

Come to Dana College November 19th to 21st

Dana College and the Central Committee extend to the young people of our Church a most hearty invitation to the Young People's Meeting to be held at Dana College, November 19th to 21st. It is the desire of both the faculty members and students that as many of our young people as possible be present. Come and get acquainted with us and your school. Come to share the blessings, which these meetings are sure to bring, with us. If the expenses connected with this trip cannot be borne by individuals, we would like to suggest that the Young People's Societies or, if possible, the congregations, help defray the expenses so that where a number cannot come, there may at least come a representative.

The program will be as follows:
Friday Evening: Opening Meeting. Two addresses, followed by a Social Hour to get acquainted.
Speakers: Rev. Magnussen and Rev. Videbeck, 8:00—9:30.
Saturday Morning: Bible Hour, "Christian Assurance."
10:00—11:30 Lecture, Education and Spiritual Development.
Saturday Afternoon: Discussion, "Finding the Pearl of Great Price".
Saturday Evening: Social Hour, Round Table, "Our Young People's Work". Followed by refreshments.
Speakers: Rev. Videbeck; Rev. Nyholm; Rev. M. G. Christensen; Rev. James C. Peterson.
Sunday Morning: 9:45 to 10:45 English Service. 11:00 to 12:00 Danish Service.
Speakers: Rev. M. G. Christensen; Rev. Nyholm.
Sunday Afternoon: Discussion, "Finding My Calling," and "Christian Service".
Speakers: Rev. Laursen and Rev. Magnussen.
Sunday Evening: Closing Session.

What Our Parents May Expect of Us

By a Faculty Member

For what do the fathers and mothers of our Church hope in sending their sons and daughters to Dana College?

The foundation of Dana College was laid under prayer. The sacrifices made were real. Self-denial, only of the severest kind, made possible the erection. The promptings to this self-denial were the hopes that there might be erected a hearth-stone, about which would cluster the young men and women who should bear good cheer to them in return for their sacrifice. In this brief statement is found the explanation of our school.

The character of the education of a nation determines in a great measure the thought and conduct of that nation. One needs only to take a brief survey of educational principles of pre-war Germany to understand its martial spirit. The same will be found to be true of other nations. This determining influence is the factor underlying the noble sacrifices made for the education of youth. Education will maintain and perpetuate their principles.

The sons and daughters leave home, perhaps for the first time, to enter college. They enter upon the threshold of a new life. New forces, coming both from their fellow students and their instructors, assail them. These forces are the ones that consciously or unconsciously, exert influence on them. What wonder then, that these parents bidding farewell to their children wonder what changes will take place in their attitudes toward life.

The development takes place physically, mentally, and spiritually. All these forces play their part in

molding the characters of young people. What could be more natural than to ask, "Will that son or this daughter come back physically better qualified to take up the struggle, mentally enriched, and spiritually deepened?"

Will they be more deeply interested in the matters that so deeply and seriously concern them in the home life, social surroundings, and church associations? Have not the fathers and the mothers, whose sacrifices have meant so much of self-denial, so much of extra labor, even to the point of weariness, the right to ask these questions, and to believe that their sacrifices have not been made in vain?

These hopes may be realized, in a measure at least, when the persons before whom the young people come, consciously sense the ideals of the school's founders.

Alumni Notes

Carl A. Nelson, '25, is again this year attending Luther Theological Seminary in St. Paul, and is an active member in the seminary Glee Club. Carl is a hustler in the Y. P. work in the Danish Lutheran church of that city.

Holger Berthelsen, '24, has returned to the Northwestern Seminary of Minneapolis, and is at that institution the assistant Librarian.

Dagmar Jorth, '26, who is a graduate of the college commercial course, has secured a position in Spencer, Iowa, in which she is making practical use of the training which she received at her Alma Mater.

Harold Jorgensen, who is this year attending St. Olaf College, is quite seriously ill; and he has, up to the time of writing, been confined to his bed for about four weeks. May God give him strength to recover soon in order that he can continue this, his last year in the college without delay!

Helge Borre, '22, of the Omaha Medical School, paid us a visit the other evening. We were glad to see you—come again soon.

Rev. Chris. Justesen, '26, together with Mrs. Justesen, nee Mary Hansen, came to visit with old friends here at the college. Shelby's not so far off—so when you can, step over and make the rounds again, "Justy"!

Martinius Bollesen, '23, will this week be missing from our ranks since he is going to the mission meetings to be held in Plainview.

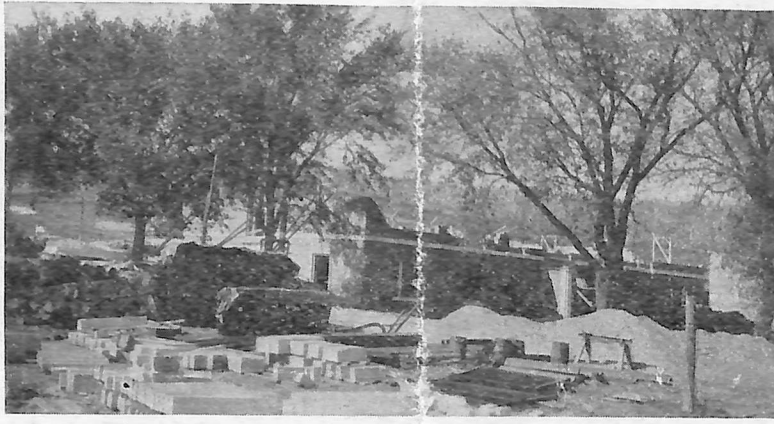
Ernest Grill, '24, is very much alive in the twin cities, according to the reports which we have received. Grill is attending the Northwestern Seminary in Minneapolis and thus far has been actively engaged in the Lord's service, speaking on Sundays.

Elmer Christensen, who is at Luther Seminary, is directing the choir of St. Mark's Evangelical Lutheran church. He is also a Sunday school teacher at the Luther Mission House, St. Paul.

LOCAL ACTIVITIES

The following officers were elected to fill the vacancies in the Student Body Organization:
Leo Andersen... first vice-president
Olivia Jensen... second vice-president
Silas Larsen... treasurer
(Continued on page 2.)

The Boy's Dormitory is Going up Fast



Hesperian Meetings

The last meetings of the Hesperian Society have centered around Mexico. On October 9 Lloyd Christiansen opened the subject by giving an account of the history of Mexico. Anna Lange showed us the distressing problem of education, and Eli Vig, the last speaker of the evening, in a very interesting way, gave us a description of the people. On October 23, continuing the same subject, Arthur Meirens very ably presented the political conditions of Mexico to us and Edwin Petrusen discussed the subject of churches. Miss Eva Christensen concluded the program by reading the national hymn. We, who attended these meetings, felt that we should be more interested in our neighbors.

THE NORTH SIDE SUNDAY SCHOOL

"Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." St. Mark, 10:14.

Last year a Sunday School, conducted by students of the college, was begun in the North school of Blair. The Seminary students have taken up the work again this year. They canvassed the district trying to get the children and parents interested in this great work. Thirty children were present the first Sunday, their ages ranging from five to fifteen years.

Those who are teaching are: Lydia Olsen, Elna Hofgaard, Lilly Petersen, Ellen Bondo, Edwin Petrusen, Peter Hauge, Sigurd Petersen, and Laurits Petersen. Other helpers are: Immanuel Petersen, Gudmund Petersen, Arthur Simonsen, Ansgar Christensen, and Martinus Bollesen. Here is, indeed, a great opportunity to do a little missionary work in our own midst and we hope and pray that our work will not be in vain.

Student Christian Association

THE ORGANIZATION PLAYS AN IMPORTANT PART IN SCHOOL LIFE AT DANA

The Students' Christian Association is an organization of no little eminence at our school. According to data at hand its history dates back quite a number of years. Many Alumni members of Dana no doubt have outstanding memories from this association, memories which have a singular and everlasting value.

The present student body feels indebted to the former students of Dana for this, among many other treasures, which has been created, enlivened, and preserved by them during their career at our institution. We are glad that the influence of The Students' Christian Association of to-day is felt and valued by many of Dana's men and women; we would have to admit that something was radically wrong with the spiritual life at Dana if this were not true, for it is, in a special way, a means

which indicates quite clearly the condition of the spiritual life at Dana.

In the space which is allotted for this subject it might be worth while to consider, 1) The work of the association, and 2) The importance of its influence.

The regular meetings are held every Wednesday evening at seven o'clock to which every student and faculty member is invited. The program varies a little for each gathering, a fact which often stimulates interest and attendance.

Hymns are sung, the Word of God is read by the president, and usually two students take a prominent part in the program, a good reading is given by one and a talk based on Scripture is given by the other.

A phase of work to be stressed as of great importance and value is the fact that election of new officers takes place every four weeks. These offices involve considerable work and responsibility. The arrangement of programs and the leading of the meetings on Wednesday evening and devotion on Saturday and Sunday mornings comprises their main work. However, the function of this organization is secondary to the importance of its influence.

In the first place, these meetings are of a great value for the preservation and growth of the spiritual life at Dana. Every school day many hours are spent in the classroom where the student takes part in and hears discussions which pertain to enumerable subjects of life. Many such discussions clear up difficult problems for students so that life becomes richer and greater to them. Thanks to God, the faculty staff of Dana consists of men and women whose interest and purpose it is to enlighten their classes both in temporal and spiritual matters. But Christian fellowship often touches the heart and causes response from the student more effectively than many other phases of Christian work. True Christian fellowship not only demands something of the student but it also has its direct rewards.

Those who attend The Students' Christian Association are given the opportunity to learn to appear in public and thereby develop gifts with which they have been blessed. To learn to develop the willingness and the gifts necessary to take part in Christian work is what is needed among the young people of our synod. To have an opportunity to progress in this respect can be counted a blessing.

The direct blessing of Christian fellowship is the strengthening of one's faith, a greater appreciation of Christ Jesus' love for mankind, and, in brief, a growth in sanctification. To extend this blessing to its members is the purpose and aim of The Students' Christian Association. And it is the prayer and the hope of its members that it may be an instrument of God not only to win souls for Christ but that it may also help to make them staunch Christians who build on the sure foundation of salvation through faith in Jesus Christ.

Our Library is Growing

By the Librarian

It may interest the readers of Hermes to know that our library is steadily growing. One hundred ninety books have been accessioned since the opening of school.

Sixty of these, consisting mostly of textbooks on Science, were donated by Rev. Stinus Loft, former instructor at Dana College.

(Continued on page 2, column 3.)

The Art of Music up to Luther's Time

By Prof. Waldo B. Nielsen



In music we distinguish between two main branches, vocal and instrumental music. A very interesting question may then arise: Which came first, vocal or instrumental music?

We all talk of Song, and know it to be a gift of

God; it would seem most natural then to conclude that the vocal organs were the first instruments ever used by man. However, some leading musical authorities claim that man was late in discovering his own abilities along these lines, and that he at an earlier date should have discovered the different sound-giving qualities of metal and hollow bodies; one thing is sure: great must have been the joy felt by the being who first experienced the different tonal qualities; a sound proof of this may be found in the delight a little baby finds in beating upon a dishpan, a toy drum or the like; we find it also among the wild tribes of to-day. How have these primitive attempts developed into the most beautiful art of to-day?

Musical history is of comparative recent date. If we go back about 150 years we learn that most historians found it entirely below their dignity to have anything to do with the subject. It is a great pity, for it becomes more and more difficult to do research work for each day that goes. Concerning very ancient music, therefore, we have only very limited knowledge, basing our opinions upon archaeological findings, upon the Bible, and to some extent upon investigation of the musical life of the primitive of to-day.

Our modern musical system is based upon the art of music as it flourished in Greece in the classical period of that country.

Some of our knowledge is derived from the Greek literature, and science (Pythagoras), and some has come to us in form of manuscripts found either on papyrus or carved on slates and statutes. This is from a period 150 years before and about 250 years after the birth of Christ. Now comes, to us, the most wonderful part of musical history: Altho Greece declined in her art and the Roman empire was a heathen and barbarous master, we find that there was a band of faithful practitioners of the tonal art among the persecuted Christians, who in their hiding-places found time and courage, even in the Roman Capital, to nurture the music as it was handed down to them, in order later on to bring it to a perfection within the walls of the Christian Church, of which we may always be thankful. More than any of its sister-arts, Music has a right to be called a Christian art and institution. That is why it is painful to see the neglect shown good music in our Churches to-day, yes, even in our own Lutheran Church there is a danger of elements creeping in, which have no place in the glorious service of our Church. I refer here to the use of cheap song-books at our Morning Services, books which have come in among us, I am sure, partly thru lack of knowledge of what we have, and partly because we have lacked funds and material.

It is a fact that within our Danish Church there are at least 12, perhaps 20, different song books in use, some of them belonging to Methodist and other denominations. We cannot afford to do this very much longer if our young people are to be acquainted with the best we can give them. But to come back to the music of the ancient church: We can feel quite sure that the Song of Moses and several of David's Psalms were used at the very oldest Christian services; the melodies must have been partly Jewish.

(Continued on page 2, column 5.)

DANA COLLEGE WINTER TERM

NOVEMBER 29th to MARCH 16th

Expenses: For instruction for entire course, \$45.00

Room and board \$6.00 per week

CLASS A: Special Course for Immigrants

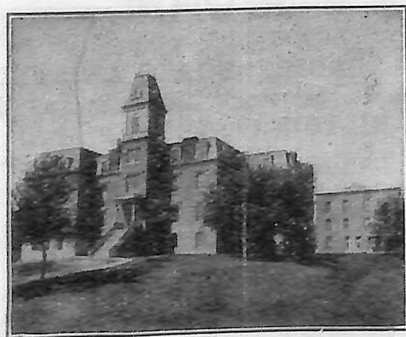
Main subjects: English Language and American History.

CLASS B: For all young people who would like to spend only the winter months in furthering their education and take part in the spiritual life of the School.

FREE LECTURES, BIBLE-CLASSES AND GYMNASICS

For further information write President Theo. M. Hansen, Blair, Nebr.

While yet our land was wilderness
And sturdy pilgrim reared,
With brawny arm, his lowly home,
A flower divine appeared.
O hail, fair Dana, hail to thee,
Our song to thee we sing.
May always we thy name revere
While truth to us be dear.



HERMES

A Messenger from Dana

Published semi-monthly by the Student Body of Dana College and Trinity Theological Seminary, Blair, Nebraska.

Subscription rates, 50 cents a year in advance. Single copies 10 cents.

Address all communication to the editor-in-chief and all matters of business to the business manager.

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THE STAFF

Laurits Pedersen, Editor-in-chief	H. Irving Petersen, Business Mgr.
Clemens Vig, Associate Editor	Orville Nielsen, Advertising Mgr.
Peter Petersen, Danish	Lloyd Christensen, Ass't Ad. Mgr.
Edwin Petrussen, Alumni	Silas Larsen, Circulation Mgr.
Olivia Jensen, Local Activities	Elmer Andersen Ass't Cir. Mgr.
Mildred Johnson, Art	

Editorials

The present staff has for several obvious reasons felt that our school paper was too small to serve its purpose. Consequently the paper has been enlarged to this size. We trust that this change in size of Hermes will mean a real improvement of the paper. We believe, also, that it marks a step forward toward a greater Dana.

In order to meet the added expense, which necessarily is involved because of the enlarging of Hermes, it is necessary to raise the subscription rate to 75 cents per annum, (taking effect Jan. 1). We have faith in our people throughout our Church to the extent that they will back us up on this proposition, that they will continue to subscribe for the paper, and work for a larger circulation. We feel that Hermes has a place among our people for it serves as a messenger from our school to our people.

DOES THE PROGRESS OF DANA CONCERN YOU?

Is the lack of loyalty among our youth toward the school a forecast of what is to be expected of our Church in the near future? This is a most natural inquiry, for it matters not to which synod or to which church denomination we turn, we find that in all instances where there is loyalty among the local congregations to their own schools there is always, seemingly without exception, a powerful and a growing church body. On the other hand, the opposite is equally true, that in proportion to the lack of energy with which the synodical schools are supported, in like proportion the local churches often fail to accomplish that mission which they should.

This year our enrollment is one-third of that which we reasonably could expect from our church as a whole. The writer found in a survey of a number of congregations, that in practically everyone there are students planning, with some degree of certainty, to come to Dana; yet we cannot but wonder that there are comparatively few enrolled in this term. Do we not realize what is at stake? Are we so shortsighted in our Synod that we cannot see that there are thousands upon thousands of our own youth who are no longer influenced or under the influence of the church?

It appeared in those of our congregations where the youth have attended schools of questionable character, that our young people are being successfully educated out of the church. Can we cope with a situation as grave as this or must we look on, helplessly deploring the existing condition, while many of our splendid youth are slowly yet surely led away from their childhood faith and Christian companionship into the company of disbelievers and into an atmosphere of utter indifference? It will not be by sending our youth to secular schools, neither by advocating and supporting other church schools in preference to our own that we as a Church can hope to hold successfully our young people steadfast and loyal within our own Church.

Let us all, friends of Dana, pastors, instructors, alumni, and students, unite as never before in an effort to reach the aim of the college with reference to the enrollment, "students from every congregation in the Synod." Begin working for your school to-day.

E. W. P.

LOCAL ACTIVITIES.

(Continued from page one.)

Sunday morning, October 17, the students organized two Bible classes, one in Danish, under the leadership of Mr. Axel Larsen, and another in English, with Miss Falk as leader. These classes are to meet every Sunday morning.

At a recent student body meeting it was decided to enlarge the Hermes. It is quite evident, that with the growth of the school, this accomplishment should be made. We have also contemplated buying an Addressograph to be used, especially, when mailing the Hermes to its numerous subscribers. Fifty dollars will be paid out of the Hermes fund.

This spring the tour of the A-Capella Choir will take place during the holy Easter week. This is a very opportune time in which to praise the Lord in song, and by travelling during vacation the members of the choir will be saved much make-up work.

Lorraine Jacobsen and Martha Beck spent October 16 and 17 at "Jakie's" home in Kennard.

The Senior class has organized, with twenty some members. The election of class officers was as follows:

President	Alfred Jensen
Vice-president	Orville Nielsen
Secretary	Arthur Mehrens
Treasurer	Olivia Jensen

An entertainment is to be given October 30, the proceeds of which are to be used as means of purchasing curtains for the Reception Room in the Girl's Dormitory. In addition to the musical selections to be presented by the orchestra and male quartet, two plays will be staged. The first play "Miss Civilization" has the following cast:

Alice	Lillie Petersen
Hatch	Eli Vig
Blondy	Boyd Nelson
Harry	Winston Hansen
Chief-of-police	Harvey Norgaard

The second "Where But in America" with a cast as follows:

Mr. Espenhayne	Clemens Vig
Mrs. Espenhayne	Olivia Jensen
Hilda	Ida Johnsen

Misses Dora Ibsen, Anna and Amanda Kaldahl of Omaha were visitors here October 16 and 17.

The Misses Vera Sorensen and Mildred Johnson spent October 16 and 17 at the latter's home in Omaha. The two student members elected on the Athletic Council were Aaron Christiansen and Ellen Bondo.

Aaron Christiansen was chosen reporter for the American Lutheran Student.

We're going to have a grand student-body picnic before very long! Peter Hauge suggested that we go for a hike and return for supper, but rather than seeing him go all by himself, we're all going and take our supper along!

The senior Seminary students are alternately taking charge of the church at Neola, Iowa.

Among the visitors here, recently, were Rev. L. A. Laursen, Rev. Berthelsen from Philadelphia, Rev. G. B. Christiansen, Mr. and Mrs. Hansen from Harlan, and Rev. M. Christensen and wife, from Harlan.

Professor T. M. Hansen attended the mission meetings at Racine, Wisconsin, this past week-end.

Some Sunday visitors were Mr. and Mrs. John Mehrens and family of Little Sioux, Iowa; Mr. and Mrs. Jens Rasmussen and family from Elk Horn, Iowa; Mrs. O. P. Larsen, from Standard, Canada, and Miss Laura Jensen of Elk Horn, Iowa.

Arthur Mehrens spoke at the Christian Church in Blair Sunday, Oct. 17.

After the meeting of the Dannebrog Society Saturday evening, October 16, a short business meeting was held. The following officers were elected:

President	Edwin Petrussen
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Student Opinion

Shall We Have Plays?

The question of plays or no plays at a Christian school has often been raised. During the life of our little school this question has become one of the many topics for heated discussions. The matter has been dropped only to be taken up again; the same arguments repeated. No definite conclusion has been arrived at, the question remains open; sometimes plays are tolerated, sometimes not.

This discussion shall by no means settle the question, nor shall it allow the expression of any prejudice.

There is a place for plays as well as there is a place for many other forms of educational entertainment. The exclusion of plays would justify a demand for the exclusion of other things that go to make up the life of a school. Perhaps a general clean-up would be desirable, but let that pass here.

The outstanding question in the matter of plays at a Christian school is this: do the principles on which they are performed, harmonize with those on which our religious convictions are based? A Christian school is a vital organ of that body called the Church. The general conception of plays, brands them as distinctly worldly. Hence we must treat the subject in a general way and come to a corresponding conclusion. If tolerated at a Christian school, plays can surely be tolerated in more specific church work.

An alarm of great danger is being heard from various directions to the effect that worldliness is creeping into the Church and that the presentation of secular entertainment is the cloak it wears. Shall we not heed the admonition of The Wise Man who says, "take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes".

H. I. P.

Plays at Dana

School plays have their part in every student's career. First, plays are entertaining and secondly, they are educational. There are very few people but what, sometime during their life, they are called upon to speak. Most people when they are called upon to speak are handicapped

Vice-president	Harry Thompsen
Secretary	Anna Lange
Treasurer	Christ Bertesen
Marshalls	Lester Hyldahl and Harold Larsen

The seminary students have organized a volley ball team this year. They play three times a week.

The Misses Dortehea Jensen and Ida Hansen spent October 16 and 17 in Omaha.

Merrill Bentsen has returned for another siege of mental labor at Dana.

Among the contributors to this issue are: Lydia Olsen, Ellen Bondo, Sigurd Petersen, Aaron Christensen, Prof. C. X. Hansen, Axel Larsen, Peter Hauge, Elmer Andersen, Edwin Petrussen and Julia Nelsen.

Our Library is Growing

(Continued from page 1.)

The classes in History now have access to some of the best standard works on this subject. Among them are, "The American Nation," which consists of twenty-seven volumes written by contemporary historians of the highest rank. Equally good are McMaster's "History of the People of the United States," comprising eight volumes, Hart's "American History" of four volumes, and Schouber's "History of the United States under the Constitution," a fine work of seven volumes. Besides these, there are several shorter works on American history.

No less than seven new books on European History, including Johnston's "Napoleon", are now on the shelves.

Three books on Literature will delight the classes in English: "Pre-Raphaelite and other Poets"; "Wordsworth, How to Know Him"; and "Gwinburne".

Marshall's "Industrial Society," and Le Rossignol's "Economics for Everyman" are much called for by the students of Economics.

Prof. Bundgaard has had six new books placed on the reference shelf, viz., two copies each of "How to Live," and "Health and Physical Education", besides "The Health of the Teacher", and a fine large work entitled "Exercise in Education and Medicine".

The work or re-classifying all books in the library according to the Dewey Decimal System was begun by Mr. C. Hjortsvang. This system is now in use in all up-to-date libraries. As time allows this work will be completed, thus placing our library in better working order.

Three new tables and a cabinet for geological and other specimens have improved the appearance of the reading room. This room is in constant use ten hours during each school day, and to the credit of the students he it said that they make diligent use of all the reference books, new and otherwise.

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considerably. Perhaps they have something to say, but they are not capable of delivering it in such a way that it will accomplish that which it should.

Students instructed in plays and dramatics are capable of delivering a talk in its best form. They know when and how to use the various forms of expression and thus make their talk clear, interesting, and effective. When one has complete command of the various forms of expression, one is fitted to perform some of the tasks that one will meet in life. Should not Dana have plays?

E. A.

What is Right? What is Wrong?

These are questions that are asked and disputed in connection with almost everything, also at Dana. During the last few days there have been various opinions voiced, both pro and con, concerning the right of a group of students to organize into an athletic team to play an outside team, without the permission of the athletic director. This some of our men did Monday, October 18. When we consider this matter with all fairness, we at once come to the conclusion that it can not be a personal matter, and that personal grievances can not justify the deed. Then it must have been an act without the consent of the school authority and, it can rightly be said, with the knowledge that no consent would be given. If the school authority shall not have the final say in such matters, what will the ultimate end be?

S. P.

Fair Play

Last year the Athletic Council made a decision to the effect that only those who had earned honor letters awarded by the school administration for praiseworthy work done on the team were to be permitted to wear them. There are a number who are wearing letters to which they have no claim. Is not the student opinion keen enough to curb action as unsportsmanlike as this? Let us all simultaneously resolve that no longer shall the 'unlettered' parade about the campus with our school colors and letters!!

E. W. P.

Choir News

Prof. Nielsen last week received a very fine and hearty letter from Rev. Stinus Loft, B. D., pastor of our congregation in Webster Groves, Mo. The pastor expressed on behalf of the congregation their good will and interest in the choir, asking for a possible visit. We do not as yet see any way of being able to include Missouri in our trip this year; a better plan might be to wait until next school-year and then make another Eastern trip going South by Kansas City and Webster Groves to Chicago and into Wisconsin.

FOOTBALL VERSUS SCHOLARSHIP

Football is to-day the most important activity in many Colleges and Universities. In looking through the school advertising section of a magazine, we find that in many instances more space is devoted to athletics and football than to all of the other activities combined. Immense stadiums have been erected at a great cost, and expert coaches are employed at exorbitant salaries. These coaches must produce winning teams; otherwise they lose their position. Because of this fact, coaches are not adverse to using questionable tactics in attaining their end. "Scouts" are sent out to find promising athletes among high school graduates. Free tuition and financial support are offered to these athletes as a means of inducing them to attend college. These athletes sell their ability as football players to the college which makes the highest bid.

What is the result? Football has become a business instead of a game of recreation. These athletes do not come to College for the purpose of gaining knowledge which will make them of more service to society; they attend College to become famous as football players. Scholarship should be the chief aim of every College student, but football has taken its place. As a secondary activity, football has a place in College life, but as a business it defeats the very principles upon which education is founded.

The Art of Music up to Luther's Time

(Continued from page 1.)

ish, partly Greek and no doubt some have been influenced by the heathen surroundings and shaped accordingly. After a period of persecutions lasting nearly 300 years, we find Constantine the Great proclaiming religious liberty in the year 313. This was a great blessing to the Church. Deacons were installed and instructed to lead the singing; the Church calendar was established with its regularly returning seasons.

Ambrosius, Bishop of Milan, was one of the earliest hymn-writers (397 A. D.) and we use to-day several of his hymns. It was first with Pope Gregory, about year 600, that the church music was first established on a firm basis. He collected and improved the melodies, and all was gathered in a mighty book called the Antiphonium, which the Pope ordered chained to the altar of St. Peter to serve as a guide for the Music of the church thru the ages.

He established singing schools, and is said to have been present often with whip in hand, to insure interest and good order. These singing schools have had an influence which cannot be over-estimated; for not only in Italy, but in England and France and about year 744 in Germany do we find these schools after the Gregorian pattern. In this, the eighth, century we find that Charlemagne is an enthusiastic protector of Church singing. Through monastery schools, both for laymen and ecclesiastics, and with the best men of

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Coffee House

James Kirby

the age as teachers, he not only furthered music, but in a way laid the foundation for the establishing of universities. One of these most learned teachers was Notker, who is recognized as the originator of many "sequences". A sequence was a sort of song, literally hung onto the "Hallelujah"; first it was sung on the vowel a (ah) only, but later, to be remembered better, it was clothed in words. I mention this because some of the oldest hymns have come down to us this way.

Already at this time we learn that people themselves have begun to "make melodies," which is of great importance for the following development of song, as we soon shall see.

It might be interesting at this time to consider briefly how we have come to sing in parts or harmony, as it is popularly called. The first tottering attempts at harmony seem to have their origin among the people of Northern Europe; the severe climate of the Scandinavian countries has no doubt made the people have a preference for instrumental music; but around year 1000 we find many attempts at part-singing, accompanied by different kinds of instruments, all of which had about the same properties, namely the sounding of a few tones, mostly two, and very much in the nature of bag-pipe-music. We see that the instrument at this time is merely to keep the singer from sliding too far from his compass, and to tell the truth the tones did not venture far beyond those of the instrument. This kind of singing seemed to satisfy our noble forefathers' taste and ear, altho it might result in something like a doctor bill, if we in our days had to listen to it very long. Anyone interested in assuring himself of the disagreeable effect, can get somewhat of an idea thereof by having one person sing a song, while another sings the same song 5 keys lower, and with a little mistake once in a while.

Up to about the year 1000 we have no definite system of notation; there were certain signs called neumes, which showed the direction the singer should go, but did not give the exact height or pitch. First through the efforts of Hucbald, a learned monk and scholar, do we get a system of lines; it did not read at once like our staff to-day; to begin with the words were printed, later on and between the lines. Finally came the idea of using clefs for the different registers, and last the text was printed below, and signs were used on the lines and spaces, the system becoming more and more as we have it to-day. The 12th and 13th century especially saw great improvements in this direction.

Folk-Song.

Popular music (except of a vulgar kind) has its place in the world, and serves a purpose as well as what we call good and classical music. Just as sure as there are paintings costing millions of dollars and pictures costing very little in the ten-cent store, so we have a large group of master-musicians who, if put before the large crowds who buy the ten-cent pictures, would not be understood, nor even very much appreciated. That is part of our social problem and a worthy one to consider. Unless our musical education becomes more general to include those with small means, we must stop wondering why we have so much cheap jazz music. A man generally likes that which he understands, and modern music has that which must appeal to everybody, rhythm, of which I shall say a few words later on in this article.

From where should music come unless from the people? That which has lasting value will exist, and it will be seen that it is always something which represents a people rather than a single mind. To-day we may find scientists who labor on some petty scheme or some entangled question, perhaps giving their entire life without really coming to any such result which might prove a blessing to others. In the 11th, 12th and 13th centuries we had a number of musical theoreticians, who struggled with something over which they had no command. The time had not come for music of the kind that lives and transforms a people. But the material was there, handed down to us, as we saw, from the Greek system; what then did we lack? Simply this that the people had to have a hand and heart in the

making and singing of the melodies. We find then a class of people who for the love and beauty of the art, went as wandering musicians from place to place, singing and reciting; to begin with (13th cent.) the most of these were noblemen, and many had been among the Crusaders to the Holy Land.

Abundant material to tell the people about, was therefore at hand; all the wandering minstrel had to do was to put up at a town or court, sing his songs, receive his board and room and proceed to the next place. Folk-song? Yes, this is what happened: A song in those days generally had a large number of verses; it would not be a difficult matter for some bright youth to "pick up" the tune and afterwards give it in company with others, and always with the possibility of somebody being there to correct any mistakes and add what the other might have forgotten. The text would be learned in the same way. Common people could not write, but they had a good memory, and where no minstrels came it would of course fall upon the fathers and mothers to teach the children the songs. It was so to speak their communication with the outer world, these songs of War Heroism, Love, and Home, and later Biblical subjects.

In France we find that melody was the most important element, while the German showed a great deal of art in his declamation of the texts. This is very much worth noticing, so much more if we compare French and German Music and Poetry as we here will find greater depth and sincerity among the Teutons. To illustrate this thoroughness I shall tell briefly what a young man had to go through to become a master-singer. These "master-singers" were organized in guilds just like trades, and the art of singing at this time, the 14th century, was becoming more and more an institution for and by the people. Such a young man then, had to be, first of all, an apprentice, diligently absorbing all the rules and regulations (which indeed were very odd) about poetry and music. Having mastered these he became a "School-Friend". To reach the next step in his development he was obliged to memorize all known Mastersinger-melodies, having done this he would be called a singer. He was then set to compose a good text for one of these melodies, after which his title would be that of Poet. Not until then was he allowed to try for the honour-title of Master-Singer; in order to reach this goal he would be asked to write a new poem and provide it with a melody all of his own. This work should then be acknowledged by the older masters and it would be given a name. All this would no doubt be easy for a good student in rhetoric and harmony to-day, but we must remember that at this time education was a high privilege, and that the above mentioned work and examinations were done by men who worked their regular trade besides, in other words for the love of the art. That is what compels admiration, the genuine love for the beautiful, without any thought of compensation beyond the reward that lies in that kind of work.

As we learned above, the folk-song was to some extent derived from the wandering troubadours or minstrels; but a large number of the songs were borne and fostered in the midst of the people themselves. These songs were not written down till about the fifteenth century; the older therefore

a melody is, the more changes are likely to have met it, before it finally was written down. It is an interesting piece of work to follow such a melody, especially one of those which have wandered from one country to another. A good example of such a melody is the one popular known as: We won't go home until morning. Of this tune we have no less than four varieties in Germany, one in France and one in Araby.

These folk-songs had a decided influence upon the shaping of "tonality", nearly establishing our modern major and minor modes, in distinction from the then prevailing Church-modes. They were finally adapted in the Church-music, both in organ-music and voice-writing.

We find therefore that some of our most beautiful songs are derived from secular folk-songs, and they should live to-day and be of continual service to us, and I make no apology for repeating that it is a great shame if we shall permit modern songs of the hour to invade our Church and trample down that which has been dear to our fathers, is a blessing to us to-day, and ought to be an important part of our children's heritage.

We learned above that up to the 11th century singing in different parts was of a very primitive nature; the notes generally all moved in the same direction, without definite time, and of what we to-day call melody, there was very little. But from the 12th and still more during the 13th century, we find that composers begin to pay attention to definite time-beating; voices began to move more independently of each other, several shorter notes could be found against one longer note, and when we come to about year 1400 the system of notation had already great resemblance to that of to-day. Furthermore the nature of each interval (i. e. two notes struck simultaneously) was being understood better, dissonances were analyzed and rules laid down, many of which we are following in our present day teaching. All this led to the development of the art of Counterpoint, which literally means point against point, and has as its object the writing of one melody against another, to be sung at the same time. Counterpoint therefore belongs to the polyphonic branch of music; namely several melodies, while the other art is harmony, the art of accompanying one melody with chords, for the same reason called the homophonic branch.

The polyphonic art gave rise to a School of composers in the Netherlands, whence in a few years learned scholars travelled with their wisdom to other European countries. Altho I did not intend to mention any but absolutely necessary names, let me

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nevertheless quote what Luther says of the Frenchman Josquin, who was born in 1445: "Josquin is master of the notes, they must do what he wants them to do; other masters must follow the notes."

In Germany we find Senfl, a very dear friend of Luther, who found great pleasure in Senfl's music. Altho the latter was Luther's personal friend and some of his music found its way into the Lutheran Church, he was a Catholic and never given active hand in arranging the evangelical Church singing. This task was given to Johan Walther. We know that Luther wanted to have the congregation take part in the singing and in their own tongue, instead of always having a trained choir sing in Latin. In order to get material for protestant congregational singing, Luther had to make use of different resources. In the first place he wanted to use some of the old Latin hymns; these had to be thoroughly revised to meet the order of the new church; the text had to be translated and fitted according to the evangelical views; the melody had to be changed into more rhythmical form; not in even measures like we have them to-day, but a free, often within the same song changing rhythm. (As an illustration compare for instance one of the songs in the Appendix of the Hymnary with the form in which it

appears in the book under its specific number.) Attempts are being made in different places to get back to this kind of rhythmic chorale-singing, in Denmark notably by organist Th. Laub. But in as much as the songs at Luther's time were changed to fit the Church of the 16th century, and as these have developed into the shape we have them to-day, I believe it would be a futile task, and a dangerous one, to deprive the Church of to-day of the regular rhythm and meter. It is indeed difficult enough to produce good singing as it is; why make it harder? At the same time we must also wake up to the fact that in some of our Lutheran churches we certainly sing our chorales too slowly; there is a danger in that too, namely in dragging a word out so long that there is time to look around and forget what it is all about.

Luther did not disdain the use of folk-songs and other secular melodies; some of the most beautiful chorale-melodies were once secular, for instance: O Bread of Life from Heaven (Nu hviler Mark og Eng), O Sacred Head (Mig hjertelig nu længes), The Morning Star (Af Højheden oprunden er). The first printed edition of evangelical Lutheran songs was published in 1524 and contained 58 German and 5 Latin Hymns. All songbooks from that time were printed in two editions, one with text and melody, for congregational use, and one with the same melodies written in parts for the use of the Choir. Up to this time we find that the melody is still in the tenor, which made it difficult for laymen to catch the tune.

In 1586 Lucas Osiander, a minister at the court, published 50 songs, all of which had the melody in the upper voice. This was a great help to the common people, who otherwise were not able to distinguish what melody was being sung. Before that time there was no co-operation between congregation and choir. The former sang their melodies in unison, being led by the deacon. The choir alternated with the congregation in singing the different verses of the chorale, sometimes relieved by an organ interlude. This alternating singing is called Antiphony (Vexelsang). Osiander wanted above all the congregation and the choir to be singing together, and in the preface to his book he admonishes the singers to let the upper voices have the prominence.

This was of greatest importance for the following development of Church-music. Three great composers belong to this period: Hans

Leo Hasler, Johan Eccard and Michael Prætorius. Under these masters the protestant chorale first gains that character which Luther had intended it should have; it blossoms out into a glorious song for rich and poor alike, for musicians and lay-people; congregational singing in the deepest sense of the word.

Bevarer vi Fædrenes Aand?

Imellem vore danske Sagn, er ogsaa Sagnet om Rolf Krake og hans Mænd. Hvori der fortælles om en Kamp mod Svenskerne, hvor en Bjørn gik frem, foran Rolf og hans Mænd, og kæmpede for dem; det var Bjarkes Skytsaand som havde forladt ham, han sad nemlig hjemme og sov, medens hans Aand gik ud, i en stærkere Form, og kæmpede i hans Sted.

Dette Sagn kan paa en Maade sammenlignes med os Dansk-Amerikanere. Vore Fædres Land er mange Mil borte og mange af Danmarks Helte hviler i Jordens Skød; men den danske Aand burde leve i os.

Vi studerer saa meget i vor Tid, hvorfor da ikke studere Dansk? Det danske Sprog vilde være let for os at lære, fordi vi næsten alle kan tale det og vi har rig Lejlighed til at bruge det, eftersom det endnu tales i vore Landsmænds Kredse. Det vil være lettere for os at lære at læse Dansk, end noget andet Sprog, og gennem dansk Læsning har vi Adgang til meget værdifuldt og stort.

I Historien fortælles om hvordan vore uoplyste Forfædre levede, der fortælles om Udviklingen, som den foregik, Skridt for Skridt, indtil det danske Folk i Dag staar som et af Verdens mest oplyste Folk.

Ogsaa paa aandelig Omraade er det værd at studere vore Fædres Udvikling, og deres Gudetro, hvorledes de levede i Troen paa Odin, Thor, den milde Freja og andre Guder. At lære om deres Tro paa det herlige „Valhal“, hvor Heltene som faldt i Kampen samlede, spiste Flæsk, drak Mjød og øvede sig i Kampele.

Og derefter at følge Kristendommens Indførelse og dens Udvikling fra Ans-gars Tid til Nutiden, at lægge Mærke til dens Kampe og dens Sejre gennem Tiden og til dens Helte, som stred med Ordets Sværd. Se paa vort Folks Opvækelse gennem de sidste Hundrede Aar. Der var Mænd som havde virket og haft Indflydelse før Kristian Kold og Grundtvig, men disse to var Stifterne af Højskolerne, og med dem begyndte ogsaa de store aandelige Brydninger i vort Folk, hvilke vel egentlig var Begyndelsen til vor danske Kirke i Amerika, og hvis Frugt blev sand Kristenliv iblandt vort Folk.

Vor danske Salmebog er maaske rigere end nogen anden, fordi vore Salmedigtere har slaaet paa de forskellige Streng, nogle paa de dybe, andre paa de høje, og derved samlet et saa at sige fuldkomment Hele.

Den Aand, der har virket i Danmark, har ført Folket opad mod det højeste og bedste i Livet. Derfor skulde vi arbejde i den samme Aand, til Fordel for vort Land, „Amerika“, som vi skylder alt, fordi det er vort Land og vore Efterkommeres Land. Den Maade vi kan tjene det bedst paa, er ved at bevare Fædrenes Aand i os.

P. H.

Dannebrog

Dannebrog kan atter glæde sig over en vellykket „Aften“. Tilslutningen var større end første Gang — selv fra Byen var der mødt ikke saa faa — og Programmet var, om ikke righoldigt, saa dog interessant og underholdende.

Det indlededes med en Tale om „Af mine første Indtryk fra Amerika“, Derefter Oplæsning af Ingemanns „Skole-dreng-Kommers“. Saavel Talen som Oplæsningen var fremført med Liv og Humør og holdt Tilhørernes Interesse fangen. Tredie Punkt paa Programmet var et „Tableau“ over Aakjærs smukke „Mors Rok“. De optrædende viste god Forstaaelse af deres Rolle, og vi saa klart det, Digteren let, men alvorligt gennem sin Sang, har tegnet for os af sit Barndomshjem og sine enfoldige, fromme Forældre. Ind mellem Numrene lød de kære, kendte, danske Sange, sunget med Liv, baaret af kraftige Stemmer.

Det var en stor Glæde for dem, der



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har Forstaaelse for og Kærlighed til dansk Sprog og Litteratur, at se den Interesse, der vises Sagen, og det ligger Foreningen meget paa Sinde kun at byde saadanne gode og lodige Ting, der kan forøge Interessen. Der vil blive gjort, hvad gøres kan, for at Program-mene kan blive saa afvekslende, belærende og interessante som muligt, saa derfor er der Grund til at tro, at vi i Vinterens Løb maa samles til mangan fornøjelig og udbytterig „Dannebrog“s Aften.

JOKES

Dipping into the Future.

L. K. (in Greek I), "If I don't get this stuff from the start I will have trouble the rest of the year!"

Inst. "Yes, if you don't get it from the beginning, you will have trouble all your life."

After supper Miss Jorgensen walked up the stairs to second floor and bumped into a door. Turning she said, "Oh, pardon me."

Bundgaard: Hvad betyder ugift?
Hansen: Det betyder "not poison."

Scene: A grocery store in Blair.
Duke: (appearing with an empty kerosene can) One gallon of "Midnight Oil", please—

Al: When are you going to get married, Gudmond?

Gudmond: When I get my license, will you be my witness?

Al: No, I once witnessed a train wreck, and that was sad enough —

Bundgard: (to Freshie) Will I ever be able to hammer any knowledge into your head?

F:- No, it would take a piledriver to do that.

Lydia Olsen: Equation:—No mail, —no appetite.

Prof: What is the next great period in church history?

E. W. P. The following

Blair, Nebr.,
Oct. 25, 1926.

Dear Folks:

To-nite I feel as though I have nothing to tell you. And yet, there seems to be so many things I would like to speak to you about. Some other time I will open up my heart for you—not to-nite. Really, I am not myself at the present. Things have gone against me of late. I have tried, and tried hard, but it appears as if I have failed to a certain extent. But even in trying one finds a certain satisfaction.

The daily routine is commencing to become monotonous. Already now, at this early period of the school-year, do I feel that my nerves are out of harmony. What I need is a good rest, which, I believe, is well earned. But, one can begin to look forward to the Christmas vacation. I am longing for the time when I can enjoy a good rest at home. Of course, I am not going to be so lazy all the time the vacation lasts. I will milk the cows and gather the eggs. This will seem a pleasure now rather than work.

To-day we changed seats in the dining hall. I was lucky and got a seat right beside "Duke." We have a glorious time at every meal. I guess we are going to have a "feed" at our table next Saturday nite if "Duke" gets a check from home before that time. He sure is generous.—I guess he is studying for the ministry. He will make a good minister too, I am certain. He comes from the city, that means a great deal.

"Tempo fugit!" I must soon close this business and get some of my studying done for to-morrow. The light has gone out long time ago. I should have been in bed by eight. It is not fair to break the rules when one is treated fairly in every respect. But I couldn't help writing just a few words to you to-nite. So I have lighted a candle and am sitting in the closet. My roommate has gone to bed a long time ago. She is one of those who take life easily. I know she hasn't one single lesson for to-morrow. But that doesn't bother her the least. Most likely she is dreaming that she sits down in Mose's parlor enjoying a dish of ice-cream together with her boy friend.—Well, I haven't my lessons prepared for to-morrow either, but I worry a little about it at least. Well—every woman in her humor.

Goodnite! Don't be too lonesome for me. I might be home for Thanksgiving.

Your loving daughter,
Karen Jørgensdatter.

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