. Although not feeling in full strength, he conducted services in the little Swedish Lutheran Church there” (R3). These were to be his last sermons spoken.

The church was called the Swedish Evangelical Zion Lutheran Church, built at the foot of Waters End Road, Sister Bay. I believe the congregation probably organized in 1878 with the building being built in 1883. It is recorded that a baby girl, born July 29, 1883, was the first baptized in the church on August 14, 1883 (R25). Over the years, the church was enlarged and remodeled – always on the same location. My father, Rev. Earl Gustafson (1908-1965), was a frequent guest speaker in this church when we ‘summered’ in Sister Bay in the 1940’s-1950’s. Zion Lutheran celebrated their final service on Easter Sunday, 1992. At that time, Zion merged with Trinity Lutheran of Ellison Bay, building a new church called Shepherd of the Bay Lutheran Church, north of Sister Bay. The former Zion Lutheran Church building was sold and opened Labor Day weekend 1992 as the Tannenbaum Holiday Shop.

While visiting in Sister Bay, Rev. Carlsson suffered a second stroke. He was brought to Immanuel Lutheran Church’s parsonage, Chicago, where his wife, Eva Charlotta, and daughter, Emmy, cared for him. Soon after, he suffered another stroke. Surrounded by his wife, three children and their families, Dr. Carlsson died peacefully on October 19, 1893. He was seventy-one years old.

On October 25, relatives and friends gathered for a memorial service at the Immanuel parsonage, home of Pastor Carl Evald and his wife Emmy. Seventy-five carriages brought the mourners to Immanuel Lutheran Church where an estimated 3000 had gathered inside and outside the large church. Sermons and tributes were presented in Swedish by Dr. Olof Olsson, president of Augustana College and Theological Seminary, and by Dr. Carl Swensson, president of Bethany College; and in English by Dr. W.A. Passavant. The altar service was conducted by Pastor P.J. Svärd, president of the Augustana Synod, and by

Pastor Philip Thelander, family friend from Älghult, Småland, Sweden, serving a pastorate at Elgin, Illinois. It was dark when the long funeral cortege moved slowly to Graceland Cemetery, Chicago, for the committal service of the Augustana liturgy read by President Svärd in the Swedish language (R3). My grandfather, Gottfrid Gustafson, and his half sister, Christina Carlson, attended the funeral and committal services. Rev. Carlsson is buried in the family lot 287-section B (R26).

My husband and I visited the Rev. Erland Carlsson family grave at Graceland Cemetery, Chicago, in November 1996. There was a large, decorated monument, very befitting of the greatness of this humble, God fearing man.

I am very appreciative to our Newsletter editors, for indulging me with my inability to write a modest length article about "My Favorite Ancestor." Many thanks to my husband, for without his patience and fine typing skills, this study would remain forever in a hand-written style.

In closing, I believe it is appropriate to quote Rev. Dr. Erland Carlsson's credo, spoken many times in life and lastly, just before his death.

"I believe in forgiveness of sin. I rest on the rock of Christ. I will die believing in what I have preached. I am going home now, to be with the Lord forever. I will meet my loved ones who went home before me. May my loved ones who remain

here follow behind me and may nobody be missing in our Father's house!"(R27).



Carol Marie Perkins

Carol Marie was born and raised in Augustana Lutheran Church parsonages from Illinois to Michigan to California and back again to Michigan. She is a registered nurse, retired, having attended the Swedish Hospital School of Nursing, Minneapolis, MN, and the St. Joseph Hospital

School of Nursing, Hancock, MI. Carol and her husband, Phillip E. Perkins, MD, now retired, raised their children in Bloomfield Hills, MI, where Carol was a member of St. Andrew Lutheran Church for 24 years. Carol and Phil made a retirement move to Brentwood, TN, where Carol was a member of First Lutheran Church, Nashville, for 8 years. They now make their home in Knoxville, TN. Carol's enjoyments include the study of her Swedish heritage, being a member of the Jenny Lind Club of Michigan for 20 years, travel, and spoiling their five grandchildren. AHA

References

(note: the following includes references for both Part I and Part II of this article)

- R1** My parents, Rev. Earl (1908-1965) and Ruth (1910-2002) Gustafson; early church records of Immanuel Evangelical Lutheran Church, Scandinavia Township, Harlan County, NE; Family Tree by Arne Ernstsson, Fjärdingsmåla, Älghult, Sweden, and Astrid Råsmark (1901-1986).
- R2** Swedish Immigrant Institute Research Center, Växjö, Sweden; Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL.
- R3** Shepherd of an Immigrant People. The Story of Erland Carlsson by Emory Lindquist-1978.
- R4** Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL.
- R5** The Swedish Lutheran Congregations and Swedish History of America I by Eric Norelius-printed 1890. Translated by Conrad Bergendoff-1984.
- R6** My third cousin, Margaretha Andersson, Lenhovda, Sweden.
- R7** Augustana Heritage by G. Everett Arden-printed 1963.
- R8** Swedish American Landmarks by Alan H. Winquist-printed 1995.
- R9** Augustana Ministerium 1850-1962 by Conrad Bergendoff-printed 1980.
- R10** Rev. Paul E. Johnson, pastor, First Lutheran Church, Galesburg, Illinois, and staff member Marlana Albright-telephone conversation, March 2005.
- R11** 125th Anniversary of Immanuel Lutheran Church 1853-1978. Commemorative Booklet.
- R12** Ingemar Råsmark, Södra Rås, Alstermo, Sweden and Arne Ernstsson, Fjärdingsmåla, Älghult, Sweden.
- R13** Elisabeth Ernstig, choir director, and Margaretha Andersson, choir member.
- R14** Hemlandet, 2nd year, No. 27.
- R15** Augustana College, Admissions Office, Rock Island, Illinois; Academic year 2004/2005.
- R16** New Sweden, Iowa, by Ardith K. Mellow, Iowa State Historical Department, 1978.
- R17** The New Sweden Chapel-A History by New Sweden Chapel Committee; Marilyn Quick, Jerry Luzzadder, Jim Beckman, Sharol Kroll-date unknown.

R18 A telephone conversation between my second cousin, Ingemar Råsmark, Södra Rås, Alstermo, Sweden, and translator Ingrid A. Lang, May 2005.

R19 Astrid Råsmark (1901-1986) Emigrants from Södra Rås and Their Relatives in America. Written sometime after 1968. Translated by Ingrid A. Lang, June 2002.

R20 A telephone conversation with Vicky Baylor, Chair, New Sweden Iowa Chapel Committee, June 2005, and information received from Kathleen Bogner, First Augustana Lutheran Church, Lockridge, Iowa.

R21 Rev. Kris Dietzen, pastor of the Cambridge (IL) Lutheran Church, 2005.

R22 History of the Congregation and Historical Highlights of the Swedesburg (IA) Evangelical Lutheran Church. Author and date unknown other than it was written after 1991. I received this material from the Swedish American Museum, Swedesburg, IA.

R23 Swedish American Museum Center, Chicago, IL.

R24 McKay's Modern English-Swedish/Swedish-English Dictionary, 1975.

R25 Telephone conversation with Bonnie Hanson, administrative assistant, Shepherd of The Bay Lutheran Church, Sister Bay, Wisconsin, 2001.

R26 Graceland Cemetery, Office of Records, Chicago, Illinois, November 1996.

R27 Korsbaneret 1894 Edited by E. Norelius, D.D. Credo reported by J.T. (Rev. Johannes Telleen). Translated by Ingrid A. Lang, May 2005.

Section **Reminders, News Reports** **IV** and **Letters**

AHA Board of Directors Meeting

The next meeting of the Board of Directors will be held on April 23-26, 2006. If any member of AHA wishes to communicate with the Board prior to the meeting, you may contact Paul Cornell, president; his e-mail address is rev.pcornell@comcast.net; his phone number 610-489-5902; or Hartland Gifford, Executive Director – giff400@msn.com; phone number 610-767-0372. **AHA**

Augustana Cookbook

The Board of Directors of AHA encourages everyone attending the Gathering at Chautauqua in September to bring a copy of their congregation's "COOK BOOK" to be used in the development of an AHA Cook Book that is a compilation of the "best" recipes from congregations' books. **AHA**

The Swedish Bridge Conference Invitation

The invitation is to "The most Extensive Conference on Swedish American History and Contemporary Cultural and Commercial Exchange" to be held September 27-October 1, 2006 in Karstad, Sweden.

THE BRYGGRAN/ THE BRIDGE is a publication of the merged organization between the "Emigrant Register/Kingship Center and the Society for the Promotion of Emigration Research." The mailing address is Box 331, SE-651 08 Karlstad, Sweden. The Bridge is published regularly; No. 2, Vol. 37 of 2005 has articles about Carl Sandburg, excursions

in Smoky Valley, the painter from Bishop Hill, and Viking Voyages, the Theme of Lindsborg's Svensk Hyllningsfest. **AHA**

New Executive Director of Seafarers and International House

Seafarers & International House is a LUTHERAN MISSION among Seafarers and Sojourners located at 123 East 15th Street, New York, N.Y. 10003-3557. The Fall 2005 issue of the publication PORT CALL announced that Rev. Gary A Grindeland, is the new Pastor and Executive Director. He said, "In the forty years of the present building's existence, I wonder how many seafarers it has sheltered... To the families individuals, congregations, businesses and foundations that helped make this possible, my heartfelt thanks and appreciation for all that you have done."

The Director of Development and Communications is Christopher V. Roehrer, who represents Seafarers and International House at AHA Gatherings and provides information about the mission and work for the AHA Newsletter. We look forward to seeing him at the Chautauqua Gathering. **AHA**

The Augustana College Choir and the China Tour

In June 2005, the Augustana College Choir went to China; the director, Jon Hurty reports: "We had a wonderful and exciting tour to China. It was a great opportunity for the choir and for the individual students. We had many memorable experiences

including concerts in Hong Kong, Wuhan, X'ian, Chengde, and Beijing. One of the highlights of the tour was our final performance in Beijing for a full audience that included alumni and friends of the choir.

This fall, we also have a special guest from Wuhan, China. Tia Xiaobao is a visiting scholar with the Freeman Foundation program. He will be working with the choir on some Chinese choral music as well as teaching other courses in the music department. **AHA**

LETTERS TO THE EDITOR

We invite and encourage readers' comments, reactions, suggestions, as well as articles for the Newsletter. They will always be acknowledged and the articles will be used as they fit into the themes of a particular issue of the Newsletter and space is available. Our mailing and e-mail addresses are found inside the front cover.

- Arvid and Nancy Anderson, co-editors

From Louise Anderson, Washington D.C.

"Belated, but nevertheless I and all the family together want to express our sincere thanks for the Fall Issue of the Augustana Heritage Association Newsletter. It was all very overwhelming about Floyd...That was all so very much appreciated. The extra copies also that I could share.... Also many thanks for returning the picture of the two of us... My thanks again for the article on Floyd. It was so interesting and so well put together. I made subscriptions for a few friends and family for future issues. I sure would love to get to Chautauqua.... In the same issue on Floyd's life and death...there was a picture of Bill Berg, a close friend. They belonged to the same fraternity at Augustana. Floyd was reading Bill's book "Show me the way to go Home" when he was dying. What blessings. With love and God's richest blessings.

- Louise

Dear Editors: Thanks for sending us the Augustana Heritage Newsletter. Carolyn and I read it from cover to cover when it arrives in the mail. We noticed in the last issue that you invite letters and articles from your readers. Hence I am sending an article about my grandmother and her family – all Augustana Lutherans – who have been active and faithful in the life of the Church. Perhaps this family is not unique, but its history is indicative of a loyalty to Christ and His Church that lies at the heart of the spirit of Augustana. I hope you can find a place for this story in some future edition of the Newsletter.

- Sincerely, Ken Granquist

The Voice of Augustana in the Future

Editorial by Arvid Anderson

The heritage and history of Augustana continues to be well documented, first, with Dr. G. Everett Arden's book, "Augustana Heritage – A History of the Augustana Lutheran Church," and currently with the up-to-date history of Augustana being written by a new generation of scholars, namely, Dr. Maria Erling and Dr. Mark Granquist.

The present witness of Augustana continues in the many places where former Augustana congregations and institutions are found in the Evangelical Lutheran Church in America. The 1,269 congregations at the time of the LCA merger continue to witness to the gospel in the ELCA. Augustana Seminary became an integral part of the Lutheran School of Theology in Chicago and the Augustana Chapel is a reminder of the place of Augustana in the life of the seminary. Educational and social ministry institutions rooted in Augustana continue to serve the church and society, as a part of the ELCA. In addition to the Lutheran School of Theology, they include the colleges: Augustana, Bethany, Gustavus Adolphus, Pacific Lutheran, and Midland (Luther). Among the social ministry institutions are Mosaic (Bethphage), Immanuel Health Systems, and Seafarers and International House as well as the many institutions maintained by the Conferences of the former Augustana Church.

We can say that the heritage from the past is secured; the places for Augustana's witness in the present are much alive. We need an established voice for the future. One proposal would be for the establishment of an AUGUSTANA LECTURESHIP in which an annual or biennial lecture would be given at the educational and social ministry institutions. The plan for establishing the lectureship and its financial support would be a cooperative effort by all of the former Augustana institutions with some initial leadership from the Augustana Heritage Association.

The Hein-Fry Lecture Series in the ELCA may offer some guidance as to how to develop an Augustana Lectureship. That Lecture Series goes back nearly 40 years and provides a voice for lively and pressing theological issues facing the church. It happens that in 2006 the Hein-Fry series, which is held at each of the eight seminaries, involves one of our own, AHA Board of Directors, Dr. Herbert Chilstrom, as the first bishop of the ELCA. Other ELCA bishops Dr. H. George Anderson and Dr. Mark Hanson join him. The theme this year is, "Living Together in the 21st Century: as Lutherans in the ELCA."

Our AHA Gatherings have provided a kind of "test lectures" in the many presentations. One example at the Chautauqua Gathering in September will be the presentation by Dr. Louis Almén: "Revelation of the Augustana Heritage and the current crisis in education, marriage, and family globalization." **AHA**

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