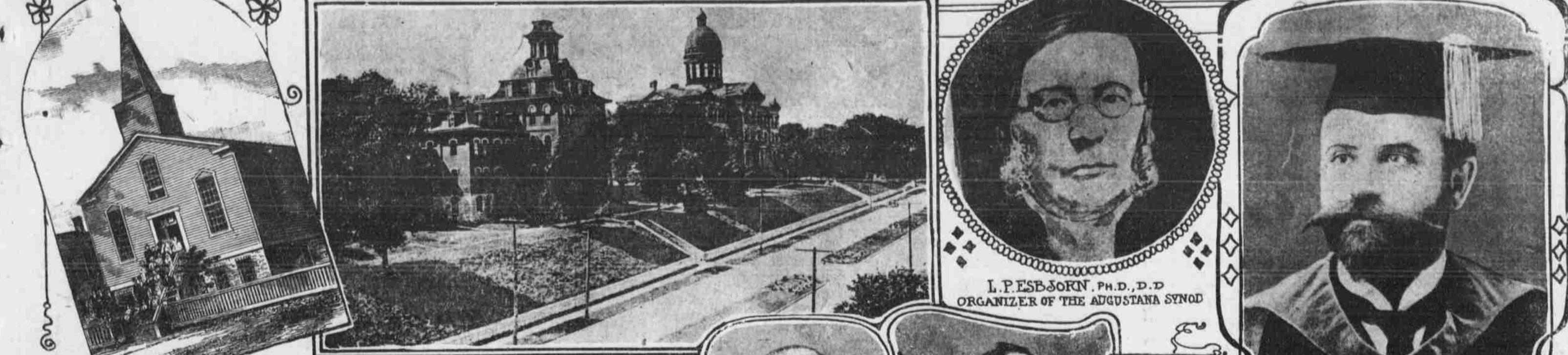


# Augustana Synod is Soon to Celebrate Its Fiftieth Anniversary



PRESIDENTS OF THE CONFERENCES, 1910



AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY

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

**B**EINGNING Sunday, June 5, 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 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 at some days the number will be much greater. Of the 1,000 congregations belonging to the synod, only one is entitled to two delegates. Besides these delegates scores will come from those who are 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.

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 sessions 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 literature of the middle ages. The representative from Lund was to be Dr. C. J. W. Thyrén, 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. He was present in 1888 at the 300th anniversary celebrations of the final establishment of the reformation in Sweden, and during this visit he made many friends wherever he went. The presidents of the various Lutheran synods of the country will also participate, bringing greetings from their respective synods, and the presidents of the nine educational institutions belonging to the Augustana synod will also be present.

Besides these scholars and church men there will be many other prominent men taking part. Governor Eberhart of Minnesota and Governor Charles Davis of Illinois are on the program, the former taking part in the session which has been called "Greater Augustana," held in the evening of June 5. Judge Peter S. Grosscup of the United States circuit court of appeals, Chicago, will be the college commencement speaker. Chief Justice Harry Olson of Chicago will also speak.

The Rev. Dr. E. Norelius of Vasa, Minn., president of the synod and one of the early pioneers, will be the main figure at the synod's publics. Though now an old man, being 80 years old, he is quite active and a staunch pillar in the synod.

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, and over, Rock Island, Moline, Galesburg, Ill., at Burlington, Ia., and Chisago lake, Minnesota.

All the classes that have graduated from the school have arranged for reunions, as have also the musical organizations. The largest musical reunion will no doubt be the reunion of the Handel Oratorio chorus, which, it is estimated, will number close to 300 members. This chorus will render the jubilee cantata written for the occasion by W. Olson of Chicago. The famous Wenzelberg male chorus will also be more than represented. The chapel choir, composed only of trained voices, has sent no

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desire to help his countrymen in the far off country. Rev. Esbjörn 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.

The history of the Augustana synod is a most interesting and fascinating one. From humble beginning it has grown until it has become the greatest body in the general council, of which it composes one-third, and a great power for the enlightenment of the Swedish Lutherans in America. It has united the scattered Swedes of this country as no other organization. Little did the founders of the synod who met in the little church at Clinton, Wis., in 1860 realize that the organization of which they were laying the foundation would assume such enormous proportions and develop in the manner which it has. Little did they realize what an influential part it was to play in the history of the Swedes in America and the Lutheran church. It has proven to be a mighty power in uniting the Swedes in this country and in establishing a system of schools and colleges founded on Christian principles, where their children might obtain a thorough education.

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 1833. 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 they 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 Södergötland, 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 a 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 an end when they landed. Then began the tiresome 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 1854 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 20 cents a day. One of the worst in November of the above year, the men were 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 they had.

"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 is this, please?" I asked the conductor.

"Please? — 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.

## Friends in Both Places.

Mark Twain, the humorist, had friends in this 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.

"Heaven!" said John. "I'm not in heaven."

"Blessed are those who sit on a tack, for they shall rise again!" — New York Sun.

"Where Was John?

A San Francisco woman, whose husband had been dead some years, went to a museum, who produced the spirit of her dead husband.

"My dear John," said the widow to the spirit, "are you happy now?"

"I am very happy," John replied.

"Happier than you were on earth with me?" she 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."

"And experience," he said, "is, alas! a bomb for a bald head." — New York Sun.

"Grant's Tour and Roosevelt's.

Correspondents of foreign newspapers

following the trail of Colonel Roosevelt

travel 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:

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"Platt's Cynical Wit.

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—poli-

tical views, 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.

Hochkiss 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. Year after

year his annuity was paid. Finally, when

his age seemed about 119, the company sent

a special agent to his home to make sure

that James Monroe in his proper person

was really getting the annuity.

"The agent found James Monroe, an

aged man, but half, making a chicken coop

in the back yard.

"Are you Mr. James Flagg Monroe?"

"I'm not," he said.

"You're Mr. Monroe?"

"No," said Senator Platt. "Advice is

worthless. We learn only by experience."

Here he smiled sadly.

"And experience," he said, "is, alas! a

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"His Idea of Dignity.

At this time Peter S. Grosscup of the

United States circuit court of appeals,

Chicago, will be the college

commencement speaker. The

Wenzelberg male chorus will also speak.

"Blank, a fat millionaire, was arranging

to have his portrait painted. The length-

three-quarters-was settled and then the

painter said:

"As shall the view be profile or full

"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. Inadvertently

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