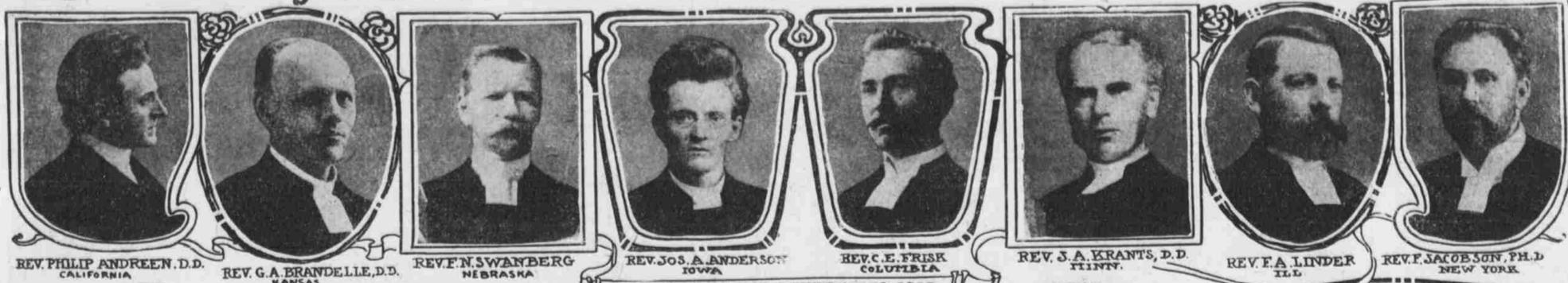


Augustana Synod is Soon to Celebrate Its Fiftieth Anniversary



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PRESIDENTS OF THE CONFERENCES, 1910



IMMANUEL CHURCH, CHICAGO, IN THE BASEMENT OF WHICH AUGUSTANA FIRST STARTED



AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY



L. P. ESBJORN, PH.D., D.D. ORGANIZER OF THE AUGUSTANA SYNOD



GUSTAV ANDREEN, PH.D. - PRESIDENT OF THE AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY

BEGINNING Sunday, June 6, The Augustana Synod and Augustana College and Theological Seminary at Rock Island, Ill., will begin a two weeks' celebration in commemoration of the fiftieth anniversary of their birth. April 27, 1910, marked the fiftieth milestone in the history of the synod and the college, and though the occasion was fittingly celebrated with memorial services at that time, the real jubilee celebration will take place June 5 to 15 at Rock Island, Ill., where the synod holds this year's session and where the college is located. It will be the greatest celebration in the history of the synod and thousands of visitors are expected to be present, coming from nearly all the states of the union. It is estimated that at least 4,000 persons from far off congregations will be present and that on some days the number will be much greater. Of the 1,002 congregations belonging to the synod each one is entitled to two delegates. Beside these delegates scores will come from those places to be present as visitors. Special trains will be run from the neighboring towns, such as Galesburg, Rockford, Chicago, Paxton and others, and 25,000 Swedish-American Lutherans throughout the land will celebrate the fiftieth anniversary of the organization of the synod and the establishing of their central school of higher education.

desire to help his countrymen in the far off country, Rev. Esbjorn settled with his company in Andover, Ill., which soon became a large center for the Swedes. He soon organized a church there and later on other churches at Princeton, Moline, Henderson and Galesburg, Ill. But Dr. Esbjorn's work was not limited to Illinois alone. In the spring of 1851 he undertook a journey to the eastern states to solicit funds among the English and German-speaking Lutheran people for the erection of churches in the newer and poorer western settlements. In Boston he was introduced to the famous Swedish singer, Jenny Lind, and received from her a gift of \$1,500. With the money he gathered he erected a church at Andover and a frame church at Moline, Ill. One of those who was of great assistance to Dr. Esbjorn in the trying early days was Dr. E. Norellus now living at Red Wing, Minn. and president of the synod. Together they walked or rode between the scattered settlements assisting their countrymen in every way. They were tireless in their efforts, and, sacrificing comfort, they set an example for their brethren.

At about this time it became evident that a stronger church government was necessary for their existence. Dr. Esbjorn, therefore, together with some Norwegian pastors, met with the English Lutheran congregations in northern Illinois at Cedarville in the fall of 1851 and organized the Evangelical Lutheran synod of northern Illinois. Meanwhile the congregation at Galesburg had called Rev. T. N. Hasselquist of the diocese of Lund, Sweden, to become their pastor. Rev. Hasselquist accepted and arrived in 1852 and at once took charge. The coming of this man marks an epoch in the history of the Lutheran church in America. He was an unusually well gifted man, with rare ability to organize and with an untiring working capacity. Early in the year of 1853 he organized a congregation in the rapidly growing city of Chicago.

Rev. Erlend Carlson, another of the staunch pioneers, took charge of this work after Hasselquist had put it on a surging footing. With unabated vigor this man labored in Chicago for twenty-two years, receiving a salary of \$250 during the first years. When he was offered \$400 he replied that he could get along on \$250. The work of the church now reached Minnesota, where Rev. P. A. Cederstrom was stationed at Chicago Lake and P. Carlson at Carver. A little later J. W. C. Boren took up the work at Red Wing. Beside the small means at their disposal they often had to be on their guard for the Indians, who often annoyed them. At times they were compelled to leave their dwellings and flee from the prairie into the towns with the Indians at their heels and their houses in flames behind them.

The privations and sacrifices of the ministers were great and for the present generation to understand how they could bear it, the present president of the synod, Dr. E. Norellus, lived at Vasa, Minn., in a single room, which also served as a church. The furniture consisted of a bureau, a stove and a bed. Later on they moved to better quarters—a house provided with a tent-roof. When it rained they stepped under an umbrella. When they moved to Red Wing there was no room to be had, and in all good faith a man told them: "I don't know anything else but for you to move into my pigsty for the present." It was a new idea, however, and had not been used for its purpose yet. But his hospitality was not put in requisition.

Extensive and elaborate arrangements have been made by the synod and the college authorities for a fitting celebration of the anniversary. Every day will be occupied with progress and about three seasons will be held daily. Invitations have been issued to all the larger universities and colleges of this country and Sweden to send delegates, and favorable replies have been received from most of them. The universities of Sweden will send their most representative men, the Upsala university sending its president, Dr. Henrik Schuck, widely known as a scholar and authority on the history of the middle ages. The representative from Lund was to be Dr. C. J. W. Thyren, but word was received last week that on account of urgent business at the Swedish Riksdag, of which he is a member, he could not come. Another representative will come in his place. The representative from the Swedish church will be the venerable bishop von Scheele, who has been here twice before. He is without doubt the most prominent man in the church of the old country, and the college authorities are much pleased over the fact that the king appointed von Scheele, his secretary, and president of the nine educational institutions belonging to the Augustana synod will also be present.

It is often forgotten that the Swedes were among the early settlers of this continent and that they had churches established here as early as 1838. But the "Gloria Dei" church at Philadelphia and the "Old Swedes" church at Wilmington, Del., are still witnesses of their earliest church work in this country. Among the immigrants that arrived from the old country in 1833 were several pastors, and immediately upon landing they established churches where they might worship. The immigrants were a religious people and could not conceive of a settlement without a church. Their churches prospered as long as they had their pastors among them, but gradually their ministers diminished in number, some returning to the old country and others died. Having no other way of getting ministers for their congregations they petitioned the king to send them pastors, but the troublesome times in the old country at that time made it impossible for the king to grant their petition and they were compelled to get along without any clergy. On this account the churches were gradually closed and finally went over to the Episcopalian church, in whose possession some still remain. Such was the first chapter in the history of the Swedish Lutheran church in America.

The second general exodus of Swedes began in the forty-fourth and forty-fifth years of the last century, when several families arrived from the southern part of Sweden and settled in Sheboygan, Wis. and New Sweden, Ia. A beginning had been made and several other families followed, but did not settle close to those that had come before, but scattered throughout widely separated parts of the new country. Their experiences in the strange land with a strange language and customs were varied. They spent months at sea, tossed about in small sailing vessels, suffering all manner of hardships from storms, sickness and sometimes from hunger and thirst. Hundreds died on the way. But their miseries were not at all when they landed. They began the tireless and often dangerous travel over the endless prairies, in canal boats and prairie schooners they found their way to settlements in Illinois and other western states. In 1844 came the terrible cholera year. It is estimated that about two-thirds of the immigrants that arrived that year perished in the plague. Many literally walked about and died. Serious times were coming. At first men worked for 50 cents a day, while the women worked at 10 and 25 cents a day. One of them wrote in November of the above year: "Twenty-three of our small company have died; the rest are unable to work; our means are gone and winter is at hand." Three years later came the financial crisis and many of the settlers who had a little of their savings in the banks lost all their had.

The eastern and central states next received several groups of immigrants. We find them settling in Sugar Grove and Jamestown, along the borders of Pennsylvania and New York; at Chicago, Andover, Rock Island, Moline, Galesburg, Ill.; at Burlington, Ia., and Chicago lake, Minnesota. At this time no organized church work existed among the immigrants, but the lack of a shepherd was keenly felt. In New Sweden, Ia., the settlers organized a congregation as early as 1848. Being without a minister they appointed one of their own to serve as pastor. Soon trouble arose and the existence or not of the congregation was serious. But at this juncture Rev. Esbjorn and Hasselquist came and succeeded in restoring order and harmony. These two men became the pillars of the church work from now on. Actuated by a

In the year 1860 the Scandinavians withdrew from the northern Illinois synod and organized an independent synod. They held a conference in the Swedish Lutheran church of Chicago, April 23-25. This step marks a new beginning in the history of the Scandinavian Lutherans of America. At the meeting at Clinton, Wis., where the final organization of the synod took place, it was also decided to establish a school of their own and Augustana college and theological seminary, now located at Rock Island, Ill., was founded. Rev. Hasselquist was elected president of the synod and Prof. Esbjorn president of the school. The school was first located at Chicago, but later moved to Paxton, Ill. Rev. O. C. T. Andreen was sent to Sweden to gather funds for the new school and succeeded well. The sum raised was \$6,000, crowns, or \$10,848.45. The king, Carl XV, donated over 5,000 volumes that had belonged to the library of his father. In 1875 the institution was removed to Rock Island, Ill.

Some Specially Culled May Time Flowers from Storied Urns

AN APPROPRIATE TEXT.
OHN D. ROCKEFELLER, JR., said a New York banker, "asked me one Saturday afternoon a good, biblical text to base an address on."
"I'm thinking," he said, "about that beautiful verse from the Twenty-third Psalm—'The Lord is my shepherd, I shall not want.'"
"Beautiful and appropriate," I agreed. But, Rockefeller, there is even a better verse in the same psalm—"Thou art my head with oil; my cup runneth over."
—Cleveland Post.

IN THE LAND OF RAPID TRAVEL.
"The train crews of the southwest, from sheer necessity, are made up of men able to take and appreciate a joke," says former Congressman L. C. Carran. "Otherwise the dreariness and monotony of their lives might kill them."
"I was on a train in Arkansas recently, when the brakeman came through the car and howled out some sort of gibberish as we came to a stop."
"What place is this, please?" I asked the conductor.
"Place," "this ain't no place," he said, and good-naturedly, too, at that. "This is just one of the habits of the engineer. Whenever he goes so many yards he stops just from force of habit."
—Cleveland Leader.

GRANT'S TOUR AND ROOSEVELT'S.
Correspondents of foreign newspapers following the trail of Colonel Roosevelt draw novel pen pictures of the event and occasionally institute comparisons. In the latter class is the Paris correspondent of London Truth, who contrasts the present tour with that of General Grant, thirty-two years ago. He says:
"The tour of General Grant, when ex-president, round the capitals and courts of Europe was humdrum and quiet, and indeed just nothing compared to that now made by Colonel—to give him his military title—Roosevelt. Yet Grant turned the tide of victory from south to north. He brought the United States in safety and without a Caesarist wind-up through one of the greatest civil wars ever known. He must have passed through Europe unnoticed had not the different monarchs he called on invited him and Mrs. Grant to dinner. And they did this without going out of the ordinary course. Not a soul noticed General Grant on the boulevards and in the Rue de la Paix as he sauntered to and from the American bar to take a glass of whiskey as an appetizer before each meal. His instinct led him to keep his goods on the back shelves of his store. That of ex-President Roosevelt is to show them well in the front window. But few persons thought Grant interesting until he revealed his great character and tender nature in his last illness from a cancer in the throat. In that time of sore suffering he wrote his memoirs, not for any egotistical satisfaction, but to assure a fairly good income to Mrs. Grant. The pen to correct and revise only fell from his hand a few hours before the fatal moment."
"Think not that I want to draw any invidious comparison between General Grant

and the ex-president whose rush around the capitals and courts of Europe has turned all attention from the approaching comet. The parallel is rather to bring out the incapacity of the public from top to bottom to see greatness when not set forth with some striking or sensational element."
The course of going straight from the White House to the wilds of Uganda was too much out of the common not to hypnotize all lookers on, imperial, royal and other."
The London Times correspondent, dazed by the whirl, sends to his paper this grimly humorous dispatch:
"It is one week since I joined Mr. Roosevelt's expedition—it seems many a year. For the correspondents who have followed him from Gondokoro time has long since ceased to have any meaning. Since February 28, they have toiled straight from the heat and dust, have risen at 5, after working till 2. They can only trust the telegraph office to know the names of the places, the month and the date, for they are no longer certain of any of these things. They wander in a kind of dream. Personally, after one week I have begun to doubt the glamour of a fireman's life. Waiting to jump for a motor car when the alarm may be given—in two minutes, in half hour, or not at all—is no more fearful even than waiting for a flying man to fly."
"This is indeed a singular adventure upon which we are engaged, it is useless to pretend that it is not a royal progress, for what further marks of distinction could any sovereign receive than to travel in royal trains, to dwell in kings' houses, to be welcomed by kings, queens and princes, to drive in state carriages amid flags and cheering crowds, and to have the yards of warships manned for him?"
"And it is not only the ex-president who is honored as if he were a reigning monarch. Mrs. Roosevelt, with her charm of quiet dignity, is honored equally. Her bright, unselfish, attractive son and daughter are honored, too."
"The whole affair is quite unique. One is constantly wondering what it all means."
—Detroit Free Press.

WHERE WAS JOHN?
A San Francisco woman, whose husband had been dead some years, went to a medium, who produced the spirit of her dead husband.
"My dear John," said the widow to the spirit, "are you happy now?"
"Happier than you were on earth with me," he asked.
"Yes," was the answer; "I am far happier now than I was on earth with you."
"Tell me, John, what is it like in heaven?"
"Heaven," said John, "I'm not in heaven."—Lippincott's Magazine.

PLATT'S OPINION.
"The late Senator Platt," said an Albany legislator, "had a cynical wit. Talking about a politician who had changed his party, he once said to me:
"Circumstances alter everything—politics, religion, even health."
"Why, I've got a friend who is afflicted with insomnia in its worst form, and yet every morning that man sleeps as sweet and sound as a new born babe when his wife crawls over him to start the fire."
—Rochester Herald.

THAT SETTLED HIS FATE.
Superintendent of Insurance William H. Hochstetler said at a dinner in New York: "There are not so many people buying annuities from the insurance companies as there used to be. This, perhaps, speaks well for human nature. An annuity holder, you know, is apt to be selfish."
"I heard the other day, however, of an annuity holder against whom the charge of selfishness could not be brought."
"This man lived on and on. Finally, when his annuity was paid. Finally, when

face, Mr. Blank?"
"Profile, by all means," was the reply. "The curve of the stomach gives a dignity to the figure."—Philadelphia Bulletin.
ONE NOT IN THE BIBLE.
"We were invited to dinner the other evening, my wife and I," said a Staten Island preacher, "by some people who had just moved into the parish. Indirectly my wife had allowed the maid to go out that day, which involved the consideration of my boy, who is just 6 years old. My wife telephoned asking if it would be agreeable to bring the youngster. Of course the new parishioners replied that they would be delighted. So we went."
"At dinner I was asked to say grace, and not satisfied with this the family began to repeat in turn a passage of Scripture. The brevity of the benedictions seemed to make the most popular appeal, and when my boy's turn came I saw a twinkle in his eye, but was scarcely prepared for what followed. With a look of extreme piety he folded his hands and exclaimed:
"Blessed are those who all on a tack, for they shall rise again!"—New York Sun.

FRIENDS IN BOTH PLACES.
Mark Twain, the humorist, said friends in the city, and one of them, a woman who was his hostess at a dinner on his last visit to Philadelphia, tells the following story:
"We were talking about the future life, and the various kinds of reward and punishment that might be expected in the next world, and Mr. Clemens took no part in the discussion."
"After a few moments of conversation on the part of the other guests, and complete silence from the humorist, the woman sitting next to him turned to him and said:
"Well, Mr. Clemens, aren't you going to tell us what you think about future punishment and reward?"
"I must ask you to excuse me, madame," he replied, "you see I have friends in both places."—Philadelphia Times.

HIS IDEA OF DIGNITY.
Prof. Ledy A. Sargent, physical director of Harvard, said recently that the female figure was improving more notably than the male—and no wonder, since women took healthy exercise while men slaved in an office.
"To look at some of our men," said Prof. Sargent, "you would believe that sentiments like Blank's were universal."
"Blank, a fat millionaire, was arranging to have his portrait painted. The length—three-quarters—was settled and then the painter said:
"And shall the view be profile or full

view?"
"Profile, by all means," was the reply. "The curve of the stomach gives a dignity to the figure."—Philadelphia Bulletin.

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