

Jan. 1922. v. 3 #2

January



Skriver Nielsen

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FROM DANA

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HERMES

A MESSENGER FROM DANA COLLEGE
AND TRINITY SEMINARY

3

Vol. 47

BLAIR, NEBR., JANUARY, 1922.

No. 2.

Subscription 15 Cents per Copy, 50 Cents per Year.
Published four times a year.

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Editorial

Greetings

We wish all the subscribers of HERMES a happy and prosperous New Year.

At Dana

The staff wishes to compliment the students of Dana College and Trinity Seminary for its genuine school spirit. May the same mutual understanding and sympathetic attitude which is so essential to college life also follow us in the new year.

The total attendance at present is 160 Students. This is promising and points in the direction of "A GREATER DANA."

New Year Resolutions

The making of new year resolutions has become a more or less beautiful custom. The breaking of them seems to have become a practice. Hence New Year resolutions as a rule are of little account.

The resolutions that radically change the course

of a person's life are the result of some very strong force which has influenced such a person. They are the product of deep conviction and self-knowledge.

New Year resolutions, being for the most part and in the majority of cases based on convention and founded on the sentiment of the festal season, in most cases depart with that season, causing as little distress in going as they did in coming.

But a resolution does require some thought, some conviction. As "mighty oaks from little acorns grow" so great thoughts and deep convictions spring from idle musings. So rather than despise the new year resolution, let it be made with more thinking, more study of self, more honesty. Make it as a sacred fact with yourself. Make it with a will and keep it like a man.

An Appeal

We are aware of the fact that the Alumni Notes in this issue are very incomplete. We urge every one who is interested in HERMES to assist us in securing the news. Help to make HERMES what it ought to be—A FIRST CLASS PAPER.

Hed Aarskifte

By N. T. N.

Der skrives med Bly, der skrives med Blæk
Nu nitten hundrede og to ogtyve.
Og Dagene ruller alt hastelig væk;
Ja Tiden har Vinger og flyver.

Der siges med Hjerte, der siges med Mund
Nu Mængder af Nytaarshilsner;
Dog frygter man grant en Sorgens Stund,
Da Hjertet sig vaander i Pinsler.

Der loves ved Himmel, der loves ved Jord
Nu Tusinde af Resolutioner,
Og Timerne klæder det vingede Ord
I Snak og Smaillusioner.

Der samles i Lo, der samles i Sæk
Af Jordens forgængelige Goder;
Og Tiden skriver med flyvende Træk:
Du Daare, som paa Bobler kun stoler!

Der kommer en Dag, der kommer Dom;
Da Tiden har naaet sin Fylde.
Du stræbsomme Sjæl, da sættes en Bom
For alt du i Verden mon hylde.

The Master

By P. Falck

“Man is a rational animal”, so philosophers tell us. Indeed he might seem little short of a miracle worker when we turn to his marvelous achievements.

Let us examine some of his works and see if he is the master that he appears to be. Look e. g. at a structure like the Woolworth Building of New York City, which is 792 feet above the earth's surface. Its foundation sunk to the very heart of the earth. Its capacity so great that it holds the population of a small city.

Again. We might glance at the ingenuity of a man as a reconstructor. Has he not re-claimed millions of acres from the realms of Neptune and turned them into beautiful and fertile regions? Has he not wrested the barren and desolate lands from the grip of the desert and turned them into a paradise teeming with life? Has he not spanned the mighty rivers with his bridges, conquered the seas with his ships and bound continents together with his strong bands of steel? He defies diseases and at times he even seems to snatch man from the very jaws of death.

It appears as if man is a master, but if he has the power to construct he must also be able to destroy. This is only too vivid in our memory caused by that last conflagration in the world which is slowly dying out.

Man, you are great, but surely you must have had

A Gentlewoman

By Esther Bonnesen

A gentlewoman may be defined as one who never inflicts pain. She is always trying to remove obstacles which may hinder the ease and freedom of those around her. She is concerned about all her company; she tries to make the bashful feel at ease and shows mercy towards the ridiculous. She never refers to herself or her accomplishments and never becomes wearisome. She has no ear for gossip nor slander. She gives gladly, but never expects praise or honor. She never carries a grudge or revenge against a person who may have insulted her; nor does she remember injuries. In a conversation she is never conspicuous. If her ideas do not conform with those of another, she never becomes angry or noisy; nor does she take unfair advantage of a less educated person. She treats the poor and the rich alike. She has sympathy for the suffering and those in need. She comforts those who are in sorrow. She is kind to those who may be forsaken and neglected by others. She is patient and forbearing with those who are always in trouble. In her personal appearance she never goes to extremes but is always plain and neat. In public she is quiet and reserved and in business she is brief but decisive. In fact, her thoughts are always for others and how she may best serve her fellowmen.



Religious Beliefs in "Beowulf"

By Ethan Mengers

The term religious beliefs is a wide one. A man's religious beliefs have a bearing on nearly all phases of his life. When we are to consider the religious beliefs of that noble race which has produced „Beowulf”, we shall get a glimpse of their views of life and virtue, as well as their idea of the Deity.

The poem "Beowulf", is indeed rich in material for such a subject. From beginning to end it deals with great things—life and death, virtue and vice, justice and injustice. In all of its gripping scenes we are constantly reminded that there is a Power above without Whose will nothing can happen on earth. Altogether there are about sixty-five passages with direct references to religious faith or to the Deity, and there are several quotations of considerable length expressing the speaker's views on that subject.

This rich material is of especial value in answering our question, "What did those peoples really think about religion—what was their idea of God, and what was their ideal of man?" This will be evident when we glance at the history of the poem. First we find that the story of Beowulf has its beginning in real history. There is evidence that Hygelac and Beowulf were historical characters, and that they attacked the Franks about the year 520 A. D. when Hygelac was slain. Several of the characters of the Swedish royal house are named in national traditions of almost historical value. Likewise, Hrothgar and his brother Helga are known in Danish traditions as Roe and Helgo. Beowulf, then, was to begin with a certain person and a celebrated hero of the Geats. The story about him has then been brought to the Angles in England, and there sung by the poets. Either before this, or after, the poets have ascribed to Beowulf certain myths of Beaw which relate to the battles against Grendell and the Grendell-mother. In this form it was sung by the bards of England, who from time to time added an

episode. The story about the dragon was probably ascribed to him after the Grendell legends had been. Then, perhaps about the year 700, the poem was taken down in writing. The copy has been altered somewhat subsequent to this, especially by poets who lived after the spreading of Christianity, which has given rise to interpolations. The extant manuscript dates from about 1000. From this history the epic is not really the Danes themselves so much as their cousins, the Angles about Northumbria of England. The poem pictures their views from a point in their history just before they accepted Christianity. From the nature of its origin, and of its subject matter, Beowulf gives a most remarkable and true picture of these people, and it ranks the most valuable manuscript of early Germanic literature in the world. In it we get a true picture of how this race believed and lived their religion, and in the portraiture of the characters, especially of Beowulf, we get a wonderful description of their ideal of the highest type of manhood.

The sources of our impressions about the religious ideas within the poem naturally fall into three classes: firstly, the interpolations; secondly, the direct passages referring to religion; thirdly, the general spirit of the poem, including the allegorical meaning.

The interpolations are very numerous, and at first thought it may appear that, since they have been brought into the poem after the production of the epic, they do not reflect anything of the religious beliefs of the real authors. But I do not believe that such is the case. These interpolations are in most cases not parts thrust bodily into the poem, but are rather changes made in the text of the first copy by poets acquainted with Christianity. It seems to me most likely that the great majority of these changes have been of a character that has not altered the general thought of the original very much, for we do not in most cases feel that the interpolations are foreign or inconsistent, but rather that they fit into the texture as if the change had been but slight. In most cases they simply consist in the substitution of such words as God, The Almighty,

Dana Congratulates

By Einer Romer

It always gives Dana students pleasure to see a former classmate make a worthy objective. Such was the case when recently Eskild K. Eskildsen received the M. D. degree and was accepted for foreign missionary service in China.

In 1912 Mr. Eskildsen left his home in Denmark to fit himself for medical missionary service. With this in mind he studied three years —1912-1915— at Dana College preparatory to entering the University of Nebraska as a pre-medic student. After two years of study there he entered the College of Medicine of that University; and in June 1921 he successfully completed the four-year medical course and upon passing the state examinations was made a medical doctor. Since then he has been serving as interne at the Immanuel Swedish Lutheran Hospital in Omaha.

Thus, after nine years of study, he was prepared to offer his service — according to his original purpose — to the Foreign Mission Society of Denmark. His application was accepted, and he is to have charge of a hospital to be built at a mission station in the northern part of Manchuria.

Dr. Eskildsen was engaged to Miss Louise Andersen, daughter of Rev. F. Andersen of Viborg, South Dakota. On December 24 they were married at the bride's home. They will soon leave for Denmark to visit relatives and friends and to meet personally the mission society and its friends. Then after about three months they will set out for China via this country.

Their friends among the students at Dana congratulate them. We congratulate them upon entering a life work in the Master's service. May His rich blessing follow them abundantly!

Dr. P.-S. Vig



P. C.
Jensen

Dear old -
"Front
Steps"
?

Miss Falek, Miss Johnson
Miss Brant, Miss Sinemark.

Maalbevidsthed

Af Martinus P. Bollesen

Vigtigheden af at have et Maal i Livet, er et Emne som jeg synes burde interessere ethvert ungt Menneske. Ingen kan vente at blive til megen Nytte, uden at have sat sig et Maal eller være maalbevist. Undersøger vi Levnedbeskrivelser af Mænd, som virkelig har udrettet noget stort i Livet, vil vi finde, at de alle havde et Maal. Spørg derimod disse, hvis Liv blev forfejlet, om de havde sat dem et Livsmaal, og du vil uden Tvivl faa et Nej som Svar. Tyder dette ikke paa, at dette at have Maalbevidsthed er af største Betydning i et ungt Menneskes Liv?

Vi kunde passende sammenligne et ungt Menneske uden noget Maal med et Skib uden Ror; ligesom et Skib uden Ror maa rette sig efter Strømmen saaledes maa et ungt Menneske uden et Maal rette sig efter Strømmen; han eller hun har ikke noget fast at støtte sig til. Et Skib uden Ror er hjælpeløst i Storm, det tager Søer ind over sig paa Kryds og paa Tværs; inden kort Tid er dets Master brækkede og dets Sejl iturevne.

Et Skib derimod, som har sit Ror, sejler som oftest uskadt igennem Stormene. Hvor er det en Fornøjelse at se et saadant Skib kløve de taarnhøje Bølger, og selv om det til Tider ser ud til at forsvinde i de fremstyrede Braadsøer, hæver det sig snart igen, baaret af den Sø, som syntes at vilde blive dets Undergang.

En ung Mand uden et Maal er lig et Skib uden Ror; han kan ikke bestaa i Livets Storme, thi han mangler noget bestemt at hige frem efter, mangler noget der er i Stand til at styre hans Livsskib over det stormfulde Verdenshav. Læg Mærke til ham paa Arbejdspladsen! Gang paa Gang maa han have Uret frem for at se, om det dog ikke snart er Fyraften, og for hver Gang det kommer frem, synes Arbejdet at gaa endnu mere træls end før. Han slusker med sit Arbejde, for siger han: „Hvad gavner det mig at slide saa haardt, man

faar lige meget for det." Livet er ham en Trædemølle, og fuldstændigt glædesløst. Naar da tillige Fristelsernes Storme bryder løs, gaar det ene Sejl istykker for ham efter det andet, inden længe er han et Vrag, fordi han manglede dette „noget," som skulde styre hans Skib gennem Stormene.

Den unge Mand derimod, som har sat sig et bestemt Maal i Livet, gaar oftest uskadt igennem Livets Storme, saafremt da, at han har valgt det rette Livsmaal. Med Maalet for Øje stræber han fremefter. Han er for optaget af sit Arbejde til, at Tiden skulde være ham for lang. Hvad han udretter er altid vel gjort. Han kan ikke være utro i sin Gerning. Nej, Arbejdet maa gøres saa godt som muligt; for ogsaa vel gjort Gerning hjælper ham fremad paa den rette Vej. Om end han møder svære Storme paa Livets Hav, klarer hans Skib sig alligevel. Det er nok muligt, at det til Tider tildels vil blive standset i Farten, hvis en særlig stor Søl vælter sig ind over det, men med et fast Tag i Roret har han snart sit Skib paa ret Køl og fortsætter sin Rejse som aldrig tilforn.

Som et lysende Eksempel paa hvad et Menneske, som har sat sig et Maal i Livet, kan udrette, kan nævnes Abraham Lincoln. Hans Maal var at faa Slaverne frigjorte. Hvilke Storme mødte ikke ham; men tiltrods for disse opnaaede han sit Ønskes Maal. Saaledes kan ogsaa nævnes (for at tage en fra Kirkehistorien), Martin Luther, hvis Livsmaal og Livsgerning er os vel bekendt. Mødte han ikke svære Storme? Og dog opnaaede han at faa sit Ønske opfyldt.

Et Menneskes Sukses i Livet afhænger af det, han vælger. Naar man derfor staar overfor Valget af et Livsmaal, gælder det om at vælge det rette. Forældre burde være i Stand til at være Børnene behjælpelige i saa Henseende ved at sørge for, at Barnets særlige Evner bliver udviklet og ved at lede Barnets eller den unges Tanker i den Retning deres Evner gaar. Valget bliver desværre ofte overladt til Barnet eller den unge selv, som da paa Grund af Uerfarenhed og Mangel paa Kundskab desangaaende, ofte vælger det forkerte.

Tager vi saaledes de nævnte Ting i Betragtning, kan vi vist begynde at skimte Vigtigheden af at have sat sig et Livsmaal og af at vælge det rette. Dersom jeg skulde give min Mening tilkende angaaende, hvilket Livsmaal jeg anser for at være det bedste, da vil jeg svare, „Tjenergerningen”. For ved at tjene andre bliver man til Velsignelse og høster selv Velsignelse og Lykke i Livet. Er det ikke hvad ethvert Menneske i Grunden søger at opnaa? For manges Vedkommende maaske paa den forkerte Maade. Derfor holder jeg med Forfatteren Mads Nielsen naar han siger:

„Sæt dig et Maal med det bedste i Pagt.
En Stjerne der styrer din Færden,
Som fylder din Sjæl med sin mægtige Magt.
Og drager dig frelst gennem Verden.”

Oaks Mission School

By Nana Nielsen

Ding-dong, ding-dong, sounds the Mission School bell, calling the boys and girls from vacation haunts to school again. How much pleasanter it was to roam in the woods hunting 'possum and 'coon! Little wonder that there is truancy among the boys and girls when their spirit is thrilled by the beauties of nature about them.

Again, the ding-dong, ding-dong of the school bell sounded. Hurry, or you'll be late! From all directions we see them coming. The teacher in the doorway almost loses patience as she waits for them to get in line. But why so few pupils? Where are the others? Ahnake and Beccy have a bad cold and could not come. Moline and Effie did not want to come so they staid at home. Charlie and Rufus started out, but their dog "treed" a 'possum, and they could not resist the temptation of helping him to catch the animal. After further questioning we learn why so few are present on the first school day of the new year.

The children file in and go to their respective rooms. They sing a song and many volunteer to quote scripture passages. A new verse has been placed on the blackboard which is learned and stored away in memory. The teacher explains the meaning of the passage and possibly illustrates it with a story. She offers a short prayer and all join in the Lord's prayer. After singing another song they are ready to begin their work, which is similar to that done in our public schools, with the addition of catechism, Bible history and Bible.

Let us watch the children during intermission as they pass out to the playground supervised by the teachers. The younger ones occupy the swings and "teeter-totters", while the older ones are highly excited over a game of basket ball. Here and there are some who are too indolent to play. They show the same lack of ambition in their school work.

Ding-dong, ding-dong! calls the bell again. There is a scramble to get a drink, then all line up and file in as before. A spirit of restlessness (the usual holiday atmosphere) prevails, and concentration seems impossible. The teachers exert themselves to the utmost to create interest. Their efforts are futile, and they are glad when evening comes to end the strenuous day.

School Spirit

By Mary Andersen

School spirit is the soul of school life. It is the principle which animates the whole school just as the human soul animates the whole human body. And as there would be no country without patriotism, so there would be no school without the proper school spirit.

We must all have a zealous, unselfish devotion to the service of our school, but the real school spirit is the passion inspiring us to serve. Our instructors are here to help us; we are here to help our instructors; working together we can have a genuine school system. It

is the love of our school that will make all work in harmony. Words and talk alone, will not help our school, we must act. It is through our actions we are judged for as the adage runs, "Actions speak louder than words."

An interest must also be shown in school activities; be ready to help whenever called upon, or even offer assistance. In athletics we can show our approval and support by appearing at the games. In the literary societies we can show our approval and support by attending the meetings. And we can show our approval and support of the college paper by subscribing for "Hermes". All of these show the different ways of working for our school.

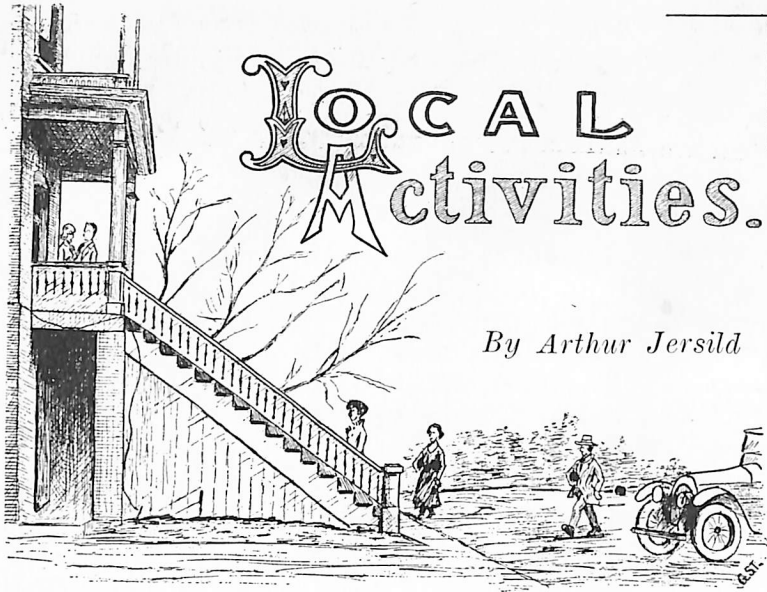
School spirit when properly shown will arouse a discouraged, disheartened student. He, no doubt, came here, as so many others have, with the following verse in mind:

"How beautiful is youth, how bright it gleams,
With its illusions, aspirations, dreams."

Some little thing has probably happened to make him feel his dreams have not come true, therefore, it is not worth while to go on dreaming. One word of consolation or encouragement from a friend or fellow-student, to show that the school as a whole is working for him, may bring back that spirit of life and vigor which is the connecting link between himself and the school.

Our lives would be of short duration were it not for the amount of oxygen that is carried to our bodies through the respiratory organs, so also would school life be of short duration were it not for the spirit carried to it by the students. School spirit might also properly be called the nucleus of school life.

We must therefore make it our especial business and duty to protect our school against injustice and particularly to represent and support it in all it undertakes. This, then, will be genuine school spirit.



On the afternoon of Monday, December 5, Dr. Lindquist of Gustavus Adolphus College gave a lecture on Hymnology.

The second number of the Blair Lyceum Course was given on the evening of December 2. Nearly all the students of Dana attended.

The Hesperian and Dannebrog Literary Societies have staged Declamatory Contests for their respective members. Nearly twenty students have entered these contests.

The Contest of Dannebrog was held on the evening of January 9. It was a real success and shows what can be accomplished by earnest and hard work. The contest was divided into two classes, a dramatic and an oratorical. A first and a second prize were awarded in each class. In the dramatic class Helge Borre received the first prize and Elmer Christensen

the second; in the oratorical Wm. Goldbeck received the first prize and Marius Offersen the second.

The Hesperian Contest was held on the evening of Thursday, January 12. More had entered this contest than the Danish and some fine talent was displayed. Also this contest was divided into two classes, e. g. a general and an oratorical class. In the general class Esther Jensen received first prize and Lillian Lund second. In the oratorical division Elmer Christensen received the first award and Carl Nelson the second.

Several students have also entered the College Essay Contests. The English essay topic is, "What Should Be Expected of Disarmament and What Are the Factors Vital for Its Realization." The Danish topic is, "Hvilket Bidrag har de skandinaviske Folk og Amerikanere af skandinavisk Oprindelse ydet til det amerikanske Aandslivs Fremme?"

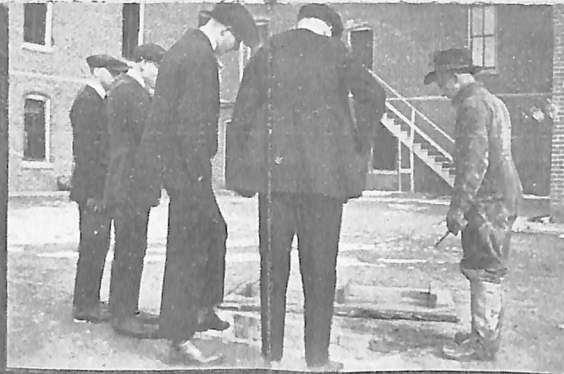
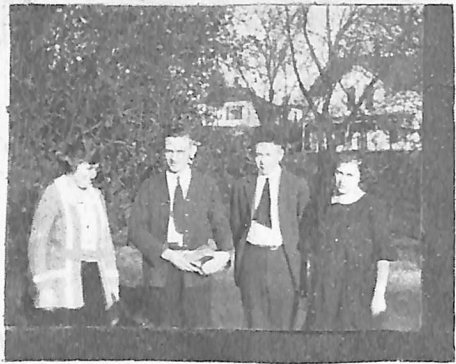
Persons who have no affiliation with the college will be judges in these contests. A first and second prize of twenty dollars and fifteen dollars respectfully will be awarded.

The basket-ball boys are making fine progress in their training preparatory to playing several big games. On Friday evening, December 16, the college quintet met with the Calhoun team. The Dana boys played a snappy game, winning by a score of 40 to 19.

The Academy team is also showing up well. In a game with Blair High School on December 9, the Ac's won by a wide margin.

On the evening of Wednesday, December 14, Rev. H. C. Vedsted, Copenhagen, Denmark, gave us an interesting lecture on his work among the students of the University of Copenhagen.

Trinity Seminary's Foreign Mission Society held its monthly meeting on the evening of December 17.



Miss Nana Nielsen spoke of her work among the Indians.

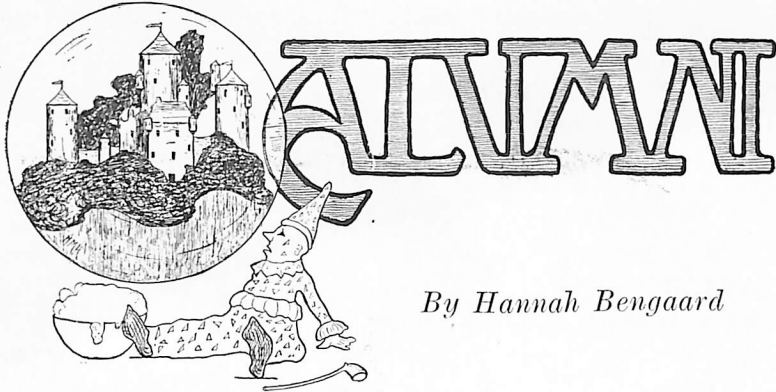
The Mission Class meets weekly and is fairly well attended. Instructive lectures are given by different students and professors.

The Christian Students Association has resumed its 'Sunday afternoon meetings'. These meetings are conducted both in the Danish and in the English languages. The programs consist of short talks and musical numbers.

Another Christmas vacation has come and gone. Many went away for the holidays but a few remained at school here to celebrate the festal days. Everything was done to make a most enjoyable and merry Christmas, and all those who stayed, say that next to home, this is the best place in which to celebrate this most joyous of all seasons.

Miss Mattea Andersen who is teaching school at Viborg, South Dakota, spent her Christmas vacation at Dana visiting her sister, Hazel Andersen.





By Hannah Bengard

Christmas vacation is past and every one reports a good time. Perhaps one of the factors contributing to the delightful time here at Dana was the appearance of so many familiar faces. Mr. Magnus Petersen of Omaha (former student at Dana) and Miss Milly Jensen, Ogalala, spent their vacation here.

Miss Lydia Jensen '21, who is teaching at Staplehurst, spent Thanksgiving at Dana.

We have also been pleased by the visits of the following alumni, Rev. A. V. Neve, Rev. A. P. Hansen, Rev. C. A. Vammen, and Rev. James C. Peterson.

Mr. Chris Petersen Kongshoj who attended Dana College six years ago also pleased us by his visit during vacation. Mr. Kongshoj is now a graduate of the State University of Iowa, and is especially interested in engineering and construction work.

Since our last issue of Hermes Miss Milly Jensen has recovered from an operation for appendicitis at the hospital in North Platte, Nebr. Miss Jensen will resume her school work immediately after the Christmas vacation.

Mr. Chris Justesen has been operated for appendicitis at the Swedish Mission Hospital, Omaha, Nebr. Mr. Justesen is rapidly recovering.

Geo. M. Landrock, A. B., M. D., '15, occupies a position as interne in the Santa Clara County Hospital, San Jose, Calif. Cards announcing his marriage to Miss Dorothy Elizabeth Fischer have just been received.

Elmer C. Jensen '16, is studying law at the University of Minnesota.

Herman H. Jensen, A. B., P. B. K., '16, is studying medicine at the University of Minnesota.

Silas Andersen A. B., is studying medicine at the University of Minnesota.

Freda Falek, '16, has the position as principal of the High School of Potter, Nebr.

Arnold Andersen is taking college work at St. Oluf's College, Northfield, Minnesota.

THE MASTER.

(Continued from page 35.)

a teacher? Could you have spun these great things out from your little mind as the spider spins its web from its very self? Or, have you gathered your ideas from other sources as the bee gathers its honey?

Let us inspect the universe and see if the real can be found. What do the mountains tell us when we see their height, firmness and architecture? Who formed the great river systems that carry off the waters to the sea? Who gathers the waters from the seven seas that they might fall gently upon a thirsting land so as to produce in its season as it does? Who stored up the electricity in the skies, or locked up the great explosive forces of the volcanoes within the earth, whose violence is so great that the most powerful explosives of man are like the strength of a babe compared to that of a Hercules? Who is it that has arranged the universe so mechanically true that all follow their paths so nicely? Who is it, that has formulated that subtle ingredient, life, which so oft man has attempted, only to fail? And who is it that swings that great portal, death, at whose threshold every man must lay his achievements, be they great or small, and enter, never to return to tell what lies in that great beyond?

Yes, Man, thou art mighty and wise, but there is one who is mightier, one who is wiser.

RELIGIOUS BELIEFS IN "BEOWULF".

(Continued from page 38.)

of The Creator, for Wodin, or for Wyrd, or some other heathen name of a God. Indeed, it appears as if the terms God and Wyrd are used interchangeably in many places. An example is found in Chapter 35, where we read: "At the wall 'twill befall us as Fate decreeeth, Each one's Creator." It is to be observed that, with one notable exception, nothing essentially foreign to the heathen religion has been borrowed, such as the idea of Christ, or of the Holy Ghost, but simply that a Christian appellation has been inserted to denote a concept already present in heathen thought. Although we may have to discount some of the passages that are interpolations, on the whole these passages may be used in nearly the same way as statements in the original wording. The one exception to this rule is found in the third chapter, which states that the Danes, not knowing the true God, worshipped idols and the devil in the distress Grendell caused them.

The next thing to consider is the particular religious beliefs we meet with in Beowulf. What idea of God do we find? The Deity is mentioned many times in Beowulf, both in the conversations of the characters, and elsewhere. The names most frequent are: God, The Almighty, The All-Father, The Wielder, The Ruler, The God to Glory, The Creator. In many places the terms Wyrd and Fate are used in the same sense. The poets ascribe to God many attributes. He is friendly to man, and very close to them. He rules the earth, and nothing happens without His will. He sends punishment to Grendell, and sends Beowulf to help the Danes. Throughout, it is always God that controls events, and not man alone. His chief qualities are justice, power, glory, and omniscience. All good things come from Him. He is very close to man. It is interesting to note that the people give Him thanks, for instance for a safe journey. God checks evil and allows the hero to escape great dangers, but He also apportions him his lease of life.

Although Wyrd in some places is applied to the

same concept as God, nevertheless, in most places Wyrð is not the protector of men, but rather the one who has numbered his days. In these places Wyrð is never the friend of man. In the latter part of the poem there are three places in which Wyrð is represented, or at least suggested, to be a person who comes and takes the soul out of the body and carries it away. Wyrð means almost the same as destiny. These peoples believed that the fate of man was fixed, and his death determined; sometimes the poem gives to Wyrð this power, again in other places it gives The Wielder this prerogative. It does not appear, however, that these Germanic races considered destiny to be as absolute, nor as cruel, as the Greeks did. Beowulf says, "Wierð often saveth the undoomed hero if doughty his valor." In the Greek myths we often have a noble hero struggling against unjust conditions, but no matter how brave he is, down he sinks, for Fate is against him. This is foreign to Beowulf. Here justice wins out.

Altogether, even if we may have to discount some of these ideas as having been influenced by the foreign Christian element, yet it leaves the poem with one of the best heathen ideas of destiny, and with a very exalted conception of the Deity.

We find, further, that the idea of the immortality of the soul is prevalent. That thought pervades the whole poem. These heroes do not believe in annihilation. If they had believed that death ends all, why should they equip Scyld's boat so richly, when his body is consigned to the sea, and why should they act in a similar way in the funeral scenes? Moreover, there are a few passages which prove this point. Grendell being slain, descended to hell to be punished. Again, "At the hour that was fated, Scyld then departed to the All-Father's keeping, Warlike to wend him." And Wealtheow tells Hrothgar to be generous "On wending thy way to the Wielder's splendor." Lastly, Wiglaf, after Beowulf's death speaks of a place "Where long he shall tarry 'neath the Wielder's protection.

Closely related to this topic is the idea of punish-

ment for evil and reward for good. This we find clearly set forth in *Beowulf*. The Hero tells Unferth that he must "In hell get direful damnation," for having killed his brothers. Later, after the first victory, Hrothgar says to Beowulf, "The All-Father quite thee With good from His hand as He hitherto did thee." Farther on Beowulf says of Grendell, "In baleful bonds; then banished for evil The man shall wait for the mighty tribunal, How the God of Glory shall give him his earnings." And so in a few other passages. We also get the impression that they divided the cosmos into three parts, Middle-earth's regions, the Heavens above, and hell. In position heaven is above, earth in the middle, and hell below. Perhaps we shall need to discount something of the idea as well as the nomenclature of these things as having been brought in by Christianity—yet some form of the concept nearly like the Christian must have existed.

The kernel of religious beliefs is this: how does it make men live? The moral life of a race may largely be judged by the ideals they cherished. *Beowulf*, and to some extent the other characters of the poem, are the Northmen's ideal of the highest type of manhood. Let us look for a moment at the conception of right and wrong which we find in these characters and in the poem as a whole.

One thing that we notice in reading *Beowulf* is the high tone of moral purity that pervades the entire epic. No reference is made to morals, but perhaps this very fact strengthens the impression of purity. In this respect *Beowulf* is far above many of the great epics. The high position of women, and the good character ascribed to them is largely responsible for this quality of the poem.

Besides moral purity, there is another point which we find emphasized in the literature of the early Teutons. In *Beowulf* as in the Sagas, we find the idea of loyalty to the leader, and to the kinsmen, held up as a most important virtue. No one is condemned more severely than those who transgressed this law, as for

instance namely Unferth, and the comrades of Beowulf, when he faced the dragon. And how beautiful is not the relation of loyalty and love which Beowulf holds to his uncle Hygelac!

An essential quality of the hero of an epic is Courage. And in Beowulf we find ever-constant courage in its highest form. Never for a moment does Beowulf's valor fail. We have here the daring of intelligence, not of brute strength. This is the courage of truth, the courage of right against wrong. And what a strong contrast it makes with the forces of evil! We see Grendell the mighty monster striding into Heorot overbearing and cruel. But the brother of cruelty is cowardice. The grip of the hero seizes Grendell, and the monster is filled with terror.

Let us observe, once more, that virtue and religious beliefs go hand in hand. The race with the highest conception of God will also have the highest conception of duty and virtue. A philosophy may produce good precepts, but the power to carry them out must come from the conviction that there is a God above to whom we are responsible. That the early Teutons had a strong sense of responsibility to God and to men is evident from the poem as a whole, but there are especially two passages that show this. The one is the homily of Hrothgar. The aged king is warning the hero against pride and arrogance, the insidious enemy that kills within the heart; and then he speaks of the conscience — the voice that tells us that we have sinned against God. The other passage is in chapter 33. Beowulf had ruled his kingdom for fifty years, and ruled it well; yet, when the fire dragon raids his land, he fears that he has angered the Lord everlasting. This certainly shows a very strong sense of responsibility toward God and toward his subjects.

Although purity, loyalty, heroism, and sense of obligation are brought out as great virtues in the Teutonic ideal, yet the one virtue which stands out more than all others in this great poem is love. True, this is an epic, and heroism must be the central thing — and so it is here, — but —

“The bravest are the tenderest,
The loving are the daring.”

Nothing is in reality more consistent with Beowulf's heroic struggles than the tender parting scene between the hero and Hrothgar, where they weep. How genuine, how noble is this tender love between great heroes!

Love is a cardinal virtue, and finds expression in many ways. In Beowulf we have it strongly expressed in hospitality. That is an essential element of the Norse Ideal. Again, we find generosity greatly emphasized, especially as a kingly virtue. Hrothgar's great liberality toward Beowulf was an expression of love, and so was Beowulf's liberal giving of his own gifts to Hygelac, and later his generosity to his liegemen.

Unselfishness — willingness to give and risk all for others is the supreme test of love. When Beowulf left Hygelac and went to Heorot, to risk his life, it was not for himself, but to help Hrothgar and save the Danes. When he followed the tracks of the Grendell-mother, and trusting God, leaped into the sea, it was not for himself, but to avenge Aeschere and destroy the enemy of man. Again, fifty years later we find him in battle, to save his countrymen from the fiery destruction of the dragon, risking his life, and dying that others might live. Or, recall, his words of parting with Hrothgar when he is about to seek battle with the Grendell-mother beneath the waves; all forgetful of self, he thinks only of his comrades and Hygelac and Hrothgar; is anxious that his uncle shall receive the generous gifts Hrothgar has given him; is considerate of others, when he is alone is facing danger. It is indeed significant that the Teutonic races' highest ideal of manhood embodies such a noble example of unselfishness and love.

The religious beliefs and ideals reflected in Beowulf we must consider applicable in a general way to the whole Teutonic race. Beowulf was not produced by one tribe alone, but by several, and the story was current throughout many of these peoples. Moreover, it

is known that they have the same mythology and religious beliefs. Knowing this, and viewing the exalted conception of the Deity, the high moral tone, the strong sense of obligation and the high ideal of religious virtue this race has cherished, do we need to wonder that this same race, after accepting the true religion, was to be the stronghold of the best development of Christianity, the most dynamic civilizing agency of the world, and the courageous carriers of salvation and truth to the ends of the earth?

Jokes

A Student's New Year's Resolution as expressed in one of his themes:— "I have resolved not to smoke this year—at least nothing but the very best cigars."

Eleven: „Hvorfor siger man ‚grow smaller‘ paa Engelsk, naar man ikke siger ‚vokse mindre‘ paa Dansk?”

Læreren: „To grow small,‘ betyder jo at vokse nedad, men det siger man jo ikke paa Dansk.”

Eleven: „Man siger da, at en Kohale vokser nedad.”

Instructor: "Give a sentence using the word 'velvet'."

Pupil: "I smoke velvet tobacco."

Lærerinden: „Mr. L., kan De bøje Verbet betyde?”

Mr. L.: „Betyde, betød, betut.”

Teacher: "What is vapor?"

T. C.: "Wet water."

Lærerinden: „Brug Ordet fælde i en Sætning.”

Eleven: „Musen blev fældet.”

1ste Student: „Skal vi ikke være enige om, at jeg er et Fjols?”

2den Student: „Jo, det kan vi godt.”

1ste Student: „Skal vi saa ogsaa være enige om, at du er et Fjols?”

2den Student: „Ja—a.”

1ste Student: „Saa er vi enige; lad os saa sætte Ryggene sammen og se hvem, der er størst.”

Miss J.: “Were you born under a lucky star?”

A. C.: “I don't know yet.”

In Chemistry the class was working with antimony.

WIT: “Antimony—that always reminds me of matrimony.”

1ste Student: „Jeg gad vide hvor længe det vilde tage at falde fra Solen til Neptune.”

2den Student: „Jeg ved det ikke, men jeg vilde i hvert Fald tage min Madpose med.”

Teacher: “For the production of what minerals is Pennsylvania known?”

Student: „Cabbage.”

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