

Sønderjylland.

Krigsgravene. Fra Sundved skrives til "Sj. No.": Som høert har til Binje er det ogsaa smukt i Mar at je de dødes have smykket med Baarens Blomsterlor. Paa her Kirkegaard i Søobrynet, i Marf og Hade samt ved den afjære Vej slumrer de faldne Sølte fra de fiesvigste Krige deres Søn. Unge Piger har igen smykket deres Grave, de glemmer dem.

Brødrationen. Efter Forlydende fra bedste Kilde, skriver "Smd." at den forleden behøvede Afkortelse af Brødrationen ikke kom til at ramme Labenraa Kreds. Landraad Siemon har nemlig været saa forsynlig i Tide at sørge for, at en yderligere Afkortelse vil kunne forebygges.

De hjemløse. Følgende Meddelelse i "Smd." viser, hvor vanskeligt et Spørgsmaal Statsretsforholdet maa være:

En Optant i Valer Sogn blev ifl. "Veisjl. Tidende" i Begyndelsen af Halvemaerne naturaliseret som preussisk Borger. En Søn, som var født et Par Maanedere før Faderens Naturalisation, ligger nu i Felten som preussisk Soldat. Ved en Gennemlæsning af Naturalisationsdokumentet opdagede man, at der stod, at han de i Dokumentet nævnte Personer (Manden og Hustruen) optoges som preussiske Statsborgere. I den Forledning, at den for Naturalisationen fødte Søn som Følge af dette Forbehold ikke var Preussier, indgav Faderen et Andragende om at faa Sønnen hjemfendt fra Søen.

Forleden fik Faderen den Befid fra Landraaden i Tønder, at i Medfør af § 11 i den tyffe Indfødsretslov maatte Sønnen anses for at være preussisk Statsborger, efter som efter denne Paragraf de umyndige Børn delte Faderens Underfaatsforhold, altsaa naturaliseredes med Faderen.

Nu er der imidlertid kommet den fik modtagne Kunde fra Regeringspræsidenten i Tlesvig, som siger, at Sønnen var hjemløs og ført i 1916 ved Traktaten med Danmark var bleven dansk Statsborger.

Som Følge heraf kan Sønnen ventes hjemfendt fra Felten.

Faldne Sønderjyder. Siden sidste Fortegnelse er døde paa Lafaret eller faldne: 144.

Johan Boyesen, Jakob Gott, Niels Thorsen, Chr. Nygaard Schmidt, Peter Ravn og Hans Hinrichsen, Haderslev. Nis Mathiesen, Kejsrup. Hans Juhl, S. Bilstrup, Jørgen Slesgaard, Keltstrup. Anders Bertelsen Andersen og Hans Poulsen Andersen (Brødre), Niels Wilson, Søjsager. Andreas Mønstesen, Raad. Nis Jørgensen, Svinderup. Niels Chr. Jacobsen, Søfaldsbjerg. Knud Truelven, Fattstrup. Vilhelm Lytje, Lyttrup. Claus Nissen, Frørup. Hans Juncker, Hips, Martin Rør, Leert. Nils Gormsen, Skrydstrup. Chr. Svales, Gabel. Christen Gram, Knstrup. Jes Raun, Over Jels. August Støttenberg, Sennestedsdam. Peter Dier, Brandstrup. Vernt Peteresen, Peter Claus og Peter Beck, Rødding. Rasmus Skott, Vintrup. Theodor Hansen, Nylby. Jens Weismann, Hgum. Hans Hansen, Endrupsfob, Peter Nissen, Brøderup. Niels Christensen, Lirslynd. Hans Nissen, Gstrup. Peter Nissen Lauritsen, Rump. Chr. Appel, Branderup. Anders N. Hansen, Nylby. Sonnieffen, Hjertsted. Karl Baade, Chr. Mathiesen, Røsten, Jónas Tugen og Hugo Rønnow, Tønder. Chr. Gudtmann og Hans Wihlb, Møgelstønder. Andreas Gmisen, Emmerslev. Jes Andersen Peteresen, Stat. Christen Hansen, Heden. Anders Niffelsen, Ballum. To Brødre Regine, Lygumfløster. Anders Markvardsen, Favrby. Carl Adamsen, Dræbed. Georg Marius Andersen, Ellum. Gildt, Nylby. Henrik Chr. Mumm, Eggel. August Vschentohl, Peter Hansen, Hans Jørgensen (Sto-Jørgensen (Gartner), Peter Falk, Fred. Gunger Thomas Goel og Weise, Labenraa. Bernhard Ipsen, Kelt. Niels Hansen, Nylstoft.

Marius Hansen, Rughjerg. Jøhs. Chr. Vogh, Søvelund. Jap Bøf og Anders Raun, Kirkeby. Lauritz Nissen Tæffer, Varsmarf. Hans Nielsen, Nylby. Thomas Møller, R. Enlev. Hans Greve, Tumbel. Carl Andersen, Varnæs. Hans Nielsen, Søgaard. Mark. Frederik Hansen, Hjerndrup. Mathiesen og Chr. Peteresen, Graasten. Adolf Røse, Rinkenæs. August Gummeresen, Vilhelm Bogler, Daniel Grimm, William Christensen og Rasmus Jørgensen, Sønderborg. Andreas Vogh, Dønt. Nis Andersen Søn, Gammelgab. Chr. Jørgensen og Hans Jørgensen (Brødre) Broager. Hans Jakobsen, Sønderby. Jørgen Mathiesen, Vans. Walter Schlig og Scheefelds Svigeren, Nylby. Jens Clausen, Klinting. Hans Nikolajsen, Ulkebøl Kirke. Herman Otto Jesen og Claus Clausen, Ulkebøl. Chr. Johansen og Hans Møller, Sørup. Chr. Staats, Søruphav. Peter Danielsen, Kejnæs Færge. Jørgen Hansen Rør, Lysabild. Markus Grant, Augustenborg. Hans Clausen, Helved. Chr. Sørensen, Rømmarskov. Jørgen Jøgt, Vroballo. Peter Jacobsen og Jens Hansens Søn, Nordborg. P. Widding, Hærsted. Carsten Carstensen, Hævrup. Peter Johannsen, Hylstrup. Carsten Mejer, Ellund. Mar Tæte, Jærpslund. Carstensen, Søndermark. Karl Thorsen og Karl Thomsen, Skobøl. Nikolaus Carstensen, Skobølshus. Bahne Jacobsen og Mar Bull, Lyngesaa. Theodor Hansen, Sillerup. Heinrich Eggers, Store Vi. Henrik Jensen, Valsbøl. Alfred Christensen, Chr. Peteresen og Sønte Gerdsen, Medelby. Peter Hinrichsen og Hans Hansen, Brøderup. Th. Peteresen, Karlum. Henrik Peteresen og tre Brødre Wolfen, Læf. Rommensen, Søltager. Broder Peteresen, Klagsbøl. Røer S. L. Lange i S. Høer i Ejdersted i Sydlesvig fundgør i "Hensborg Avis", at nu er ogsaa hans anden Søn, Peter Peteresen Lange, falden.

AMERICA FOR AMERICANS.*) C. H. Weller.

A recent proclamation, by the Governor of Iowa, forbids the use of any other language than English in all public meetings throughout that State. This order has come very suddenly and may be asking too much from people who have been born and bred in a foreign tongue and who, up until now, had been encouraged to continue the same. However this definite action may only prove another agency that will help to stimulate Americans to think more soberly and to formulate a safer future policy for America.

It is only natural for people who come to America from another country and who will continue to read and think in their native tongue the thought and sentiment of their native country, to also lean towards that country in their sympathies at all times and more especially so in the event of war, and now that we have this fact brought home to us so forcefully through the events of the present war, it should both inspire and direct us in promoting laws that will serve to correct this error by some process that will instill American thought and sentiment into the heart and mind of all who come to this country to make it their place of residence. Nor should this apply to any one language alone, but to every language and every one alike who comes here to make this their place of residence. Why should we encourage or even permit a little Chinatown here or a little Italy, or Germany or Sweden, etc., in some other place and each one seeking to propagate their peculiar thought and customs through newspaper and literature in their native tongue and thus keep alive forces which can serve only to separate our

*) Vi optager følgende efter "Lutheran Church Work and Observer."

population in thought and sentiment into so many groups, each one more or less antagonistic to every other and serving to breed discord and mischief.

If it is within bounds of American principles to require certain property value from the foreigner who seeks to make this his home, is it any less American to require from the same at the time of his entrance regardless of country, language or creed, that he himself must seek, as much as possible, to learn the authorized American language and that all his children shall be educated and trained in American institutions in the American language first and thus qualify them to read American thought and sentiment to make them intelligent American citizens.

If we have learned any one thing so far during this war, it is the fact that we should make Americans of all those who come here to live and share our rights and so make America safe for Americans and for American principles.

In two things we Americans have been too indulgent. We welcome every stranger to our shores regardless of language, custom or creed and without asking them to surrender anything that may be contrary to our established customs. This applies equally to his un-American language and his open place of business on the Lord's Day. If we in America have any fundamentally American customs which we cherish because they have been sacred through blood and the sacrifice of our forefathers, then we have the first right to say what shall be the standard to which every one, who dwells in America, shall subscribe by their surrender, when they come here, of every custom that may be contrary to it. By so doing we make America, indeed, a great melting pot and refusing to do so, we will find ourselves gradually yield our own fixed customs to those of others and thus repudiate the judgment of our forefathers and the ordinances of our God.

If any man coming to these shores to make America his home, loves his native language or his customs of Sunday opening more than he does our customs, let him go back to that country where those customs prevail, but let us make America safe for Americans and American principles out of respect for those through whose sacrifices we possess them and the sake of those who shall come after us.

THE FIGHTING CHAPLAIN E. E. Ryden

Chaplain Keever has left us. It was one of the early days in May when I stood by the side of redoubtable chaplain of the old —st Cavalry on the vestibule of the day coach which was to carry him to some port of embarkation. The "Fighting Chaplain" we had playfully called him, especially when he was in one of his more belligerent moods. But never did the appellation seem more fitting than in that moment when I said goodbye to him.

I can see him yet as he stood there, the veteran of many years of battling for his Lord. His hair was almost white, his face furrowed, but there was a youthful look in his kindly, sympathetic brown eyes, eyes that could also flash fire on occasion. It hardly seemed right that a man of his advanced years should be sent across the seas to endure the hardships and dangers of a cruel war. But "his boys" were going over and they had grown dear to the "Fighting Chaplain." And so he, too, had to go —had to follow them into the very jaws of death, if need be.

I am not writing his obituary. Doubtlessly he is one of

the liveliest men in France today. And some day — God grant it! — our prayer is that we may welcome him and "his boys" home again. But a tribute to the living to my mind is much more acceptable than eulogies over the dead, hence this brief appreciation.

Things move fast when a regiment gets marching orders. There are a few days of hurried packing. The whole camp is astir day and night. Every article to be taken abroad is exactly stipulated. Nothing else permitted. Chaplain Keever had just finished driving the last nail into his overseas boxes He had just two hours in which to rush to Spartanburg to have lunch with myself and wife, then we rushed back to camp. As we drove up we found the regiment already on the move. Sharp orders filled the air. The men were marching! quickly we transferred to the chaplain's mail car, and in a few moments were following the cloud of dust raised by the column ahead.

It was about a mile to the point where the men were loaded. And there is no time wasted for formalities when that point is reached. In fifteen or twenty minutes 500 men are loaded, the signal is given, and the long string of cars move off. I knew, therefore, that there was not much time to waste.

"Chaplain," said I, "haven't you got a message you would like to have me give to our Lutheran Church and to our Lutheran people?"

We were standing in the vestibule of a miserable day coach. Officers as well as men are compelled to forego all comforts and conveniences in these stirring days. Why should not all citizens be willing to make sacrifices? The grizzled old chaplain stood thinking for a moment.

"Yes," he said, "I have a message for our Lutheran Church. Tell our people above all to uphold the work of the camp pastor! He is the only real representative our Church has in the army camp.

"Tell them also to back up our boys who have gone to France, and to give them every encouragement.

"Tell the mothers especially not to discourage the men by pessimistic letters.

"Urge every American to get into this fight with heart and soul, for only thus will we be able to win and have this thing over with quickly."

The train began to move, I swung off, grasping his hand, and then standing by the side of the track, I waved my hat and cheered as long as the train was in sight. "A good old scout" the men and officers of his regiment called him, and every memory of three months' association in camp bears out the tribute.

I well remember my first impression of the "Fighting Chaplain". It was at a banquet conference arranged by Major General O'Ryan to discuss the moral situation in the camp. All sorts of remedies were suggested. Finally it came to Keever's turn. I could see that he had been chafing for some time.

"Let me tell you, gentlemen," he snapped, "the sooner you get some of the spirit of liberalism out of your preaching, and teach the men true religion, the sooner you will have results. I heard a man the other day who referred to God as the tribal God of the Jews. Is that all He was? If so, I want to remind you of the fact that he always 'lied' the other gods!"

When the time came for the major general to speak, he warmly commended the Lutheran Chaplain. "You were right,

(Continued on last page.)

Salmebøger.

Spørgsmaalet om Salmebøger er blevet saa paatrængende, at vi føler os foranlediget til at fremkomme med nogle Oplysninger offentlig. Derfor følgende:—

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3. Under Hensyn til disse Forhold har vi besluttet os til at lade fremstille en egen Udgave af den nye Salmebog herovre. Den bliver trykt og indbundet hos andre og ventes færdig i Løbet af Sommeren. Trods de ogsaa her meget forhøjede Fremstillingsomkostninger ventor vi at kunne sælge denne vor egen Udgave til noget nær de gamle Priser.
4. En mindre Forsyning af Salmebøger er nylig modtaget fra Danmark. Den er imidlertid saa adfæls utilstrækkelig til at møde Kravet, at vi ser os nødsaget til at begrænse Salget til Enkelt-Eksemplarer. Paa Grund af den uhyre Pristigning kan vi heller ikke ekspedere henliggende Ordres, før ny Bestilling indløber. — De for Gaanden værende Udgaver er som følger:

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