

V. 5 #1 Nov. 1923

HERMES

A MESSENGER

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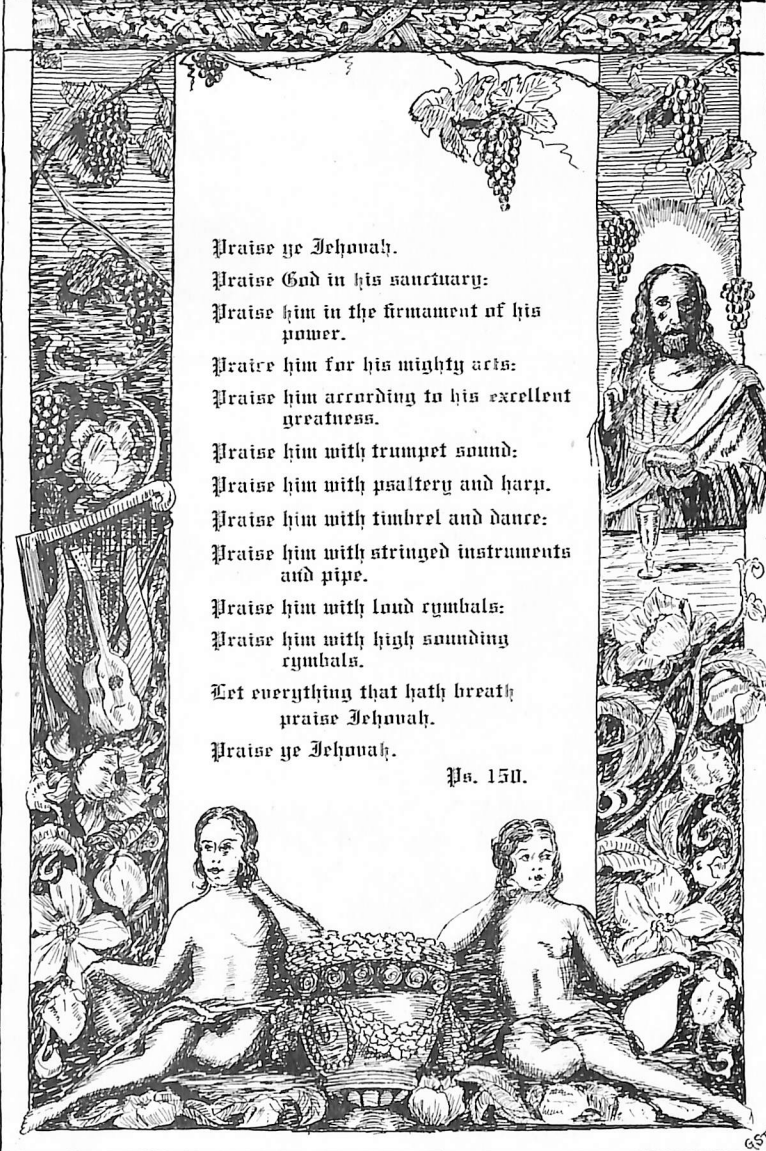
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1923

Grand Chorale



Praise ye Jehovah.
Praise God in his sanctuary:
Praise him in the firmament of his
power.
Praise him for his mighty acts:
Praise him according to his excellent
greatness.
Praise him with trumpet sound:
Praise him with psaltery and harp.
Praise him with timbrel and dance:
Praise him with stringed instruments
and pipe.
Praise him with loud cymbals:
Praise him with high sounding
cymbals.
Let everything that hath breath
praise Jehovah.
Praise ye Jehovah.

Ps. 150.

HERMES

A MESSENGER FROM DANA COLLEGE
AND TRINITY SEMINARY

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Editorial

We have two holidays which stand out by themselves with distinctive significance. One of them is the Fourth of July and the other is Thanksgiving Day. The former is strictly political while the latter is more of a religious nature.

Epicurean indulgence is a noted characteristic of the present day celebrations of thanksgiving. But if this phase become too outstanding it will become so at the expense of the characteristic which was originally intended, viz., the offering of thanksgiving.

Thanksgiving day is a time for retrospection. It is a time for the study of history. If we study the history of our country with the purpose to discern the hand of God in the life of our nation, we will find ample reason to be grateful. And if we take a look across the Atlantic ocean and compare the circumstances in Europe with the conditions under which we live, we must certainly acknowledge that God has given us as a nation special reasons why we should be thankful.

But if we have been especially favored as a nation, we

must remember that we are entrusted with great responsibilities. First, we are responsible for our own attitude toward the blessings which we have received; we must remember that they are not due to our own merits. Secondly, we are responsible for our attitude toward those who have not been so richly favored; we must remember that they are our brothers and sisters, and it should be our sincere desire to help them.

The real spirit of thanksgiving, after all, is the spirit of sacrifice. It is the spirit that gives rather than takes; that looks not only to its own things, but also to the things of others. This is the only spirit that counts on the Great Day of Judgment (Matth. 25, 31—46).

Danaquartetens Rejse

I Dagene fra den 17. Septbr. til den 1. Oktbr. foretog „Dana College Male Quartet” en Rundrejse igennem den nordlige Del af Iowa og sydlige Del af Minnesota. Kvartetten bestaar af Walter Nielsen, 1. Tenor, Elmer Christensen, 2. Tenor, Holger Berthelsen, 1. Bas, og Carl Nelson, 2. Bas.

Sidste Foraar, da de var i Des Moines, blev de spurgt af Pastor F. C. M. Hansen, Formand for Iowa Ungdomsforbund, om de vilde foretage en Rejse igennem Iowa, hvis han kunde arrangere det. Dette sagde de ja til, og Følgen blev saa, at denne Koncerttur kom i Stand.

Turens Hensigt var først og fremmest at avertere Skolen. Ved deres Sang og korte Taler gjorde Kvartetten de Menigheder, de kom til, bekendt med Arbejdet der, for derigennem at vække Interesse for vort Samfunds Skole, baade blandt de gamle og de unge. Kvartetten besøgte Menighederne i Davenport, West Branch, Cedar Falls, Albert Lea, Coulter, Rutland, Humboldt, Ringsted, Greattinger, Spencer, Royal, Moorhead og Audubon. Paa Grund af daarligt Vejr, sang de ikke i Moorhead som bestemt, men kørte derhen Søndag, den 4. November, og gav deres Koncert.

Paa en saadan Rejse maatte de være forsigtige, for de var i en Slags Spænding hele Tiden. Lige efter Koncerten faldt Spændingen af for et Stykke Tid. De maatte vogte sig for at spise for meget, sove for meget, sove for lidt, unød-



Dana College Male Quartet

vendigt anstrenge sig, saa at de, naar Tiden for Koncerten kom, var stærke, friske og vaagne. Det var ikke nogen „picnic“, men et Ansvar, der krævede en frisk Krop, en klar Hjerne og et varmt Hjerte. Skønt den krævede Anstregelser, glædede Turen dem, fordi de havde fattet Kærlighed til det Arbejde, de der fik Lejlighed til at udrette. Programmet bestod af 11 aandelige Sange og to korte Taler.

De havde to morsomme Ulykkestilfælde, eller maaske maa man hellere sige, at to ulykkelige Fluere kom galt af Sted. Det være, som det være vil, men alligevel maa der fortælles om en næsvis Flue, der fløj ind i Munden paa en af Sangerne, og næsten kvalte ham. Aftenen efter kom en anden Flue galt af Sted i Halsen paa en anden af Kvartetens Medlemmer. De døde begge to, — ikke Sangerne, selvfølgelig ikke, men de to stakkels Fluere.

I Moorhead var Koncerten ved at blive opgivet paa Grund af det forfærdelige Vejr. Kvartetten maatte køre 15 Mil næste Morgen for at komme til Byen Ute til Klokkens syv Toget, i det usleste Føre. Pastor Skanderup kørte. Det var nødvendigt baade at sejle, pløje og flyve for at komme igenem, men det lykkedes.

Rejsen var vellykket. De blev vel modtaget, hvor end de kom. De undrede sig over den danske Kirkes Fremgang i den senere Tid. I West Branch var der en nydelig Kirke, bygget for kun faa Aar siden; i Cedar Falls en prægtig og smuk Kirke; i Albert Lea bygger de paa en, der bliver færdig til Foraaret; i Ringsted bygger de til; i Humboldt er der en ny og hyggelig Kirke, og i Audubon tænker de paa at forandre deres Kirke til at være større og mere efter luthersk Stil. Saadan staar det til. Arbejdet skrider fremad, og Kirkerne maa bygges større. I dette Glimt af Fremgangen ude i Menighederne, ser man en lys Fremtid sikret for Dana College og Trinity Seminary, bare Forbindelsen bliver holdt vedlige ved at lade Folket se og føle, hvad der er at faa her paa Skolen.



"I Can Not!"

By Carl A. Nelson

The recent Lutheran World Convention at Eisenach calls to mind one of the greatest battles in the life of Luther,—the fight which nearly terminated in death for him, but which resulted in life for Lutheranism.

One of the preliminaries of this mighty contest was the Eck-Carlstadt debate at Leipzig, in 1519, in which Luther took active part. Here he spoke against the papacy but at the time did not even dream that he should become the leader in an attack against the Pope.

Later, he wrote a book, "The Address to the German Nobility," in which he explained that the papacy hid behind three walls:—one, that clergymen were superior even to rulers and emperors, who could not punish them in spite of their wickedness; another, that the Pope claimed to be superior to a council, so that not even that could correct him; third, that the Pope had the sole right to interpret the meaning of the Scriptures—not even the Bible could oppose him. Luther demanded that these walls be torn down so that the clergy could also be punished for their offences.

Another blow at the power of the pope was his "Babylonian Captivity of the Church", in which Luther attacked the Catholic sacraments. He rejected entirely the four sacraments of ordination, marriage, confirmation, and extreme unction, all of which he exclaimed were not instituted by God. He denied that the priest performed the miracle of transubstantiation in the Lord's Supper, and declared that a priest simply is a minister of God whose chief duty is preaching and administering the sacraments.

These writings of Luther and his many speeches and lectures against the Roman church, naturally were opposed by the papacy, and Luther was not surprised when, in 1520, his opponent Eck arrived in Germany with the decree or "bull", as it was called, banishing him from the Church unless he retracted his words within sixty days. This was the Pope's ultimatum. Luther rejected it.

"Hard it is," he explained, "to be forced to contradict

all the prelates and princes, but there is no other way to escape God's anger."

Never before had one man opposed pope and emperor alike! What courage that took! What wonderful faith in God that man Luther had! Luther's friends were many, so the decree was not enforced!

At Wittenberg, a little later, Luther burned the papal bull. That thin, blue wreath of smoke curling into the air, that little bit of ashes being swept away by the breeze, may rightly be called, "Luther's Declaration of War". As he gazed at that spectacle, he probably thought of that larger cloud, which, many years before, had led the Israelites out of Egypt. This man, who three years ago, was a penniless, almost unknown monk, now defied a prince! Defied the Pope! Yet, he had no intention of using violence to support his views.

"I will not fight the Gospel fight with force and carnage," he exclaimed. "By the Word has the world been conquered; by the Word has the church been preserved; by the Word shall her breaches be repaired; and Anti-Christ shall perish by the Word alone!"

At this time Charles V ascended the throne of Germany, and was to hold his first diet or congress at Worms. When asked if he would go should he be called, Luther replied:

"If the emperor calls, it is God's call! I must go. If I am too weak to go there in good health, I shall have myself carried there sick. They will not have my blood after which they thirst, unless it is God's will. Two things I cannot do:—shrink from the call; nor retract my opinions!"

As had been expected, the emperor summoned Luther to appear before the Diet, and granted him safe conduct there. In spite of many warnings and misgivings, on the second of April, he started for the imperial city.

With earnestness and determination he traveled,—not hastily; through fields and forests; across valleys and through towns,—places he had long been familiar with; honored by the people, though riding in a mere wagon; his face still toward Worms; his heart still trusting in God. At Erfurt he was received with great ceremony and invited to preach in one of its convents. Here he spoke of the sal-

vation by God,—not by man—the salvation whereby man is saved through faith, while an immense audience listened with intense eagerness to these wonderful words. From Erfurt he went to Eisenach where he became seriously ill, but he did not hesitate. On and on he went; weak in body, strong in mind and soul. Many were the threats against him. Many were the warnings not to enter Worms. Many were his temptations to turn back. At times crying to God in deepest despondency; at times happy beyond expression. Always earnest; certain that Satan was trying to prevent his journey; confident that God was on his side. Through all he stood firm, and on the sixteenth of April he reached Worms. The journey of fourteen long days was over!

Great crowds swarmed to greet him as he came into the city. In a short time he was called to come before the diet. As the hour approached when he was to appear, he fell upon his knees and uttered in deepest agony, a prayer such as only a man in his position could utter, a prayer like that at Gethsemane. A herald called. He arose and followed him to the diet where he was asked briefly to state if a certain pile of books was his, and if so, whether he would retract what he had written in them. To the first question he replied that he had written all of the books and more besides, but as to the second, he wished time to reflect, for he did not want to confound his opinions with the Word of God, neither did he want to say too little and deny Christ. He was granted a day to think it over. The answer was to be verbal.

All next day Luther bowed his head in prayer and meditation, making a solemn vow to remain faithful to the Gospel even if it cost him his life. His speech to the emperor and the diet is a masterpiece. He said that nobody could expect him to retract everything he had written, because even many of his enemies admitted there was much good in them. Nor would he retract what he had said against the papacy, for by doing so he would strengthen the pope's power and cause more wrong to be done. The emperor ordered him to repeat his speech in Latin, which he did, but was again asked if he would retract. He was given one more chance! The critical moment had come. If he would recant,

the papacy would be his friend. If he would retract, the emperor and princes would thank him; his enemies would sing his praise; his friends would excuse him. But if he did not, if he refused, then pope, emperor, and enemies would do all in their power to silence him forever. This was his position. This was his answer:

“I—will—retract—nothing, unless convinced by the very passages of Scripture which I have quoted. Here I take my stand. I cannot do otherwise, so help me God!”

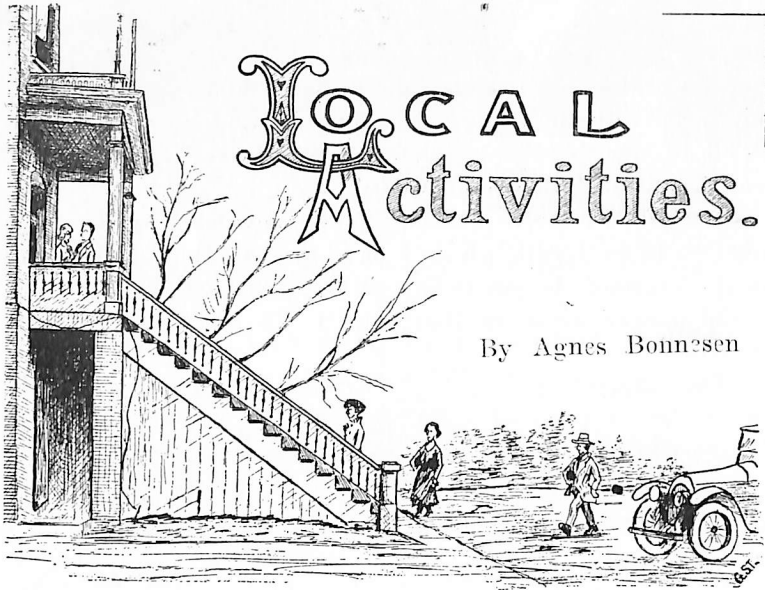
In astonishment the diet paused. Then Luther was dismissed.

The emperor could now do nothing but execute the law, for Luther was condemned as a heretic. The Edict of Worms was drawn up, but actually it was illegal for it was passed by a minority of the Diet,—the others having left for their homes. It forbade all persons to feed or shelter Luther. All his books were to be burned.

A few days afterward Luther was siezed by armed knights and taken to Wartburg, a fortified castle near Eisenach, where he was kept prisoner by his friends who did not want him to fall into the hands of his enemies. Here Luther began the translation of the Bible from Greek into the vernacular of the German peoples which made it possible for any of his countrymen to understand.

Thus ended one mighty struggle, probably the hardest he ever fought, and though outlawed and condemned as a heretic, he was the victor. And Luther, that wonderful man of God, continued to prepare the way for a new era in the history of Christianity.





This year like every other, the Local Activities play a very important part in the students life. To former students the various events come as a matter of fact, but to the new students they are a wonder. We all must admit that school life would be rather dull if Local Activities were left out entirely. Of course there is such a thing as too much but Dana College can be credited with having the right amount.

Usually the first event of the year is the opening banquet, but this year it was different. Tuesday the 24th the new Girl's Dormitory was dedicated. The student body assembled in the Chapel of the main building and marched en masse to the Girl's Dormitory, where a number of people were already assembled.

Rev. J. C. Pedersen, Dannebrog, Nebr., opened the festivity by Scripture reading and prayer. Next, Miss Helen Andersen favored the audience by a piano solo. Then Dr. P. S. Vig delivered a very interesting lecture on the subject: "Danske Bygninger i Amerika" (Danish Buildings in America). Prof. Vig divided his materials into three parts. 1) The Danish Homes in America. Under this heading he

showed us how the architecture has changed from dugouts, sod houses, and log houses into the present day frame houses and brick buildings. 2) Danish Public Buildings in America. Among others the speaker called our attention to the Dane, Abram Markoe who erected a magnificent building in Philadelphia. The intention was that this building should be the residence of the President of the United States. (At that time it was thought that Philadelphia would become the capital of the Union). Prof. Vig also called our attention to the buildings erected by "Dansk Brodersamfund". Especially he wanted to mention the Danish Church-buildings throughout the United States, the Danish "high schools", orphan homes, old peoples homes, and hospitals. 3) Dana College and Trinity Seminary, Blair, Nebr. This building is the third edition of D. C. and T. S. It occupies the honorary place among the Danish people of this country and has been admired by all who has seen it. This is a compliment to the architect as well as to the contractor and to the committee which has done the preliminary preparations. The funds for which this house has been built have been raised from voluntary gifts by our church people all over the Union. Therefore the building bears witness to faith and love—and as such it is a sanctuary . But at the same time it is a reminder. It is only the beginning of the "Greater Dana". After the lecture Mr. Chris Justesen, former member of the St. Olaf Choir, sang a solo; then Rev. M. N. Andreasen, President of our synod, dedicated the Girl's Dormitory in the name of the Triune God. The fesevity closed with Prayer and Benediction by Rev. G. B. Christiansen, Ex-president of our church.

After the program opportunity was given to visitors and students to see the new building. In the evening the regular opening exercises were held in the College Chapel. The president of the College, Dr. C. X. Hansen bid the students and faculty members welcome, and Prof. T. M. Hansen spoke on the subject: "Christian Education."

After the program in the chapel Mrs. Jungersen served coffee in the new dining room where visitors as well as faculty members and students were invited. Also here a short program was rendered consisting of short toasts and

musical selections. This closes the first day of the new school year. We all went to our rooms inspired with the prospect of a profitable school year.

A great factor in school life is comradeship. To further this cause a "Get Acquainted Party" was held at the Gym on the evening of September 28. In spite of the rain, thunder, and lightning the entire student body gathered there for a good time. Short talks were given, games played and best of all a luncheon was served. This party seems to have had its effect as games are often played when time is convenient.

On Friday, Nov. 2nd the Basket Ball Club invited the faculty and the student body to a "wiener roast" which was held on the campus. The new tennis court was the scene of a number of bonfires and as such gave occasion to a real good time. After the "wiener roast" we all gathered around the glowing embers and enjoyed ourselves by singing songs, and playing a few games.

The Literary societies, Dannebrog and Hesperian, are "on the job". Each society has had two programs already which were very promising for what we can expect in the future. At the last meeting of Dannebrog Professor Nyholm lectured on his impressions from his trip in the West last summer. Prof. Nyholm did not only have an interesting trip himself, but he also made it very interesting for us who heard his lecture.

The Choral Union has organized with about 30 members. Miss Helen Andersen is the director and Miss Helen Rasmussen the accompanist.

Also the Girl's Glee Club and the Male Chorus have organized and are practicing for results.

Quite an interest is shown in Basket Ball this year. A Basket Ball Club for Boys and Girls has been organized. Miss Due will be the coach for the girls and Mr. Thanning Andersen for the boys.

We are also expecting great things in line of gymnastics this year. Arrangements have been made both for boys and

girls. Miss Due will have charge of the girl's gym, and Mr. Johannes Petersen of the boys'. Both are able gymnasts, the latter having studied under Buhk, the famous Danish Gymnast.

On October 9, the city of Blair, rendered a radio program from the W. O. W. Building at Omaha. A receiving set was installed in the Chapel for the benefit of the school. Miss Helen Rasmussen gave a reading "Billy Brad and the Big Lie", Dana College Male Quartet rendered two songs, "Her, ja her er godt at være," "Praise the Lord".

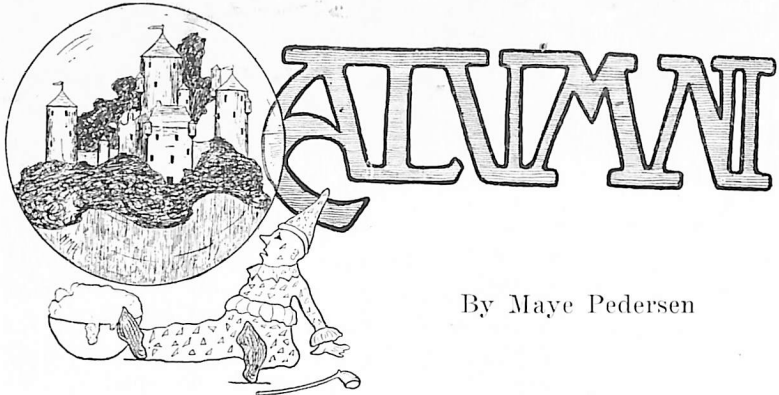
The Student Christian Association holds its weekly meetings in the Chapel. Also the Foreign Mission Society has commenced its work. On the 27th of October Mr. Hans Jersild delivered a lecture on "St. Ansgar: His Life and Work". On November 24th Mr. Niels B. Hansen will give a lecture on "Sadhu Sundar Singh". The Mission Class meets Monday evenings with a very good attendance.

On Hallow Even Prof. T. M. Hansen gave a lecture in the Chapel on the subject: "Why Did Luther Succeed?"

On the 12th of November we celebrated Armistice Day. All classes were excused in the afternoon and at three o'clock an appropriate program for the occasion was rendered by the ex-service men. One of the talks, "Americanism as Applied to Every Day Life" by Mr. Harold C. Jensen is printed in this issue of Hermes.

Prof. Skovgaard, a noted Danish violinist, accompanied by his wife, pianist, favored us by a concert in the Chapel on Nov. 6th. It was indeed a pleasure to hear Mr. and Mrs. Skovgaard play and we hope that we may be favored by their visit again.

These are only some of the high spots of the activities going on at Dana. A detailed narrative would require the space of a book. But we are not going to publish such book; first, because we do not have time; secondly, because there are too many books on the market already. We will simply have to invite you to come and share our happy school days with us.



By Maye Pedersen

Nana Nelsen, '23, is spending the winter in Minneapolis at the home of her sister, Mrs. Silas Andersen.

Ewald Petersen, '21, is in Denver, Colorado, where he is manager of the Goodrich Rubber Company.

Mary Andersen, '23, is teaching the primary room in the West School at Blair.

Thanning Andersen, '17, is back at Dana as our science teacher, and incidently also as basket ball coach. He is as full of pep as ever and the prospects are bright for a good basket ball season.

Della Hansen, 21, is in training at the Augustana Hospital, Chicago, Illinois. She enjoys her work immensely and is making rapid progress.

Arnold Andersen, '21, is at the head of the Economics Department of the high school at Barron, Wisconsin.

Mary Hansen, '20, is studying music at the Drake Conservatory of Music at Des Moines, Iowa.

Rev. Mart. L. Kirkegaard, '22, and Miss Carrie Robertsen of this city were married at the Danish Lutheran Church of Blair, September the eighteenth. Miss Lillian Lund, '22, and Smith Kirkegaard, '19, attended the bridal couple. Rev. Kirkegaard has charge of the congregation at Mason City, Nebraska. We all extend our hearty congratulations to Rev. and Mrs. Kirkegaard.

Aaron Christensen, '23, and Martinus Bollesen, '23, are attending Augustana College at Rock Island, Illinois. Mr. Christensen mourns the loss of his mother who died a short time ago. He has the heartfelt sympathy of his many friends at Dana.

N. T. Nesgaard, 21, and Miss Carla Bohn were mar-

ried at Racine, Wisconsin, the sixth of June. They left immediately for Denmark where they spent the summer. They are now back at Philadelphia where Mr. Nesgaard is taking his last year of theology. They have our sincere congratulations.

Oswald Morton, '20, is working in Minneapolis. He has a position as stenographer and bookkeeper with the Board of Education.

Kai Nyegaard, '23, and Matt Christensen '23, are doing good work in their congregations at Minden, Nebraska, and Calgary, Canada, respectively. We wish them success in their work.

Coming Danaites

A baby boy, Marcus Richard, arrived at the Marcus Beek, '21, home on the eighth of October. Mr., '13, and Mrs. Silas Andersen also announces the arrival of a big boy, Samuel Churchill, on October, the twenty-fourth. A baby girl, Joyce Irene, was born to Mr., '15, and Mrs. Ezra Petersen on June third. The Hermes extends its heartiest congratulations to all.

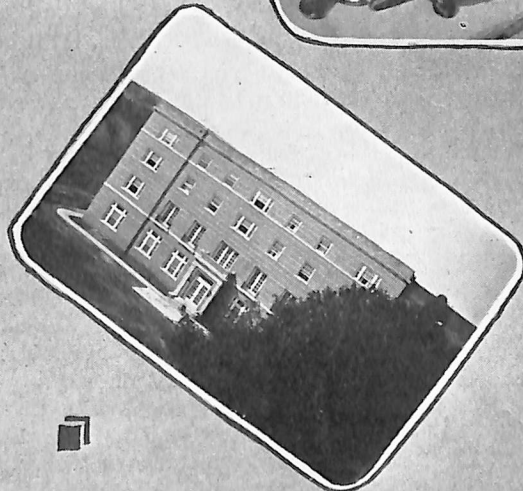
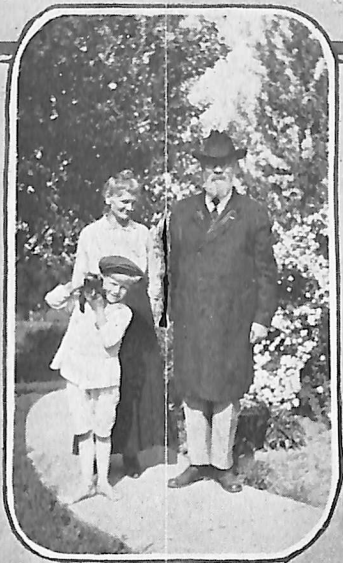
Det første Snefald

Af Agnes Byng

Vinden peb; mørke, graa Skyer jog over Himlen; det blev saa underligt koldt; alt saa ud til en Storm. Pludselig begyndte smaa hvide Snefnug at cirkle ned. De første faldt sagte, men efterhaanden kom de hurtigt ned, og til sidst saa Himmel og Jord ud, som de var et.

Da vi vaagnede næste Morgen, var det saa underligt lyst. Sneen var bleven ved at falde hele Natten, og Jorden var dækket. Almindelige Ting var næsten ukendelige. Træerne saa større ud. Sneen hang paa deres stive gule Blade. Lidt efter lidt kom Solen højere op paa Himmelen, og de hvide Marker skinnede, som om de var besat med Diamanter i Millionvis. Skæret fra den glinsende Sne blindede os saa, at vi kunde næsten ingenting se. Hele Naturen, som før saa saa brun og død ud, var nu bleven ren og hvid. Fra vore Vinduer saa det saa smukt ud; men naar man først kom ud i det — uha! hvor det var koldt, Vinden skar igennem os.

Senere paa Dagen blev det mildere, og Sneen begyndte at smelte. Efter et Par Dages Solskinsvejr saa alting ud som før; men vi havde haft vort første Snefald.



Friends ~ Old and New





Americanism as Applied to Everyday Life

By Harold C. Jensen.

(An address delivered at the Armistice Day Service November 12th, 1923, in the College Chapel.)

On March 17, 1905, Theodore Roosevelt, speaking to an Irish Society, gave a definition of Americanism which seems so good that I am going to quote it as an introduction to the subject we are about to consider:

“Americanism is not a matter of creed or birth-place or descent. That man is the best American who has in him the American spirit, the American soul. Such a man fears not the strong and harms not the weak. He scorns what is base or cruel or dishonest. He looks beyond the accidents of occupation or social condition and hails each of his fellow-citizens as his brother, asking nothing save that each shall treat the other on his worth as a man, and that they shall all join together to do what in them lies for the uplifting of this mighty and vigorous people. In our veins runs the blood of many an Old World nation. We are kin to each of these nations and yet identical with none. Our policy should be one of cordial friendship for them all, and yet we should keep before our eyes the fact that we are ourselves a separate people with our own ideals and standards, destined to work out a wholly new national type.”

I should like to emphasize two of the things Mr. Roosevelt here says, as being vital to Americanism. To realize his expressed wish will be as practical an exercise in applying Americanism to everyday life as I can imagine. These are the two things:

We are to join together to do what in us lies.

We are a separate people with our own ideals and standards.

In other words, it is the best in our past that we are going to put into our national life—the best in the past of our forefathers according to the ties of blood, and the best in the past of the fathers who brought this nation into being.

We are to do what in us lies. This phase of the subject is none too well understood. We are apt to confound national egotism with patriotism, with a resulting disregard for the things which the European is able to bring as his contribution to the working out of the new national type. For America, like every other nation, has its weak as well as its strong points, and the true American will welcome the foreigner who brings to these shores the qualities which are particularly needed to strengthen the maintenance of our highest ideals. To be specific, I shall name three things which the American, of Danish extraction, may be expected to bring as his contribution to American life, an everyday contribution, if you please, that shall be at least part of his share in applying Americanism to the daily life.

Thrift. I do not hesitate to say that we, as a nation, are perhaps the most notorious spenders in the world. And in a large percentage of cases we are spending our money and getting nothing of lasting value for it. Unnecessary expenses in travelling, lack of care for the things we purchase, too high standards of living because we want to keep up with others, unworthy kinds of amusement, burning of gasoline to keep going all the time in order to get nowhere, luxuries of every sort, have made us become channels, as it were, through which the money flows, but we ourselves retain almost nothing. The Dane has this same fault in one respect—in excessive expenditure for food. He cannot claim to be thrifty in this regard; nor can he eat six or seven meals a day with benefit to his health. But otherwise he is a thrifty person, and can bring his natural thrift-tendency to bear for the benefit of his adopted country.

Deliberation. The Danish people are a deliberate people. This statement needs no proof to an audience at all-acquainted with the national tendencies. They are emphatically not a nation governed by mob-rule. It would be impos-

sible for us to imagine a Danish Ku Klux Klan. The Danes believe in what Senator La Follete has called obtaining our wishes "by the ballot, not by the bullet." America of the twentieth century seems to have considerable to learn along the line of deliberation; but let us note that deliberation does not mean placidity. I do not deny for a moment that there are, at this time, abuses that have called mob-rule, lynch-law, and the Ku Klux Klan into being. But I do emphatically deny that such means will bring a single lasting benefit. The Klan's propaganda of race-hatred and creed-hatred is execrable. Roosevelt would have been among the first to condemn it, for he says plainly:

"Americanism is not a matter of creed or birth-place or descent. Let us keep our pride in the stocks from which we have sprung, but let us show that pride, not by holding aloof from one another, least of all by preserving the Old World jealousies and bitternesses, but by joining in a spirit of generous rivalry to see which can do most for our great common country."

Let us bring our inherited tendency to deliberation to bear on our local, state, and national problems if we would see their solution.

Respect for law. America's behaviour, in one particular respect, is shameless. I refer to the laxity as regards the Volstead act. The time has come when the men and women who are true to the ideals of our forefathers, should rise up and stay up until the law is absolutely enforced. If it should prove that the nation desires a change in the law, let that come about in an orderly manner, but while it remains upon our statute books, let us elect men who will see that it is enforced, and let us, as individuals, show in our everyday life that we do not regard the matter as a subject for levity. The record, since the passing of this Act, is a disgrace to the country. Men and women boast of a drink-habit they possessed in much smaller measure before the Act; they drink liquor that has been brought them by gunmen and dope-fiends (for they are the ones who are doing the dangerous work) who regard not human life when there is a chance to turn a dishonest dollar. And all of this is glossed over, the hip-flask has become the stock joke of newspaper,

magazine, and theater. We are pecking at the foundations of the Republic by permitting this attitude to remain. We should resent the violation of law, the ridiculing of law, and do our part in seeing that men are chosen who will carry out the requirements of the Constitution. The Danish people, as a nation, are sound in their respect for law. They should bring to bear this sterling quality in their new relations here. America has a right to it, and she should have the good sense to appreciate it.

I might name other contributions which the Danish immigrant may bring,—his genial culture, his love for the beautiful, but I cannot do this for obvious reasons. I should like, however, to quote, as far as my memory serves me, from one of the greatest men Denmark has given America, Jacob A. Riis, whom Roosevelt called “the most useful American citizen.” In his preface to „Hero Tales from the Far North” Mr. Riis says, in substance:

When the immigrant applies for admission at our gates, we ask him a few questions, among others: “How much money have you?” Rather ought he to be asked: “What ideals have you in your head and mind—who were your national heroes?” For he that cherishes the memory of truly great men and women from his own land will not prove a disturbing element in his new country.

The other phase of the subject Mr. Roosevelt suggests in the words, “We are a separate people with our own ideals and standards.” We are to look at the best in the past of the fathers who brought this nation into being. It is of the utmost value to America that every one of her citizens possess adequate knowledge of her past history and the lives of those who made her as a nation. I submit therefore, that a useful exercise in applying Americanism to everyday life is a frequent reversion to America’s illustrious past.

Let us permit a few pictures from that past to come before our eyes. We see a picturesque boat, under full sail, far out upon the stormy Atlantic. As we measure boats to-day it is a pitifully small craft. Its captain is anxiously scanning the forbidding coast which he is approaching. Is it to be the land of promise where his little crew may worship their God as their consciences require? What will their future be? Will

they survive the ravages of winter and the onslaught of the savage inhabitants of the land? These questionings they laid in the hands of Almighty God; in silence the boats are lowered, and while the Mayflower rides at anchor out in the blue waters of the bay, the Pilgrim band is conveyed to the shore, where they first of all they bow their knees and give thanks. I want, here, to read a few words from one of the most touching documents in American history, Gov. William Bradford's History of Plymouth:

"Being thus arived in a good harbor and brought safe to land, they fell upon their knees & blessed the God of heaven, who had brought them over the vast & furious ocean, and delivered them from all the periles & miseries thereof, againe to set their feete on the firme and stable earth, their proper elemente.

"But hear I cannot but stay and make a pause, and stand half amased at this poore peoples presente condition; and so I thinke will the reader too, when he well considers the same. Being thus passed the vast ocean.they had now no freinds to well come them, nor inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure. It is recorded in scripture as a mercie to the apostle & his shipwraked company, that the barbarians shewed them no smale kindnes in refreshing them, but these savage barbarians, when they mette with them (as after will appeare) were readier to fill their sids full of arrows then otherwise. And for the season it was winter, and they that know the winters of that countrie know them to be sharp & violent, & subjecte to cruell & feirce stormes, deangerous to travill to known places, much more to serch an unknown coast. Besids, what could they see but a hidious & desolate wildernes, full of wild beasts & wild men? and what multitudes ther might be of them they knew not."

What a message these words bring to us in these days when we so lightly consider the greatness of religious freedom. It was not always so easily obtained—by the same token, it was more highly esteemed.

And before us pass other pictures that shall never grow dim, so long as this land is peopled by the kind of men and women who laid its foundations. A picture of young Jefferson, toiling by the dim light of a candle to produce that should adequately express to the world the reasons for our contention that we were a nation among nations. Of the praying Washington at Valley Forge, striving like Jacob of

old with the Lord of Hosts, that victory over the menacing enemy might be accorded the brave American forces.

Of that keen reasoner, Alexander Hamilton, who in pleading for the adoption of the Federal Constitution, according to Morse, "day after day, in a series of speeches as closely reasoned as they were fervent, bore the brunt of the battle and managed the tactics of his party—Incredible as it may seem, there is abundant contemporary evidence that the audience listening to Hamilton's argumentative but eloquent harangues was more than once so visibly affected that tears stood in the eyes of many. . . . He was by nature a very powerful orator,—one of the greatest that has lived in modern times. In the present instance he spoke upon subjects with which he was so exhaustively familiar, that he could pour forth his ideas in finished shape and consecutive course without forethought or preparation."

Of that gigantic figure, a man of the people yet ever thinking for them and beyond their ability to think, Abraham Lincoln, pondering deeply the issues in the great internecine struggle for which he felt so great a personal responsibility, ever driving manfully onward with no thought of turning back lest that government, launched some eighty years before, should be wrecked by those who had not yet grasped its fundamental ideas.

There are many who might be called to mind, but I should like to have us think, to-day, of Wilson, the idealist, a man who truly represented his people because we are, as James Bryce says, a nation of idealists, even though an apparent materialism may lead the casual observer astray. We ought to look at Wilson as he deliberated long over the issues of the World War, the successful termination of which we are to-day gathered to celebrate. We ought to see him as called the country into united action by his stirring words:

"It is a distressing and oppressive duty, gentlemen of the Congress, which I have performed in thus in addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great and peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts

—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

“To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.”

Let us then ever have before us, as a living element in our Americanism, the heritage of the past, both from the other shores and from the founders of this republic. If we do this, our Americanism will be vital and real because it will be a thing of the heart, exercised daily in our relations toward each other as individuals, as members of a community, and as citizens in that greatest of all commonwealths, which has never fought a war for conquest, America.

Hvorledes skal man studere?

Af Peter Petersen.

Hvorledes man skal studere, kan der være delte Meininger om. Dog, jeg siger: „Studer for at tilfredsstille dig selv, ikke for at tilfredsstille din Lærer eller Professor.”

Jeg har ofte lagt Mærke til Elever, som kommer til Klasse og ikke er i Stand til at besvare de Spørgsmaal, som rettes til dem. Ja, der er endda mange, som ikke ser sig i Stand til at gengive Hovedindholdet af, hvad de har studeret en Time eller to i Forvejen. Med andre Ord, de ved ikke, hvad de har læst, og er simpelt hen ikke blevet en Smule klogere. De har ikke naaet et Trin højere paa Visdommens Stige.

Hvad er Aarsagen til, at noget saadant finder Sted? Er det Ligeegyldighed fra Studenternes Side, eller er det Undervisningen, det er galt fat med? Det være som det vil, men een Ting er sikker, og det er, at det bliver Eleven, det kommer til at svie til i den sidste Ende; thi hans senere Liv be-

ror i høj Grad paa, hvad han faar udrettet i sine Ungdoms-
aar, disse Aar, der uden Tvivl senere hen i Livet vil træde
frem lyslevende for ham og sige: „Du raadede selv for os,
hvorfor brugte du os ikke bedre?“

Jeg siger igen: „Studer for at tilfredsstille dig selv.“
Husk paa, det er dig selv, der kommer til at høste Frugterne
af dine Skoleaar, det er dig selv, der kommer til at bære
Følgerne. Du kan aldrig komme til at kræve nogen anden til
Ansvar for, at du ikke fik noget ud af din Skolegang, ingen
anden end dig selv.

Studer for at behage dig selv og gør det med Iver og
Lyst. Gaa til Bunds i Tingene og lad ikke noget slippe forbi
din Omtanke. Hvert lille Ord har noget at sige, og hvad det
er, det skulde vi lægge Mærke til, vi skulde være opmærk-
somme og agtpaagivende.

Hav frem for alt System i dine Studier. Det vil ikke
alene spare Tid; det vil ogsaa skærpe din Sans for Orden,
det vil sætte Præg paa din Karakter og gøre dig mere villie-
fast.

Til sidst vil jeg sige: „Studer med Udholdenhed.“ Hav
aldrig Hastværk med at komme til Enden af en Bog; thi
hvad nytter det at have læst en Bog, naar man ikke ved,
hvad Indholdet er. Naar du har læst en Bog, saa spørg dig
selv: „Hvad er Indholdet af denne Bog, jeg nys læste?“ Der-
som du saa med Ærlighed kan sige, at det hele staar klart
i din Erindring, da har du læst den paa den rigtige Maade.
Og du har opdaget, hvorledes man skal studere.



Jokes.

Omaha: "I have devised an idea by which I can run a car without gasoline."

Stellan: "How?"

Omaha: "By pushing it."

1st Student: "I'll cut anybody's hair for a quarter."

Joe K.: "I'll cut it for a dime."

1st Student: "Yes, but you have no license."

Joe K.: "Well! my mother always cut my hair and she didn't have a license."

Steen. (After vainly trying to satisfy the Greek Prof. by reading the subj. in Rom. 5, 1 as the indicative): "Well — let us have peace."

Harold C. J. (translating Rom. 4, 1): "Skal vi da sige, at Abraham er vor Oldefar?"

Byng (deklamerer): "Ganger han ud—te—hee. — Ganger han ud paa den — 'ha! ha! 'ah! shucks, I can't say it.' Tee—hee—Ganger han ud paa den brede Vej alt med sin Fattigmandspose; hans Øjne de vare som Alterlys, hans Kind, den var — ha—ha—ha".

1st Student: "What would be a good English equivalent for the Danish word, 'haardnakket'?"

2nd Student: "Hairneek".

Omaha: "Won't you go down town and help me start my Ford?"

O. K.: "Sure."

On arriving they tested the ignition and found it alright so O. K. said that the trouble must lie in the carburetor.

Omaha: "No, I screwed it down as tight as I could and it's a perfect connection."

Scene: Corridor in Girl's Dormitory. A bevy of girls talking over the events of the day. Enter E. J.

E. J. (generously): "How many of you girls like oranges?"

Chorus: "I do! I do! Give me one!"

E. J. (making a hurried exit): "So do I!"

1st Coed: "Oh, I have the cutest nephew!"

2nd Coed: "Is it a boy or a girl?"

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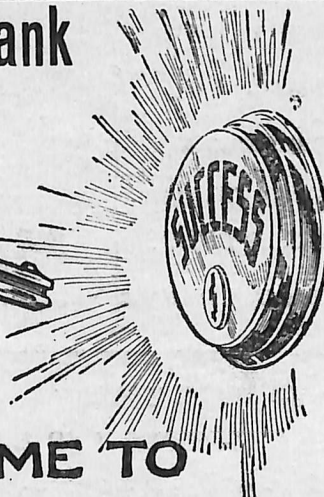


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