

1935

Augustana Historical Society Publications Volume V

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E. W. Olson

George Gordon Andrews

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Augustana Historical Society Publications

VOLUME V

Augustana Historical Society
Rock Island, Illinois
1935

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Publications

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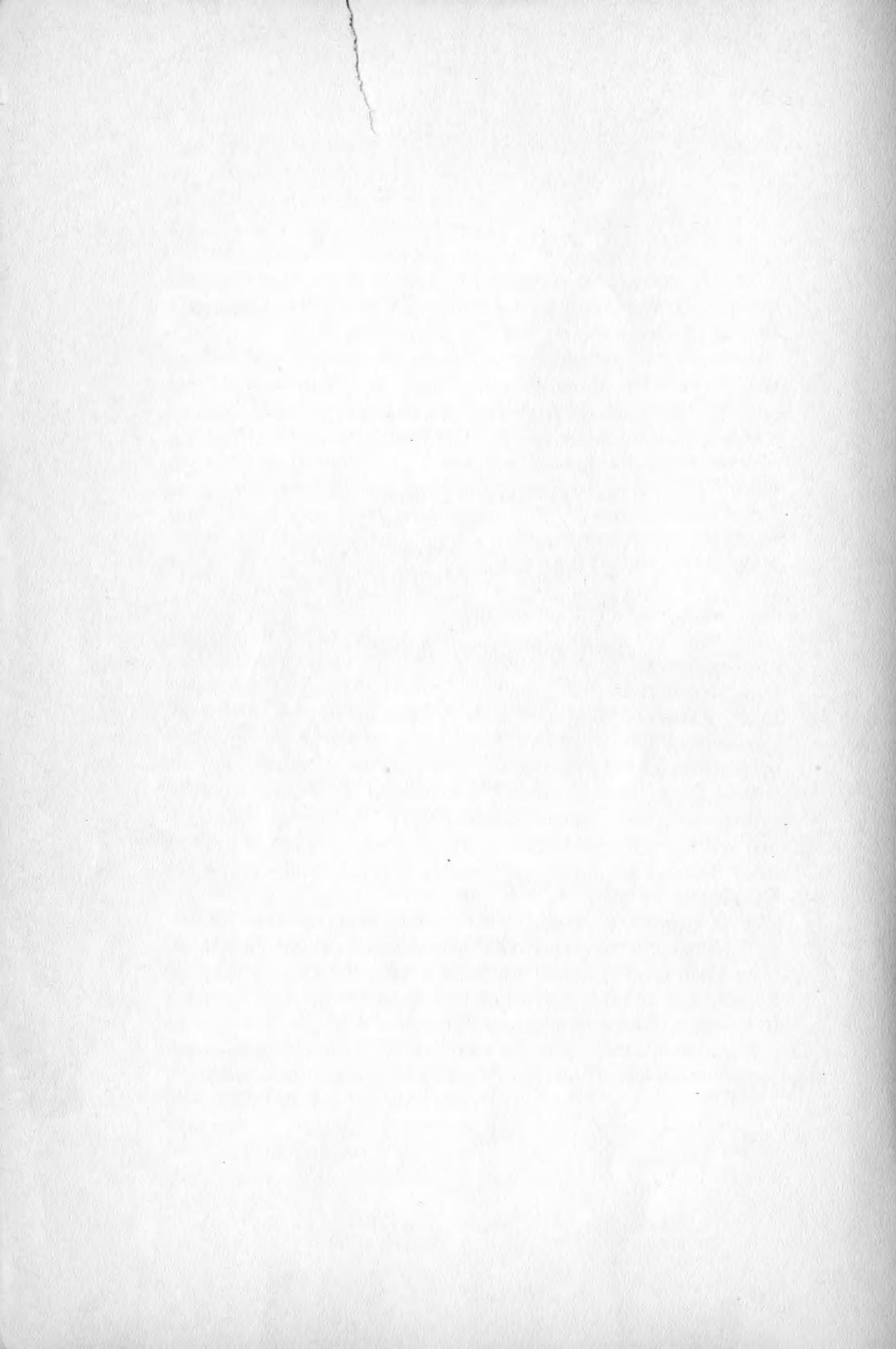
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To the Memory
of
DR. C. W. FOSS



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C. W. Foss: An Appreciation

For almost a half century Claude William Foss occupied the chair of history at Augustana College. Twelve generations of students felt the impact of his personality in the class room. His kindness and catholic sympathies were never more in evidence than when, his inevitable outlines in hand, he narrated in his own inimitable way the story of mankind. It may be truthfully said that when, in 1932, he retired from teaching, he was "Augustana's best beloved man." It is eminently appropriate that this volume of the publications of the Augustana Historical Society, which commemorates the seventy-fifth anniversary of the founding of the Augustana Synod and of its common educational institution, should be dedicated to the memory of the man who made it possible to write its history.

The writer whose privilege it is to pen these lines knew Dr. Foss even before his kindly and genial face became lined with the cares of a multitude of duties and responsibilities. When as a student he appeared before him in the History Room of "Old Main," where Dr. Foss functioned as "enrolling officer," he had already seen him in action as a superintendent of a Sunday school. The respect Dr. Foss carried as a teacher was augmented by virtue of his position as vice-president, and for a time acting president, of the institution.

Dr. Foss's influence, however, extended far beyond the limits of the Augustana campus. In the conventions of the Augustana Synod, the Illinois Conference, and the General Council he was a wise counsellor; and on committees and commissions authorized by these organizations his influence counted heavily in formulating policies. His interest in the publication work of the church is indicated by the long tenure of his membership on the Board of Directors of the Augustana Book Concern and by his work as editor, translator, and author.

But it is not Dr. Foss's work as teacher and churchman that this volume is designed to commemorate; it may be more appropriately regarded as an inscription on the monument to his memory within the walls of the Denkmann Memorial Library. At a time when the efforts of clergymen and laymen were of necessity devoted almost exclusively to the work of recruiting members for the church, Dr. Foss visualized the day when historians would aspire to write a chapter of American history, namely, the story of the migration of hundreds of thousands of Swedes to the United States and their incorporation into the fabric of American society. Despite the fact that his time and energy were taxed by a host of tasks, almost single-handed he collected over a long period of years material pertaining to the history of Swedish America. The unique and valuable collection of manuscripts, pamphlets, newspapers, and other fugitive material in the Augustana College library bears testimony to his foresight and industry. The regret that Dr. Foss did not write a comprehensive history based on the material he had collected, or a volume of reminiscences recounting his experiences as an educator and leader among pioneers, is partially dispelled by the consolation that in a real sense he is the founder of the Augustana Historical Society. He bequeathed a rich heritage to his successors in the Department of History at Augustana College; and in the years to come distinguished historians and graduate students will visit the Denkmann Memorial Library to ply their trade in its archives and stacks.

The present volume as well as volumes to be published in the future will commemorate the industry, foresight, and loyalty of Claude William Foss.

GEORGE M. STEPHENSON.

Diary Kept by L. P. Esbjörn

When Making the Trip from Gefle to New York on the
Steamship Cobden in the Summer of 1849

While very few references may appear in the following journal concerning the reasons for his migration to the New World, they are sufficient to draw the conclusion that the author was dissatisfied with the established church in Sweden and desired to "organize a Christian congregation according to His Word in order that He might be served in true faith and love."

The journal also shows that he had had some correspondence with several persons who already were over here, and it is known that he had been asked by some to come over and share the possibilities and act as their leader in spiritual matters. It is also known that inquiries had been made by Esbjörn concerning the religious conditions in America and the prospects for doing work among the Swedish people. Further reference is made to a conversation with Robert Baird, a temperance advocate, which undoubtedly influenced him considerably. Reference is made to his appointment by the Swedish Missionary Society, and in spite of the vicissitude of the journey he thanked God that he had been privileged and called to serve his countrymen in the New World. The entire journal is filled with evidence that Esbjörn felt that his task was to preach the gospel and admonish all with whom he came into contact that salvation was only for those who gave up the worship of worldly things and with a penitent spirit worshiped the Lord. The daybook is a simple narrative of their daily activities, including the entire party, from the time they left Sweden until their sighted the coast of Newfoundland. The abrupt ending of this daybook might well lead one to conclude that he must have continued in another one. If so, it has, unfortunately, never been unearthed. It may also be that the many activities which engaged his attention

when nearing the goal and upon landing gave him no time for making daily summarizations. He may have made only one book and, having filled it, made no further comments in this form. They would have been of very special interest, to say the least. A portion of the journal was published in Swedish in *Tidskrift*, 1899, by Norelius, but the following is the first complete translation into English.

It is of course evident that the translation is quite literal. This was maintained in order to adhere as closely as possible to Esbjörn's style.

Dr. G. A. Andreen rendered special assistance in translating a few of the last pages of the daybook, for which he is hereby thanked.

O. L. NORDSTROM.

THE DIARY

According to agreement the boat should have been ready to put to sea by Midsummer Day, but so many things about the boat had been left undone, even the supply of water had not been taken on, that we were delayed. All this caused a great deal of complaint before and after embarking, between the shipowner and the captain on one side and a number of immigrants on the other side. If one must admit, on the one hand, that the immigrants did not observe all this as patiently as the Lord might have expected them to, one must also admit in all righteousness and honesty that the shipowner had not lived up to his promises. He had even permitted a part of the water supply to be taken from the fjord, which made all of it somewhat salty, etc.

Monday and Tuesday, June 25 and 26. We moved our articles to the boat. Because of the crowding and confusion it was difficult to arrange and stow away our belongings.

Wednesday, June 27. We moved—in the Lord's name—to the boat where we, amidst entirely new and unknown surroundings, occupied a lower berth. This was to be our home for several weeks. The cabin was crowded and very much unfurnished. There was not even a chair to sit on and a chest was used as a table during the entire journey. We sat on the floor. We placed our small twins in a hammock which was stretched across the room. In spite of all

this we were happy and undaunted because we trusted in the Lord who had called me as His humble servant to forsake everything that I might serve as a messenger of the gospel to my countrymen in a strange country. During the afternoon we were visited by the wife of Dean Aurelius and her children who wished once more to see us and our cabin, and, at the same time, wish us a sincere God's blessing and His protection on the voyage. She left highly prized mementos of herself and her children. May the Lord be their guide in truth and fear.

Friday, June 29. After devoting two days to arranging our belongings we set sail at 9:30 in the evening in favorable weather. The shipowner's clerk, a sea captain, and a number of tradesmen were on board and inaugurated our journey with drinking and singing of worldly songs. This, together with wrangling with the captain because he had closed the main hatchway, leaving the main salon coal black, awakened a disgusted and sad feeling among the godfearing members. We attempted to dispel these feelings by singing psalm No. 35 from the Swedish psalmbook, after which I earnestly prayed and asked that the Lord take command of the ship.

Saturday, June 30. We anchored off Sladda wharf amidst the Öregrund archipelago and remained there until 5 o'clock next morning. This delay was due to the need of making necessary arrangements, making certain of our water supply, etc., before setting out to sea.

Sunday, July 1. At 3 o'clock in the afternoon Mrs. Hedquist and her daughter were sent ashore. They had accompanied us from Gefle and were the last of our friends from Sweden that we bade good-bye and from whom we received a blessing. Before this I had had a conversation with Mrs. Hedquist and had admonished her to place all faith in the Saviour. At the same time I pleaded seriously with the daughter that she, in all sincerity, give herself to Jesus while she was still young.

At 9:30 A.M. I conducted a religious service and in the afternoon the captain conducted a prayer service.

Monday, July 2. We sailed over the Åhland Sea. A storm arose and many became seasick, including my family. The children and many others with the exception of Maria soon

recovered, but my dear wife continued ill and could not arise from her bed as long as the sea was rolling. She was somewhat comfortable while lying down.

Thursday, July 5. The storm and the rolling sea continued and was at its worst today. About 8 o'clock in the evening it was calm. Today we saw "Gottska Sanden."

Saturday, July 7. We sighted Gothland. The southernmost point, called "Hoberget," was very remarkable. It seemed entirely flat on top with almost sheer precipices at both ends giving somewhat the appearance of a well-made cabbage bed. It appeared to be a cold limestone cliff. The southeastern coast presented a glorious picture amid the rays of the setting sun. Several churches were visible and seemed to invite the incoming sabbath whose glorious peace spreads itself over land and sea.

Sunday, July 8. In Sweden this is the third day of prayer, which we celebrate with a religious service. In doing this we meditated upon the Swedish text and earnestly set forth the need of mending our ways.

Monday, July 9. This morning the sea was as smooth as a mirror. We sighted Bornholm, a very beautiful island with country homes, orchards, groves and wheat fields ready for harvesters. It bore evidence of the richness of the southern climate which was especially pleasing to our eyes, accustomed only to the meagerness of the northern climate. Seals were visible here and there around the boat. They swam with their heads up like dogs. A man shot at one but missed it.

Tuesday, July 10. Today we sighted Rügen, whose fame ranks with that of Bornholm, and whose precipitous chalk banks presented a very remarkable and beautiful scene. We also saw ten or eleven Russian battleships which probably were on their way to the proving grounds. We experienced an unexpected and pathetic event today. Our little twin Emanuel, who had been suffering from chills for a time, but who otherwise had been tolerably well, unexpectedly suffered an apoplectic stroke or heart failure. Suddenly as he sat happily clasped in Johanna's arms he began to shiver and shake and showed symptoms of cramps. The blood mounted to his head, his face became blue, and within

a couple of minutes he died in my arms. The Lord had taken him from this vale of tears to his heavenly home. Our agitated parental hearts must now say, "The Lord gave and the Lord took away, blessed be the Lord." There was a general expression of sympathy among all. The event created a deep and, God grant, a serious impression.

Wednesday, July 11. The day was taken up by preparations for burying our little Emanuel; making a coffin, a shroud, and the like. The godparents, Johan Renstedt and Albertina, also Daniel Landberg, paid all the expenses. By afternoon the body was ready for the funeral when we held a prayer service. I took the occasion to read the 90th Psalm of David and made a fitting exhortation in prayer, after which I made a few appropriate remarks to the mournful group that stood around the little coffin.

During the day we sighted Seland with its many beautiful buildings, fields, and orchards. We also saw Malmö and Copenhagen with their many buildings, groves, and orchards, etc. We took on a Danish pilot who brought us the information that a countryman of his had recently won a great victory over the Germans. The pilot boat was received by singing a song entitled "Upp, Vänner," and he exclaimed that the song, which we sang in parts, was a very "beautiful song." On the same day we sighted the island of Hven with its steep coast line. This reminded me vividly of Tycho Brahe, his Uranienborg and his important contributions to science.

Thursday, July 12. At 7:00 A.M. we anchored out of Helsingör, a good distance from the harbor, which gave us a good view of the city as well as the fortress in the foreground. Immediately there appeared a man with a rowboat who offered to take the captain ashore for a good price. On request of the captain he permitted my dear wife and me to accompany them without any charge. When the question arose as to what should be done with the corpse he insisted that a doctor come aboard for the purpose of investigating the sanitary conditions. After much debating about the cost of this, he went ashore and asked the doctor if he would permit us to land without inspection, and returned with the answer that we were permitted on the condition that we

would have the body ready for a post mortem examination at the pier. This took place, and the doctor found that the child had not suffered any other disease except the above mentioned heart stroke; thus we were permitted to go ashore. The harbor was narrow and crowded, surrounded by a variety of small houses which belonged to the government and to the coast guard.

Some of the houses looked rather neat, but others looked more or less dilapidated. Among the ships docked there we noticed one from Italy. Some of its sailors were tarring the boat, at the same time singing—a melody which would better be compared to a raucous, drinking song, rather than a melodious Italian cantata. Now we all repaired to the steamship agent, the merchant Skjärberg, where we were well received. One of his sons, Julius, acted as guide and very willingly accompanied me to the police station, the office of the Swedish consul, the customs office, in all of which offices the pass had to be indorsed. The quarantine official issued a post mortem certificate.

Everywhere I was received with a great deal of kindness and nowhere, except at the police station, was there a charge made for the trouble I had caused them, in spite of the fact that they had this privilege. After we had spent many hours running around, my wife and I, with the corpse, boarded a large skiff, which also had on board four beautiful horses, and were ferried across the sound to Helsingborg. Even for this journey no remuneration was requested from the missionary and bereaved father. For this privilege I had to thank the man who had hired the boat and whom I had met at the police station. When the question was debated as to the possibility of making the trip to Helsingborg, as it proved impossible to make the journey on the steamship which left at 5 o'clock, he then offered us free transportation on the boat for which he had contracted. The man Anderson, who had rowed us ashore and had the right to row all persons belonging to our ship, wanted to prevent us from traveling on the boat with the horses. However, when he heard that there was to be no charge, he said, "Go in God's name, even at the sacrifice of the principles of my guild."

After our pass had been inspected in Helsingborg we set out for the home of Wieselgren, who was greatly surprised when he met us at his door. With his usual friendly eagerness he welcomed us and informed himself immediately in regard to the important purpose of our journey. As if directed by the Holy Spirit there appeared on the scene a baron and baroness Rappe from Småland, a count and a countess, a couple of unmarried women, Reverend Holm from the country side, city pastors and Mlle. Cicelia Fryxell. After a short conversation with these Christian friends, who intently and sympathetically listened to what had happened to us, and learned the purpose of my mission to America, we set out for Mlle. Fryxell's boarding house where Dr. Wieselgren examined the pupils ("confirmands") in their knowledge of the Bible. They read with ease and showed clear understanding of what they had read. The method used was alternating questions and answers. They prayed for me also in their prayers. I was so stunned with sorrow over the death of our child and so affected by what was occurring that it was impossible to speak as I had wished, to those who had gathered.

Especially was I touched when the meeting closed with the singing of a hymn accompanied by Mlle. Fryxell on a piano-forte with sonorous organ tones. This awakened the memories of my work on the organ. Afterward we returned to Dr. Wieselgren's and later, the whole group, including the lovely girls, went to the country congregation's beautiful cemetery where the remains of our Emanuel were buried by Dr. Wieselgren. The coffin had been enshrouded by Dr. Wieselgren's daughter and was carried by a citizen of the near-by city. There was no question concerning the cost of all this. After we had indulged in a very friendly and beneficial conversation in the parsonage grounds the friends left. At this time I received a very substantial sum of money through Dr. Wieselgren, to which even the girls of the boarding house had contributed from their pennies. May the Lord reward them according to His abundant mercy.

Before retiring the doctor conducted evening prayers and made a few comments. The doctor and the housekeeper

conducted us to our bedroom where our conversation continued for some time, during which he complained about the lone pupil in the Lund Mission Institute who had been here during the afternoon, that in spite of his mild and gentle appearance, and his supposed conversion, he was nevertheless very backward. He was going to preach once for Vice-pastor Skarstedt but didn't get up in time. Skarstedt pleaded with him but had to leave him still in his underwear and preach the sermon himself. May this teach me never to waste my time, but in every way try to improve myself. Never bury my talent in a napkin. ("Mitt pund ej nedergrava.") Dr. Wieselgren had recommended the young man to the directors of the mission and for this reason was especially embarrassed. He also spoke of the disappointment suffered by himself and Dr. Thomander over their altered edition of the Swedish psalmbook. Dr. Thomander had left the manuscript with two different printers and both went into bankruptcy, which caused him considerable trouble and loss of money before he could get it released from the bankrupt estate. This seemed to be a strange act of God.

Friday, July 13. At 6 o'clock in the morning, accompanied by the doctor and his whole family, we returned to the Helsingborg harbor, a beautiful piece of masonry, but very much crowded since it is small and inefficient. The road from here led through the market place past the large church, which was unplastered like the churches in Uppsala. The seams between the bricks were striped in white. We did not have time to view the inside. Neither did we have time to see an old ruin called Kärnan, situated on the highest promontory east of the city. No doubt at one time it was used as a lookout for the fortress. The city even supported a Latin school.

Within the parish there were altogether seven places for conducting services, including Ramlösa and Rån, a fishing village inhabited mostly by thieves and scoundrels. All this we had to leave in our haste, in spite of the fact that this would be the last time our feet would tread Swedish soil. Our ever punctual boat left for Helsingör at 6:00 A.M. It was a great disappointment not being able to meet Dean Arrhén,

who lived only a mile away. We went on board, followed by the Rappe family and Mlle. Fryxell, whose pleasant and edifying company we could enjoy for another half hour, as they were going to Copenhagen. When we arrived at Helsingör, our pass had to be inspected and endorsed once more by the police and customs officer, making it now a rather lengthy placard. After this was completed we purchased a number of necessities—exchanged money for myself and others, etc., leaving no time to visit the city, inquire about, the ministers, churches, schools, etc. We took the short time we had and walked up to the top of the fortress to get a better view of the city. The church was beautiful but overloaded with finery. On the walls, on the pulpit, and in several other places important Bible verses were inscribed in gilded letters, and in German.

The prison quarters in the lowest level were as dark and unpleasant as cellars and not partitioned. On one location prisoners were at work in an enclosure and shackled with big chains. The strangest part of the whole thing seemed to be the three double ramparts and the trenches. In other respects the prison itself showed evidence of ostentatious display and ceremony rather than solidity. It seemed to me that it could in no way be compared to Vaxholm. A soldier accompanied us wherever we went. I did not have time to find out if there were any true Christians in the city, let alone trying to seek out any.

At one o'clock we had to rush head over heels for the boat again. Mr. Larson and Mr. Jacobson were with us. While on land the former was noisy and indulged in fighting and came very near being picked up by the police. He made the acquaintance of some debauched Swedish seamen and brought with him a firkin of cognac which on the journey became to our embarrassment a copious fountain of evil and the contempt of God's Word. When the captain and I admonished him against seeking such company he heaped abuses upon us and so continued until we reached the boat.

When we returned to the boat we were met by Dr. Wieselgren, his wife and their two children, Dean P. G. Ahnfelt, Schoolmaster Skarstedt, Pastor Holm, and several others who wished to see us once more. At our request Dr. Wiesel-

gren delivered a farewell address in which he expressed his disapproval of our emigrating, but now that it had all been arranged for, he wished for us God's blessing and exhorted the group to conduct themselves like the Swedes who during Queen Christina's reign had settled New Sweden and about whom a prominent American had said, "They are marvelous people. In every home you find eleven to twelve children, clean, obedient, strong, healthy, tall, brave, serious, godfearing, and temperate." He exhorted us not to bring shame upon anything Swedish, but to conduct ourselves in such a manner that it could also be said about us, "They are marvelous people." After the doctor had bade me a fervent farewell and had given me an affectionate kiss in the presence of all, he and the rest of the callers hurried to their respective duties. With tear-dimmed eyes I watched their departing boat for some time.

Saturday, July 14. The anchor was lifted at 4 o'clock in the morning, and with a fairly good wind we sailed through the Kattogat.

Sunday, July 15. We now bade good-bye to Sweden. At 4 o'clock this morning we had our last glimpse of the mother country when Marstrand faded into the distance. For the moment our hearts were oppressed because we felt that never again would we be permitted to see or set foot upon our native soil. Nevertheless, our hearts were filled with hope and courage because we had that happy confidence that the Lord who had called us to our task would mercifully protect us and assist us in finding a new country where there would be sufficient necessities of life and freedom to organize a Christian congregation according to His word, in order that we might serve Him in true faith and love. The morning was beautiful and the air clear. At 9 o'clock we conducted a regular service during which there was stressed the only true righteousness acceptable to God together with the salvation of souls that hunger and thirst for it. We included also a fervent recommendation to all to seek this righteousness according to Retzie's small book of homiletics.

During the afternoon some Swedish fisherman from—
[sic] who were at anchor here and about thirty miles from

home, offered us codfish for whisky and bread. The captain bought a large number which cost 6 rks., a large basket of bread and a piece of meat. From all appearances they seemed very needy and did not seem to consider it out of place to fish on Sunday.

Monday, July 16. Between three and nine in the morning, Paul and Johanna caught a number of mackerel on hooks. This fish is a most wonderful gift of God and I thanked the Lord from the bottom of my heart. Quite a number of others now began fishing and kept it up all day with more or less success, but unfortunately they quarreled about the spaces and I reminded several of them that they must not fight over the Lord's abundance.

Tuesday, July 17. We sighted twelve or thirteen dolphins as we had on Sunday the 15th. (At that time the pilot tried to harpoon them but they all swam off as soon as he had got his equipment ready. Remember the Sabbath day to keep it holy.) These fish jumped so far out of the water that one could see a large portion of their great bodies. During the entire week we had unusually pleasant weather, with the exception of Wednesday, when there was a heavy wind. As usual the wind was against us.

Friday, July 20. At eleven o'clock this evening Mrs. Anders Ersson gave birth to a baby girl. A trained midwife was procured and all went well, praise the Lord. The mother soon recovered.

Saturday, July 21. Just before our evening prayers we were visited by a boat load of English fishermen from London. They, with a large number of companions were fishing off the—[sic] banks. They had been out seven weeks. They appeared to be as needy as the Swedish fishermen and all they wanted in trade for their peculiar red finned, scaleless fish was whisky. They did not approve of my counsel to them to stop drinking. They said that temperance was not meant for fishermen and seamen. One said that he had tried to abstain for a while but it did not work. While we were singing a verse during our prayer service they withdrew.

Sunday, July 22. We held divine service at 9 o'clock. The text of the sermon was, "It is well to be with Jesus." After

the sermon the midwife thanked me heartily and said that she had derived a very marked benefit from it. She said it was like honey. In the afternoon we baptized Anders Ersson's daughter Brita. A large crowd gathered in the captain's cabin for the occasion. We sang a song from Syrén. At ten thirty we sighted Gallopers light house. The wind was very strong, so much so that the captain had to serve the coffee.

Monday, July 23. The wind was strong and, as usual, against us. The sky was overcast. Maria and my wife spent most of the day in bed as they also had yesterday. This being "Emma's Day" Maria's thoughts were about her friend Emma Aurivillius. At 8:00 P. M. the North Forland beacon fire was visible.

Tuesday, July 24. The storm continued. During the forenoon, after much cruising, we reached the narrowest portion of the passage between Dover and Calais. We couldn't make further progress because of the strong head wind, the heavy sea, the storm and the tide. The many beacons on the French and English coast presented a very beautiful sight in the evening.

Wednesday, July 25. The storm increased and the rolling waves majestically rushed towards the boat. Many of the passengers were sea-sick and many were driven to humbleness and prayer which I observed with much gladness as I made the rounds of the large salon in the afternoon. Many of the carnal-minded continued deplorably true to form and undisturbed. About noon the fog became so dense that we had to turn around, after having cruised back and forth between Dover and Calais for the past twenty-four hours without making any headway. However, we soon reversed our course because it began to clear up. During the afternoon the sun shone, but the shore lines were heavy with fog. The English shore with its rocky walls presented a remarkable picture. The gray appearance of the grainfields showed that the crops had been harvested. There were very few groves to be seen. During the afternoon a large steam vessel, with two smoke stacks from which poured black coal smoke, passed us at a high rate of speed. Here was evidence that the Lord has rewarded different people with different degrees of success.

Thursday, July 26. Since the storm and the heavy seas had not abated, the captain sailed back into the North Sea some time during the night, making the return with considerable speed. Early the next morning we reversed our course and cruised up the channel all day. (During the evening between eight and nine we caught another glimpse of Galoppers light ship.)

On account of the wind we had not been able to keep up our singing exercises, but this afternoon we took advantage of a moderation in the weather. We had not continued long before a sudden squall accompanied by rain put a stop to it completely. Swedish torpidity is here evidenced in their unconcern about singing and education for the children, while I often remind them that the children should be guided by the schoolmaster. The principal thing in the minds of some seems to be meat and drink. Would that they were more concerned about the bread of everlasting life!

Friday, July 27. The weather during the night was so favorable that by morning we were again opposite Dover. The daughter of one of the passengers was found in intimate relations with a former shopman from Gefle, causing the father much grief. For this they were deservedly punished by her father.

Would that all people would carefully consider once for all what their rightful privileges are! At noon we sent a letter by an English pilot, to Per Hedberg at Gefle. May our Heavenly Father's protecting hand accompany it on its way. A three deck frigate passed us about one-thirty, and several times after that. During the afternoon I had a conversation with the above mentioned wanton girl who now wept and admitted the evil of her conduct. She admitted that she was allowing herself to be led astray and prayed tenderly for forgiveness. I warned her seriously and sincerely that she must mend her ways which she pathetically promised to do. I pictured to her in great detail God's compassionate love in Christ and pleaded that she place herself under His guidance. May the Lord in His mercy grant this. I later offered the same advice to two other women who admitted the need of mercy. Earlier in the day I had conversed with an elderly couple who found

their salvation in living a very pious and quiet life. They were told that they must depend entirely upon mercy.

During a conversation with the above mentioned shopman he humbly admitted that he had erred, but when I pointed out the way to Christ through the Scriptures he seemed to have little inclination to travel that road. During the day I comforted a timid, faithful soul who had become disturbed by the scandalous event which had caused him much distress. Late in the evening we gathered on the deck and sang several sacred and encouraging songs.

The railroad out of Dover is visible for some distance. Then it enters the sheer cliffs along the coast and so continues for some time. We derived a great deal of enjoyment from watching the trains dash along the track between the city and the cliffs, disappear into the tunnel and then appear farther west along the shore. The English people are energetic and serious in temporal as well as spiritual matters. They carry on their missions and spread the gospel by the grace of God even through the mountains.

Saturday, July 28. The wind quieted last night and during the night we made such progress through the jam that by morning we had arrived opposite the Dungeness light house. The morning is beautiful and we quite early displayed our heartfelt gratitude to God in prayer, songs of praise, and thanksgiving. There was no wind to speak of during the day but towards evening we arrived opposite Hastings, an English city on the channel. The lighted streets presented a beautiful sight during the evening. After dinner I read Lindroth's Sermon for the "4th Sunday after 13th day" to the emigrants. I also took the opportunity to admonish them to take it to heart—and apply our situation on the sea to the sermon and learn to indulge in spiritual reflections. After evening prayers we were grieved because we were forced to listen to the carnally minded ditties being sung on the fore deck. The emigrants were in great danger because of the two cabin passengers for whom the owner or the captain had provided passage. I quite often saw my work for the Lord counteracted and brought to naught by them and others of like minds. But the Lord still lives and we will some day rejoice in His strength.

Sunday, July 29. After morning prayers we find ourselves quite a distance Southwest of Beachy Head. During the service it started raining and the wind was so strong that I had to preach a very short sermon and immediately bring the service to a close. The sermon dealt with the fruits of labor. During the afternoon while we gathered in the main hold I read and explained the parable of the prodigal son. At the same time we seriously and in an edifying manner sang many songs from Syréen's hymn book.

Monday, July 30. During the morning we sighted the Isle of Wight in the distance and at noon had come nearer to it, but towards evening we had drifted away because of the tide, contrary wind, and the heavy rolling sea. Because of the rain and stormy weather we held our morning prayers in the main hold. In the afternoon we sang songs from Syréen's song book. As usual I conversed with several concerning spiritual matters, repentance, faith, belief, patience, etc., and I also found an occasion to converse with the above mentioned wayward girl who said that she was praying as best she could for the saving grace.

Tuesday, July 31. The sea rolled heavily during the night and my wife, with many others, was very ill. She has been quite feeble for several days. May the Lord strengthen her for Christ's sake. The Isle of Wight is directly ahead of us; consequently we have not made much headway during the past twenty-four hours. By noon we are not more than two Swedish miles farther west than we were yesterday noon. During the night I had to get up and warn some young people who, after evening prayers, had gone up on the deck and were making a noise, swearing and playing.

Wednesday, August 1. The sea was quite heavy during the night, but this morning the weather is exceedingly good, the wind as usual is contrary. By afternoon we stood just off Bill of Portland, a very remarkable island connected with the English coast by a long, narrow arm of silicon. The island is composed of a high cliff two sides of which rise abruptly. The west wall is especially regular with deep fissures having the appearance of bastions. Horizontal strata were so clearly visible in the cliff that one could easily believe that it was a hand made wall of a fortress. Just be-

low and towards the west there was visible either a city or a rather large village. This island as well as the entire hilly coast seemed to be very cold and lacking in timber. A green field was visible here and there among the gray and all were separated from each other by an earthen mound or hedge.

Thursday, August 2. During the entire forenoon our boat was just opposite Hartpoint, which also was a most remarkable section of the country. Precipitous cliffs and round-topped mountains, with deep valleys between were visible. Everywhere, even on the highest cliffs, the mountain sides, and in the valleys, people had made for themselves homes and fields separated from each other by stone fences or hedges. With the exception of a few groves which surrounded some of the homes, very little timber was visible, and these seemed rather scarce as compared with the number of homesteads. Especially remarkable was a mountain on the west side of Start Point, named Bothy Head, which stretched out beside us like a high iron quilt raised up on edge. There was a mixture of homes and stony fields. Though during the afternoon, I had taken the small boys away from the two young men who were singing worldly songs, I heard those same two with another one, upon the foredeck after evening prayers, continuing their singing. Several of the immigrants considered this unfair and one asked me to put a stop to it. He and I went up and found a large number of young people and boat hands who with their playing and joking were ridiculing the spirit of God and prayer. When I expressed my willingness to listen to their evening prayers, one especially became very much annoyed, left in a hurry, and would not permit himself to be admonished. After we had talked together for a while, we separated. May the Lord in His mercy carry on and prevent the raging of the Devil among them.

Friday, August 3. When we awoke we found the boat completely enshrouded in a fog and the fog siren was heard unceasingly all morning. This caused me to thank the Lord because we were now between Eddystone and Falmouth and had escaped the usual dangers of the English channel. Toward noon the fog began to disperse and the afternoon became one of the warmest and most beautiful during the

trip thus far. By evening we had arrived just outside of Falmouth river, giving us the opportunity to view the flaming beacon light before it died down. Lord, let Thy light so shine for me that I shall ever walk with Thee. Keep ever before me Thy suffering and Death.

Saturday, August 4. After we had cruised around outside of Falmouth all night and in spite of the fact that we flashed all the usual signals we were unable to get a pilot. A strong wind also blew from the southeast. By morning we set sail for the open sea without landing at Falmouth which would have been necessary in order to take on more water and wood. When we awoke Cape Lizard was hardly visible and we were making nine knots an hour before a strong wind for the first time since we had started. May the Lord now lead us as we launch out on the high seas and may peace and love reign among us. I spent the afternoon in the state room reading a portion of Scott's book—*Tellström, The First Missionary to the Swedish Lapps.*

Sunday, August 5. During the night our favorable wind had slackened. Now we made little progress because part of the time there was only a weak breeze and the rest of the time it was calm. At the service I read a sermon from Linderoth. In the afternoon I made an oral report to the emigrants about the religious conditions in the United States which was based upon oral communications which Reverend Baird had made to me in 1841, his book on "Religious Freedom in the United States," and other books and traveler's accounts. This was accompanied and strengthened by reading books by Scott and Abbott, also some private letters. I began and closed with prayer and song. I read my appointment, which contained the hope that I might find something of value to report to the Superintendent of Missions.

Monday, August 6. At 5 o'clock in the afternoon I conducted a prayer session for missions and the collection, which was for the Mission in Lapland, amounted to \$3.23. Later on we met a Danish ship and exchanged greetings. After prayers this evening a large number of women gathered in a dark part of the boat and bathed in a cask constructed for that purpose. A large number of young boys gathered around and as likely as not some sailors. As the

shrieking increased the captain sent a couple of emigrants armed with a couple of rope ends with which to maintain order. Naturally this method was of little avail.

Wednesday, August 8. Last night the boat lurched more than at any other time on the trip thus far. By morning the calm was broken by a fairly good wind which very soon whipped around into a good norwester. A few are sea-sick and I have admonished them to place their trust in the Lord. Now as on similar occasions the children seem to be at their best.

Thursday, August 9. I stayed in bed until quite late this morning since I had not slept well during the night. I sent word to the captain asking him to conduct morning prayers. After prayers the announcement was made that each person would receive only three-fourths of a can of water or about one-half as much as the agreement called for. This, in addition to the incessant quarreling and snarling conduct of the commanding officers towards the emigrants concerning the consumption of water, resulted in a request on the part of a large number and especially those who had arranged for the passage, including myself, that the captain head for the Azores Islands and procure more water if during the rest of the trip each person was to receive less than one can of water. Especially should this be done, we thought, since he had neglected to live up to our agreement and had not observed my request to stop at Torbag.

We received only abuse as an answer to our request and I in particular lost my temper when upon measuring and calculating the supply we found sufficient to allow one can per person for all passengers and one and a half cans for the sailors for fifty-four days or about seven weeks at least.

During the afternoon I sat in the state room and read the rest of Tellström.

Sunday, August 12. Today I delivered an evangelical sermon in which I tried very seriously to impress upon their hearts how the threats against Jesus had been carried out among the Jewish people in Jerusalem, likewise over all Christendom. I cited the situation in France and pleaded the need of repentance. During the afternoon we sang in unison and I expounded the Gospel of St. John, Chapter I,

and testified openly of what the Lord had done for me in leading me into the path of righteousness. The weather was especially mild and the sea, which had been exceptionally rough, had quieted. My beloved wife, who had been bedfast for several days, was able to be up and about until late in the evening.

Monday, August 13. Today, too, we had mild weather. Since we left Cape Lizard on August 4 we have averaged 23 Swedish miles a day; since noon yesterday only slightly above 11, as we veered strongly toward the south.

Today my wife was up and around and, God be praised, in quite good health. During my usual walk through the large room I followed my custom to scatter some word of God here and there. I spoke for a long time with a Christian mother and seven children; she asked me to preach on the training of children and especially to warn the young. I thank Thee, O Jesus, for thus reminding me what I in my weakness am apt to forget concerning my own children and those of others.

In the afternoon I distributed a number of religious and temperance leaflets among the seamen and the emigrants. They all began eagerly to read these. The evening was very beautiful and comfortably warm. We sang in the darkness praising God.

Tuesday, August 14. At noon the wind died down and the evening was very delightful, even enchanting. We sang several hymns in the darkness after evening prayers. The spirit of the peace of the Lord hovered over us in the gentle, warm breezes. In the afternoon I read to the audience the first chapter from Tolleson's book concerning the first Christians; we sang in parts hymns 124 and 102 and in unison 498.

Wednesday, August 15. The calm weather continued all day and we advanced but slowly. The heavens were clear, the sun warm. All the people brought up their bed clothes for airing. In the afternoon we caught jelly-fish with a basket. These fish were transparent, jellylike, two and one-half inches long, provided with mouths at both ends and in the very flesh a long brownish canal, no doubt containing excrements, and on the other side, also in the flesh, two

shorter bright violet-colored canals probably constituting a sort of heart. Twelve of these fish were united in one point by means of an arm extending from each one so that they together formed a star. A great number of large and small stars of this kind were swimming everywhere in the water. They smelled like raw fish. We cooked some of them, but they shriveled up to a mass of entangled membranes which not even the goats would eat. Other similar fish were fastened together end to end in long bands, but their interior consisted of a reddish globe at one end which contained in part excrements and in part membranous vessels filled with reddish blood.

The evening was starlit, and we saw unusually bright stars, some of which we had never seen before. I gazed upon them with interest and admired the work of the Lord. That evening, as I had done in the morning and the day before in my public prayer, I asked for favorable winds, and the Lord heard our prayer, praised be His name. The wind started to blow in the evening.

Thursday, August 16. When we awoke in the morning we were happy to see the good east wind driving us on. It continued all day. Miss Moberger, who suffers from gout, has been confined in the large room since Sunday, although she is improving. A couple of times during the forenoon I spoke the life-giving, comforting word of the gospel to a sick youth who has suffered from consumption and prayed with him now as I had done before. He died in the afternoon, as I hope, with faith in God. My dear wife is now so strong that she herself can prepare the food.

Friday, August 17. The intention had been that the dead youth should be buried at sea in the evening, but the bad weather and rain in the afternoon made it impossible. The storm continued until midnight when it was at its worst, after which it abated.

After evening prayer in the large room, I conversed with a girl who had been converted but now feared that she would lose her faith as she felt weak. She was urged to abide faithfully in the Word of God through prayer, and not lose her faith in Jesus and to guard herself against the world and her own flesh. A young man, a friend of hers,

was also moved by the spirit of God. I admonished him earnestly to become converted. I often seek to lay such admonitions upon the hearts of all with whom I meet, even though I can see that my words are not always well received.

Saturday, August 18. Again we had a beautiful morning. At the morning devotions I read the 19th Psalm of David, basing thereon a hearty admonition to the young, especially, to seek the Lord with all their heart. Immediately after morning prayer I read the funeral service for the dead youth, who after the service was buried unostentiously at sea, wrapped and sewed in sheets with weights. Several times during the forenoon I had to visit Greta Stina Olsdotter from Hille who seemed to be on the point of death after a long hysterical attack. I prayed repeatedly. We sang and read until she began to improve. In the evening she was somewhat better. On the previous day she orally made her last will and testament in the presence of myself and Rehnstedts, directing that her money should be given to the Lappland Mission. When I asked her if she would allow that in case of her death, I relate some of her experiences if this could serve as a warning to some people, she answered clearly and definitely: "Yes, everything." And when I asked her if she would allow that some of it be mentioned in some religious paper without giving her name, she said: "You may give my name too." In the evening we sang in parts.

Sunday, August 19. A sermon from Luther's *Book of Sermons* was read. The girl with whom I had conversed on Friday evening fainted during the sermon and was delirious but gradually recovered. During all this she displayed faith and a tender conscience. Greta Stina Olsdotter was delirious in the afternoon but sang "I hoppet sig min frälsta själ förnöjer" ("My saved soul rejoices in hope"), and spoke of her faith in the Lord Jesus. In the afternoon I again read to the people from Tolleson's book concerning the first Christians and we sang in parts.

Monday, August 20. In the afternoon the aforementioned girl began to show signs of insanity. She became so wild and delirious that no remonstrances helped. She had to be watched during the night. From noon till Tuesday noon

the weather was calm and beautiful so that the sick people had a chance to recuperate, a special grace which the Lord on several occasions has shown us.

Tuesday, August 21. The crazy behavior of the girl continued. In the forenoon she was bathed, but they neglected to duck her head, wherefore another bath was prepared for her in the afternoon. I and others ducked her properly, although she cried and screamed. At first her father came to hinder it, but he was persuaded of the benefit of this procedure.

In the evening we saw two English vessels of which one went to Europe and signaled Long. $42^{\circ} 36'$. The other vessel, going in the same direction as we, was overtaken by us and showed exactly the same longitude as we had, namely, 45° , which was later found to be correct, although the captain, convinced that the gulf stream had carried us farther east, reported only 43° . In the evening the girl was unchangeable, and finally the captain threatened to whip her. Her behavior is easily understood. A program was arranged in the cabin where a transparency of the name Josephine had been placed; over the name was a royal crown and under it crossed laurel branches, etc. This transparency was unveiled at the evening prayer. Besides, the captain had seen to it that three lanterns illuminated a part of the stern of the boat under a canvas roof and two shots were fired from the cannon. As a result of this program the poor woman became so excited and bewildered that, though doses of opium were given her, she found neither sleep nor rest; a couple of other women also became very ill.

The young men whom I have mentioned before kept singing their foolish worldly songs after the evening prayer so that the emigrants could not obtain undisturbed rest. Thus ended the name-day of the Swedish queen, which received its best celebration through the presentation of spiritual truths and prayers offered in her behalf at the evening devotions.

In the evening A. Björklund and I sighted two large whales a short distance from the vessel. They spouted heavily, but in the darkness we could discern only indistinctly their great bodies rising out of the water.

Wednesday, August 22. The girl was again ducked, in the forenoon, by the captain and others by became wild in the afternoon and especially so later, in the night, when the captain was compelled to hold her by force. In the evening I was in the captain's cabin conversing with her and offered prayer. She was then quiet and took part in the prayer with distinct words. In the afternoon when I was reading to the emigrants on deck concerning the first Christians, there arose a cold wind rippling the surface of the water; a number of porpoises tumbled and puffed in the water and countless seabirds appeared. People began to wonder if, contrary to expectation, we had not already arrived at the banks of Newfoundland. On sounding the water at six o'clock it was found to be 36 fathoms deep and at eight o'clock 30 fathoms deep. God had not allowed the current to hinder us as is usually the case, but on the contrary we were more than a degree in longitude ahead of the computation. His name be praised! During the following night the boat sailed on briskly, going at the rate of eight to nine knots an hour.

Thursday, August 23. The morning was rainy so that the devotions had to be held in the large room. The fifth chapter of St. John was read and the subject of self-will was considered. After the weather became better we tried during the forenoon to fish for cod at the depth of 40 to 50 fathoms. My wife caught nothing, but others succeeded so that the whole catch amounted to seven cods. In the afternoon I read to the people from Tolleson's book.

During the night the feeble-minded girl again became unmanageable and was punished by the parents with a rope end which the mother had taken with her. Ye fathers! Provoke not your children to anger, etc. The evening before I had conversed with her at her own request, and she was then quiet and sane and displayed both praiseworthy meekness and spiritual insight.

Friday, August 24. In the morning when the water was sounded we ascertained that we had left the banks of Newfoundland. During this day I read to the people a good deal from Tolleson. We also joined in singing. The weather was beautiful and the wind favorable. In the evening after I had gone to bed, the girl again became so unmanageable

that she was incarcerated quite a while in a cell standing on deck where she kept on being turbulent, sang, prayed, etc. Finally when she became calmer she was released. Jesus, Thou who wast revealed in order to destroy the deeds of the devil, take pity on her and display in her Thy divine power. I was not willingly allowed to take care of her or to advise her.

Saturday, August 25. During the night it rained, the wind became stiff, and the waves rolled high. Toward noon it cleared up. At morning prayer we followed the custom of the English service for Saturdays of invoking blessings upon the church of God. The prayers were held in the large room. There was a heavy sea all day and the wind was contrary so that we did not advance very much. The feeble-minded girl became unmanageable in the afternoon and spoke many things that were unchaste. It is apparent that she formerly had been unchaste and that one of the reasons for insanity was the fact that she had not had enough supervision; by the working of the Spirit of God on her conscience she had now been hindered from continuing in her course.

Reports to the American Home Missionary Society, 1849-1856

In 1848 Paul Andersen, a Norwegian student, succeeded in organizing a number of Chicago Norwegians into a Lutheran congregation. Andersen secured ordination from the Franckean Synod (N. Y.) and for a while belonged to this Synod. The American Home Missionary Society granted him a subsidy, and required in return a quarterly and annual report concerning his activities. In the Augustana archives we find such reports of date as follows: March 31, 1849; June 30, 1849; January 1, 1850; March 1, 1850; April 1, 1850; October 1, 1850; March 1, 1851. Also under date of December 25, 1849, there is a communication from the congregation.

These reports give a graphic picture of conditions during this period in Chicago. The first Swedish Lutheran immigrants also joined this church and were ministered to by its pastor, prior to the organization of a Swedish congregation and the coming of Erland Carlsson. The historical value of these documents makes desirable their publication in this yearbook of the Augustana Historical Society.

In October, 1852, T. N. Hasselquist began his ministry at Galesburg, Illinois. Shortly afterwards the congregation petitioned the American Home Missionary Society for aid. This was granted, and, as in the case of Paul Andersen, the Augustana archives possess the reports made by Hasselquist, and certain communications from the congregation at Galesburg to the Society. The period covered, 1852-1856, can hardly be better pictured than in these documents. They are not only antiquarian history. Life still throbs in them. For the understanding of the character of Hasselquist they are invaluable. The documents are printed in chronological order.

CONRAD BERGENDOFF.

Chicago, March 31, 1849

To the Ex. Com. of the Am. H. M. Soc.

Gentlemen!

The first quarter of the time of my Commission has now expired; and in reviewing the past I can not but feel grateful to our covenant keeping God, whose promises are all yea and amen! in Christ Jesus.

We have had some trials and expect to have; but that mighty hand which hath hitherto helped us, will make an escape with the trials so that though it humbleth us, yet shall not discourage us.

Besides the trials we are called to experience from the evil propensities of our own depraved hearts, we are exceedingly annoyed by the Formalist of our native country who having indeed the form of goodness, have utterly discarded its power.

When the truth of God is applied to the conscience like a two-edged sword, the multitude take refuge under ramparts like these: Baptismal-regeneration, con-if not transubstantiation and consequently to the Absolution received at the hands of one of the regular (?) successors of the Apostles.

These together with the varied forms and modifications of the German Neology which has insinuated itself into the vary vitals of the religious Institutions of both Denmark and Norway and to some extend perhaps in Sweden.

There are three ecclesiastic of the Norwegian State Church in this country who have hitherto troubled the brethren with greivous burthens such as they themselves would not tuch with one of their fingers, positively affirming that "unless ye be circumcised and keep the traditions of the elders ye are entirely to be excluded from the true Church." i.e. those who deem proper to lay aside those semi-romish ceremonies are according to the council of those ecclesiastics excluded from the society of the church of the first born.

We have a Swedish clergyman too, of the same stamp, though he has sought and of course found a place in the bosom of the Episcopal church of this country. All these oppose bitterly our union with the American Evangelical Lutherans or any other Evangelical churches in this country; but their anathemas and denunciations have not

availed much, for since Ephraim joined unto idols we have let them alone and allowed "the dead to bury their dead" while we have been preaching the Gospel of Christ, which is to them that believe the wisdom and the power of God unto salvation, and thanks be to God we are not left without some trophies of his grace.

It is now one year since I organised a church here of which I took charge on my return from Synod (N.Y.) last June. Great excitement agitated the Norwegians here at that time occasioned principally by an unworthy and unprincipled man, pretending to be a Lutheran minister. His whole affair, however, soon proved itself an other evidence of the truthfulness of Gamelials advice to the Jewish Sanhedrin Acts 5; but though he soon made a finish for himself, yet the seed of discord which was sown, is not so easily rooted up.

The best means I find for the accomplishment of this and other equelly desirable ends is, the preaching of Christ and him crucified, as also the sinners need of him. This I have endeavored to do and this I shall, God's grace assisting me, endeavor to do to my 30,000 deluded and benighted countrymen now in Illinois and Wisconsin scattered abroad as Sheep without a shepherd.

"Brethren my heart's desire and prayer to God is that they might; for I bear them record that they have a seal of God, but not according to knowledge. For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And this state of things will last, nay grow worst until laborers are raised up here on American soil to labor among this mass of foreign population. It is next to impossible to evangelise them any further than they become americanised. We may indeed be able to break some branches of the ever fruitful tree of superstition; but that same power which is able to break its branches will if rightly directed cut its vary roots.

There is only one evangelical Minister besides myself among these 30,000 Norwegians who have settled in the varied parts of northern Illinois and Wisconsin. His name is Ole Andrewson; he is a Licentiate of the same Synod, and is sustained in part by them. The Am. Tract and Bible

Societies have and are doing a great and a good work among us; the former sustain a Norwegian Colporteur six months in the year, who travels about bearing the precious seed of truth with him contained in their goodly publications. This Soc. has already issued Baxter's Coll in the Norwegian or Danish language and it is seized upon something like as was the first "Manna," which fell upon the starving Israelites in the wilderness. And I trust that Baxters Holy Rest and Doddridges Rise and Progress will be issued forthwith in the Danish by the same Soc.

The latter, i.e. Bible Soc., has issued a very neat edition of the Bible, in the same language, at a reduced price, and all this works together for good for the building up of Christs Kingdom among us, and my God carry it on till the day of perfection.

I continue as mentioned in my March Report to preach three times on the Sabbath and there is a still, yet as I hope a thorough, work of grace going on in our midst and there are several young persons who have come out from the world to serve Christ since my March report, and as I expect they will unite with us at our next communion. I shall give an account of the same in my next.

The Swedish Episcopalian, above alluded to, is to settle here and if practicable build up an Episcopal Church of Norwegians and Swedes! and there may be some few Norwegians that will go there in order to spite us, but this will do us good and not evil—but more in my next.

I remain yours in the service of our blessed Jesus

P. ANDERSON.

P.S. I suppose, according to the commission that the amount due me for the last quarter is fifty Dollars; and my circumstances are such, that a quarterly payment would be very acceptable, and especially so at the present time. N. B. The "Home Missionary Herald" I should be glad to get and you are at liberty to take the subscription out of what you appropriate to me.

P. A.

Chicago, Ill., June 30, 1849.

the Ex. Committee of the Am. H. Miss. Soc.

dear brethren in Christ:

Being spared through the good Providence of God to the last day of another quarter, spent in under your e in the vinyard of our blessed common Lord and Master, I take my pen to give you an account of my labors; of our successes and our trials.

This has been to us a blessed quarter. The Lord is walking in our midst in his judgments to some which he overrules for the good of others. I mentioned in my last that there had been an increasing seriousness in our church and congregation and I am happy to inform you that this state of mind is not yet either decreasing or brought to a stand.

God has made bare his arm to bless and to save his people, sinners have been converted, and old coldhearted professors have been led to renounce their former delusive hopes of eternal bliss on the sandy foundation of a mere nominal profession of the religion of Jesus: they have discovered that the form of godliness without the Life-giving power was an insufficient guaranty for their being "made partakers of the inheritance of the saints in light" and consequently many have come out of their house which they had built in the sand—have dug around its corners to find the rock, but in vain; and have, therefore, like the good "Bunyan" when he fled from the "city of destruction," abandoned the whole edifice—have commenced a new building, the foundation of which—having dug deep they have laid on the "Rock of ages"; but alas! for many of my countrymen—"my brethren and kindsmen according to the flesh"—I fear many of them will not discover that they are building upon sand until the disaster sweep them away and bury them beneath its ruin. Oh, Lord! "the harvest is great but the laborers are few."

Twenty three persons have united with our church since my last report, two by letters, the rest on the profession of their faith in Christ; most of them were of those I alluded to last quarter as having obtained hope in Christ; though they were not reported, not having united with the church. There are still some who will probably be received at our

next communion season. Oh that the Lord would add unto the church daily such as *shall be saved!*

Some of the "Formalists"* among us have attempted to swindle us out of our right and tittle to our house of worship; but, the Lord being our helper, we are now in the peaceful possession of the property: the court having given their decision in our favor.

Our Sabbath School is prosperous and well attended and so are our prayer meetings and our stated meetings on the Sabbath are well attended. May God bless the seed that is sown in weakness for Christ's sake. Amen.

We are not however any more than the rest of Gods peopel exempt from trials; we can not reasonably expect it otherwise being situated as we are. We have been oblige to one of our members under a course of discipline for improper conduct and I fear we shall have to cut him off; and if so may God grant to make it a blessing to all concerned that the rest "which is lame be not turned out of the way but rather healed" and his shall be the glory now and forever. Amen.

The publication of the Danish Bible as well as an Eng. Danish N. T. by the Am. Bible Soc. exert a vary good influence amongst us, and the publication of "Baxters Call to the unconverted" by the Am. T. Soc. is another circumstance scarcely less salutary as all this publications are so eagerly sought after that we have not as yet been able to supply as many as have been wanted. We have lately contributed \$13.25 for our church for the Bible cause, and we intend doing some thing for the blessed tract cause likewise, and I trust the missionary cause shall not have the least share in our effection; I shall preach on the subject of Home Mission and take up a collection before the year expires.

Yours in Christ,
P. ANDERSON.

I received of Br. Brascon \$44.56. The amount due to me for this quartets service I suppose is \$50; and \$5.44 the

* I say Formalists the undertaking being a combined effort of the Norceremonialists and the Swedish Episcopal church to which I aluded in my last; but their efforts have not only failed to accomplish what they evidently designed, but they have themselves fallen into the place they had dug for others. May God have mercy upon them.

balance of last quarter unpaid making the whole amt. due to me according to commission on July 1st prox. \$55.44 which if forwarded as soon as your circumstances would permit would be vary acceptable; while I beg of you to accept of my deepest gratitude for the kindness you have already shown to me and my little flock. May God bless both givers and receivers, and may it be the means of promoting his cause in the earth for the Saviors sake.

With respect. Your humble servant and Brother in Christ,
P. ANDERSON.

From the Ev. Lutheran church (Norwegians), Chicago, Ill.,
Dec. 25, 1849

To the Ex. Com. of the Am. Home. Miss. Soc.

Respectable Sirs!

We can not as we could wish, fully express our heartfelt gratitude both of our adorable Redeemer and to your Soc. for your timely assistance you have rendered in the support of the Gospel of Christ among us; and we do not know how the Gospel could have been sustained, but for that assistance.

We had however firmly cherished the hope that our condition at the end of the Year would be such that we should be able to realize the benefit of giving rather than receiving; but as it hath pleased our heavenly Father to visit us heavenly, though as we trust for our good, with the rod of affliction, but we are under the painful necessity of appealing to your christian Sympathy and benevolence to aid us another Year. About one hundred of our Countrymen died during the prevalence of the Epidemic, here last Summer 25 of whom were of our churchmembers, some of them the ablest among us to sustain the Gospel. Some 20 or 30 more were of the congregation, whose influence and assistance we feel to be a heavy loss. In addition to this is a debt of about \$500, yet remaining on us, since the erection of our little house of Worship, which altogether makes it for the present a very heavy burden for us. At a meeting of the Church and Congregation on the 18th inst. called for to devise ways and means to support Rev. P. Anderson who has labored with unceasing vigilance and great acceptable-

ness to us, and we trust to our Redeemer the past Year, it was resolved unanimously to ask your Committee if you possible can to grant us the assistance this Year that you did last Year. We have no prospect of being able with all our efforts to raise any more to the support of Br. Anderson this Year than we did last Year, which without your aid would not in any ways have met his necessary support we ask you in christian humility to grant us the same amount toward his support that you granted us last Year, hoping after this under Gods blessing to be able permanently to sustain the Gospel among us without further aid. The importance of sustaining the preached Gospel here you will readily percive as this is the central Place for the arrival of our countrymen from the old Country, all of whom have the form of Godliness; but most of them, we are sorry to say—are Strangers to its vital power. The Lord has blessed Br. Anderson's labor beyond all expectations, considering the elements with which he as well as we have to contend, and we have reason to believe the Lord hath blessings in store for us still. Hoping that you will do in our case what the Lord of the harvest may enable you to.

We humbly ask in conclusion, dear Brethren an interest in your Prayers, that our little Church might be a nursery of piety—a moral lighthouse, a beacon stare to our deluded Countrymen as they are coming by thousands to this Country; while we remain in the name of the Church.

Your humble beneficiaries

IVER LARSON,
L. A. BROWN,
ANDREW NEILSEN BIEKKE,
B. O. DALY,
Church Council.

Chicago, Dec. 31, 1849

Dear Brethren:

There is but one opinion among us and among all Christian people in this region in relation to the important influence exercised by Br. Anderson and his Norwegian church I have little doubt that they have done more to promote the influence of the gospel among these countrymen

the last year than has been done by any other agency designed to benefit our emigrant population.

Mr. Anderson could not be spared from his present place. He is not only a faithful pastor in this city—but he is missionary at large for the Evangelical Norwegians in the North West.

They ask no more than the really need, and I presume that not withstanding their faith that the next year they shall need no assistance, they will still be to a limited extent be the recipients of your bounty.

Grant them if you can \$200.

fraternally,
J. B. WALKER.

Chicago, Ill., Jan. 1, 1850

To the Ex. Com. of the Am. Home Miss. Soc.

Brethren in Christ!

One year has expired since the date of my Commission as one of the laborer of your society, and I intend giving in this Report a summary statement of my labors.

In reviewing the year passed both I and my peopel have great reasons to “rejoice with fear and trembling” — a remnant being left to celebrate the name of the Lord in the Land of the living. I continued—after receiving your Commission as I had done before, to preach twice every Sabbath; and it pleased God to send his convincing and convicting Spirit, which lead many from darkness to the light of the truth as it is in Jesus. We have not enjoyed what would perhaps be called a revival of religion; yet the workings of the Spirit with the word have been manifest during the entire year.

We have not yet had a communion season without some additions to the church. A full attendance upon the preached word and the means of grace has been regular through the whole year; and our weekly-prayermeeting and Sabbath School are increasing in interest among us. Parents do no longer inquire sneeringly how I think of sustaining an English S. School in a foreign community, nor is there that indifference with references to the propriety of prayer-meetings in general and to our prayer meetings in partic-

ular that formerly was manifested. During the prevalence of the Epidemic last summer, in which one hundred of my countrymen were carried into eternity, we held prayer meetings every evening for some four weeks, which as we trust resulted in the conversion of some while it quickened and edified others. Since that time we have had service three times on the Sabbath—preaching twice and prayer meeting in the evening. During the last quarter however I have preached three times every Sabbath, i.e. I have delivered a course of lectures on Sabbath evening on “the constitution and usages of the apostolic and primitive church, which I trust have been beneficial.

During the year now ended 43 persons have united with our church by letters and 41 by professing a living faith in a living Redeemer. Twenty-five of our members died during the dreadful visitation of the cholera among us, some have died at other times; some have moved into the country (who I am happy to say have fearlessly carried their religious principles and faith with them); and one has been excommunicated, and three have withdrawn; and our present number of members is about one hundred.

My labors have according to the commission been principally confined to this community. Yet not exclusively so. During the year I have made five missionary visits to the destitute settlements where I have gathered much valuable information which enables me to labor more intelligently and more effeciently among my own peopel in particular, and among my countrymen in general. I have felt with the advise of brethren and others, that the Lord of the harvest called me to make these visits—especially as I was sent for in every instance. Nor has it been at all detrimental to the cause of Christ here as I had a Br. to supply my place during my absence.

The condition of our people is being much improved, both spiritually and temporally and but for the severe affliction we suffered last summer would have been able to get along with out foreign aid.

Our peopel are a willing and liberal hearted peopel, but all their resources are yet what they earn with their common labor from week to week.

In consequence of the sickness here last summer we have not been able to do anything toward paying off our church debt, for during the greatest part of the summer 9-10 of our peopel were confined either by sickness themselves or else taking care of the sick. Yet they are far from despairing. During the year we have collected for the various benevolent causes as follows:

To the Bible cause.....	\$14.
To the S. School	10.
The Am. H. Miss. Soc.....	18.64
To other benevolent purposes.....	20.

making a total of 62.64. This together with the numerous calls on our charity, by our poor countrymen whom we have always with us, is no inconsiderable proof of the liberality of our peopel.

And the claims of the various benevolent enterprises of the day have been properly presented and have been responded to fully according to our ability.

I rejoice in this because it is not from a superficial nor a momentary impulsory motive it flows but from a principle planted within; from an enlightened conviction of duty.

Hence I consider this a development and manifestation of the new and living spiritual life in the hearts of the members.

With all their exertions however they will not be able to do any more toward raising my necessary support this year that they did last, and feel—though with reluctance under the necessity of asking your aid for another year, which request is sent herewith.

They have during the year now ended raised between \$100 and \$150 for me which with the most rigid economy has not covered one half of my necessary expenses and without the appropriation from your society I would unavoidably have been involved to the same amount which together with our other affliction would have been a serious embarasment to us.

I feel thankful to our kind heavenly Father (who supplieth all our need) and to your society; and I trust that the aid you have rendered us will have a beneficial and salutary influence in more than one respect; and that your

kindness and christian sympathy for, us as entire strangers to you, will be fully regarded in the great day of account.

If it is practicable for you to comply with request of the church for an appropriation of the same amount this coming year as that of last year, it would releave us from much embarasment and what is more important it would as I trust contribute largely toward the perminant establishment of the church.

And while I close the review of the year passed although I see some to regret and mourn over yet I have abundant reason to rejoice first because my life and health have been spared in the midst of a dreadful pestilence, by which many of my brethren were removed from earth, secondly, because I have some evidence that the blessings of heaven have rested upon many in themselves feeble efforts, not however on my account but because the cause I have endeavored to promote is of a heavenly origin and destination; therefore to the Lord be all the glory.

I preached a discourse on the Sabbath the 23rd inst. in behalf of the Am. Home Miss. Soc. and although the weather was vary unfavorable there was yet a respectable number present; and the collection of \$18.64 taken up for the society. Of the \$50 due according to commission I received by collection in our church \$18.64.

For the Home Missionary I wish to pay also the order of \$5.50 to the Am. Tract Soc. and the balance would be gratefully received when the circumstances of the Society permit.

I add in conclusion that missionary labor is much needed among the Norwegians here in the West. From thirty to forty thousand Norwegians are already in Ill. and Wis. and the influence our Am. Christians are able to exert over them in religious matter is necessary vary limited. The clergy of the State church is corrupt and "like Priests like peopel." Evangelical churches however could be gathered had we men and means but we wait the appointed time of the Lord—at the same time making all possible effort ourselves and we trust he will find ways and means for the promotion of his own cause among us. Brethren pray for us.

Yours respectfully,

P. ANDERSON.

I have received Books from the Am. Tract Soc. and have sent them an order on your treasurer for the amount of five dollars and fifty cents (5.50) which you will please pay them and deduct the same from my allowance for the last quarter.

My acc. with your Soc. then stands as follows:
 Due for missionary services from Oct 1st till Dec.

31st, one quater.....	\$50.00
Received by collection.....	\$18.64
Received by paying the order to Am. T. Soc.	5.50
Subsctition for the Home Missionary....	.50 24.64
The Balance which is \$25.36 will be thankfully received.	

Yours respectfully,
 P. ANDERSON.

Chicago, Ill., March 1, 1850

To the Ex. Com. of the Am. Home Miss. Soc.

Dear Brethren!

I received in due time the renewal of my commission for which I would render you my most heartfelt gratitude both for myself and my people, as I know not otherwise how I could have received a necessary support. From March 1st 1849 to March 1st 1850 has been alike a remarkable and a trying year to our people. Some thirty of our members have gone to the home prepared for all the living—some fell by the pestilence others have since droped in the grave. But notwithstanding the prevailing sickness and the great mortality of this period the Lords hand has been visible in all our afflictions.

In addition to the trials sent us by the Lord which have been for our good—we have had and still have trials from wicked men as opposers of the truth and enemies of all righteousness. Our prayermeeting have been disturbed, in our private dwellings we have been annoyed and in our public quiet walk our members have been insulted, yet thanks be to God! none of these things hath moved us; and I am that our church members are becoming more and more established in the truth both theoretically and practically.

Our church is called:

“The Scandinavian evangelical Lutheran church of Chicago, Ill.”

No. of communicant members—125.

Average attendance on public Worship, 300. (About 100 Norwegians died in this city last year)

No. of conversions I can not state as all who have united during the year have done so on profession though some of them were I think converted before they arrived here.

No. added to the Church by profession since March 1st 1849 55.

None by letter as we cannot receive any on the ground of their letters from the State Ch. in Norway: the profane man and the devoted praying Christian have precisely the same kind of letters—hence we can do not otherwise then to reject them altogether.

No. of S. school scholars—50.

No. of vol. in our S. S. library, I cannot state as we have been unable to replenish it since my last March report; and it is therefore necessarily vary much reduced.

We have this winter held a semi-monthly temperance meeting and have organized a Norwegian Temp. Soc. which has now about 80 members.

I generally preach three times every Sabbath in the Norwegian in the forenoon and in the evening, and English in the afternoon.

We have now three prayer meetings during the week. On Wednesday and Saturday evenings our stated church prayermeetings; and Friday afternoon a female prayer meeting.

For our contributions made to benevolent objects, i. e. for the Bible and Home Miss. cause I must refer you to my annual report of Jan. 1st as my memoranda of those items have been mislaid so I cannot at this moment lay my hand on them. The other contributions therein mentioned were made from time to time during the whole of the year ending Jan. 1st 1850.

We have not been able to do anything to our remaining church debt this past year for reasons allready mentioned; but we hope if the Lord should be pleased to send us prosperity this coming season to be enable to do something;

though we lay our plans, "but the whole disposing thereof is of the Lord."

There is a good deal of religious interest among us at this time, and has been through the entire winter, several were added at our last communion season and several more will unite with at our next communion of all which I shall report in full in my next quarterly report.

We feel thankful to our heavenly Father as well as to his people for the assistance we have received; and we hope that, under your care, Gods blessing will be added, that a firm evangelical Soc. may grow up in this city, the asylum of foreigners—that shall be as a moral lighthouse to welcome our countrymen to the land of liberty and effectually invite them to "liberty wherewith the Son of God make his people free" which may God grant for Christs sake. Amen! We need your prayers dear Brethren no less than your contributions for we know the prayers of the righteous availeth much.

Your humble servant and fellow laborer in the Gospel of Christ

P. ANDERSON.

P. S. As Br. Bascom has removed from this city to Galesburg I feel the loss of his presence, his valuable advice and good counsel; but the Lord in his good Providence hath sent to the 3rd Presb. ch. in this place my highly esteemed Tutor Rev. Lewis H. Lofs, late of Rockford, over which I rejoice for myself and for the good of my countrymen generally. I do not remember that I stated in my annual report that on the 1st of Nov. last I entered into marriage relation. My own age is 28 years and 6 months. My companion is 21 years and 9 months.

Yours truly,

P. A.

Chicago, Ill. April 1, 1850.

To the Ex. Com. of the Am. Home Miss. Soc.

Dear Brother!

With a heart filled with mingled emotions of gratitude and joy I sit down to write a report of this last quarters labors. We have had no less reason to thank God for his

loving kindness toward us during former quarters but we see more visible manifestation at present and have seen it during these last three months more than any quarter previous since my connection with the Home Miss. Soc. It seems that the time had now come for the Lord to favor Zion, and consequently there seems to have been a religious atmosphere throughout this entire region and especially in this city. That gloomy cloud which had settled down upon this entire community from the ravages of the cholera here last summer seems at least so far as the spiritual health in this city is concerned to have been removed and the cloud of God's gracious presence seems to have been spread over us during almost the entire winter. "Lo the winter is past—the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." The gloom and sadness of the last season seems at least in part exchanged for gladness and rejoicing. "The voice of rejoicing and salvation is in the tabernacle of the righteous" for "the right-hand of the Lord doeth valiantly."

Special efforts for the furtherance of Christ's cause and the conversions of sinners have been made in nearly all the evangelical churches in the city, and the Lord has met his people and that to bless when in humility they returned from all their backslidings and sought him by a living faith. Three of the Presbyterian (N. S.) churches here have enjoyed the still yet powerful quickenings of the divine Spirit. Sinners have been converted and saints edified and many have been added of such as (we trust) shall be saved. Our Baptist and Methodist brethren have also enjoyed precious refreshings from on high and many are reported to have been converted to God.

And blessed be our covenant-keeping God, in the midst of this general visitation of his grace, he has not forgotten us. Worshipping as we mostly do in a foreign tongue we have yet had access to the throne of Grace.

At my last quarterly and annual report we were in the midst of a protracted effort which was, I think, the first of the kind at this time in the city; and the results were very encouraging. At our first communion season in Jan. last 22 persons were received into the church on profes-

sion of their faith in Christ and relating their religious experiences before the Church.

Having no assistance I continued from that time to preach as before three times every Sabbath, and to hold stately three prayermeetings during the week. The Lord continued to smile upon us. Many enquired from time to time with deep solicitude what they should do to be saved. I have endeavored in season and out of season (?) to preach the Word with simplicity and plainness and to hold up to the view of all, the great atoning, sacrifice, made for the sins of the whole world; and that eternal salvation is freely and sincerely offered as a gracious gift to all on condition of genuine repentance and a living faith. These with their kindred truths applied and brought home to the heart and conscience of the sinner and the nominal professor by the Holy Spirit have been great means upon which we have relied and which together with unceasing prayer have constituted the weapons of our warfare. I again commence evening meetings some time since, and preach to large and attentive assemblies and last week being the week commemorated by the State church as the time in which the crucifixion took place I preach every evening; not however for the sake of heaping up superstitious festivals, but for to impress divine truth on the mind, especially as we had our communion on yesterday. As the result of Gods gracious presence 24 were again added to our little church some of whom have resided here and have been regular attendents on public worship with us for two years, but have formerly been prejudiced against us on account of our having adopted American customs. Several wanted to unite with us whom I do not think were really converted Christians. To give you an idea of our condition in this respect I will mention one case simply. An intelligent and in many respects a highly respected gentleman sent me word that he with his family wished to unite with our church; thinking undoubtedly thereby to do me a great favor. I informed him that, although I respected him as a friend and a neighbor, we could not consistantly at present admit him because he frequently worked in his shop on the Sabbath; and the main principle of our church is "that only those who give credible evidence of a radical change of heart and who are

living according to the precepts of the Gospel shall be admitted as members of the Church." This startled him with surprise, but recovering his firmness he began to reflect and finally came to the conclusion that perhaps we were right. "But says he, "Ministers at home never said anything about it nor did they refuse to admit us to communion." I told him that shows that they were so far wrong and that we were only endeavoring to correct abuses in so far as we deviated from the State Church. Now what influence this will have upon him I cannot tell; I have however my fears. It is from this vary cause, viz: that we refuse to admit ungodly professors to church membership, and that we discipline disorderly members, that this fierce opposition is raised against us; but, although we in this have to swim against the current, we judge that it is wiser to obey God than men.

And now, dear brother, in closing up this report I cannot but rejoice with trembling yet I know that those who believe will still see the glory of God and from the past we are encouraged to hope in God for the future; and whatever may be accomplished for the building up of his Kingdom, his shall be the glory. Amen.

Your humble and ever effectionate
Br. in Christ

P. ANDERSON.

P. S. Concerning our temporal affairs, we are yet laboring under many disadvantages; no particular prospect is yet open before us as those who have been added are of the poor of the earth; but hitherto the Lord has helped us and we trust he will not cast us off hereafter.

I must again acknowledge with deep gratitude the valuable aid received from your Soc.

According to Commission the amount to me for missionary services April 1st, 1853 is \$50 which I shall be glad to receive as soon as practicable.

Your humble servant

P. ANDERSON.

P. S. I have not rec'd the Home Missionary for March which I should be glad to have send.

Chicago, Ill. Oct. 1, 1850.

To the Ex. Com. of the Am. Home Miss. Soc.

Dear Brethren!

It is not without emotions of deep gratitude to God, the Father of mercies and the Author of all good, for sparing my life and sustaining me through the trials and afflictions of this last quarter that I now sit down to write my report.

The cholera has again been in our midst and by its ravages many have found their places in "the house prepared for all the living."

We are, however, thankful that not so many of our oldest settlers (foreign) have died this year as was the case in '49. A greater number of Americans have, I think, died this year, than last year; and many of this season's emigrants. Seven of our church members died during the prevalence of this dreadful disease, one of them our beloved choristister and all of them of our most valuable members. And thus dear Br. you will perceive that the Lord has seen fit to visit us this year also with the rod of affliction. For some two months I have been among the sick continually; not one case of cholera has occurred among our people but what I have been present, but the Lord has been very gracious unto me; I have enjoyed most perfect health all through the summer for which he be praised!

The religious interest among us is of a usual kind, though it is difficult to describe or to ascertain when the emigrants have just come in; for at such times I know of no more appropriate comparison than when a ship in heavy sea, "lies dead" under a "heavy breaker" until she fills the sails again and begins anew to "make head-way." I do not intend by this, however, that we are so imperfectly established in the truth as to be overcome or hindered in the discharge of our duty because of the emigrants; but understanding our position as I hope you do, you will readily see that we feel the influence of the mass of emigrants coming so all at once, more or less severely. And I am sorry to say that many of those who have taken up their abode here within the city this season are of the school of German Neology—some rank infidels. A few pious individuals are however found among the emigrants and God grant that they may here be multiplied ten thousand fold!

Eleven persons have united with us during the last quarter, among whom was that man with his wife to whom I referred in my last, as having formerly belonged to the Episcopal church. They continue, thank the Lord, to "adorn the doctrine of God our Savior in all things," may the Lord give many such as the seal of our Labors. I continue, as formerly, to hold service three times on the Sabbath and I endeavor as often as I can, to attend our Sabbath School besides. We sustain three weekly prayermeetings. Our S. school is very interesting.

I have also to report the sad fact that, we have had to discipline some of our members; three have been suspended and I fear will finally have to be cut off. The "formalists" among us continue to wage unceasing war upon us; but, under God, this accomplishes a great deal for us; We become more thoroughly rooted and grounded in the truth, and more consolidated and compacted. In order that you may understand our situation in this respect I herewith send you a copy of "The Prairie Herald" in which is contained a communication of Rev. Prof. Reynolds and Passavant.

I must again acknowledge the goodness of God in the prompt assistance your society have rendered us; for I do not see how I could, with my family or even without a family have been supported through this sickly season again, had it not been for that support. In pecuniary matters I do not see that our people have advanced any since last year because of the sickness. I shall present the claims of your Soc. directly and take up a collection as soon as our people get collected, many being sailors on the Lakes.

I suppose, according to Commission, that the amount due me for missionary services during the last quarter is—\$50. which, whenever forwarded, will be gratefully received.

The health of our city is now much better, and I hope and pray that the Lord may bless us according to the days in which he has afflicted us, that Zion may be made to rejoice.

Your servant and fellow helper in Christ,
P. ANDERSON.

Chicago, Ill. March 1, 1851.

To the Ex. Com. of Am. H. M. S.

Dear Brethren!

As you have in christian kindness responded to the request of my church for further aid by a renewal of my commission I am glad to comply with its instructions and herewith forward my March Report.

The name of the Church to whom I minister is:

The Scandinavian Evangelical Lutheran Church of Chicago, Ill.

No. of church members, male 74, female 76—150

Average attendance on public worship 300

No. of hopeful conversion. I cannot state accurately, though the great majority of those who have united have been converted since their arrival here.

No. added to the church by profession from March 1st, '50—60

By letter—none

No. of Sabbath school 60

No. of volumes in S. S. library.

Contributions to benevolent objects as follows

To the Am. Home Miss. Soc. nearly \$11.

To the Foreign Miss. 6.

And the S. S. for Miss. Soc. by monthly collects \$10.
childrens contributions

To Am. Bible Soc. \$21.

To other benevolent purposes \$20. \$68

No. of deaths, i. e. of church members during same period—8

No. of members moved into the country—27

Thus it will be seen that in the whole we have 25 members more this than last year, notwithstanding the death of 8 and the removal of 27.

I am happy to add that Gods Spirit has evidently been in our midst this winter and is with us now; many sinners old fondation and delusive hopes such as Baptismal regeneration, Salvation secured by having become member of the church according to civil code etc. etc. are vanishing as the morning clouds are carried off by the gentle breeze of even; and a few are asking seriously what they shall do in order

to attain unto eternal life. I expect a goodly number to unite with us at our next communion of which I intend to speak more particularly in my April Report, although our communion comes after my Report will be sent.

I am also happy in complying with your vary kind request respecting our families.

My family consists of four members: Myself, Wife, a daughter and an orphant girl. My age is 29½ years; my wife's age 22½ years, our daughter is six months old, and the orphant we have had to take is in her twelfth year.

My library is vary small; though I have Dwight's Theology, it being one of the first works I bought.

I must again beg leave to present my most grateful acknowledgment for the indispensable aid your society have rendered us, as I do not know how my family fed, and much less clothed. From my peculiar situation my expenses are unavoidably greatly increased from the large influx of emigrants here during the summer season and during the winter it is not any the less so for then we have widowed mothers and fatherless little ones to take care of; but blessed be God who hath hitherto supplied, so that we have been kept from actual want.

As I know we have your sympathy dear Brethren may I ask an interest in your prayers also for the baptism of the Holy Ghost upon us that my little Church may be a moral lighthouse to point the wayfaring emigrant to the haven of eternal rest, where more durable riches than those that earth can give may be found.

I feel weighed down with a sense of responsibility, dear Brethren, pray for me.

Your humble fellowlaborer in the Lord,

PAUL ANDERSON.

Galesburg and Knoxville, Knox County, Ill. Dec. 29, 1852.

The Executive Committee of the
American Home Missionary Society.

We the undersigned members of the Swedish Evangelical Lutheran churches of Galesburg and Knoxville, Knox County, Illinois, dare most humbly to apply to your christian benevolence for aid in supporting our minister. Our church-

es were organised by your missionary Rev. L. P. Esbjorn, who has administered to us the word of God and the ordinances of the Gospel during these three last years, aided by your society. But as he lives 25 miles from here and has many other places to attend to he has been able to visit us but seldom. Now we have been happy to procure the services of the Rev. T. N. Hasselquist of the Evang. Lutheran synod of Northern Illinois, who lives in our place and entered upon his duties as our pastor Oct. 26th last. His labours are of an Evangelical character and no doubt with the help of God, he will perform them faithfully. But we are unable to support him though we highly wish to retain him. He is himself poor in this world, has a wife, needs everything of house furniture (as he has come over from Sweden the last of Sept. this year) and especially a horse and a carriage in order to come around in our several settlements in this neighbourhood—nay also to come from Galesburg to Knoxville the sabbaths, without the necessity of paying \$0.75 every time for a team as he now is obliged to do, if no good occasion present itself. The Swedish churches of Galesburg and Knoxville indeed count 116 communicants, but almost every one of us are poor newcomers, without any other means than our time, which we employ in working for others at a low compensation; too, as here are very many strangers depending upon the same source of scanty income, it is sometimes difficult to get work and still more so get cash payments for it—and some of us are weak and sick being still unaccustomed to the climate. Provisions are also considerably higher than they have been during the preceding years. Notwithstanding these inconveniences we will exert ourselves to raise \$100 which sum we pledge ourselves to make up towards his salary for the first year (from Oct. 26 last) Besides this we humbly request \$200 for the same time from your benevolent institution, so as to make a years salary of \$300 in all, which we honestly believe to be the least sum which will suffice. The field of labour is at present Galesburg and Knoxville (5 miles distance) but our minister would be willing to visit the members of the Swedish church at Henderson (6 miles from Galesburg in opposite direction to Knoxville) and settlements scattered in the vicinity in which places live several

hundred Swedes, all brought up in the doctrine and usages of our church, who cannot be reached as well by any other denomination as by a faithful minister of our own precious faith and language. There are indeed christian churches of sundry denominations but they are of no use to us because we cannot understand the word of God preached in the English language. For us is no provision except that some Swedish Methodist preachers now and then hold meetings here but we wish not to join them (some Swedes, but few—who have been here some years without any other spiritual care, have joined them) Since the Swedish emigration has so considerably increased this year that our former minister cannot any longer help us our only way to enjoy the unspeakable and unconceivable advantages of a regular breaking of the bread of life is to have a minister of our own residing among us and this cannot be effected without aid from Christian benevolence. Your past goodness by which Mr. Esbjorn has been enabled to devote a part of his services to our spiritual benefit inspires us with a confident and cheering hope that you will also now sustain us a little more until we may ourselves be able to make up the whole salary of our minister. If we enjoy the blessings of health and God chooseth to bless our work and if as it seems probable—the churches augment we hope that we next year may need less help. May the richest blessings of the Spirit of our Lord Jesus Christ rest upon and direct your efforts for the building up of his kingdom on earth and more especially among us poor strangers. We need your prayers and may the Lord Jesus Christ hear them. May he mercifully hear our prayers out of thankful hearts.

In behalf of the churches at Galesburg and Knoxville,

JOHN JONSSON, L. RANDEEN, SVEN NILSSON,
O. C. WAHLGREN, JOHN TROEDSON, OLAUS SVENSSON

This is to certify that the statements in this application are true; that the Rev. T. N. Hasselquist is a very pious, zealous and acceptable minister of the Gospel, whom I knew in Sweden, as a true servant of Christ; and that he is particularly adapted to the field of labor where he now labors, as a considerable part of the Swedish population there have come from the same section of Sweden where he was a min-

ister and have the fullest confidence in him. Andover Dec. 1852

L. P. ESBJORN

So far as I have opportunity to know the facts referred to in this application I believe them to be correctly stated. I have had little personal acquaintance with Mr. H. but I have very satisfactory testimonials of his character from those in whom I have full confidence.

Galesburg Dec. 1852

F. BASCOM

I should be sorry indeed to refuse this moving appeal and I know no reason why we should not respond to it most cheerfully.

Galena Jan. 18, 1853

A. KENT

(The following is written on a statistical blank of the American Home Missionary Society.)

Rev. T. N. Hasselquist, Galesburg, Ill. March 16, 1853

1. *Name of the church or churches, with the township, county, and state, and also the post office address of the Missionary*—Swedish Evang. Lutheran churches in Galesburg, Knoxville, Henderson, townships 12, range 1, and 11 range 2, east of 4th pr. meridian, Knox County, Illinois. Post office adr. Galesburg, Knox Co. Illinois.
2. *Number of stations, where you have preached at regular intervals during the year*—3
3. *Number of Church Members—male and female*—90 male, 55 female
4. *Average attendance on public worship in Galesburg* 130—150; Knoxville 50 and in Henderson 25.
5. *Number of hopeful conversions.* The people of my congregations are very attentive when the Gospel is preached and I know it has shown its divine power upon some of them.
6. *Number added to the church by profession*—104
7. *Number added to the church by letter*
8. *Number of Sabbath-school and Bible-class scholars*—It has not been possible as yet to organize any sabbath-school because I preach every sunday in the different places, 5 miles distant and no person else is able to conduct such a school in my absence

9. *Number of volumes in S. S. library*—no library
10. *Number of churches organized during the year*—3 in Knoxville, Chicago and St. Charles, Kan. Co. Illinois
11. *Contributions to benevolent objects such as*—Our poor
Home Missions \$ people have not as yet been able
Foreign Missions \$ to contribute to any other object
Bible Society \$ but my salary; but I hope it will
 not be impossible to raise some-
 what in the future.

T. N. HASSELQUIST

REMARKS

the 16th March 1853

Since the application for aid from your Society was mailed, I very unexpectedly received a commission from the Home Missionary Society of the General Synod of the Lutheran church with a years salary of \$100 which some friend, probably Dr. Reynolds in Columbus, O. had solicited for without my knowledge of the fact. On this commission I have not as yet given any answer. The reason why I have not was, that I wished to know at first if your Society could and would assist me. Now I take the liberty to ask permission to receive this unexpected addition to my means. If you should give me this permission I afterward have to ask the same favour of the Lutheran Home Mission Society. It is true, this would make my salary amount to \$400 (200 from your Soc. 100 from the Lutheran Soc. and 100 from my people) but I really suppose I'm in need of this sum this first year having to purchase horse and buggy (about 150 dol. household-furniture, etc. (house rent \$50 this year) I cannot believe that my duties to report to the Lutheran Soc. my labors, success and difficulties will in any way interfere with my duties to your Soc. as the principles of both are very much the same as yours and evidently copied from it. The rules injunctions and suggestions are the same and both Societies are equally anxious that I shall build up our people upon the immovable rock of salvation, so that I cannot perceive that any difficulty may arise from this double position either for the respective Societies or for me whom they aid in doing the work of the Lord.

Finally I beg leave to state that your circular did not reach me before last monday 14th inst. so that I have not been able to make out this report before now.

Most grateful for your benevolent aid, and fervently praying that our Lord Jesus Christ may bless your Christian labors and give me his grace faithfully to minister in your service and to build up his kingdom.

I remain

Yours in Christ,
T. N. HASSELQUIST.

Rev. T. N. Hasselquist, Galesburg, Knox Co. Ill.
March 19, 1853

Dear Sir and Brother in Christ!

After having mailed my letter of the 16th inst. I felt somewhat anxious of having asked the favour to retain the \$100 from the Luth. Home Miss. Soc. and I herewith declare that I will immediately write to the said Society thanking them for their generosity, telling them of yours and refusing the aid for this time. I considered how many congregations here are wick need aid and so I hope that with the help of the gracious God, I can do without this \$100. I have been told that your Society has sent Dwight's theology to all their Missionaries; if you would spend the same favour upon me I should be very obliged to you, then I wish to acquire knowledge in your theological litterature, but I have not the means to purchase but the most necessary.

Yours most respectfully and affectionately,

T. N. HASSELQUIST.

Galesburg, Knox Co. Ill. April 24, 1853
To the executive Committee of the American Home Mis.
Society!

Half a year has now passed away since my arrival to this place. When I look back upon this time which has put me, a stranger, in so many new situations, and given me many new experiences, I cannot but in the first place praise my good Father in heaven, who not only carried me, my wife, and fellowemigrants so quickly and happily over the ocean

but too has given me as a compensation for what I have left in my own dear home and country so many christian friends and especially has put me in connexion with your in the highest sense benevolent Society, the lack of which should have made it impossible to me to do for my scattered country men what I have done. I'm heartily glad to be in connexion with your Society, which, I suppose, has not only the great end to evangelize this extensive country, but which undoubtedly has sprung up from the idea, how necessary it was to put all the religious denominations on the common foundation. Towards which end your Society through its impartiality mightily cooperates. May this noble end of the Society be obtained, and that day soon dawn, when one denomination only will help the other to make the members of both—or of all denominations—living stones in the spiritual house of God. If I should venture to speak out a wish in this respect it should be this, that the Society would heartily invite all the christians in the United States to join in common prayers to the One Shepherd, that He would among us awaken such gifts of the Holy Spirit which are necessary to the augmenting of His Kingdom, and that He would vouchsafe to give those gifts to such persons who only wished to "gather with Jesus" and not with this or that denomination. This should place the christians with different names above the differences and foot them upon the common foundation, the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone. I am—and so more since I am here—with all my heart attached to the Lutheran confession, but not so that I should draw back from fellow labouring with brethren of other denominations, and oppose them, who do not wish only to make disciples to themselves. I regard the different denominations as members in the body of Jesus Christ, where each of them has its gift which it must not root out but let it serve "to profit withal." With these principles it is—as I hope—easy to unite faithfulness to my own confession and love towards them who do not think in all things the same as I. In conformity with these principles I wish through the grace of God to act.

To the three churches in Galesburg, Knoxville and Henderson is come still one, a little one in Monroe 8 or 10 miles

from here. For the present time this consists only of 11 communicants but the hearers of the word are commonly there too as in Henderson between 20 and 30. In Galesburg and Knoxville I preach regularly every Sunday and in one of the other two places I have alternately one meeting every week. Besides in Galesburg I hold one sometimes two meetings in the evening during the week. Some general work of the Lord to salvation I have not seen among my hearers; but they are diligent and willing hearers and so I am certain in faith that the sown seed will make this heart or that a good soil, also if I should not see it in many. One great hinderance for the success of the word is the circumstance that they as poor must sometimes scatter themselves to several places to get work at the railroads, plankroads, etc. During their time of absence it is in the first place impossible to them regularly to attend the church and in the second they often meet with company who may be compared with the birds in Luke 8: 5. Before your Commission reached me I visited on entreatings of countrymen, Chicago and St. Charles, in which places I established churches and in the latter place a new church edifice was to be dedicated, to all this I had the fellowlabour of the brother Rev. Paul Anderson in Chicago. Between the 10-13 inst. I sojourned among countrymen in Jefferson County Iowa, where a considerable church already was founded, but which now was wholly organized and the new built church was dedicated. The Lord has not only hold his protecting hand over me during the long and repeated travellings, but He has too manifested his presence and the power of his word (Rom. 1: 16) especially in the last place where several christians acknowledged they had as anew seen their joy in the grace of God and most of them had the hunger after the word that which is able to save their souls—printed in their features, moreover the spirit of the Lord was given to us as a “spirit of prayer.” I can say in truth that the word of Paul in Rom. 1: 12 were here fulfilled again. Perhaps I should mention also one little fact from my home. A man to whom grace was given had fallen in a hard temptation but next Sunday when having taken place in the church he hears the words which God had put in my mouth as text Mal. 3: 18 and what I could say over them as ex-

planation that the Lord often must open the eyes of the backslider, the neglectful through the withdrawing of his preserving grace in the temptation that the individual might be saved from "being alienated from the life of God." The above mentioned man received here light in his darkness and could again turn to the righteousness which he had near the heavenly Father.

I give humble thanks to the Home Mission Society which out of Christian benevolence helps to build up the kingdom of Christ among the scattered Swedes, who almost all are very poor, but who still love the word of God, if also this love has not yet kindled all the hearts. Still they are I think a better and more grateful soil than comes from many other parts of the world and I am sure they sooner than many others may be of "the quiet in the land." May the Lord in Heaven give us living teachers as many as we need and may He make the American Home Missionary Society among others able both "to will and to perform" what it has begun!

Since I (as you have seen of my last letter) has resigned the Commission of the Lutheran Home Mission Soc. I hope you will please, according to your own Commission to send me the quarterly support of \$50.

Yours humbly and respectfully
T. N. HASSELQUIST.

Galesburg, Ill. July 25, 1853

To the executive Committee of the Am. Home Mis. Soc!

Since my last report I have been at Chicago about four weeks, upon request of the deacons of the Swedish Lutheran Church there, and during that time I also visited the swedish congregation in St. Charles, and the swedish people living in and around Jamestown, N. Y. and Sugar grove, Pa. Though your commission contains that my labor should be designated to Galesburg and vicinity, I hope you will find the necessity for me to go to my scattered countrymen, especially while they have earnestly desired it and they not have some minister of that confession they wish to belong to, in all places above named. In Sugar Grove I formed a congregation of 67 communicants; there was a young man

who had been schoolteacher in Sweden and this year arrived to Amerika and is, as I hope a true christian. He had spoken the word of salvation to the people and several days during the week he taught their children. The congregation had a great confidence in him and wished to have him for their minister. They had agreed with him for a certain salary and hoped that they would be able to fulfil their promise without foreign aid. During my stay there they resolved to build a church and they seemed very willing to contribute their possible for the said purpose although they could not think to finish it without help from other hands. Their proposed minister Mr. Berglund will probably come to our synod this fall and seek license from and connection with the Lutheran Synod of Northern Illinois wick all Lutheran swedish ministers in this country have joined. Here in Galesburg and the other places where I have congregations my labor is going forth in the same way as before. That hope I in my last report, expressed that the seed sown will render this heart or that a good soil, has been fulfilled; several persons are asking with anxiety what they should do to be saved. The Lord is mighty and his grace and love is strong as death, so that many waters of sins too cannot quench it and this I will praise for what is done, and further trust thereupon that our beloved Saviour shall not break the bruised reed but send forth the judgment unto victory, not only with the already bruised, but with many others too. My Christian brethren pray for us so as we wish to do fervently for them; he who has said, If two of you shall agree on earth, as touching anything they shall ask; it shall be done for them, lives still and he will do more than we pray. To show my hearers the necessity of conversion of all the heart to the Lord our God, I asked them (here in Galesburg, where it was possible) sunday before last to gather themselves in the evening in order to contemplate our duty in this respect and especially pray for a common conversion within the church and I added the most touching words the Lord gave me. In the evening the congregation was larger than in the afternoon; since I had spoken on I Petr. 4: 18 prayers ascended into heaven and we departed from the house of worship with deep impressions of the presence of the Lord. Last sabbath evening we had a prayer-

meeting for the gross infidels with respect to Ps. 14: 1 and Gal. 5. 19–21 and so will hold on until we have brought the several kinds of unconverted sinners unto the throne of grace that they may obtain mercy and find grace to help in their time of need.

When the agent of the Am. Bible Soc. was here, about a month ago, my congregation in Galesburg contributed \$15 and to your benevolent Society has a collect been taken up in Galesburg to the amount of \$4.60 in Knoxville, 3.40 and in the two other small places \$5.15—11.15. If I have right understood your commission I do not need to send money but only to report the amount of the collects and then you will diminish the next draft to me wick consequently would be \$38.85, but now I send you \$1.00 cash and 0.15 poststamps that you may make the draft that you will please to send me run \$40.00.

Yours truly,
T. N. HASSELQUIST.

Galesburg, Knox Co. Ill., December 1, 1853
To the executive Committee of the American Home M. Soc!

When I look back upon the year, that is now gone, since my arrival to the new world and especially to this place and think upon what I know (and how much is it not wick I not know) of the faithful God's innumerable mercies to me, I feel my heart warm and fervant to praise and exort His name, but for my own part confess: Lord, wick said it unto me, turn unto the new country and to thy kindred, and I will deal well with thee: Lord, I am not worthy of the last of all the mercies and of all the truth, wick thou hast showed unto thy servant. Allow me, Rev. Sirs, to inform you of some of the experiences I have done within the year past. My continuate incapacity to express my thoughts in your language is a hinderance for me to say all what I would, and to say what I say as I ought. Much therof is, as some believe "worldly" and trifles; but it is, as to the first, nothing solely worldly for the children of God, and concerning the others it seems to me almost more gratifying and cheering to observe the goodness and love of the Lord in the temporal and small affairs and doings than

in the great and spiritual uses: in the former case the Lord of heaven and earth becomes a child with us, and we become then good children as we surely always ought to be.

When I and my wife came to Galesburg, was our first dwelling place too small rooms, the one of them we used as pantry and wardrobe. For the first 5 or 6 weeks was the floor our bedstead, some boxes our table and chairs. But thereafter and during some months we could exchange one thing after another and now we live in a house for ourselves to be sure, there are only two small rooms, a pantry and a shelter, but it was for us a very pleasant seat, though the rent is \$60 a year. Last winter I paid 75 cents for a horse and buggy to Knoxville (sometimes, however I went on foot) now I have bought parts for about 125 dollars. This had not been possible for me to do if not Brother L. P. Esbjorn left in my hands a sum, paid over to him of a Lutheran Synod in the eastern states in order to support some minister from Sweden in his first difficulties as a newcomer. Since I have been able regularly to preach the word of God for the four congregations under my care, and to visit other places where my countrymen lives, as in Jefferson Co. and Burlington, Iowa, Rock Island, Moline, Princeton, Peoria and Elgin in this state, whereby I have been two times in Chicago and St. Charles, and one time in Sugar Grove, Pa. and Jamestown, N. Y. Out of many dangers has the merciful God preserved me during my journeys; among others when I was going home from Chicago with stage in the dark night, the driver was compelled to stop and that was just in season, while if the wagon had gone some inches more, it had rolled down a precipice of 12-15 feet deep on a hard frozen ground, and if so, as it appeared, not all lives would have been saved. By one collision on the southern Michigan and Indiana Railroad I was in the cars. May I not say with David, Unless the Lord had been my help, my soul had quickly dwelt in silence. To this I would add, that I now is trying to build a house in Galesburg. Lot I think I have for nothing and money I have borrowed from one of my hearers, the only one who posses more than for his own need. Though I must pay a high rent, yet I believe it will be better for me that I can live better and for a better price.

In my labor as your missionary, my Saviour has been with me. The congregations here and in Knoxville are greatly increased. Last Sabbath the hearers could not be far from 150 persons in Galesburg. In Knoxville they are between 50-80. The weekly meetings are more and more frequented, and often we have felt a spirit of devotion and earnest amongst us. At sickbeds hearts, hardly troubled for sinfulness, have been opened to me. A hinderance wick I am afraid has been and still is sorely opposite to the work of the holy Spirit and have done much in, is a continuate disputation between persons of another denomination and the members of my church in Galesburg, the former of whom do all that is possible to convert the latter not to Jesus Christ but to themselves. I have warned against it and it is now some what better than before and I hope it will come to an end. In Knoxville there the hinderance above named, exists almost not at all, is the work of the Lord going more onward. At the meetings in the week, sometime held, many, surely simple, but most hearty and very touching prayers to the graceful God ascend to heaven whence we are assured they will come back with what we need in time to come for us and others. The congregation in Knoxville have resolved to build a house for public worship and have already bought a lot and a part of the timber. In Galesburg also we have bought lot and subscribed \$100 to pay for it.

I acknowledge with the warmest gratitude the present from you of Dr. Dwight's high estimated Theologie. I have read a good deal of the german theological works, but how much I value them, yet I am hungry after the more practical though thoughtful American authors of the same kind and promise to study Dr. Dwight thoroughly and carefully. You cannot believe what joy you procure me with such gifts and if you could do me the same favour further I should feel me refreshed in my solitude labor and remoteness from my fatherland where I had means as minister to buy the books and papers I wished, what I here is deprived of though I have not bought some clothing this year. This report have been delayed in order to send it together with my congregation's new supplication concerning aid for them from your Society but while it is not yet ready I cannot wait

any longer. The last quarter of my support from the American Hom. Mis. Soc. for 1853 I beg you have the kindness to forward to me.

Respectfully yours,
T. N. HASSELQUIST.

Galesburg, Knox County, Ill., Jan. 18, 1854

To the Executive Committee of the American Home Missionary Society.

The Swedish Evang. Lutheran churches in Galesburg and vicinity, hereby render our most cordial thanks to the American Home Missionary Society, for the benevolent aid in Supporting our Pastor, which we have had during the past year, we have thus by your generosity, been enabled to perform our duty to the faithfull Servant of God, who breaks to us the Bread of life. When we last year made our application for aid, we hoped that we would not be in need of asking, such a sum for more than one year, but we find that we cannot get along without the same aid and assistance as we obtained last year, we have begun to make preparations for Building Church both in Galesburg and Knoxville, we have allready subscribed \$200. for the latter Church, and \$100. towards paying a Town Lot for the first one, and as most of us are either poor day Laborers or new beginning Farmers, who are just striving to Build us poor Cabins, on our few Acres of Timber Land, we do not feel able to do more for the support of our dear Pastor this year, then what we have done under the preceding one, that is to raise \$100. among our selves for that purpose, hence we humbly pray your Society for an aid of \$200 in order to make up the sum of \$300. short of which amount he can not find his living in a Town, we know it is a Scanty support anyhow, but as he is willing to participate in our poverty for Christs sake, and we cannot raise as much as that without aid and assistance, we therefore pray to the American Home Missionary Society, for aid, well knowing that many Congrations as poor as we are stretch their imploring hands up to your benevolent Institution hoping a favorable response from your uninterested charity, we lastly will add to this pledge that our dear Pastors time'

expired the 26 day of October last, we therefore hope that you will calculate from the said time, in order to make it a year from date. In the behalf of the Swedish Evang. Lutheran Church in Galesburg and vicinity.

Sign our Selves—Yours in Christ,

L. M. PETERSON N. HÅKANSON JONAS PETTER JOHNS-
 P. PALMGREN L. HOLMBERG SON
 GUSTAF NILSSON JOHANNES JÖNSON P. STRANBERG
 L. RANDEEN [?]

This is to certify that the Ev. Lutheran congregations in Galesburg and vicinity have paid to me the promised sum of \$100.00 for the year from the 26th of October 1852 to the same day 1853.

T. N. HASSELQUIST.

I cheerfully endorse the within application for aid, to the Home Missionary Society and hope the request for 200 dollars to be appropriated to the support of the Rev. Mr. Hasselquist will be granted. He is a worthy man and the Society are doing all they can in their circumstances.

GEO. W. GALE.

Jan. 21, 1854.

I cheerfully concur in the above endorsement and recommendation.

Galesburg Jan. 26, 1854

T. BASCOM

Galesburg, Knox Co. Ill. Jan. 26, 1854

To the executive Committee of the Am. Home Miss. Society!

Now I, finally, can send you the supplication for aid in my support from my congregations. They have delayed it because the members are scattered and all of them are unaccustomed with such matters as well as with the language of their new home, and it appeared to me that they themselves ought to take care of what concerning the payment of him, whom they have choosen or choose to their minister, is to be done. It is not however, indifference on their part, if I am supported or not, on the contrary, they show me so much good will as they are capable of: but the case is that they are stranger. For my own part I unite with them in their humble desire, while I am at present in great

trouble and will come in still greater if you cannot grant what my people and I myself are asking of your Society. The Lord has given me in these days a great and dear gift, a little son, wick I mention that you thereof may see, that the cost of living will increase though I well know that he who has given us it shall allone have the honor of procur-ing what we need for as well ourselves as our little first-born's sake.

The condition of my congregations you know of my formerly reports. It is not so good as I wish, although it is better than I could have hoped, when I see many persons doing all possible to deprive me the confidence of my hear-ers, going from house to house to persuade them of the necessity to abandon the Lutheran church, giving then in view such advantages as these. You need not pay some-thing to any minister or to any meeting house. Some of those have been in three or four denominations already and belong now to none. Nevertheless some of my countrymen have joined my congregations, who are steadily increasing. We have also instituted a sabbathschool in Galesburg and I have hope to get help from several Presbyterian brethren or students at the College to teach the disciples most of whom are grown-up folks, in the English Bible. God's bless-ing rest upon us and what we are trying to do for his sake, that many souls may be saved, whom he has bought with Him blood of his beloved Son.

Yours in Christ Jesus,

T. N. HASSELQUIST.

P.S. If you would regard this my letter as the first quarter-ly report and have the kindness to send me the 1st quarter of the asked sum you should do me a favor, greater than you can be aware of.

Galesburg, Knox Co. Ill. March 2, 1854¹

To the executive Committee of the Am. H. M. Soc.

I humbly thank God and you Dear Sirs for that promise you have given me in the new Commission I got from you some days ago. While I was waiting for answer from you, many thoughts passed through my head, what were to be done, if the application would not be granted; but God be

praised my thoughts were unnecessary. Though the Commission was signed the 26th of October 1854, I guess this was a mistake. I was not requested to answer upon the Circular to the German Missionaries, but I suppose I ought to give one. I will do it as short as I can. You know I am from Sweden, where the Church is united with the State. Already in my fatherland I saw that this was wrong because a church Discipline was impossible and the notorious for impiety and infidelity had accession to the privileges of the Church of God quite as well as the believing: many other things not to mention. I will not therefore say that there was not a very large "ecclesiola in ecclesia" there was and is, I assure you. But I thought the condition of Christs Zion in that land and among that generally earnest and unpapisticale people should have been still better, if the church be governed by itself. Since I came to America I have been strengthened in my thoughts, not only by reading the New testam. but also when seeing here and there especially among the Presbyterians and Congregationalist, examples of such congregations, who are strong in what a congregation is to be strong, in labor for Christs sake and firmness in the confession and conversation. For my own part I will freely tell that I have not, yielding to hard circumstances, done in this case and so it may be in many others what I ought, but I will do what I can, not only upon your request, but for Christs sake, who I know will have a house, wich is spiritual, built up of *living stones*. Yet I will only promise to do what I can, i.e. to examine candidates for membership so accurate as possible to get an assurance of their earnestness. I dare not in many cases say that a person is really born again, if there even are many outward signs to it. I fear often to keep one away, whom God, perhaps, has elected and like often to assure one of his new birth because he can harbour "a guile spirit." Jerem. 17: 9, 10, 2 Thim. 2: 19. I have heard many confessions in many churches, but much of what is called "get religion" and "experience religion" is not of more value than what our Saviour describes in Matt. 13: 5, 6, 20, 21. Here you have my answer, open heartedly given; what I have said will, perhaps, deprive me of your favor and of that support I really need, but I will not deceive you. May the Lord enable

me to do his work and through his grace save many gracious souls! May He also abundantly bless your efforts to make His name known and to build His Church upon the right principle.

Your anxious Missionary,
T. N. HASSELQUIST.

P.S. If you are not dissatisfied with this my letter please to send me a draft for the past quarter.

(As in the case of the communication of March 16, 1853, the following is written on a statistical bank of the society.)
(March 15, 1854.)

1. *Name of the Church or churches, with the township, county, and state, and also the Post-office address of the Missionary, Evang. Lutheran churches in Galesburg, Knoxville and vicinity. My addr. is, Galesburg, Knox Co. Illinois.*
2. *Number of stations where you have preached at regular intervals during the year, 4*
3. *Number of Church Members — male and female, 118 males and 83 females.*
4. *Average attendance on public worship, in Galesburg 130–150, in Knoxville 70–80*
5. *Number of hopeful conversions, 23*
6. *Number added to the church by profession, 83*
7. *Number added to the church by letter, 2*
8. *Number of Sabbath-school and Bible-class scholars, 25*
9. *Number of churches organized during the year,*
10. *Contributions to benevolent objects such as Home Missions, \$11.50; Foreign Missions, \$; Bible Society, \$15.00; Education Soc. \$13.00. Church extension Soc. \$12.96. Total for all objects, \$52.46*

Other interesting facts, such as the erection and completion of church edifices, institution of the pastoral relation, number of young men preparing for the ministry, etc.

The congregation at Knoxville is about to erect a church there and have subscribed 200 dollars for that purpose. The congreg. in Galesburg is also preparing himself to build

¹ This letter has been printed by Gunnar Westin, in his *Emigranterna och Kyrkan*, pp. 70-3.

a meetinghouse 2 or 3 years hereafter and have subscribed some hundred dollars. Three earnest young men intend to study in Springfield, Ill. in order to enter the ministry.

REMARKS

This "blank form" did not come in my hands till the night between the first and second March.

MISSIONARY BLANKS

We are frequently solicited, by benevolent individuals, to designate to them missionary families, for whom they may prepare Boxes of Clothing; and to furnish such information respecting these families as will be a guide to the donors in the preparation of their gifts.

Though we cannot assure you that we shall have the opportunity to use such information for your benefit, yet we will thank you to state, below, the number of persons in your family, the sex and age of each, and such other particulars as will enable us, if we have occasion, to comply with these requests.

My family does consists only of myself, my wife and a little child, 6 weeks old; so it may seem to you that we do not need so much support in that way, as many others of your missionaries with larger families; and I think so myself too. But the clothes I had with me from Sweden (wich were not few) are nearly all worn out and I have not had money enough to renew my wardrobe and am afraid, that it will still less be possible for me to do it this year; wherefore you should do me a great favor if you would send me a box together with some theological works. You may excuse my desire!

T. N. HASSELQUIST

Galesburg, Knox Co. Ill. June 14, 1854

To the executive Committee of the American Home Missionary Society!

Some weeks have elapsed since the second quarter of this year of my employment in the cause of your Soc. was ended, but my report has been delayed untill now on account of several circumstances. One of them is that my little child

almost always somewhat sick and need much care, wherefore because I and my wife are alone, ought to participate in her solicitude, the salary not being sufficient to keep a girl. A second is, that much time has been spent in journeying to all the places, there I so regularly as possible, have to preach the word of God and to others, them I must sometimes visit. So I was requested to go to Iowa to two Swedish congregations belonging to our Synod. A Swedish Baptist minister had been among them for a time and at last through the citation of such threats as apocal. 22 ch. 18, 17v. compelled some of the pious to deny their infant baptism and take a new one. That the conviction of the truth of the new doctrine was not always so very deep will be seen of the following instance: when an old woman was to be baptised and the baptised asked her, before going in the water, if she was baptised, was her prompt answer: yes; then the minister had to inform her that she had to say: no. The Lutheran minister, who has not studied but is a very pious man and have many saved souls as the seal of God upon his ministry was also troubled by the new zealous Baptists, who wrought to him strong and condemning letters, especially when they knewed he had to baptise a child. Lastly he was baptised, but with a troubled mind. When I came I found confusion and perplexity, the people disputing among themselves about baptism, whereunder the poor Bible had much to suffer; but I found little concern for the salvation of the soul in all this. I exhorted them strongly to avoid that sorrowful disputing and bade them take heed not to forget that by faith in Christ allone they were to be saved, without wich the baptism, where and in what manner it is given, has no blessing to communicate. While I knewed that their minister could not be a fanatic Baptist, I requested him, though he had left his office among the Lutherans, still to preach the Gospel of Christ to them, avoiding to talk about baptism. He promised to take my overture in consideration and is now again a pedobaptist, what I never hoped since he took first serious step. I have got several letters from him and some of his people, wich I wish I had a right to send you, so joyful and soulstirring they are.

Likewise I have had a letter from some countrymen in

Minnesota, requesting me to visit them and also procure for them a minister (I beg leave to adjoin a translation of the most of it) but I cannot do more than pray that the Bishop of their souls will send a faithful laborer among them. Another letter I have got from a little Swedish settlement in Lansing in the northern part of Iowa, with the same request and the same answer, at last for the present. At a conferensmeeting last January fourteen settlements of Swedes and Norwegians were found to be without public worship and minister; almost all of them have send in their supplication for help in their time of spiritual need. While I am relating about letters, I will mention one more from one of my hearers, who made company last spring with an American family to Oregon; when he was on the way, one of his companions asked him, if he belonged to any church: yes, said he. How is it with you? inquired the letterwriter: well, the other said, if I belong to any church it must be to the devils; none of us is a churchmember, except our mother; she is a mormonite. Yet they were a kind and good-natured people. Among my people here some conversions of hopful character have, through the grace of God occurred, some have united with the church and others has this privilege been denied. Some pious members of the methodist church in Victoria, pious from their fatherland and their youth, have joined my congregation in Spoon-timber. An Agent from the American Bible Society has visited us some weeks ago and at that occasion the members of my church in Galesburg and Knoxville did more than I believed they had power to do subscribing \$109.75 of which already are paid in \$105.50 and showing herein their willingness to aid in the cause of Christ on earth, what they ever can. God bless their good will reachly in the same manner, as Corneli of Cesaria alms were blessed!

If you would send me your draft on \$50 you will do me a great favor.

Yours in Christ Jesus

T. N. HASSELQUIST

P.S. I am sorry to say that I cannot now find that letter I wrought of above; perhaps I can send it with my next report.

Galesburg, Knox Co. Ill. August 22, 1854

To the executive Com. of the Am. H. Miss. Soc.

Since I last week, got that barrel you have had the kindness to send to me, I cannot wait any longer, though sickness is prevailing round about me, to write so short as possible my third report for this year. You cannot perceive what thankfulness arose in my heart when your letter reached me, thankfulness not only to you but to the faithful God in heaven, who still keeps his promise. Before they call, I will answer. The case is: I have not had opportunity, since my arrival to America to buy new clothes, wherefore, now after two years wearing the most of my old stock begins to be almost useless. I saw upwardly and thought upon to write to you about it when at the same time I had a letter from you informing me that my supplication though undone had been granted. It is sure, in the barrel was not much of what I really needed, clothing for my own part (3 or 4 shirts and two pairs of stockings, etc. a second hand-coat was too small for me, and an overcoat according to the list, was not to be found but had probably been taken out, half of the bottom being out and at least one sixth part empty); but praise be to God the good Father, for what he has given me through your instrumentality!

I hope it will gladden you when I can tell that my congregation in Knoxville has already a house of worship erected, it is a small, perhaps soon too small, 36-28, not yet finished, but I think it will be done this fall. The congregation in Galesburg has, also, agreed upon to build a new church, 50-32 and has already subscribed and almost paid in \$400 for this year, but we need not to begin to build before next year, because we have a right to use the Wesleyan meeting-house until the spring 1856. These enterprises will bring us in a heavy debt, yet with that willing spirit I have found this year among my people, who have paid out, for several objects, nearly the sum of \$1,000 I think it will not be impossible for us to pay off, slowly, what we need to borrow.

In our weekly prayer-meetings one after another is joining us in audible prayer, one after another talking words of exhortations and encouragements and I trust the Lord will more and more abundantly bless us, through his grace over power an gainsayings of impenitent sinners and en-

kindle the fire of faith and love in the cause of the Saviour on earth.

The collection to your Soc. I am happy to add, has this year been larger than the last, \$19.10 wick you will please to deduct from the third quarter \$50 that I hope you will send me as soon as possible.

I am yours in Christ Jesus,

T. N. HASSELQUIST

The Swedish Evan. Luth. Ch. of Galesburg and Vic. Illinois
February 1, 1855

To the Executive Committee of the American Home Missionary Society!

We the undersigned, church council of the Swedish Evangelical Lutheran Church of Galesburg and Vicinity hereby tender our most sincere thanks for the aid you have given us, in supporting our beloved Pastor during the preceding year, but as we are not yet able to help ourselves we dare make application for renewed aid during the year to come to be reckoned from October 26 last; we will raise among ourselves One hundred and Fifty Dollars at least and pray your Society for One Hundred and Fifty. The membership of our churches has increased by a few persons since our Pastor last report and the average attendance at Public Worship in Galesburg is about 250, in Knoxville 100, in Spooontimber 30-40, other circumstances are the same as before stated in reports, but we regret to say that the consequences of last autums sickliness now are felt among us. Since the time has arrived New Years, that all accounts shall be settled as a sample we may mention that a physician who visited two families twice or thrice has sent them a Bill of \$50 and besides they had three other physicians to pay for their services. Many cases of this nature might be stated, but we forbear. We will only add that we have Built a church in Knoxville on which we are owing Three hundred and Fifty Dollars and yet is not finished and purchased one in Galesburg on which we must pay in three years Eleven Hundred Dollars besides some hundred Dollars repairing.

In behalf of the church.

L. M. PETERSON JOHN JOHNSON NILS HÅKANSON

This is to certify that the congregations under my charge have paid to me the whole amount of what they have bound themselves to, viz. \$100.

Galesburg, Knox Co. Ill. the 9th of Feb. 1855

T. N. HASSELQUIST

To the Secretary of the A. H. M. S.

Dear Brethren,

I am well acquainted with Rev. Mr. Hasselquist, the Swedish Missionary among the Lutherans of this place and vicinity. I regard him as worthy of your entire confidence, and I rejoice that by your assistance he has been enabled to do so much for the spiritual good of his countrymen. His people are much attached to him, attentive to his ministrations, and willing to do what they can for his support. I think they deserve the aid for which they apply.

Yours truly,

F. BASCOM

Galesburg, Feb. 10th, 1855

I am well acquainted with the Rev. Mr. Hasselquist and the circumstances of the people to whom he ministers and fully concur in all the statements of the Rev. Mr. Bascom and cheerfully recommend the applicants to the favor of the A. H. M. S. and hope the aid they ask will be granted.

G. W. GALE

(As in the case of the communication of March 16, 1853, and March 2, 1854, the following is written on a statistical blank of the Society.)

Galesburg, Ill. March 1, 1855

1. *Name of the church or churches, with the township, county, and state, and also the Post-office address of the Missionary, Galesburg, Knoxville and Spootimber.*
2. *Number of stations where you have preached at regular intervals during the year,*
3. *Number of Church Members—male and female,* 285
4. *Average attendance on public worship,* 500
5. *Number of hopeful conversions* 45
6. *Number added to the church by profession* 84

7. *Number added to the church by letter*
8. *Number of Sabbath-school and Bible-class scholars, 30*
9. *Number of churches organized during the year, 1*
10. *Contributions to benevolent objects, such as Home Missions, \$30.66; Foreign Missions, \$15.50; Bible Society, \$109.75; Orphans home in Pittsburg, \$10.76; Church Extension \$12.96, Church buildings, etc. \$825*
Total for all objects, \$1,004.63

T. N. HASSELQUIST

Galesburg, Knox Co. Ill. April 25, 1855

Dear Sirs and Brethren in Christ!

Because no more than a month remained when I received your favorable answer on the supplication of my people here, till the end of the second quarter in accordance with Your Commission, I thought best to wait until now to send you my report.

Perhaps it may be regarded as of some importance and therefore I will begin with the information that I have with the beginning of this year, started a newspaper in the swedish language, the only one in the Union among, as some say, 100,000 swedes. I hope and pray, that, as the half of it at least is of a religious character, it may prove useful for the Church of Christ among my countrymen.

My labor in preaching the word of God is going on with manifest blessing here and there on the hearts of sinners. The good Shepherd of the souls seems determined to show his mighty and abounding grace especially in Knoxville, where we have had many interesting meetings and experienced the presence of the Lord. I will narrate one instance of this abounding grace. A Man, P. T., whom the Lord had, under that double visitation last fall of sickness and grace which I have already spoken of in my former reports to You, stricken down with sickness, experienced then also a special assiduity of this grace to save his soul. This work of the Spirit was not in vain, a fervent desire to be free from sin and be counted among the free and happy children of God filled his heart and was the substance of his conversation. The Word of God was his food and drink, and they who knew the Lord, felt a little of that joy,

which Jesus talks of in Luke 15th. At one time the end of his life was so certain, that his coffin was made, on that account that the Sabbath was at hand and the burials ought to be done speedily under the prevailing sickness. Yet the thoughts of the Lord are not such as the thoughts of men, for the narrow black chamber got another inhabitant for whom it was not built.

This man recovered slowly and he began soon to resume his usual labor, but alas! the impression of what he had experienced grew also weaker, old friends called upon him and his favorite sin made its reappearance at the arena of the heart—and he yielded to be sure not for the first time and neither without earnest protests from the watchful conscience and the inward man, but the old gained the victory. P. T. saw always the danger of his soul and often arose that prayer in his heart that the Lord might slay him, that his sinful career might be stopped and be earnestly concerned about his own salvation. How foolish his prayer was, yet the Lord seemed to have heard it and in such a manner, that his object should be gained. P. T. digged together with some others a well and when he come to a depth of between 30 and 40 feet and a large pail with the heavy, wet soil was winded up, the line burst and the pail fell on the digger's neck, through which the sensibility almost at once was lost in the body up to the neck. I forbear to relate the heartrendering cries wich the hauling up of the wounded man occasioned, but when he at last was taken up and laid on the ground, his first words to one of the bystanders were, "Where are my hands? I cannot see them," and since, "Put them together, I will pray my last prayer before I am going to the bar of the Lord." He was then carried home in a bedstead to his young wife and only child, and expired about 20 hours thereafter. Under this time were always his thoughts clear, grace prevailed and the dying man took now hold of the friendly hint from the Lord when he slew the body, but left his mental powers undisturbed, and he used that liberty he had in Christ to come boldly to the throne of grace that he might obtain mercy in his present time of need. We praised the patient Father, that he not destroyed him at once as he seemingly could, and died, we hope, enclosed in those arms from which

neither death, sin, devil, judgment, nor hell can pluck him out. O how good it is to have a fountain opened for sin and uncleanness, to have the word of Gods free grace in Christ, and dare to hold it forth unconditionally to such an one too, who not only have been a sinner, but also a contemprer of grace, and that when he stand at the door of eternity!

Perhaps you will please to send a draft on \$50.00 half the amount of your commission, for the past two quarters.

Yours in Christ Jesus

T. N. HASSELQUIST

(As in the communication of March 16, 1853; March 15, 1854, and March 1, 1855, the following is written on a statistical blank of the Society Feb. 15, 1856.)

1. *Name of the church or churches, with the township, county, and state, and also the Post-office address of the Missionary, Knoxville, Galesburg, Wataga—Knox Co. Ills.*
2. *Number of stations where you have preached at regular intervals during the year, 2*
3. *Number of Church Members—male and female, male 152, female 138—290*
4. *Average attendance on public worship, at least 500 in all three churches*
5. *Number of hopeful conversions, I dare not put down any certain number*
6. *Number added to the church by profession,*
7. *Number added to the church by letter,*
8. *Number of Sabbath-school and Bible-class scholars, 60*
9. *Number of churches organized during the year,*
10. *Contributions to benevolent objects, such as Home Missions, \$14.36; Foreign Missions, \$; Bible Society, \$75.00; etc. other obj. \$160.00*

Total for all objects, \$249.36

T. N. HASSELQUIST

Galesburg, April 8, 1856.

Dear Christian Friends and Brethren in Christ!

My first duty is to beg you excuse me in not writing to you before now, but my work has been more manifold and

arduous then at any time before. The preaching stations are about as many as they have been, yet more people everywhere. The Swedish newspaper "Hemlandet," of which I am editor, has put me in connection with almost every part of the United States and already on that account gives much to do receiving and answering letters, besides the care of the paper itself. I hope the merciful God will bless this little sheet, that it may do its work to his praise and to direct the thoughts of my countrymen to the heavenly home! The paper has about twelve hundred subscribers at present.

Concerning my labor here, I have to say, that I have not witnessed any general revival among my hearers, and it has often made my heart full of sorrow, on account of my own weakness and unfaithfulness; yet the marks of the footsteps of the Lord have sometimes stood so clear for my eyes, that my unbelieving heart has been compelled to believe that the Lord was with me. So it has been in several seasons and at several deathbeds, I had visited—to mention one instance—a sick girl, who had always earnestly served the god of this world, but whom the King over all kings was about to summon before his throne. I talked to her and prayed with her, and when I then the following day came in the church, I found in the pulpit a little piece of paper with this words: "N. N. asks for forgiveness of her sins"—meaning that, as is the custom in our church, we should pray especially for forgiveness in our congregation. I, of course, felt my heart at once warmed in me and ready to intercede for her at the throne of grace. When I thereafter again visited the sick, I found her in peace and went from her for the last time with the hope that the approaching death would be a friend to her, take her away from the world of sin and sorrow and carry her over to the land of joy and everlasting praise.

As a promising sign I regard a large and prosperous Sabbath school in our church, superintended and taught by pious and zealous members of the Presbyterian and Congregational denominations.

I suppose it is the last time I am writing a report to the American Home Missionary Society as a missionary in its employ. My soul is full of thank for that support your noble Society has given me under three years, now gone.

The good, through your instrumentality done among the Swedes, I hope to God is not so small. Besides the work of salvation God has wrought in many souls through his word, 5 or 600 individuals are brought under the influence of the Gospel in this part of the Union; we have bought one church and built another new one and spent on both at least \$2,500 and of this we have only got between \$100-150 from other hands. We have begun to partake with several hundred dollars in the work of mercy, f. ex. the Bible-society, and others. So God our Father be praise and to you and your indeed unsectarian Society be thank! May the Lord continue to bless you both with means and success in your labor on the great field! I and my people feel bound to help you both in prayers and with contributions according to our means.

I hope you will be kind enough to send me the last two quarters for the last year, with the deduction of the amount of \$14.36 collected in my charge for the Home Missionary Society.

Affectionately Yours in Christ,

T. N. HASSELQUIST

The Sources of the Original Constitution of the Augustana Synod, 1860

In the archives at Augustana College and Theological Seminary there is a comparatively well preserved document, bearing the title of "Constitution of the Scandinavian Ev. Lutheran Augustana Synod in North America," and signed thus, "Respectfully submitted, L. P. Esbjörn, Paul Andersen." The language is English, the handwriting apparently Esbjörn's. A study of this document leads me to believe that this is the committee report which was discussed at the organization meeting of the Synod at Clinton, Wis., and that this report was first written in English, then translated into the Swedish form which is contained in the Appendix to the Minutes of the 1860 meeting. In other words, the original draft of the Augustana Synod constitution was formulated in English, and this document in our archives is the report which Esbjörn and Andersen presented in June, 1860.

At the joint meeting of the Chicago, Mississippi, and Minnesota Conferences, at Chicago, April 23-27, 1860, when the decision was taken to withdraw from the Synod of Northern Illinois, a committee was appointed to draft a constitution and to report at the prospective meeting at Clinton, Wis., June 5th. This committee was named: Prof. Esbjörn, Rev. P. Andersen, and Andrew Nilsen Testal. The latter's name does not appear on the report, nor does he seem to have attended the meeting in June. But the report was ready and was discussed at the morning and afternoon sessions on Wednesday and Thursday, June 6 and 7th, and finally adopted Thursday afternoon.

What leads us to believe that the Committee's report was originally drafted in this English form? First, the fact that the document is corrected in numerous places, and the

¹ In the Report of the Committee on Pension of Constitution to the meeting of the Augustana Synod in 1870, this phrase occurs—"synodens konstitution, hvilken nästan ensamt var beredd av den av oss alla älskade och vördade Prof. Esbjörn." *Minutes*, 1870, 28-9.

Swedish form in the printed minutes follows the corrected English copy, with practically no alteration. Second, in *Hemlandet*, June 30, 1860, "J. E." writes, in a report of the synodical meeting, "Constitutionen var ock uppsatt på engelska för framtidens skull, hvilket väl äfven bevisar icke så litet." Now, it may be held that this simply means that an English draft as well as ("ock") the Swedish was formulated. But a reading of the context shows that "J. E." was trying to prove that the organization of the Synod was not an attempt to create an isolated, national group. In this connection he says, "The Constitution, also, was formulated in English for the sake of the future." Thirdly, the original Augustana constitution is to a very large extent a copy of the constitution of the Synod of Northern Illinois, which had been adopted in 1851, and amended at various times before 1860 and with which the members of the newly organized synod were very well acquainted. The Committee on Constitution therefore seems to have made this older constitution the basis of their report. In it some changes were made, some additions, some omissions. When the whole was agreed upon, a translation was made into the Swedish and this Swedish copy was included in the Appendix to the Minutes of 1860.

So far as we know this fact has never been noticed. Nor has any study been made of the nature of the changes in comparison to the Northern Illinois constitution. These changes were referred to in *Hemlandet* at the time, and were summarized thus. The aforementioned "J. E." reported "man har vid dess uppsättande hufvudsakligen följt N. Illinois-synodens konstitution, men afvikit derifrån i åtskilligt. De viktigaste olikheterna äro: att bekännelse grunden blifvit bragt i en fullkomlig öfverensstämmelse med vår kyrkas rena, oförfalskade lära i allmänhet samt våra antagna församlings-konstitutioner isynnerhet, samt att licencsystemet blifvit helt och hållet afskaffadt." And in the issue of August 22, 1860, an editorial remarks on the articles concerning doctrine, then states, "Konstitutionen är i öfrigt nära nog densamma som Norra Illinois Synodens. Den enda förändring af någon vikt är afskaffandet af licencsystemet, samt uppdraget åt presidenten att så ofta som hans öfriga pligter det medgifva göra besök inom församlingarna."

The relation of the two constitutions appears most readily when they are placed side by side. Such a parallel is given below, and a few notes are added in explanation of some of the more important changes. The Augustana Constitution is the one we find in the Committee report, which merits publication in this 75th anniversary year. The constitution of the Synod of Northern Illinois is taken from an Appendix to the printed Minutes of 1851, and the amendments from the Minutes of said Synod, 1854 and 1858, and from a published pamphlet in which proposed amendments of 1859 were presented to the Synod. It is of interest that T. N. Hasselquist was one of the members of the Constitutional Committee of the Synod of Northern Illinois in 1858.

As pointed out in *Hemlandet*, the Augustana constitution did not follow that of the Synod of Northern Illinois in the matter of licentiates. Consequently that section of the Northern Illinois constitution (ch. VI) lacks parallel in the Augustana form. Besides this change, and of greater importance, is the difference regarding doctrinal sections, namely, Chapter I, Art. 2, and Chapter VI, Articles 1 and 2, in the Augustana constitution. Where did these sections originate?

These doctrinal statements were taken over from the *congregational constitution*, which had been adopted by the Chicago-Mississippi Conferences, meeting at Chicago in March, 1857. Norelius (*De Svenska Luterska Församlingarnas och Svenskarnes Historia i Amerika I: 826 ff.*) gives some information as to the origin of this constitution. What interests us here is the part of that document which the synodical constitution of 1860 borrowed. We give below those articles, and in parenthesis the reference to the corresponding sections in the 1860 document.

In conclusion, it is evident from a comparison of the constitution of the Northern Illinois Synod and of the Augustana Synod how much the Augustana founders had learned from their brethren in the English-speaking congregations. At the same time, it is just as clear that on certain points they differed. These documents speak eloquently of the differing emphases which finally caused the two groups to separate.

CONRAD BERGENDOFF.

APPENDIX A
CONSTITUTION
OF THE
EVANGELICAL LUTHERAN SYNOD
OF
NORTHERN ILLINOIS

Art. 1. This Synod shall be called the *Evangelical Lutheran Synod of Northern Illinois*.

Art. 2. This Synod regards the word of God as the only infallible rule of faith and practice, and the Augsburg Confession as containing a summary of the fundamental doctrines of the Christian Religion, mainly correct. (Amended in 1854 to read as follows:

This Synod regards the word of God as the only infallible rule of faith and practice, and the Augsburg Confession as containing a correct summary of the fundamental doctrines of the Christian Religion.)

Art. 3. This Synod shall consist of all ordained and licensed ministers, who may become connected with it, together with the lay delegates from their respective charges.

Art. 4. The number of lay votes shall never exceed that of the ministers'; and if a lay delegate be present from a district not represented by a minister, he shall have a seat and liberty of speech, but no vote. (In 1859 a committee proposed the amendment: "a vacant congregation or charge," for "a district not represented by a minister.")

Art. 5. It shall be the duty of this Synod to see that the government and discipline presented in the formula of the General Synod, be observed by all the congregations and ministers connected with it; to receive and act on appeals from decisions of church councils and conferences, when properly directed; to examine and decide upon all charges brought against ministers and catechists, (heterodoxy excepted) the same being referred to this Synod; and to devise and execute all suitable measures for the promotion of piety and the general prosperity of the church.

(In 1859 a committee proposed the amendment: "It shall be the duty of this Synod to see that the government and discipline recommended in the *Formula* of the General Synod of the Lutheran Church in the United States be observed

APPENDIX A¹
CONSTITUTION
OF THE
SCANDINAVIAN EV. LUTHERAN
AUGUSTANA SYNOD
IN
NORTH AMERICA
CHAPTER I

Article 1. This synod shall be called the *Scandinavian Evangelical Lutheran Augustana Synod in North America*, or shortly *the Augustana Synod*, and this name shall never be altered.

Art. 2. As a Christian body in general, and particularly as Evangelical Lutheran, this synod acknowledges that the holy Scriptures, the revealed word of God, are the only sufficient and infallible rule and standard of faith and practice, and also retains and confesses not only the three oldest symbols (the Apostolic, the Nicene and the Athanasian), but also the unaltered Augsburg Confession as a short and correct summary of the principal Christian doctrines, understood as developed and explained in the other Symbolical books of the Lutheran church. This article shall never be altered.²

Art. 3. This synod shall consist of all regularly ordained Ev. Lutheran ministers, who shall subscribe to, and abide by the preceding doctrinal article, and also of lay delegates from such Evangelical Lutheran churches, who shall have adopted the same doctrinal article in their church, constitutions, and shall have been admitted into synod.

Art. 4. The number of lay votes shall never exceed that of the ministers, and if a lay delegate be present from a vacant congregation or charge, he shall have a seat and liberty of speech, but no vote, unless the synod decide otherwise.

Art. 5. It shall be the duty of this synod to see, that the government and discipline, recommended in the Constitution for Evang. Lutheran churches in North America, adopted by the Chicago and Mississippi Conferences in Chicago March 18–22, A.D. 1857, be observed by all the congregations and ministers connected with it; to receive and act on appeals from decisions of church councils and special conferences, when regularly brought before it; to examine and decide on all charges against ministers (heterodoxy alone excepted); to attend to any business relating to the churches in its connection, which is regularly brought be-

¹ Thus, on the document.

² See page 106.

by all the congregations and ministers connected with it; to receive and act on appeals from decisions of Church Councils and Special Conferences when regularly brought before it; to examine and decide on all charges against ministers, that of heterodoxy alone excepted; to attend to any business relating to the churches in connection with it, which is regularly brought before it," etc.)

(In 1859 a committee proposed the following additional article: "In all cases of appeal and charges of heterodoxy and all other matters referred to the adjudication of this Synod, it shall have power to cite the parties in the case to appear before it, and to endeavor to procure other witnesses when the case may require it.)

Art. 6. This Synod shall hold one session annually, at such time and place as shall be determined upon at its previous stated meeting.

(In 1859 a committee proposed the amendment: for "session," substitute "Convention," and after 'determined,' for "upon," read "on.")

Art. 7. No minister or catechist shall absent himself from the meeting of Synod, without the most urgent necessity. In case of unavoidable absence, he shall send a written apology to Synod. Voluntary ministerial engagements will not be considered a sufficient apology. Any minister violating the provisions of this article, shall be called to account at the next meeting of Synod. (In 1859 a committee proposed the amendment: "for "apology," after the word 'sufficient' read "excuse.")

Art. 8. All written apologies, together with all papers and letters intended for this Synod, shall be addressed to the President.

Art. 9. The minister of the congregation in which the Synod may be held, together with the church council, shall endeavor to provide for the entertainment of the ministers and lay delegates. All the members of the Synod shall endeavor to assemble on the evening preceding the day appointed.

(In 1859 a committee proposed the amendment: "The minister in whose charge the Synod is held," instead of "The minister of the Congregation in which the Synod may be held;" after "ministers," insert "candidates;" after "delegates," insert "during the meeting of Synod;" and strike out all in the original after the word "delegates.")

Art. 10. Divine worship shall be held during the meeting of Synod, as often as its business will permit.

Art. 11. Ministers in good standing in any other Synod of the Evangelical Lutheran Church, together with any minister of any sister church, who may happen to be present, or who may appear as delegate from said bodies, may

fore it; and to devise and execute all suitable measures for the promotion of true living, faith and vital godliness.³

Art. 6. In all cases of appeal and charges of heterodoxy and all other matters referred to the adjudication of this synod or ministerium, it shall have power to cite the parties in the case to appear before it, and to endeavour to procure other witnesses, when the case may require it.

Art. 7. This synod shall hold one session annually, at such time and place as shall be determined on at its previous stated meeting.

Art. 8. No minister or catechist shall be absent from the meeting of synod without the most urgent necessity. In case of unavoidable absence he shall send a written excuse to synod. Voluntary ministerial engagements will not be considered a sufficient excuse. Any minister or catechist violating the provisions of this article, shall be called to account at the next meeting of synod.

Art. 9. All written apologies, together with all papers and letters intended for this synod, shall be addressed to the president.

Art. 10. The minister in whose charge the synod is held together with the church council shall endeavor to provide for the entertainment of the ministers, candidates, catechists, and lay delegates during the meeting of synod.

Art. 11. Divine worship and theological discussions shall be held during the meeting of synod, as often as its business will permit.

Art. 12. Ministers in good standing in any other synod of the Ev. Lutheran church, together with any minister of

³ See page 106.

be received as advisory members, but cannot vote in decisions of this Synod.

(In 1859 a committee proposed the change: "for "Sister Church," substitute "other evangelical denomination." Strike out all after the word "bodies" and say "may be formally invited by the President, to a seat among the members of the Synod.")

Art. 12. Any congregation wishing to become connected with this Synod, shall be required to observe this Constitution, and make some annual contribution towards defraying the necessary expenses of Synod.

Art. 13. If any congregation hitherto in connection with this Synod shall refuse to observe its Constitution and decisions, said congregation shall be excluded from its connection with said Synod, during the time of such refusal. (In 1859 a committee proposed the following substitute: "Should any congregation in connection with this Synod, at any time refuse to observe its Constitution or respect its decisions, such congregation shall be excluded from a representative in Synod so long as it remains refractory.")

CHAPTER II

Art. 1. The Officers of this Synod shall be a President, Secretary and Treasurer. The Treasurer may be a layman, but the President and Secretary must be chosen from ordained ministers.

(In 1859 a committee proposed the change: strike out "chosen form.")

Art. 2. The above Officers shall be chosen annually by ballot, and their elections shall require a majority of the votes of the members present. The same person shall not be eligible to the same office for more than three successive years, except the Treasurer who shall always be reeligible.

CHAPTER III

Art. 1. The qualifications to be particularly regarded in the choice of a President, are piety, age, learning and judgment.

Art. 2. It shall be the duty of the President to preside at all meetings of the Synod and Ministerium; to deliver a Synodical Discourse at each session and in connection with the Pastor of the place, to appoint the brethren who are to preach during the session.

Art. 3. The president shall make a report at the opening of every annual session of Synod, of all the official business transacted by him, and other important events which may have occurred in relation to the church during the past year; and may recommend for consideration, any subject or measure, which he deems necessary, or calculated to

any other evangelical denomination, who may happen to be present, or who may appear as a delegate from said bodies, may be formally invited by the president to a seat among the members of the synod, but can in no case have a vote.

Art. 13. Any congregation received into this synod shall observe its constitution and decisions, and make some annual contribution towards the defraying of its necessary expenses.

Art. 14. Should any congregation in connection with this Synod, at any time refuse to observe its constitution, or respect its decisions, such congregation shall be excluded from a representative in synod, as long as it remains refractory.

CHAPTER II

Art. 1. The officers of this synod shall be a President, Secretary and Treasurer. The Treasurer may be a layman, but the President and Secretary must be ordained ministers.

Art. 2. The above officers shall be chosen annually by ballot, and their elections shall require a majority of the votes of the members present.

CHAPTER III

Art. 1. The qualifications to be particularly regarded in the choice of a president are firmness in the true Lutheran faith, godliness, age, learning and judgment.

Art. 2. It shall be the duty of the president to preside at all meetings of the synod and ministerium; to deliver a synodical discourse at each meeting, and in connection with the pastor of the place to appoint preachers during the convention.

Art. 3. The president shall make a report, at the opening of every annual meeting of synod, of all the official business transacted by him and other important events, which may have occurred in relation to the church during the past year; and may recommend for consideration any subject or measure which he deems necessary or calculated

promote the cause of God. His report shall be laid on the table for the future action of Synod.

Art. 4. The President has a right to take part in all the discussions, and to vote on all questions as the rest of the members.

Art. 5. He shall appoint all Committees which are not otherwise appointed.

Art. 6. He shall take care that each subject be duly considered before a decision is made. He shall distinctly rehearse each motion, and when the house is ready for the question, he shall take the vote on the same.

Art. 7. It is an important part of his office to advise and counsel the members of Synod in relation to pastoral duties, when he deems it expedient; to admonish them to faithfulness and holiness of life; and to warn every brother who errs in doctrine or in practice.

Art. 8. He shall have power to call special meetings when it is necessary, with the concurrence of not less than three ordained ministers belonging to Synod. (In 1859 a committee proposed the amendment: insert "of Synod," after "meetings," and for "three ordained ministers," substitute "five ordained ministers.")

Art. 9. If, in the recess of Synod, the Secretary should remove into the bounds of another Synod, or should depart this life, the President shall require the archives, the seal and all other property of the Synod, to be delivered to him, and shall retain the charge of them until the next session of Synod, when he shall appoint a Secretary *pro tem*. Likewise, should the Treasurer's office become vacant during the recess of Synod, the President shall cause all monies, certificates, bonds and documents belonging to Synod, to be delivered unto his hands, and shall have charge of them until the next meeting of Synod.

(In 1859 a committee proposed the change: Strike out "when he shall appoint a Secretary *pro tem*.")

(In 1854 this article was added: "Art. 10. When a District Conference shall have properly examined an applicant for licensure, the President is empowered to grant ad interim license to such candidate, upon their recommendation.")

to promote the cause of God. This report shall be delivered to a committee for future action of synod.

Art. 4. The president has a right to take part in all the discussions, and to vote on all questions, as the members, and in case of a tie, the decision rests with him.

Art. 5. He shall appoint all committees which are not otherwise appointed.

Art. 6. He shall take care that each subject be duly considered before a decision is made. He shall distinctly rehearse each motion, and when the house is ready for the question, he shall take the vote on the same.

Art. 7. It is also a most important part of his office to advise and counsel the members of the synod in relation to pastoral duties, when he deems it necessary; to admonish them to faithfulness and holiness of life; and to warn every brother who errs in doctrine or in practice;¹ and also so much as possible to visit the congregations connected with this synod; inquire into their spiritual and temporal wants, give every needed advice in respect to good order, the keeping of regular church records, the care of the poor, the instruction of the young, the dissemination of good and orthodox books and religious papers among the people, etc. At each such visitation he shall also catechise the young.²

Art. 8. He shall have power to call special meetings of synod, when it is necessary, with the concurrence of not less than five ordained ministers or two congregations, belonging to synod.

Art. 9. If in the recess of synod the secretary should leave the synod or depart this life, the president shall require the archives, the seal and all other property of synod to be delivered to him, and shall retain the charge of them untill the next session of synod. Likewise should the treasurers office become vacant during the recess of synod, the president shall cause all the monies, certificates, bonds and documents belonging to synod, to be delivered into his hands, and he shall have the charge of them untill the next meeting of synod.

¹ This clause viz. "And to warn... practice" is not in the Swedish form of the constitution.

² This is the addition referred to in the aforementioned editorial in *Hemlandet*.

CHAPTER IV

Art. 1. The Secretary shall keep an accurate account of all the proceedings of the Synod and Ministerium; carefully preserve all the papers, the seals, etc. of the Synod, subject to their direction; and shall do all official writings, not otherwise provided for.

Art. 2. He shall keep a register of names of all the ministers and catechists, arranged according to their age in office, and also of all the congregations, whether vacant or not, connected with synod; and shall give notice in the papers of the church, of the time and place of the Synodical Meeting, at least six weeks previous to the time appointed.

Art. 3. He shall carefully transcribe, in a book provided for that purpose, the minutes of the Synod, and procure a file of the printed minutes for Synod.

(In 1859 a committee proposed the change: for "minutes" say "the Minutes of the Synod.")

(In 1854 amended: "He shall keep a double file of Minutes, and a book in which to record such matters as it may not be advisable to publish.")

Art. 4. Should the office of President in any way become vacant, then the Secretary shall succeed him and discharge the duties of the President until the next session of Synod.

Art. 5. The Secretary shall grant free access to any minister or delegate of a congregation connected with the Synod, to the Archives; but no part of them shall be allowed to be taken away or destroyed.

CHAPTER V.

Art. 1. The Treasurer shall take charge of all the monies belonging to Synod, and shall keep them subject to its orders; he shall keep and present, at each annual meeting, a detailed and faithful account of the state of the Treasury.

Art. 2. He shall give receipts to the Synod (to be kept by the Secretary,) for all monies received by him, and demand receipts for all monies paid out by him.

CHAPTER IV

Art. 1. The secretary shall keep an accurate account of all the proceedings of the synod and ministerium, carefully preserve all the papers, the seal, etc. of the synod, subject to their direction, and shall do all official writing, not otherwise provided for.

Art. 2. He shall keep a register of the names of all the ministers and catechists arranged according to their age in office and also of all the congregations connected with the synod; and shall give notice in the papers of the church of the time and place of the synodical meeting, at least six weeks previous to the time appointed.

Art. 3. He shall carefully transcribe in a book, provided for that purpose, all the minutes of the synod, and preserve a double file of the printed minutes.

Art. 4. Should the office of president in any way become vacant, then the secretary shall succeed him, and discharge the duties of the president until the next convention of synod.

Art. 5. The secretary shall grant free access to any minister or member of a congregation, connected with the synod, to the archives; but no part of them shall be allowed to be taken away or destroyed.

CHAPTER V

Art. 1. The treasurer shall, if required, give bonds satisfactory to synod, take charge of all the monies belonging to synod, and shall keep them subject to its orders; he shall also keep and present at each annual meeting a detailed and faithful account of the state of the treasury.

Art. 2. He shall give receipts to the synod (to be kept by the secretary) for all monies received by him, and demand receipts for all monies paid out by him.

CHAPTER VI

Art. 1. A minister must be regularly examined, rightly called and duly authorized to perform duties of the holy office. He shall faithfully preach the word of God and administer the holy sacraments in strict accordance with the confession of this synod (art. 2. Chapter I). He shall be a true and sincere Christian, and lead a godly and consistent life, visit the sick and the poor, use all diligence in reference to educating the young and in giving them Christian in-

CHAPTER VI

Art. 1. No minister, connected with this Synod, shall perform any ministerial duties in the congregation of another without his consent, if present, nor in his absence, if it is feared that any evil might result therefrom to said church.

(In 1859 a committee proposed the change: "if there is reason to fear," instead of "if it is feared." Strike out the phrase "to said Church.")

Art. 2. No minister or catechist, connected with this body, shall remove from the bounds of this Synod to that of any other, without informing the President thereof, who shall give him a certificate of his honorable dismissal, should his character be unexceptionable. (In 1859 a committee proposed the amendment: "If a minister connected with this Synod shall remove from its bounds to a charge in any other Synod, he shall inform the President of his removal, and the President, when so informed, shall give him a certificate of honorable dismissal, provided his character be unexceptionable.")

Art. 3. A licensed candidate shall have liberty to visit vacant congregations, either upon receiving an invitation from them, or upon the advice of the President. (In 1859 a committee proposed the change: say "on receiving," instead of "upon receiving;" and "by the advice," instead of "upon the advice.")

Art. 4. A Licentiate shall have power to perform all ministerial functions during the time specified in his license.

Art. 5. It shall be his duty to attend the session of the Synod, and present the necessary parochial reports, to-

struction, comfort, instruct, reprove, rebuke and exhort publicly and privately as the word of God enjoins (2 Tim. 2). He shall also keep regular church books, such as Church Record, Records of Baptisms, Confirmations, Marriages and Deaths.¹

Art. 2. Accusations against a minister shall not be received but before two or three witnesses (1 Tim. 5: 19). If, unfortunately, he should be found erring in doctrine or life, the church council shall with all humility and love admonish him. But if this should not have the desired effect, his case shall be investigated and judged of by the synod or ministerium.¹

Art. 3. Among ministers, connected with this synod, none shall perform any ministerial duty in the congregation of another without his consent, if present, nor in his absence, if there is reason to fear that any evil might result therefrom.

Art. 4. If a minister connected with this synod shall remove therefrom, he shall inform the president of such removal, and the president, when so informed, shall give him a certificate of honorable dismissal, provided his character be unexceptionable.

¹ See page 106.

gether with a journal of his ministerial acts, and a sermon of his own composition. (In 1859 a committee proposed the change: for "session" substitute "meeting.")

Art. 6. It is the duty of every Licentiate to pursue with diligence his Theological studies, and particularly such as shall be prescribed by the Ministerium; he shall attend to every duty and means to improve in holiness and grace; and also receive, from time to time, counsel from the President, and apply to him for advice and instruction in all cases of difficulty.

CHAPTER IX

Art. 1. At every synodical meeting, there shall be a meeting of the Ministerium, consisting only of ordained ministers, connected with the Synod, for the purpose of attending to those duties which Christ and his apostles enjoined upon them alone, viz.: examination, licensure and ordination of candidates for the ministry.

Art. 3. The Ministerium shall also be the proper body by whom all charges of heresy against a minister are to be examined and decided.

Art. 4. A majority of two-thirds of the ordained ministers shall be required to authorize the licensure of an applicant, for the renewal of his license, the ordination of a licensed candidate, or the admission of an ordained minister from another denomination.

(In 1859 a committee proposed the change: substitute "a license" for "his license.")

Art. 5. The greatest care should be taken that no person be introduced into the gospel ministry, who is not duly qualified for the sacred office. Therefore, licensure and ordination shall, in no instance, be granted, unless satisfactory evidence be given of devoted piety and real conversion to God, or regular church membership, and that the applicant possess a good knowledge of Theology, and other qualifications required in the Sacred Scriptures.

(In 1859 a committee proposed the amendment: "living faith and devoted piety," instead of "devoted piety and real conversion.")

Art. 2. Licensed candidates may be present at ministerial meetings, and take part in the discussions, unless requested to withdraw; but have no vote.

Art. 6. All licenses extend to the next annual meeting of the Synod, and no individual shall be ordained until he has been on probation as a licentiate, at least, one year. (Amended in 1858: "All licenses extend to the next meeting of the Synod, and no individual shall be ordained, until he has been on probation as a licentiate, at least one year, except by a two-thirds vote of the Ministerium.")

CHAPTER VII

Art. 1. The synod will establish and support a theological seminary for the education of ministers and school teachers for our churches. The professors and teachers of that institution shall be elected by the synod, and be ex officio members thereof, provided they subscribe to and abide by its doctrinal article. They shall also be present at the synodical meetings and then and there present reports of their operations.

Art. 2. At every synodical meeting there shall be a meeting of the ministerium, consisting only of ordained ministers connected with the synod for the purpose of examining and ordaining candidates for the holy ministry, and also for trial and deposition or suspension of ministers and catechists for heterodoxy, and examining the credentials of ministers from other bodies, who apply for reception into synod, holding colloquium with them, and other subjects properly belonging to the ministry alone.

Art. 3. A majority of two thirds of the ministerium shall be required to authorize the ordination of a candidate, the admission of a minister from another body, or the deposition or suspension of a minister from the ministry.

Art. 4. The greatest care should be taken, that no person be introduced into, or retained in the ministry, who is not duly qualified for the sacred office. Therefore ordination shall in no instance be granted, unless the ministerium be satisfied by personal conversation and otherwise of the applicants living faith, devoted piety, unwavering firmness in the doctrines, of the Lutheran church and regular church membership. The ministerium shall also by testimony from the theological seminary be assured that the applicant has gone through a regular theological course of instruction and stood a good and satisfactory examination before them in theological and other necessary branches, and finally has other qualifications required in the sacred scriptures. Only in cases of extreme necessity a deviation from this requirement of a regular theological course shall be allowed.

Art. 7. The examination shall be conducted by a committee appointed for that purpose at the previous session, who shall always meet on the day previous to the meeting of Synod, for attending to the examination of candidates; and the applicant shall, in all cases, relate his religious experience before the whole Ministerium, after which any member may ask questions.

Art. 8. All business, not specially entrusted to the Ministerium, shall be transacted by the Synod.

CHAPTER VII

Art. 1. The Catechist shall have authority to perform all ministerial acts, except the administration of Baptism, the Lord's Supper, Confirmation, and the celebration of Matrimony. His duties shall consist particularly in preaching, exhorting, catechising and conducting of prayer meetings.

Art. 2. In the performance of these duties, he shall be restricted to such territorial limits as he may be designated by the Ministerium, and such ordained minister under whose care he may be placed.

Art. 3. It is his duty to keep a journal of his official acts, for the inspection of the Ministerium; and he is also bound to present, annually, one sermon, of his own composition, to the ministerial session, as also his license for renewal.

Art. 4. He is required to appear, annually, before the Ministerium, if distance of location and other unavoidable circumstances do not prevent him, and if he cannot appear personally, he must render his excuse in writing, and send his journal, sermon and license to the Ministerium.

Art. 5. No one shall be admitted as a catechist who cannot sustain a satisfactory examination in regard to personal piety, intelligence and aptness to teach.

(In 1859, proposed by committee: "Strike out all of chapter VII.)

CHAPTER VIII

Art. 1. Every delegate entitled to a seat and vote in Synod, by this Constitution, shall have equal rights with the ministers, in the sessions of the Synod, but have no voice in the business which especially belongs to the Ministerium.

Art. 2. No person shall be entitled to a seat as lay delegate who is not a regular communicant member of the church he represents, or who is engaged in the manufacture, traffic, or use of intoxicating liquors as a beverage.

Art. 5. No candidate shall hereafter be ordained, unless he has a regular call from a congregation, and has spent at least three months with a settled pastor connected with this synod, for the purpose of making himself practically acquainted with all pastoral duties.

Art. 6. Ordination shall always be performed on Sunday by the president with the assistance of the other ministers.

Art. 7. All business, not specially entrusted to the ministerium shall be transacted by the synod.

CHAPTER VIII

Art. 1. The duties of a catechist shall consist in preaching, catechising, conducting of devotional meetings and private exhortation.

Art. 2. Catechists license shall be given by the president of synod, after mature examination, to worthy men and especially to theological students, for longer or shorter time, as he shall deem best. Such catechist may be appointed either to serve in a certain congregation and under the care of a specified minister, or to serve in destitute places as a traveling preacher.

Art. 3. It is his duty to keep a journal of his acts, for the inspection of the ministerium, and to present annually one sermon of his own composition to the ministerial session.

Art. 4. He is required to appear before the ministerium, if distance of location and other unavoidable circumstances do not prevent him, in which case he must render his excuse in writing, and send his journal and sermon to the ministerium.

CHAPTER IX

Art. 1. Every lay delegate, entitled to a seat and vote in synod by this constitution, shall have equal rights with the ministers in the sessions of the synod, but have no voice in the business which especially belongs to the ministerium.

Art. 2. No person shall be entitled to a seat as a lay delegate, who is not a regular communicant and voting member, in good standing, of the church he represents.

(In 1859 a committee proposed the amendment: "Any ordained or licensed minister coming from some other ecclesiastical body, and proposing to unite with this Synod, shall be required to furnish *reliable credentials of his good standing* in the body with which he was connected. But such credentials shall not be admitted unless presented within one year after their date, except under circumstances which the Synod is assured were unavoidable.)

(In 1859 a committee proposed the following articles:

Art. 1. For the purpose of holding Special Conferences the territory of this Synod may be divided into any number of DISTRICTS, which the ministers with the approbation of Synod may deem proper.

Art. 2. When the ministers do not live too far apart, at least TWO Conferences shall be held annually, and their chief business shall be to labor for the awakening and conversion of sinners, and for the edification of believers, by close practical preaching of the gospel.

Art. 3. Conferences shall inquire into the state of religion in their respective Districts, and always spend . . . in conversations relating to pastoral experience.

Art. 4. Conferences may examine into any business of congregations, which is regularly referred to them, and give their advice. They shall also have authority to examine applicants for ministerial license, and recommend them, if found worthy, to the President for *Ad interim Licensure*: and to recommend to the synod or congregations any measures relating to the welfare of the Church.

Art. 5. Lay Delegates may also be sent to Conferences, if the Conference think it advisable.)

CHAPTER X

Art. 1. This Constitution may be altered, or amended by a vote of two-thirds of the members present, provided that any such alterations or amendments have been proposed at the previous session of Synod.

(In 1859 a committee proposed the change: for "previous session" substitute "previous annual convention.")

Art. 2. At all synodical meetings, five ministers shall constitute a quorum, three of whom must be ordained. (In 1859 a committee proposed the amendment:) ("At all synodical meetings one-third of the ordained ministers shall be necessary to constitute a quorum.")

Art. 3. This Synod shall have power to enact such by-laws as may be deemed necessary, not inconsistent with this constitution.

CHAPTER X

Art. 1. Any ordained minister coming from another ecclesiastical body and proposing to unite with this synod, shall not only subscribe to art. 2, Chapter I of this constitution, but also furnish reliable credentials of his good standing in the body, with which he was connected; and such credentials shall not be admitted, unless presented within six months after their date, except under circumstances which the synod is assured were unavoidable.

CHAPTER XI

Art. 1. For the purpose of holding special conferences, this synod may be divided into any number of districts, which the ministers, with the approbation of synod may deem proper.

Art. 2. When the ministers do not live too far apart, at least two conferences shall be held annually, and their chief object shall be to labor for the awakening and conversion of sinners, and for the edification of believers.

Art. 3. Conferences shall inquire into the state of religion in their respective districts, and always discuss some theological question, and spend one session or more in conversation relating to pastoral experience.

Art. 4. Conferences may examine into any business of congregations, which is regularly referred to them, and give their advise. But they must in all cases report their doings to the synod, and are accountable to it.

Art. 5. Members of conferences are the same as of synod.

CHAPTER XII

Art. 1. This constitution (excepting articles 1 and 2 of chapter I) may be altered or amended by a vote of two thirds of the members present, provided that any such alterations or amendments have been proposed at the previous annual convention of synod, and that they are not inconsistent with articles 2 and 3 of chapter I.

Art. 2. At all synodical meetings one third of the ordained ministers shall be necessary to constitute a quorum.

Art. 3. This synod shall have power to enact such by-laws as may be deemed necessary, not inconsistent with this constitution.

(Respectfully submitted,

L. P. ESBJORN.

PAUL ANDERSON.)

FROM THE CONGREGATIONAL CONSTITUTION
OF 1857

Article II (Ch. I: Article 2)

1. Såsom allmänt kristlig och särskildt såsom ev. lutersk erkänner denna församling, att den hel. skrift, såsom Guds uppenbarade ord, är den enda tillräckliga och ofelbara regeln och rättesnöret för människors tro och lefverne; samt fasthåller och bekänner ej allenast de tre äldsta symbola (det Apostoliska, det Nicenska och det Atanasianska) utan ock den oförändrade Augsburgiska bekännelsen, såsom en kort, men sann sammanfattning av kristendomens hufvudläror, förstådd i enlighet med den utveckling deraf, som de övriga vår luterska kyrkas symboliska böcker innehålla.

Article III. (Ch. VI: Article 1)

1. Församlingens pastor skall vara behörigen prøvad, lagligen kallad och rätteligen bemyndigad att ämbetet förvalta, samt medlem af den luterska synod, som församlingen tillhör. Är han det icke, när han tillträder församlingen, skall han vid första därpå följande synodalmöte inträda i synoden.

2. Läraren skall förkunna Guds ord och förvalta de hel. sakramenten i trogen öfverensstämmelse med församlingens bekännelse (se Art. 2); skall för sin egen del vara en rättskaffens och uppriktig kristen samt föra ett kristligt och uppbyggligt lefverne, besöka de sjuka och nödlidande, beflita sig om de ungas kristliga undervisning och uppfost-
ran, trösta, undervisa, bestraffa, förmana och varna både offentligen och enskildt såsom Guds ord föreskriver (1 Tim. 2).

3. Han skall föra noggranna kyrkoböcker, såsom "Church Record, Records of Baptism, Confirmations, Marriages and Deaths."

4. Beskyllningar mot läraren skola ej tillstädjas utan två eller tre vitnen (1 Tim. 5: 19). Skulle han olyckligtvis befinnas fara vilse i lära eller lefverne, skall kyrkorådet i ödmjukhet och kärlek förmana honom. Men om detta ej skulle hafva åsyftad verkan, hänföres hans sak till synoden.

Early Letters to Erland Carlsson

From a File for the Years 1853 to 1857

To Erland Carlsson, a pastor from Sweden stationed at Chicago, fell the duty of acting as guide, counselor, benefactor, and friend to thousands of the Swedish immigrants who began to stream into the United States about the middle of last century. Letters from officials and clergymen in Sweden, fellow pastors in America, newcomers and prospective immigrants, and all sorts and conditions of men were addressed to him touching matters of every conceivable kind. Much of the contents was of a trivial nature, such as, commissions to trace lost companions, relatives, friends, money, or baggage; to forward money; to meet newcomers, look after their welfare, find employment for them, report on their whereabouts; but most of Rev. Carlsson's correspondents had very serious business to discuss with him. Some men in Sweden would have him help stop emigration by presenting the dark side of American conditions. Others wanted authentic general information about the new country for publication in the home land. Still others asked for specific information, down to the last detail, as an aid in their decision whether to emigrate or to stay at home. From the little groups of first settlers in various parts would come frequent requests that he come and preach to them. Some one would write an account informing him of temporal and spiritual conditions in one of the new settlements. From another group would come a call entreating him to become their permanent pastor.

This collection of letters throws many revealing sidelights on the times with which they deal. Two of the letters here reproduced are in the original. Those selected for translation in full or in part are chosen for the value they have as showing some of the causes that repelled the emigrant from

his native country and the conditions which made America attractive to him, and as reflecting the chief aims the Swedish newcomers had in view—to build themselves new homesteads on free, opulent soil and to establish also a new spiritual home patterned after the old church, but without its abuses and trammels. In the English rendition an attempt has been made to preserve in a measure the style and peculiarities of the original letters.

The letters here reproduced are only a small part of the Carlsson letter file, which, if reproduced in full, would make a very large book.

E. W. OLSON.

From J. Aug. Posse

Reverend Pastor E. Carlsson:

Your letter has been duly received together with accompanying document; and having been notified of it in advance by Pastor Fjellstedt, I thank you for the confidence and take pleasure in carrying out your wishes. Your petition was presented last Saturday, and it will very likely be forwarded to Wexiö today, to be communicated to the chapter. Much depends on its pronouncement, hence you will of course talk to some one there, Dr. Melander or some one else, who is favorably disposed, in order that their report may be expedited and be favorable. It might probably be necessary to enclose a copy of the call issued by the congregation in Chicago; or at least inquire at Wexiö whether they deem that important; for just so the Consistory supports the petition, it is reasonably certain that His Majesty will not deny it.

I can not but rejoice at your decision, my dear Pastor, and wish for you the Lord's blessing. Now that the Swedes are growing so numerous in America, where they are exposed to the influences of so very many different Confessions, it would seem to be of the greatest importance that our evangelical doctrine be proclaimed to them in its glorious fulness and living truth, that the scattered flock may be gathered, and thereby even for the benefit of others the banner of divine truth may be raised up. For the promotion of this good cause it is therefore a pleasure to me to be of even so slight a service. Is there any time set for your de-

parture, making it urgent that the matter be quickly decided, so that I ought to speak about it to Councilor-of-State Reuterdahl himself?

Signed with most sincere respect,

Your humble servant,

J. AUG. POSSE.

Royal Archives, Stockholm, March 29, 1853.

From Jöns Swensson

STORA BEDDINGE, AUG. 2, 1853.

Beloved Pastor and Precious Friend:

As you are now in North America whose continent we so often have thought of as providing in a temporal way a better living for our people in due time, owing to the low price of land, as compared with the price here, where an acre (tunnland) brings as high as 3,000 daler, we can not see but that our family, 7 children on 37 t. of ground, would after our death get into such poor circumstances that [they] might even be compelled to turn to this evil world for their support. [Original lacks punctuation marks and capitals.] Of course David (dafvid) says that he had never seen the righteous or his seed begging for bread, but the Lord, I suppose, did not create the continent of America without giving his own a chance to use it, so if we could know the Lord's will, we would be inclined to follow it [His guidance] even if it were to the uttermost parts of the sea. And as we could provide ourselves with almost a barrel of gold [a term corresponding to 25,000 crowns] when we start, we could buy a large property, and although we neither could or would till much of it in our time, yet it would be there for the children; but what has held us back most [is] that we do not know for sure what the conditions are, especially concerning the most important thing of all: to have a chance to hear the pure Word of God and to have our children brought up by being instructed in it; but after we heard that you had gone there, our desire [to go] has greatly increased (the two older children have this year, as we have reason to hope, begun to seek the Lord seriously). Probably to your great inconvenience, I venture to put forth a few questions for reply at your earliest, so that I

might get an answer before winter comes when no one goes across.

1. If you would state the conditions, both spiritual and worldly, as you know them, and, as to the cultivation of the soil, question some capable and experienced men, preferably more than one, for that one might be ignorant, how a farmer can make out on the ground he tills.

2. Access to Christian teachers in the vicinity where unoccupied land is to be had, or [if you have] heard whether any such land is found not too far from where you are, for the sake of association; and whether Swedish Bibles or other good books may be purchased there.

3. About the outlook for upright teachers, for we have now a teacher by the name of Joh. Bring who is so solicitous about the saving of souls that we have never had any permanent pastor like him. He gives Bible instruction and even visits his hearers in their homes. It might be that he would accompany us. Kindly put it on a separate piece of paper, about a pastor's living.

4. About a schoolmaster's livelihood, in case some able one would want to come with us.

5. The time of year when a farmer may to the best advantage come to the new country so as to get some crops in on part of the land he buys for the support of his family the first winter.

6. About the price and disposal of grain. A number of other things I know from Svalander's book, from Gothenburg, for emigrants.

7. How to keep money safe during the passage and about exchange, and as to the safe transmission of money from Sweden which can not be brought along.

8. What the cost is per person on the ship, and if it would pay to take any goods along; how much weight is allowed per person, what goods would be best to take, and whether our ordinary wearing apparel can be used.

9. If the climate is good for one's health, and any servant can be had.

10. What line would be best for us to take, and what [land] route, and whether you know of any reliable skipper.

11. If there is part wooded and part level open land to

be had. Finally, where contact might be made with Swedes and spiritual friends be found.

May the Lord give you grace, dear pastor, not to weary of my requests, but wisdom to give me a good and reliable reply in so important a matter — — —

A devoted friend

JÖNS SWENSSON

Address: Malmö, Tullstorp and Stora Beddinge

From T. N. Hasselquist

GALESBURG, ILL., NOV. 15, 1853.

— — — — —

Have you given any thought to the proposed Swedish newspaper? I hear many express a longing for such a one, especially for complete news from the home country. You must not put the matter out of mind, for we must seek to free our people from immoral and unchurchly papers. The Lord lend you courage! For His sake we will do all; He deserves that we do what we can for Him. May our faith be greatly increased and may we be consumed by love to the brethren! God bless us!

— — — — —

GALESBURG, ILL., DEC. 22, 1853

— — — — —

Have you given further thought to the publication of a newspaper? We must risk a sample issue; but I am sure it will carry itself. I still maintain that if you do not take the journalistic field, some one of the proselyting powers will do so, to the detriment of our congregations.

From Sweden we have had bad news. That frenzied Reuter Dahl has not only threatened, but carried out his threat against a large number of *läsare* [Readers: believers of the pietistic type] in the northern parts of Sweden because of their stubborn insistence on getting the "old books" back and probably also for keeping up their conventicles. So many are said to have been brought to the penitentiary in Fahlun to be imprisoned on a diet of bread and water that no more than half their number could find room. Christians in France are gathering means for the relief of the

sufferers, and in England a deputation has conferred with the minister of foreign affairs as to what to do for the victims of persecution in Tuscany and in Sweden. Such men as R. seem especially appointed to bring matters to a head by making the old order detested even with the good that there is in it. All Christians will easily fall a prey to proselyters who will not be slow to make use of the situation. Things are going to pieces in our old fatherland, and sorry disruptions are sure to follow.

— — — — —

GALESBURG, ILL., JAN. 30, 1854.

— — — Have you got the paper ("Svenska Posten" it might be named) started? There is such a constant inquiring for it, that you would hardly believe it; especially now that the news from Sweden begins to have an ominous sound. I am sending you also a letter from Hammar out of which you may use for the paper what seems good to you. On the question of religious liberty my opinion is just about the same as when I was in Sweden: while there I did not want to work for . . . [illegible] of the sects but for freedom of the church from state suzerainty; with the latter the former would also doubtless be free and I would not have them excluded even if it could be done, but it would not occur to me to work *for* them, especially not with the knowledge of partisanship which I have gained here. This attitude I hold that the paper ought to assume; then we could defend the oppressed on Scriptural grounds without giving offense to the interests of liberty here. As to other denominations, we must approve and acknowledge all that is worthy of acceptance, but [and] diligently advocate all that is good by way of encouragement to our church in the theoretical as well as the practical field. The Methodists are masters of this art, and in this particular we have much to learn from them. But I must now close with a loud call for the paper!

Yours,

T. N. HASSELQUIST.

From S. Stenwall

BERGA, [MARCH 1, 1854].

Dearly Beloved Brother:

For a long time I have intended to write you, but I fear you are so overwhelmed with letters and inquiries, besides many official duties, that you will hardly find time to reply. You are stationed at a point where the harvest is plenteous but the laborers few; may God give you grace to garner a great harvest for His kingdom!

I have read a brief extract from a letter of yours to Rector Andersson, which describes the spiritual condition there as being deplorable; but I have also read several letters from other persons in America, in which temporal conditions in particular are described as most glorious and excellent, so that according to indications emigration from Sweden this year will increase considerably. From Långaryd we are told that 60 to 70 families want to go; there they are studying English eagerly, and in our neighborhood there is a clergyman who is teaching English. Last year two families left this parish, one a deaf man who tinkered with clocks, the other a crofter from Toftaholm by the name of Jonas, with six children; but now for some time we have had auction sales here every week, and eight or nine households, not counting hired men and working girls, are outward bound. A man reputed to be somewhat of a Xtian (ngt Xstligt sinnad) and known as Lars in Hørsset [Hursedt], with two small children and wife, intend to go there [i. e. to America]. They have not much more than 1000nd Rr Rgs [crowns] to start out on. People are attacked as by some epidemic, and to try to dissuade them is useless. They shy away and will not let any minister or public official talk to them about the matter. They are afraid they might be swerved from their decision and get mad if one refers to the subject. The other Sunday, in a funeral address, I spoke of the true fatherland, [stating] that man ought to seek that land above any other; also pointing out what a precious gift an earthly fatherland is, including house and home, etc., and that without a call from God or being in peril of one's soul no one ought to desert his native country, and that those who carelessly or thought-

lessly can exchange all these advantages for something uncertain are ungrateful and act foolishly. This caused bitterness in some, so that on their way home they said, "Now the preachers are getting worked up; they are getting anxious about their privileges, and fear a shortage of servants," etc.

Now I should like to know how things are in America. What shall we say about this emigration?

Do you intend to remain? Would you favor freedom of worship here? Do you expect that the emigration from here will increase? Could it go on even on a larger scale? In that case, would it hurt this country? Might it not result in a shortage of working people, or in a rise in wages? Or does the population grow as fast as they are emigrating? How about Ireland? Isn't there a lack of people? Ought people do as I do, bring up their children in such a way that they may go over there—teach them to read and write and to read English and work? For here, as you know, the professional career is a rather slippery road. An Englishman, Chamber, says he would advise the working men to go out there—could not communications soon be improved to the extent that one might go across in about three weeks?—

I wonder whether a great deal of imperfection does not adhere to our native land after all—the laboring classes are driven to their wits' end to keep alive—I know very well that if whiskey distilling (brbr.) were abolished, conditions would be entirely changed—America must surely enjoy great advantages, especially material ones, and those are, sad to say, the things that people mostly strive for in our day.

How about the high wages for labor? the fertility of the soil? the low price of land? How can the grass stand upright when it grows six to nine feet tall? How about free pasture and hay lands? The most of them [the emigrants] also write that you have a better brand of Xtianity over there than we have here, that there is no swearing, no drinking, etc. How is it possible to control and hold together such a motley mass of people in the long run? You speak of the snares of the Baptists and the Methodists—I beg your pardon, I am not familiar with their errors, but

tell me, was not Scott a true Xtian, a good deal better one than many a Lutheran—we ought indeed to thank God for the pure evangelical doctrine; but I wonder if most Xtian sects do not think they have understood the Bible correctly—and yet, is there not strife on this point—and without a fight no victory is won.—Is there any real strife here; are we not rather sleeping? Everything that is preached is accepted without question, like the coin of the realm, whether it is the truth or not. What do we accomplish by our much preaching, after all? Most people remember nothing at the close of the sermon—possibly the fault is ours.

Now as to the letters—A hired girl from Hjortsberga who writes that she hears you preach once a month, and a friend of Hofven [Hoof] who does as well conducts Bible exegesis the other three Sundays, also says: Here I get 20 Rr (crowns) per month in wages and don't have to work outside. She could not wish for anything better, does not miss Sweden, will never regret her going, and only wishes she could get her spinning wheel sent over. This, says she, is something different from Sweden, where one worked for 12 crowns, ate oatmeal bread, and had to sleep in a bunk with a few rags in it. She wishes with all her heart that her relatives were with her over there. The cows are in pasture where one must ride horseback to hunt them up — — —

Bengt Månsson, a hired man now in Illinois (Knoxville, Oct. 2, '53) writes (starting with grace and peace) "that he could wish nothing better than to have all his relatives and acquaintances with him in this glorious land." He came to Knoxville Aug. 3, meeting acquaintances from Åkarp parish—"got work at 40 Bk [crowns] a month"—is offered 528 dr [crowns] per year—can not wish anything better in life—"No count in Sweden fares better"—oats and corn the horses eat." Here one needn't cut straw for them after sundown—"His master owns 50 head of cattle, 40 hogs, 5 horses, and milks the cows himself—Oh, such a comfortable existence for men and animals, different from being downtrodden farm laborers [writes landsmän for landtmän] back home—all those who advise against the trip [to America] do so either from envy or ignorance,

therefore don't listen to their advice—don't even talk to them—works about a mile and a half from the town of Gallensborg [Galesburg], where there is a Lutheran church—Wheat costs 12 Rt, corn 4 & oats 3—corn yields 100 bushels (Bussel efter skäppa)—calls Sweden oppressed—Too bad that my old friends must slave in Sweden—Americans gladly adopt Swedish children, and if they may keep them to the age of eighteen, they give them a horse, a bed and bed clothes, and 40 acres of land—I am not lying, for of that there is enough in Sweden—They are many who want to dissuade; because it gives them a pain to think that any one should crawl out from under their yoke; but the day of reckoning is drawing nearer, soon the time comes when the tears and sweat of the laboring class shall be demanded out of the hands of the bloodsuckers; for he who sits on [stands at] the helm, the Lord of all lords, when he says, so far, etc.—Mentions Hedberg [Hedström] in New-ork—thanks Trued Kjerstenson who helped with money” — — Thus reads the extract from Romans . . .

Another letter, from Anders Jönsson, living near the parsonage in which Pastor Esbjörn lives—tells of the hardships of the voyage—passed through cities where the cholera was raging, lost his wife in the epidemic, yet he never regrets the day he came—left Gothenburg July 5, '52—heard Pastor Hedström in Nework, but he was a Methodist—came to Andover the 8th—of all he had talked with only one had regretted going—If one becomes a pauper the government provides aid—If servants in Sweden only knew of conditions there [in America] and were able to leave, Sweden would soon be without servants, he writes—Finely sifted wheat flour is used for bread—If any one sends their children here they will gain more than [if] they were given 2,000 Bco (crowns banco) in Sweden.—Lives $\frac{3}{8}$ Sw. mile from Andover church.—One boy is being prepared for confirmation—The other children are reading English in school.—The State is defraying the cost of education—Good protective laws, four times as decent conduct as in Sweden—all equal, the farmer, the minister and the judge, all are addressed the same way—One does not have to go hat in hand and bow and scrape before another—Lordly titles

have to be discarded there, etc. Here endeth that farmer's letter."—Such and other similar letters are being circulated here, and they make bad blood—Servants are already beginning to speak up, saying that nobody can stay here and keep on slaving till one spits blood—to answer all this is well-nigh impossible

But be so kind as to reply to some things, that, if possible [we] might dissuade some or give them correct information—A true description of America I should like to read—Why don't you Swedish ministers get together and put down the actual facts and a full account of conditions and send it here—It is a peculiar fact that all who come there want to get their relatives over there, too. See to it that those who regret having left write home about it and advise against others going there. Certainly there are many who shed tears of regret—Why don't these write—Look them up, beg them to write—

Now, please do not let my numerous questions tire you—Your letter gave me reason to ask for further information—It is very well for those who come there that they are feeling well in body; but if their souls should be damaged, that would be worth more than tears—God help us in these troublous times lest lukewarmness or coldness get the upper hand in the things that are most precious and important to us mortals. Write soon. Begs, while wishing you God's mercy and peace, your humble friend and Brother

S. STENVALL

—Com: i Berga—

[Assistant Pastor in Berga]

TRANSLATOR'S NOTE.—This letter is quite a curiosity. For being written by a clergyman, its language is faulty in the extreme, a fact which the translator has sought to indicate to some extent. The writer voices the prejudice against emigration and the incredulity about America that was prevalent at the time, and which has remained a fixed attitude among the "classes" in Sweden down to the present day, and in this lies the value of his letter.

From M. Palmgren

Dearly beloved Brother:

Although separated by immeasurable oceans and lands, there is still a way that can not be closed, namely, recollection and memory. By that road I often go to visit Brother Carlsson in America, recalling the few but pleasant hours we spent together on this side of the globe. God bless you, dear Brother, and help you gather in souls in the New World for the kingdom that has no end. God protect and help our poor fellow countrymen who, partly from greed, partly by some inexplicable attraction, are drawn away from relatives, friends, and native land to seek the happiness they can not find here at home. A terrible passion for emigration has seized almost all the people in these parts, and if the obstacles, difficulties, and expenses were not so great, I believe half of the people would emigrate. I have used all my energy to dissuade them from their rashness, and for that reason I ask you as a friend to give me accurate information before next year's emigration season opens, so that I may refrain from opposing it if you deem it advantageous for our brethren in the faith. It is certainly true that here at home, with all our burdens, the liquor evil not least, there is little that is alluring, and if on this earth a corner could be opened up where one could get rid of some of the evils that oppress us here, it would certainly be well. Should there be need of Lutheran ministers and I could only see a way of getting fairly along materially, I would gladly sacrifice what powers I have to my poor brethren of the faith in America. The party with which this letter is sent consists of pious folks. I lay them tenderly upon your heart; I need not beg of you to help them in any way you can. It has been quite impossible to keep them in check here. I have both pitied them and chided them, now I pray to God for them that they may not have to suffer too great hardships.

Here the Riksdag is now sitting. Weighty questions, both political and spiritual, have been under consideration. The liquor question, the question of representation [in the Riksdag], the Conventicle Placard and religious liberty, etc.; nothing decided so far. Persecution of pietists ["läsare"]

is going on in Wermland, Dalarne, and Norrland. Many spiritual movements [are afoot], but none in these parts. Here the Word of God seems to be dead. God help us to pray for the efficacy of the Word. That wretched Nyman is just as antagonistic, rather worse than better; many quarrels and conflicts among the few Christians, particularly around Nyman here and down towards Carlskrona. It is good to know that the same good God is still at the helm. Our soldiers are encamped on Gottland. The Baltic is swarming with British and French warships. We shall see how this game ends. It is long since a religious war flamed up. Such used to burn for a long time. May God help us. Probably the time has come for the chastisement of a Europe which has turned its back to the Lord. Hard times. The poor are starving, and still whisky has been flowing from the vats in April. Fjellstedt has been working and together with others he still works hard to awaken the conscience of the Swedish nation. But sleep seems to be sweet and deep. The Bishop is attending the Riksdag. I have not visited vexö [Wexiö] for a long time. The spiritual fathers are grouchy; they have been swinging their fists, but they have not spoken right out. Possibly they have some respect for my gray hairs, for now I am actually gray. God has, however, seen to it that I have been spared from official reprimand. Many difficulties [have arisen] between me and my dean and other superiors in the parish. God grant me patience. Even Nyman has been here by order of my dean and he preached for four long hours exclusively about poor me and Fjellstedt. But it had no effect, thank God. He was so coarse that even the godless saw the folly of it. Only a few of his admirers thought that was as it should be. Fortunately I was away at the time, otherwise I would no doubt have gone to hear him to my improbable edification.

Deans Ling and Scheéle have gone home to await the resurrection of Judgment. Otherwise there has been no great mortality among either the spiritual or the worldly after the cholera subsided in our country. Two young clerics in Jönköping, Eckerbom and Forsgård, were carried off by the cholera. What do you think—the Jönköping people

celebrated the end of the cholera epidemic with a drinking party at which they got so drunk that many of the guests did not wake out of their stupor till the following day. Is it so you give thanks to God, ye mad and senseless people?

— — — I can imagine that you have many opportunities for contemplation, you who are so segregated from everything but the Lord, and your own depraved heart, which, I can well understand, accompanied you to America. But you must surely be in quite a different element from ours. In America you are free to carry out the law of love. Zeal and singleness of purpose surely can not be . . . [?] there as they are here. You have doubtless many different kinds of souls to deal with. God help and strengthen you. You are occupying an important post. Greet your brethren Esbjörn and Hasselquist. — — —

Blädinge, April 29, 1854.

M. PALMGREN.

From Hokan Svedberg

CHISAGO LAKE, JUNE 25, 1854.

— — — — —
Eric Norelius is here, preaching and teaching English school. Agrelius, the Methodist, comes here often; a Baptist preacher has also been here, but both almost without hearers, that is, not many. May the Lord give us a pastor after His heart, a man who with spirit and power is able and willing to proclaim the gospel of grace and make known to us God's counsel concerning our salvation; then I think conditions here would be very much improved even in matters of temporal life.

If any should come from Blekinge this summer with the intention of going up this way, kindly tell them not to let the talk about the forest frighten them from coming here, for it is very certain that one or two years of hardship here will be amply repaid in the future. They may stop in St. Paul or Marine with their families, and then come up here alone and see for themselves.

CHISAGO LAKE, JULY 10, 1854

— — — There has been no meeting here about building a church since you were here, but a school district has been

asked for and proposed, and a week from today there will be a general meeting with regard to that matter. Eric Norelius continues to preach; I, in my difficult situation, am not entirely satisfied with his sermons, but he is young and untrained, and maybe inexperienced too, about what he is to tell us (?) God only knows. In the meantime I am longing incredibly for Svensson to come; may the Lord speed and prosper his journey up here, for there are many here who thirst for the fresh waters. If Ola Jonasson intends to come here and take up land, he had better not delay too long, for the land around here is being taken up all the time.

— — — — —

CHISAGO LAKE, JULY 21, 1854

— — — The Lord our God strengthen you, my dear Pastor, both in soul and body, so that you may be able to endure all the hardships and difficulties you have to contend with down there. If it were the will of God that you should come up here to us, I believe it would be a relief to you, for the air is much more wholesome here, and I believe, if we had a pastor after God's own heart, we would not be so pestered here by other sects. For I now see that Agrelius has to hold meetings almost by himself when he is here, so that when he was here last he broke out in vituperation of the people here who do not want to listen to him; what, then, if we had a pastor who rightly shared with us the Word of Truth? The Lord give us a faithful shepherd who will lead us to the green pastures where our souls may be revived, strengthened, and nourished unto everlasting life!

From O. C. T. Andrén

CARLSHAMN, JULY 20, 1854

— — —

A disturbing sign among us is nevertheless the unwillingness of the Christians to submit patiently to the cross of the State Church, and thereby they are induced, like Peter, to draw the sword for the truth. Undoubtedly they will get a heavier cross to bear. All signs presage that. And to a furnace, to a furnace of affliction He will doubtless change the oppression in which His people, now impatient, is fettered,—and shake down the fire—the irate government,

which in part understands that God's children may be wrong (någon orätt har), but forgets the disposition of the father for the office of the judge, overlooking its own grievous guilt in all this.—In the Riksdag now in session attempts have been made towards a change in the [matter of] loosening certain heavy bonds in which the Christian communion lies fettered. Some would not, others would, and these latter, one so, another so, each one looked upon his own way—and the result, nothing, the beginning of the Riksdag like the end of the Riksdag, 2—2=0. God be praised that our King is He who decides most judiciously and Who rules most wisely; Who neither appoints nor tolerates as counselors in His realm our four estates, and the affairs of Whose kingdom are not . . . neglected even though the welfare of His children suffers at our temporal Riksdag sessions and [they] are left in peace in the intervals for two years.—The Lord, however, did permit something to be accomplished at the present Riksdag, in the liquor question. Certainly (V/n) the vampyre of selfishness now as never before came out in the open. Is it not terrible that for decades our whole economic machinery has been propelled by the liquor interests? Still more frightful is the consequent demoralization, indicated in the demands of the agriculturists, which run counter to their material interests, not to mention Christianity, which . . . [?] the moral egotism of the country in its most satanic depravity, and which in its wrath turned its back to the fatherland, condemning but not helping. No doubt that part of the government which represents the people is responsible for this condition, but the people themselves are unwilling by sharing the blame to help relieve the suffering they have helped to increase. A large number of the emigrants are such as have left their native country in anger. A great many [leave] for other reasons, which you no doubt know more thoroughly than I do. It is good to know that these are met by teachers who can sympathize with them and who lend them care out there [derute: a standing term for “in America”]. Many who now leave, although not known to me before, are yet precious; many of whom intend to colonize themselves in Southern Minnesota with a desire to es-

tablish a congregation of their own. They will doubtless speak to you further about this and will follow the advice you may give them. — — — — —

Your devoted Brother and fellow servant,
OLOF CHR. TEL. ANDRÉN

From A. Lagerblad

CARLSHAMN, JULY 28, 1854

— — —

When on the 23rd instant I sent with the American frigate Cambria, Captain Percy, almost 400 emigrants and with the clipper^d brig Blohm, which left here the 25th, 156 emigrants, and daily expect a ship from Stockholm by the name of Mayda which is to take about 200 emigrants all of whom, God willing, are to be landed in New York; most of these being country folks bound for the western states, I wish to commend them most heartily, dear brother, to your care; not that I think any advocate needed to move your heart to serve them in both spiritual and temporal matters, but because I have need to say how tenderly I bear them on my heart.

The greater part of those who sailed with the Blohm were seeking souls, and, thank God, some, I hope, may have been true believers. May God graciously preserve the faithful that they may not be led astray by the diverse winds of doctrine that are blowing in that great and stormy America.

Give my regards to that lovable brother, Pastor Hasselquist, and to his dear wife [;] tell Mrs. Hasselquist [*sic*] that in her native town things are pleasant [;] several have been added to the little assembly of the faithful since she left, all the brethren and sisters in grace ask to be remembered.

Then I would beg you, unless it be against your principles, that you would ask those at home who intend to cross over to America that they go by way of Carlshamn[.] I will according to the best of my ability arrange everything for the best and [see to it that] both spiritually and bodily as many advantages as possible [will be provided]. Pastor O. G. Hedström in New York has promised to do all in his power for their welfare.

— — —
A. LAGERBLAD, Painter

From J. M. Stenbeck

CH., AUG. 8, 1854

— — —

Every one who looks seriously at the problem of increasing emigration regrets, as I do, that so very seldom any clergyman of the Lutheran confession accompanies the emigrants. It is readily seen that many will fall into the peril of being misled by deceivers who pass themselves off as spiritual guides. I hope that after this many will more carefully consider this, and may the State Church of Sweden at length take due notice of and seek to remedy this defect. I, and many with me, however, desire and trust that you, dear Pastor, and those few who live and labor out there may be crowned by the Lord with blessings and great power to win souls for Him.

Signed, with friendship and cordial greetings,

Your humble servant,

J. M. STENBECK.

From Jos. W. L. Carty—Original

FREDERICK AUGUST 29/54

Rev. Mess. Carlson & Andersen.

Dear Brethren,

I write in behalf of Bros. Oneal, Nichol, Ebbertz, an estimable lady (Mrs. Coppersmith) and myself, who are anxious to contribute \$5 towards your laudable enterprise, for the Lutheran Congregation in this place, and hope that the number of congregations you desire, may respond to the call, and thus enable you to go on unembarrassed.

You will find that amt enclosed, for which you will please receipt so that we may know of its safe arrival.

With prayer for the prosperity of Zion in your midst,

I remain,

Yours in the Faith,

JOS. W. L. CARTY.

P. S. If the note I send will not pass, return it, and state which kind will pass with you. This was the nearest bank to your home that I could get, for we see no Illinois money here.

From H. S. Sederschiöld

OCT. 22, 1854.

Dearest Brother :

Long before this it would have been my duty to write you, thanking you for your letter. I at once published your communication in my newspaper and besides had the account (afhandlingen) printed in the form of a small brochure, copies of which I sent to Calmar, Carlshamn, Gothenburg, and Jönköping, so it has been widely circulated. Presumably it has already been shown to you by arriving emigrants. It would be a great favor to me if you would at some time furnish me with certain information. If so, kindly send it *without prepaying postage*, as I will gladly pay that and more too when you come home. I would further ask, if you have not already made other arrangements, that you sell me the manuscript of the larger work you contemplate, as indicated in your letter. I will pay as much as any one else, and still sell it at a very low price.

— — —

Faxe has also passed away. On Dec. 6 there will be election of bishop. Reuterdahl is mentioned as self-evidently his successor. As councilor of state Ebbe Gustaf Bring has been mentioned. He is now at the Riksdag.—Next winter we may expect a new school law.—The country representatives in the Riksdag have been making trouble over the whiskey question. Now finally a heavy tax of 16/bco per gallon has been levied on the distilleries. In augmented committee of state they obstinately refused to vote, and the matter had to be settled at last without their participation. The time for distilling was reduced to fourteen days this year and limited to two months for the future. Retailing whiskey is taxed 16/bco for every gallon sold. It is believed that whiskey will cost at least 2 riksdollars rgt. God grant that the flood might thereby be stemmed. Electric telegraph has been introduced on a line from Stockholm through Gothenburg to Malmö; and we expect to get railways soon. — — At the present Riksdag it has been decided that Jews may locate in any city in Sweden, but the Conventicle Law has been retained. The Baptists with a merchant by the name of Hydenberg as their leader are spreading over

northern Sweden while the Mormons are gaining adherents in the southern parts. Hammar in Mällby is fighting for his religious liberty, but, as it appears to me, without much success. — — Provost Arrhén, rector of Allerum, has been dismissed from the ministerial office at his own request; you know the ugly rumors that were circulated about him. Countess Cederström is in Stockholm. Baumgarten now has the rank of major, Lilljecrona that of first lieutenant, Miss Carin Bgtn on Sept. 19 celebrated her marriage with Count (gr.) Knut Posse, son of the governor of the province. I have no time for more. Your brother,

H. S. CEDERSCHIÖLD.

[In margin] You might find out what the postage would be on a few copies of *Wexjöbladet* sent to you. If you would pay that, I would certainly send you some copies without charge. They might prove interesting to you, just so the cost would not come too high.

[NOTE. Cederschiöld was evidently publisher of *Wexjöbladet*]

From Carl Petterson

ROCK ISLAND, ILL., OCTOBER 26, 1854.

I hereby respectfully ask you, sir, to be so kind as to tell my countrymen from Blekinge, namely, Anders Svensson from Tulseboda, Pehr Ericksson and Anders Molin, and others, that we arrived here safely at twelve o'clock Saturday night . . .

The Lord has visited us and tested our patience with a severe trial which has befallen all of us, but some more heavily, for the cholera broke out among us immigrants immediately on our arrival. A large number of them were taken sick and many have already passed away. Among the latter it grieves me to mention that Anna Häggman, Liljeblds' hired girl, Sven Nelsson and Håkan Svensson's only child died last Tuesday night; Holjer Andersson and Håkan Jacobsson yesterday afternoon; Nels Håkansson's son this morning. Among the sick are the wife and the oldest son and a daughter of Håkan Svensson, Jonas Gum-messen's wife, Ola Andersson's wife and children, Mattis Andersson and his oldest son, the oldest daughter of Håkan

Jacobsson and his hired girl Sissa, Nels Håkansson's daughter, Liljeblad's son and his second hired girl; the others of our party are in good health, as far as I know. I and mine are, praise and thanks to God, in good health up to the time of my writing, but how long this will be true God only knows.

I have wanted to tell you this so that none of you come here at present if you have any possible prospect of making a living in Chicago. It is impossible to get a house for a single family in the entire town, and food is no doubt as high here, if not higher than with you. Work could no doubt be had, if one knew the language. There has been a great demand for working girls. Among these, my hired girl, Carl Andersson's daughter and his hired girl Anna, and Johan Olsson's daughter have taken places for one month at one dollar per week; Johan Johansson and Peter Gummesson with a farmer for one month at ten dollars and boarding; my daughter with another farmer. Dear friends, at present do not come here under any circumstances, but stay where you are, for no matter how you fare, you are better off than you would be here, for this is a most rueful time for us poor immigrants, so may God have pity on us. — — —

From T. N. Hasselquist

GALESBURG, KNOX CO., ILL., FEB. 2, 1855.

Dear Brother:

Long have I been expecting a few lines from you, especially after the first number of "Hemlandet" reached you. You have not sent me any news from Sweden, nor any other article for the paper. I can not possibly single-handed write all that is required for the paper, although it is not large; you too must contribute, furnishing historical information about your congregations, articles on practical matters, etc.; Swedish letters would also be good material. Now, however, the publication of the paper is interrupted temporarily, possibly for quite a while. The type has not arrived, and I don't know when it will come; the first issue was printed in Knoxville under difficulties and at a cost almost twice what it ought to be if the enterprise is to carry itself. Nev-

ertheless I decided to print one issue per month, despite the expense, until the type arrives; I had everything in readiness last Monday, but the printer answered me that he could not possibly let me use his type; the case was the same here in Galesburg. So here I stand helpless, not knowing what to do. You must exert yourself to the utmost to get an issue printed in Chicago; I have plenty of manuscripts on hand. The whole newspaper enterprise is jeopardized, and a failure would mean an equally great loss to each one of us. The paper will no doubt be a success, just so it can be issued regularly. The number of subscriptions, paid and unpaid, is not far below 500.

Among other things, I am sending you the supplication for support for a couple of your congregations; I am dissatisfied with the attitude of the Synod at Galesburg as that of the Conference at Andover with respect to both my congregations. Here we have purchased a church which cost us \$1,500 . . . completed; in Knoxville we are building a new one, and the Synod simply put us off with a recommendation to the community which we did not need and which has been of no service to us. The Conference takes no notice of us at all. Hence we will have to pay the whole cost ourselves. I wrote letters to a number of the brethren prior to the last Synod asking [aid?] of them alone, but got no answer, except from Br. Trimper who has no congregation. That was the size of the support received. Every other congregation that has built a church has received aid, but not we. I have almost decided to write a story about this matter and make it known. The church in Knoxville has a debt of \$350, despite all efforts by the members, still the edifice is not by far completed. I am at a loss where to turn for help.

A Conference meeting must also be held before April 12 so that calls may be extended to as many Swedish ministers as we need. Assistant Pastor Janson of Stockholm is to be called to New York, and another to Sugar Grove, etc.

Last Tuesday my house was about to burn down, if the Lord (thanks be to His name) had not so ordered things that everything was in readiness for quenching the very strong flames. If the fire had started during the night like

that between Saturday and Sunday a fortnight ago, there would very likely have been nothing but a heap of ashes left of me and mine.

As it is, I am still walking this earth.

Help me bear my cares, Brother! May the Spirit of the Lord guide you in all your undertakings, so that many blood-bought souls through you be saved. That is what we are chiefly called to accomplish. Greetings to all!

Your affectionate

T. N. HASSELQUIST.

From Rev. O. G. Hedström

NEW YORK, FEB. 9, 1855

My Dearest Brother:

With gratitude I received your letter of the 22nd ult. and beg to acknowledge the enclosed receipt from Lars Persson together with the information that the money from Lindqvist was duly received by Håkan Olsson.

In reply to your inquiry about passage to Sweden along in the spring and the cost of a trip to Sweden, I will mention that direct passage to Sweden is hardly ever to be had because the Swedish sea captains seldom go back home direct, but the Swedes are in the habit of going via Hamburg by German boats which are almost always available. The fare for each person, meals included, from here to Hamburg was \$ 20 last summer, but is now raised to \$ 25. At least during the summer steamships go regularly between Hamburg and Gothenburg, and for deck passage 10 R:d Rgl [10 riksdollars] has been paid, now probably more is asked.

My dear Brother's final admonition to keep going forward, bearing one another's burdens, meets a true echo in my heart. To Christ and his work I have devoted my time and my all, and for His sake I will endeavor to relieve suffering humanity as far as my insight and powers permit. May the Lord in his mercy support our weak endeavors in this.

Apropos! Since we have chanced to talk together in love and friendship, I will mention that I was permitted not long ago to read through my Dear Brother's printed "Advice and Information for Emigrants." I am grateful for the

endorsement which therein follows my name, but, and I say it in all friendliness, I wonder whether my Brother might not have been able to defend himself before his conscience and the world if my Dear Brother had given me just as much credit as was given to Mr. Willeston of Boston, or as *genuine* as that given to Mr. Aspelin here. I am sure my Dear Brother can now, after having gained knowledge of conditions, imagine how the Swedish Emigrants would have fared, had not I, be it said without self-praise, for I strive for neither gain nor praise, stood between them and a crowd of others, who make their living off the ignorance and inexperience of the emigrants. The well-to-do would no doubt have been waited on and looked after just about as long as their money held out; but what would have happened to the poor?—The reason I recommend the Erie Rail Road is simply this, that I am acquainted with the managers of that railway and know that they would not purposely let anyone fleece them and that they are disposed to make good whatever [loss] they are unable to prevent. They also know, thank God, that I am acting unselfishly, and that is why my influence counts when I want them to send some needy person free or at reduced fare. This is my profit from the railway, and who get the advantage of it? Whether the other companies would be willing to do anything for God's cause, or anything for my sake, of that I know nothing at all. What may happen on the Hudson Rail Road Mr. Pearson, preacher in the Lutheran church here, can tell you, because he lost a trunk on that line, containing things which he valued at \$100.00. All his efforts to get reimbursement failed.

The other allusions to spiritual advice and prospects held out to emigrants on their arrival, I have not taken as applying to me, although I may have been hinted at. I have always deemed it my duty to welcome my countrymen to the new country with the Word of God, and I have often reminded them (erhindrat) that without religion they can not count on any success in this country, also that the name of a church saves no one, unless he has Christ within him, the hope of salvation. No special prospects have I held out to any to induce them to join my church; neither has she

had any benefit from the Swedes except the consciousness of having in some measure realized her purpose to extend the kingdom of God. And thanks be to God for His having permitted me to protect many a sheep which has strayed from home.

Understand me right, my Brother! My heart knows no jealousy, only love; neither do I seek praise. May God give you success, and me! May we unitedly work for the kingdom of God, and may we here give each other a friendly hand: then we will also, when the day's work is done, and all one-sidedness ceases, look with longing eyes to the meeting on the other side of the Jordan!

May the grace and mercy of God be with us all!

With friendship and affection,

O. G. HEDSTRÖM.

From S. W. Harkey—Original

SPRINGFIELD MARCH 3D 1855

Dear Brother Carlson.

Inclosed with this I send you an ad interim License for Peter A. Cederstam according to a resolution of your Conference. You will please send this License to him, and tell him that, God willing, he must attend the next meeting of our Synod and be prepared to stand a further examination, should the Synod so decide. It will be well for him to place himself under the care of Brother Hasselquist and give as much attention to his studies as possible until the meeting of Synod. Bro. Hasselquist ought to direct him as to the most necessary studies to be attended to.

This answer to your letter has been delayed for some time in consequence of my absence from home. I have been absent nearly two months, begging for our University, and only got home yesterday. We are so pressed for money that I shall have to be away for the next 6 months or more.

Our Swedish and Norwegian students are doing well, and I have no doubt by the blessing of God will all make useful men. We are however sorely pressed to get along with them this winter, having not had half money enough in our Education Society. Still nobody has yet starved among us and we hope for better times. Some of our friends have lately sent us a little help for these poor students.—

What has been done in the case of Brother Berglund of Pennsylvania? According to a Resolution of Synod Bro. Hasselquist was to visit him and examine into his difficulties and the renewal of his License was to depend on Bro. Hasselquist's report—I have not heard anything since Synod. Has Bro. H. visited him, or how stands the matter?

I am glad to hear of your success in buying churches—your people are doing nobly and God will bless them. The Americans *will* and *must* help you. If you can not *talk* to them, get some body to write an article for you and have it printed, and then go around from home to home and ask for help—all right-minded men will give you something. This is the way that others do, and why should not we?

Give my love to Bro. Andersen if you see him—I shall be pleased to hear from you often.

Affectionately Your Bro. in Xt

S. W. HARKEY

From P. A. Cederstam

CHISAGO LAKE, MINNESOTA TERRITORY, JULY 31, 1855.

— — — — —

My situation here is rather uncomfortable for the reason that I don't know where I will be located. I have not wanted to decide until Lundgren comes, for I am satisfied wherever I will be, knowing that any place I get, without any action on my part, will be determined by God's will.

By next fall, however, whether Lundgren comes or not, I should like to have a fixed place, at least for a year. Here at Chisago Lake the people are too much absorbed in their own interests to be able to agree on one thing or another, and I believe that if they are to wait until *all* are agreed, nothing will ever be accomplished here. In the mean time partisans are forcing their way in and fanning the flames [of dissension], making the fire bigger rather than smaller, the longer they wait. I therefore think it necessary that those who can agree get together and start, and after a beginning has been made, I should think most of the others would join them. But it is hard for me to push anything through, for many probably think that I ought to be able to wait, if they can, until Lundgren comes, when possibly

each one thinks he will have his own way. I have always sided with H. Swedberg and Pehr Andersson as the most sensible and right-thinking men among the settlers; and by combining their ideas I have sought to find a compromise that might be acceptable to the people from Småland as well as those from Helsingland, for the folks from Blekinge and Småland are on the side of H. S., while those from H[elsingland] are siding with P. A. Meanwhile, it would have been desirable if you could have made a trip up here next fall possibly to put an end to a number of dissensions as regards where to build the church and other things.— The Swedes down along the Minnesota River have had more foresight, for they agreed on a site before they were too many, and they intend to build a church next spring. As yet no congregation has been organized there, but they have agreed among themselves. — —

Sources on Revolutionary Europe, 1789-1848

A selected list from the Charles XV Collection in the
Augustana College Library

In 1861 Charles XV of Sweden presented a collection of books to the Augustana College Library. The gift was solicited by the Rev. O. C. T. Andrén, who had a personal interview with the king. This ruler was the son of Oscar I and the grandson of Jean Baptiste Jules Bernadotte, a well-known Marshal of Napoleon, who was chosen Prince Regent of Sweden in 1810 and became king in 1818. Undoubtedly there are in the collection books from the library of each of these three kings but in all probability the larger number belonged originally to Oscar I. His monogram, a large capital O with a crown above it, is to be found on many of the bound volumes. The liberal and revolutionary character of many of the sources themselves also indicates the tendencies of Oscar I, especially when he was Crown Prince. Later his attitude changed and he became conservative. Charles XV probably never had any real sympathy with the early liberalism of his father and he may have even welcomed the opportunity to rid his own library of such pernicious, revolutionary material.

In the original collection presented to Augustana there were approximately 5,000 volumes. For many years they constituted the larger portion of the entire library. Most of the selected items below deal with the period from 1789 to 1848, although some others have been included. All of these sources are important and some of them are quite rare. They throw light upon many different aspects of history. The list has been prepared under the direction of the head of the Augustana History Department, Dr. F. O. Ander, whose hospitality to interested scholars is typical of all the members of the institution. When uncatalogued

material and so many pamphlets and broken files of periodicals are involved, some errors may have crept in; but scholars, I am sure, will be the first to overlook these and commend the effort to make known the contents of this valuable collection.

GEORGE GORDON ANDREWS.

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The Augustana Historical Society 1930-1935

The Augustana Historical Society has now entered the fifth year of its existence; and though it may be considered a rather young child, when one takes into consideration the products of these five years, it will have to be admitted that it is at least a vigorous and active one. The Society has issued at least one publication each year of its life, either in magazine form or book form. Besides this a few of the active members of the local committees have spent a great deal of time in ferreting out the material in the Denkmann Library, sorting and classifying it. This material includes books, newspapers, letters, reports, pamphlets, etc., of local and general interest, throughout the United States and Canada.

Extensive correspondence with many individuals, local organizations, newspaper publishers, as well as many personal interviews with interested people, has furthered this collection of information and material in the field of Scandinavian history. A guide cataloging this material in part has been published; other guides have been prepared and will be forthcoming as fast as resources and time will permit.

Through the efforts of the officers, several newspaper files have been completed and other files never before in our possession have been added. It is our hope and ambition to make this collection quite complete. The following is a list of the items in our historical library received since 1930.

Bishop Hill Collection, containing several hundred items, including manuscripts, letters, books, utensils; Jonas Swenson Collection, 1863-1873, approximately 1,000 letters; P. Sjöblom letters to L. G. Almen, 1880-1901; A. R. Cervin letters; L. P. Esbjörn letters, including his day-book of 1849; letters and documents pertaining to the organization of the New Sweden Congregation, New Swed-

en, Iowa; newspapers from Stockholm covering the general strike in 1909; *Manistique Herald*, complete file, 1849-1909; a number of copies of *Schibboleth*, *Skol Vännen*, *Hemfriden*; additions making the file of *Hemlandet* practically complete.

Recognition of the value of these collections and other special material in the library and historical museum is seen in their increasing use by research students from other institutions.

We are glad to report that there is considerable evidence of genuine interest in the efforts of the Society. A concrete instance of this is the offer of a newspaper publisher, who has collected some 6,000 items pertaining to the field in which we are directly interested, to turn this over to us in the near future. From others we have received more or less material, all having some special value. Our interests do not lie only in the field of written and printed material which tells the story of the founding and growth of institutions by Scandinavians, but it includes the collecting of household articles, utensils, tools, clothing, etc., which as a collection tells a vivid tale of the pioneers. We are continually adding to this; and now that much of the material formerly housed in the museum has been removed to the new Science Hall, ample space is made available for displaying the purely historical collection in the possession of the Society. Taking into consideration what has been done and the circumstances under which it has been done, the Society may well feel encouraged to strike out for better results during the next five-year period.

We are appealing to you now for your support and shall continue to do so, asking that you not only continue your subscription but that you also assist us in collecting anything that has a bearing on the purpose for which the Society was organized.

O. L. NORDSTROM.

In Memoriam

In the death of Dr. Claude W. Foss Augustana lost an outstanding man. He was a leader on the campus, in the church, and in the Synod. His interests were many, as were his friends. His passing is deeply felt by the Historical Society since it has lost the man whose labors in the field of history—including the collecting of material of special interest to the organization—really laid its foundation. Dr. Foss spent almost half a century that such a society might some day reap the harvest of his endeavors. He lived long enough to see the beginning of this harvest and expressed great satisfaction therein. The Society wishes to acknowledge that to this man it owes a large debt of gratitude and wishes hereby to express its heartfelt thanks for his untiring labors. He did inexpressibly much toward making possible the Augustana Historical Society. His great work will now be only a memory but a valued and cherished one.

THE EXECUTIVE COMMITTEE.

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DOCUMENT NOTICE

The Augustana Historical Society should like to be informed of any collections of letters or other valuable documents which deal with the history of Augustana College, the Augustana Synod, and Swedish immigrants in America, which source material might be made available for the Society. Please send us any suggestions you may have with respect to such material.

