

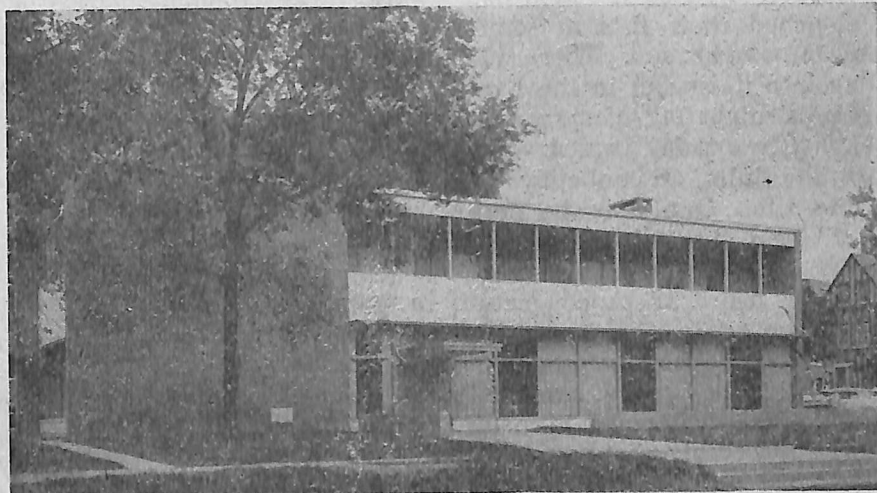
# Lutheran Tidings

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University of Nebraska Lutheran Student Foundation Building  
in Lincoln, 535 North 16th Street

## Campus Lutherans

by Dagny O. Frederickson

**S**PRING is here again, and in high schools all over our vast nation preparations are under way for graduating another class of high school seniors. In many homes parents are planning with sons and daughters for the year that lies ahead: where they go to college? It is an important question and rightly gets a great deal of planning. The scholastic rank of the school will be considered. The cost of room and board and tuition will be weighed. For some, the social advantages of one school over another will enter into the final decision, together with distance from home and many other factors.

In homes reached by Lutheran Tidings this situation must be found also. Some of the young people of our church will go to Grand View College, our only church college, in the fall; but others will attend state universities and colleges which have no particular church affiliation. In these instances, along with the other questions to consider comes the added one: what will be the religious life of our young people while they attend college?

Fortunately for those parents who feel real concern, it is acknowledged now by responsible people who have studied the situation that there is an awakening interest in religion on the part of authorities in universities and colleges. The Lutheran Standard (official English organ of the American Lutheran

Church) Wilfred Bockelman\* writes: "The intellectual world has been forced to decide that religion can no longer be ignored; that a university is not a university if it does not include a study of God to help its students round out their thinking. More than that, the university has also discovered that it is impossible to remain neutral in this matter of religion. If it leaves religion out of its curriculum, it thereby teaches that religion is not important."

Further, Mr. Bockelman quotes Dr. Harry H. Kimber, head of the Division of Social Science of Michigan State as saying: "The values implicit in a belief in Deity are at the very roots of civilization. Religion is the most pervasive and universal factor in human culture. It may be granted that religion must of necessity, therefore, enter into the treatment of all subject matter. Religion, however, does not really have a hearing when it enters the curriculum only in this manner, as it were by the servant's entrance. It claims the right to come in by the front door. It asserts its right to stand on its own merits and to preserve its own integrity, both in methods and subject matter as in a field of human knowledge."

At the University of Minnesota recently (if my memory serves me right, it was in the fall of 1951) a

(Continued on Page 10)

\*Rev. Wilfred Bockelman is Assistant Editor of the Lutheran Standard.

**Editor's Note:** April 25 is National Christian College Day. The last issue of TIDINGS was largely devoted to information about our own church school in Des Moines. The above article is presented to call attention to what is being done by church agencies in places not thought of as being church-supported.



An Easter Message From One of The Most  
Outstanding Lutherans of Our Time

## What Difference Does It Make?

Dr. Paul E. Scherer

The first Easter came into a world very like our own. We should easily have recognized it. Men had bared their teeth and clenched their fists at something they could not stand to have around. There was the thud of a cross falling into its socket in the hard earth. All the day long, until night fell, it spread its grim arms against the sky. Then a day passed. The dawn came, and across the hills an unbelievable Presence moved back into life. One may be sure that among the friends of Jesus the talk that morning was not of immortality. Nobody saw them rubbing their hands together or heard them congratulating themselves saying, "You see? This proves it. We shall live forever!" Adventure had not yet had time to decay into argument. They were pale and speechless with the difference this was going to make—not sometime, but now! Incredibly, between Friday and Sunday, their world had been changed.

Suddenly they had come face to face with the only thing on earth that could ever have transformed it. No matter what the facts were, Jesus was still a fact too; and other facts had a way of running into him. It had never been exactly easy to believe in the Carpenter from Nazareth. The sanhedrin, which was the Board of Trustees and the Executive Committee of the Church of God in Palestine, would have nothing to do with him. All the self-acclaimed patriots despised him. And they had made him eat his words. He had died out there on that hill just as any other man would have died. These were the facts.

And you had to hold with the facts! Until they collided with a God who paid no attention to them—except to thaw them out and set them on the go, as the sun breaks the cold, iron grip of winter. He got them all mixed up with hope again, marched his friends out with blood and tears, turned everybody that loved him right about face. Remember how it was 400 years ago! Many voyagers set sail for rumored lands, Columbus among them, to brave distant winds and unknown shores. They came back with queer tales and fabled wealth. Nobody could get over it. It pushed out all horizons. The Renaissance broke, and the Reformation, flooding the stagnant life of Europe. And the world was young again!

So it was with Peter, and James, and John; Andrew, Philip, Bartholomew, Matthew, Thomas: they were not as little as they thought—not by a long shot! They saw now what poor fractions of reality they had been crawling into most of the time, hiding there, and trying to pull the hole in behind them; how inconceivably this life as God knew it to be, ran beyond all the cramped quarters into which they had been shoving it, doing their best to make it stay, and it would not. They had lost their faith in the present, locking themselves in a room; like a child shut up indoors on a rainy day, not caring for its toys, pressing

its nose against the glass, looking out on a dismal world. They thought it was the end! But it was the beginning! Today they could face it, and the future with it. And they did; they whipped it to a standstill! Not with some make-believe religion that they took off and put on whenever they felt like it. They whipped their world with their faith in a Man who would not stay dead, who went stalking through death like somebody blazing a trail through undiscovered country, carrying the frontiers with him, heading straight for the lands beyond the sunset, and bringing back the title deeds in his pockets!

Even our own dull spirits should be able to catch the sheen of it. There is One who is far more alive than we are, hoping often against hope to persuade us that life is not ugly and pointless, not even when we can hardly stand it: not silly and brutish and of no account, not filled with bleak and spotty anecdotes. It is intent on something else besides just dying off at the top: it is going somewhere, and nails cannot stop it. Life is a gallant thing, with meaning in it at the very moment you are sure it has none. It may be mauled and kicked about by misfortune, but there is glory in it and honor in it precisely when you think that glory and honor are gone! It does not have to truckle, please God, to any slavery, of men or things. It can be housed, but not imprisoned. God has given it its room. Under all life's restlessness and its rebellion is this deep irrelevancy: everything that makes it human unfits it for where it lives. Else it could stay all day in the meadow with never a thought of disarmament or social justice; and it could die at last without feeling wronged by being dead. God has set Eternity in its soul: daring it with its broken plans, and its raveled hopes so frayed and worn around the edges with much handling that they cannot cover it any more—daring it for all that to be what it is in this living Christ, a splendor in the mind of God!

There is another thing in the gospel which we dare not miss: it means too that somewhere in this universe there is a dreadful drift toward righteousness, and we have to reckon with it. There is comfort in that; but also a threat. The world that gets itself advertized in the morning paper would be little better than a shambles, a kind of abattoir, presided over by a half-wit, if any, were it not that God strikes His balance. There is nothing vindictive about it. The scales are weighted with love; but they are scales! And the whole of life would make sense if we could read them.

H. B. Farmer has said that the cross of Jesus seems at first glance to be a great No written against Him and against all He said. "Blessed are the poor in spirit." "He bearing His cross went forth." "Blessed are the meek." "They came to a place called Golgatha." "Blessed are the peace-makers." "And there they crucified Him." It reads like a thick, black line



drawn through everything He was, cancelling it. May be it meant that Jesus was so thoroughly out of touch with reality that He couldn't win. May be it meant that He had pitted Himself against an order that by its very nature was bound to crush and annihilate his kind. If the crucifixion was only a tragic incident in history, it did mean that!

But here is Easter! And Easter is God's insistent Yes to man's peevish No! It means that Jesus was so inseparably one with whatever it is at the heart of creation that both He and his Sermon could afford to be wiped out and yet win! It means that you can still drive great nails through his hands and feet and



not nail Him down! It means that evil institutions, and evil customs do at last encounter a force that leaves them in splinters. It may mean that on the stage of this practical and defeated world, the road we are now following leads not to safety but to despair. It does mean that God has created and still maintains an order which human life be it ever so strong, cannot defy! Men may cry Barabbas all they like; but theirs is never the last word! God in the end says Christ, and says it unmistakably! You cannot hurl up into God's face such a ghastly contradiction, and then go about your business as if you were through with Him! Some things will not be pilloried forever!

There is comfort in that. It is why the Christian Church cannot give up, will not! Stop a moment and think of what a thing it is to be found standing in the way of such a God! There where people go on scarring and marring human life, and will not listen; shrugging their shoulders at what He called holy, dismissing it with a wave of the hand, getting ahead by paying no attention at all to any of it; flinging themselves each at the other's throat and calling it right: what a thing it is to be in the way of a God like this!

What on earth is it that gives these "ideals" their permanence? Is it that the heart of humanity is good at the core? Or is it that we have something here a great deal deeper than any self-conscious mor-

## LWR Sets Record in Value of Relief Supplies Shipped

New York—(NLC)—Lutheran World Action Relief shipments in March broke all previous records in the value of good shipped in a single month, it was announced here by Bernard A. Confer, executive secretary of the National Lutheran Council's material aid agency.

The 4,207,098 pounds of relief goods shipped last month to six overseas countries were valued at \$1,806,661, he announced. The previous highest value of a single month's shipments was reached last December, when 5,163,152 pounds sent abroad had a value of \$1,689,286.

The major share of the March shipments consisted of government donated surplus butter, powdered milk, and cheese valued at \$1,660,892, to which LWR added corn syrup and corn oil gathered in the All-Lutheran Food Appeal as well as used clothing and shoes, he said.

Germany received the bulk of the March goods: various foods valued at \$1,629,819. The refugees in Korea received clothing and shoes valued at \$70,187. Other areas receiving smaller amounts of both food and clothing were Austria, Jordan, Syria, and Trieste.

The March shipments brought the total value of LWR supplies sent abroad since the inception of the agency in 1946 to \$33,634,633, Mr. Confer said. He added that sometime in April the agency expects to pass the 100 million mark in pounds shipped overseas. As of March 31, the total weight of LWR shipped goods had reached 97,944,000 pounds, he said.

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alism which has come down to us unexamined from the past, and which any intelligent person is competent to appraise and reject? Is it that we have got something in Christianity which has been wrought into the very fabric of life, and which even when it is critically appraised contemptuously rejected, is still there? Not something men have said: something God has said!

The plain fact is, we are living in a world where Truth will not be treated as some people treat it. Easter means not only that an unbelievable Presence could not remain dead, but that Life matters, and no man shall deal with it as if it did not. Brotherhood matters, and injustice: the many on the streets who have too little, and the few who have too much. It means that carelessness matters, and eyes that will not see and ears that will not hear! It means that God's hand is on our world now, and anybody looking can see it: a God whose judgments are sure, in all His ways an undisturbed and level righteousness that keeps saying its quiet **Yes** to humanity's wilful **No**, and reversing one by one our gleeful Calvaries!

What difference does it make? Easter is the challenge of Life that God throws at our feet. Could it be that we are afraid of—Life?



Another in the series on Evangelism . . . .

by Dr. Ernest D. Nielsen

## The Worth Of Man's Life

The congregation is the focal center to which we must look for any advance in the furtherance of the work of the Church. Christianity's front is the thousands of congregations scattered throughout the world. If Christianity is to make an adequate impact upon the world, we must give serious consideration to the congregations. They are ideally the centers from which Christianity flows into every area of modern society. Our particular generation is becoming increasingly aware of the significance of the congregation. It is a living center of transforming possibilities. Yet, as Dr. Charles T. Lorma says, "If we want to win the world for Christianity we must be better Christians ourselves." Although he is speaking about Christian laymen among the natives of South Africa, his words are applicable also to us. We can never create the good which makes us better christians, but we are able to remove the barriers that we in our willfulness or blindness may have set up against the effective work of the Spirit.

It is the transforming power of the Evangel that makes evangelism a necessity. The program of evangelism is neither a campaign nor a temporary expediency, but a continuing task. It is because we firmly believe that God calls mankind through the Holy Spirit that we ought to be concerned about reaching men everywhere. There are those within every congregation that need to be visited in order to strengthen their relationship to the Church. There are others who ought to be visited for the express purpose of extending an invitation to membership in the congregation. Their church preference is already known—their children are in the Sunday School, the wife in the Ladies' Aid, and the family attends the services of the congregation, especially at the festival seasons. Finally, there are the unchurched that we must seek—seek until we find them (comp. Luke 15:4). The pastor and voluntary parish visitors are not spending their energies in the program of evangelism merely for the sake of increasing the numeric strength of their congregation. The size of a congregation is not unimportant, but it never can be primary.

The Church's sense of the urgency of its mission today goes deeper. It is related to Jesus' emphasis upon the worth of man. Man cannot turn away from the creative life of the Spirit without tragic consequences. As the prophet Hosea says, "It is thy destruction, O Israel, that thou art against me, against thy help" (13:9). Indeed, we are living in a time in which life, be it that of individuals or of peoples, is receiving scant consideration. Small nations are encircled within the political spheres of more powerful neighbors, and their powerful neighbors boast of their power and will to destroy. Dorothy Thompson is right when she says, that no one asks the people what their desires are in the matter. I think that

## Ordination

On Sunday, May 30th, of this year, two candidates, Ivan E. Nielsen and Beryl Milton Knudsen, will be ordained to the ministry. The ordination will take place in Luther Memorial Church, Des Moines, Iowa.

All friends of these men and of our Church are cordially invited to attend. Ministers, please bring your gowns.

Valdemar S. Jensen, Ordainer.

## Invitation to Summer Meeting in Denmark

All Danish-born visitors to Denmark this summer are invited to partake in the annual Danish-American summer meeting that will be held at

**Askov Folk High School, July 7-11**

(Wednesday evening until Sunday afternoon.) The program consists of lectures from the High School teachers and others, musical entertainments, and excursions to the old city of Ribe and to Rømø Island in "Vesterhavet," something unique in Danish nature.

Kindly note these dates and join us at Askov. Your registration can be sent to the principal of the High school, Mr. K. Hansen, Askov, Vejen, Denmark, or to me.

**M. F. Blichfeld,  
Himmerlandsvej 5  
København, Denmark.**

evangelism matters today, because Christ offers the only alternative to the problems that face us.

In the world in which there is a terrific struggle between ideologies which is more than a warfare of words, the successful presentation of the Christian evaluation of the worth of man's life may prove to be of determining character. Jesus' interest in the individual and in the crowd stems from the unique emphasis he gave to life. To forfeit life, according to Jesus, is to suffer irreparable loss. When he said, "What shall a man give in exchange for his life?", He was drawing those vertical lines that compel us to question our ways of life and thought.

It is not our political, economic, and social systems which are of supreme value. It is tragic to see the values which we cherish counted for nothing, as when freedom is taken away, individualism completely submerged to the state, the home robbed of its prerogatives, displaced people wandering about without a permanent home, and people caught in the network of fear. However, tragic this may be it is seldom that we recognize, that it is our failure to see the priceless worth of man that lies at the base of the evil that surrounds us. The terrible temptation is the pride of self-sufficiency. The freedom of the Christian man centers in God, the God whom Christ reveals. We are rich, but do we serve God and our fellow man in such ways as to make us "rich toward God?"



## A Call to Christian Stewardship

### For Farmers Only

It was a hot, humid evening in early July when we stood outside the kitchen door on my friend's farm. We had just finished a good meal and were looking up at the sky. I said to this farmer friend of mine, "It's funny how little we really have to do with the kind of income we get from our crops and our labors." We both knew as we looked at the sky that what poured out of the heavens—sun, hail, or rain—could decide pretty conclusively what kind of crop we'd have this year. My farmer friend is a good farmer who works hard and uses all of the latest methods. He said to me, "If I don't get a good crop this year, it won't be my fault." And he was right. Nor would it be entirely his doing if he struck it rich this year with both good crops and high prices. God gives him (and us) the time, ability, markets and weather conditions—in other words, the OPPORTUNITY to make money. My friend can only use or misuse his opportunities and talents. To put it still another way, he can only be a steward of what God has given him!

Sometimes we who live on the farm don't like to hear that God wants us to be stewards. We get a little irked when our church or our pastor urges us to be stewards of our money. As far as weekly giving to church is concerned, we are often quite sure that the fellow who gets a salary is in a better position to pay a weekly pledge than we are. We excuse ourselves by saying with my friend, "If I don't get a good crop," or "I'll give according to the need," or "I'll give my share." We don't want to be pinned down to a church pledge even though we commit ourselves to pay for seed, feed, cattle, and machinery. If we can pledge ourselves for our occupation, we ought to be willing to make a pledge for the work of our Lord. That pledge need not be in terms of so many dollars per week—in fact, God has never asked that. Instead He has asked us to give proportionately—to give a percentage of all He has given us. It was to farmers that God was talking when He said, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." God expected the farmers of Old Testament times to give one tenth of their harvest to Him. The New Testament tells us, "Unto whomsoever much is given, of him shall much be required." Paul had proportionate giving in mind, too, when he said, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." You can't control the weather or the prices on the markets, but you can determine to pledge a percentage of whatever God gives you, and you can give regularly as a part of Sunday morning worship with other Christians. Surely it ought to be hard for us, who know the love of Christ,

to offer God a smaller percentage than the tithe, the tenth, given by the Old Testament farmer.

"God so loved the world that He gave . . . ." How much we love God will determine what we give Him of ourselves, our time, and our money. We cannot measure what God has done for us, but we ought to measure pretty carefully what we do for Him. As we think of God's saving love for us, we'll know (as we look at the clouds in the heavens, wondering about tomorrow's weather) that all that we have is dependent on Him who dwells in Heaven, and that we can never repay Him for what He has done. **We can only be good stewards!**

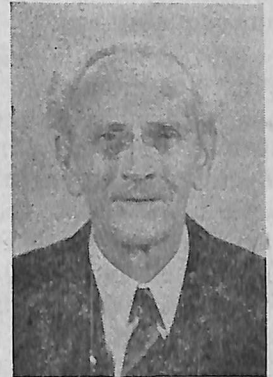
Stewardship Department  
Evangelical Lutheran Church

### REMEMBER "S. D."

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S. D. Rodholm



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"The Committee on Publications . . . presents a living memorial to someone outstanding . . . There is no reason why it shouldn't sell at least 5,000 copies in our own Synod."

April 5, 1954

—LUTHERAN TIDINGS.

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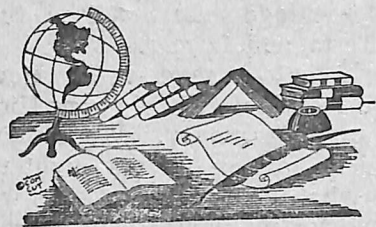
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## OPINION AND COMMENT

### Prof

One of the things that most endeared Prof to us was his insatiable love for a good story. He had a ready memory that could recall on the spur of the moment not only an appropriate Shakespearean quotation but a joke, usually with a point. In the declining months of his life a conversation with him often consisted entirely of "swapping" stories, and as a raconteur he was perhaps unexcelled by anyone in our acquaintance.

But thinking back over our class-room relationship, it is interesting to note that his classes were not overburdened with stories. In a philosophy class, if we strayed from the subject it was not a fruitless straying but rather an investigation down an intellectual path upon which the class discussion had suddenly happened. In a literature class, the lecturers were illustrated more by parallels than by anecdotes. Poetry discussions sparkled with comparisons. Those of us so fortunate as to have our Shakespeare courses under Prof when he was in his prime will never forget what a thrilling experience it was. We spent many weeks on *Othello*; when finally we left off, we were under the impression that there was still much that he wanted to say about this great artistic work.

He was born Oct. 10, 1894, in Chicago, the son of Fred and Anna (Hansen) Ammentorp and was given the name Arthur. We know of no-one who used that name. Even before he became a professor in fact, we are told he was called by the nickname which attached itself to him and clung even after his ordination. He went to Oshkosh State Normal in Wisconsin and received his B. A. from Michigan in 1923, but between those academic sessions he spent five years at Grand View. He returned in 1923 as teacher and remained



Pastor Arthur C. Ammentorp

for twenty years, meanwhile doing work at Drake University and receiving an M. A. in 1939. In 1925 he married Agnes Petersen (who died in 1944) and there survive two daughters, Alice and Virginia.

In 1943 Arthur Ammentorp was called to be pastor of Luther Memorial Congregation in Des Moines, the church where he and his family had attended many years. His ordination took place that summer (he had finished his theological training many years before) and this writer was in the same group ordained in Minneapolis. He returned to Grand View as teacher in 1946, and in 1950 the students dedicated the annual *Viking* to him in grateful appreciation for the long 25-year service that was in that year destined to cease.

Last September as Prof lay in a hospital bed in Nebraska following a near-tragic motor accident, I visited him and was delighted to find his mind still lucid and rested though his body was broken. It occurred to me that in the long convalescence facing him, Prof might find the inclination and ambition to do some writing. He seemed very happy to have the pages of LUTHERAN TIDINGS offered to him for anything he might want to write. He suggested that he long had had an urge to translate some of the short novels of Østergaard, and we agreed that during the winter we would try to get some of them into print, hoping that TIDINGS readers would not object to the publication of an occasional piece of fiction. Prof may have overestimated his energy; at any rate, nothing ever came of it. He did start on it, that much we know. But sickness that attacked him physically can also be blamed for cutting off what may have turned out to be some delightful reading. He could write well when he wanted to. Likewise when he was at his best he could speak well. His thoughts would settle for nothing but the most literate or cultured phrase in which to be expressed. Some people complained that this led him into abstractness; but it is difficult for an articulate person to refrain from using whatever rhetorical talent he possesses. We are the losers that Prof did not get around to doing everything of which he was capable.

The evening of April 2 I drove past the corner of East Ninth and Grand View Avenue and saw a gathering of spectators and a police car. This is not an uncommon sight in a city, so I drove on. Next morning I learned that Prof had been stricken while out walking, only a few hundred feet from the campus he loved, the house where he lived, and the Old People's Home which was home to him at the last.

In these pages some years ago, Prof wrote (too liberally for some tastes) that he was convinced a kind Heaven would try its best to welcome such humanitarian benefactors as Clarence Darrow who were never believing Christians in any orthodox sense. Heaven has now also welcomed our Prof, and his former students and people all over the midwest where he served as supply pastor, (Detroit, Denmark, Cordova, Askov, and Dagmar) when they think of their future life after death will be thinking of him as one of those who will welcome them from that future unknown. May God help us to remember all the fine things that were the real Prof.



## District VIII Meeting

### PROGRAM

#### Friday, April 30—

8:00 P. M. Opening Service, Pastor Ejnar Farstrup.

#### Saturday, May 1—

9:00 A. M. Bible Hour (Danish) Pastor S. Marckmann

10:15 A. M. Business Meeting. Led by Dist. President.

12:00 Noon. Dinner.

1:30 P. M. Pastor Otto Bremer, Berkeley. "Lutheran Student Work."

2:00 P. M. Business meeting. (Continued).

3:30 P. M. Coffee.

4:15 P. M. Discussion. "Our Future Seminary Program."

6:00 P. M. Supper.

8:00 P. M. Program arranged by local congregation.

#### Sunday, May 2—

10:00 A. M. Church services with communion. Pastor Aage Møller preaching, Pastor Niels Nielsen in charge of liturgy.

12:00 Noon. Dinner.

2:30 P. M. Lecture by Pastor Alfred Jensen.

4:00 P. M. Closing Meeting. Pastor Arthur Frost, speaker.

5:00 P. M. Coffee and Farewell.

### Notice to All Members of the American Evangelical Lutheran Church in California

Our Annual District Meeting will be held this year at Parlier, California, during the days, April 30, May 1 and 2. Plan now to participate. The congregations are asked to elect delegates at the April Quarterly meeting. The rule is: "One delegate to the annual meeting for every 25 voting members or fraction thereof." Use the figures in the last annual synodical report. But we hope that others beside delegates will join us for these days of fellowship.

A. E. Farstrup, Dist. Pres.

### INVITATION

St. Ansgars Lutheran Church of Parlier herewith extends an invitation to all interested in our Church work to our annual District Meeting to be held April 30, May 1 and 2.

All meetings, with the exception of the Church Services, will be held in the American Legion Hall in Del Rey; all meals will also be served there.

We will accommodate as many as we possibly can with lodging, but as the congregation is small we will not be able to promise accommodations for all. However, there are excellent Motels always available. If you would like to have us arrange lodging for you please designate "private" or "Motel." **ENROLL WITH MR. ED JEPSEN, PARLIER, CALIF., not later than a week before the meeting.** If you do not enroll by then we will take it for granted that you have made your own arrangements.

Soren Paulsen, President.  
Niels Nielsen, Pastor.

## Books in the News

**Dr. Alfred Th. Jørgensen: "Martin Luther"—Reformer of the Church.** Translated by Ronald M. Jensen. Augsburg Publishing House. \$3.00.

It is a pleasure to read Dr. Jørgensen's book on Martin Luther. It is very readable and holds the interest of the reader till the last page. It is also a fine addition to our Luther literature in America in that it comes from the pen of the man who probably is the foremost student of the life and writings of Martin Luther in Denmark, one of the countries in which the Lutheran Church gained its strongest hold on the population.

The first chapter gives a clear, though necessarily brief, picture of "Religion and Society about 1500," the background on which the work of Luther must be seen to be understood.

Then follow ten chapters on the life and work of the reformer, and finally a chapter on "400 Years Later."

Both interesting and enlightening are the references of Dr. Jørgensen to the writings of modern Catholic historians or quotations from their works, indicating that at least some of them evaluate Luther from a more truly historical viewpoint than has been the case among Roman Catholics.

Dr. Jørgensen has succeeded in showing the development and growth in Martin Luther through the years of his struggle, not only as a reformer but also as a personality. It is pointed out that it was out of Luther's "ability to set aside traditional opinions and interpretations, and to leave himself singularly open to the message of the Bible," that his great translation of the Bible was born. He lived very close to God, to His Word and the sacraments. That was the secret of his growth.

It is a book which can be recommended to laymen, and it should especially be one which Sunday school teachers could be enriched by reading. It should also be in every minister's library.

Viggo M. Hansen.

**Bible Story ABC Book, by Arlene S. Hall. Size 8½x11. 32 pp. Warner Press, Anderson, Indiana. \$1.00.**

This colorful and well illustrated book is an ABC book in this sense that each letter of the alphabet has been used to introduce some well known Biblical figure or story. A single paragraph of large print suffices for each letter and a full color picture illustrates each story. A good supplementary book for any little child's library.

M. S.

**Tiny Tot Songs. Editor Paul E. Bierstedt. Illustrator Dorothy Handsaker Scott. Size 8½x11. 32 pp. \$1.00. Warner Press, Anderson, Indiana.**

This is a collection of 20 songs that every music loving parent should own. These are songs that little children will love and understand and sing. Furthermore the volume is exceptionally beautifully illustrated with gay, charming figures in full color. By all means procure this book and enrich your home life.

M. S.



# Paging Youth

ESPECIALLY OF OUR A. E. L. Y. F.

Editor: Thorvald Hansen, 22 South 13th Street,  
Estherville, Iowa

## DSU - DAYPL - AELYF

The editor of the youth page has asked me to write an article dealing with our youth work. I accept the opportunity gratefully.

The triple threat of letters heading this article represents three different stages in the organized activities among the young people of our synod. According to such authorities as the late O. C. Olsen of Omaha and Rev. Enok Mortensen, Tyler, the formation of young people's societies loosely related to our congregations started around the turn of the century, and 1902 saw the first grouping of such societies into district one of "de sammensluttede danske ungdoms foreninger i Mellemstaterne," with Omaha, Nebraska, as the focal point. Soon similar districts were organized roughly covering the territory our synod claimed. It is interesting to note that the treasurer of the first district board, Mr. Niels C. Paulsen, Cordova, Nebraska, is still with us.

It was my own good fortune to be caught in the enthusiastic sweep of the DSU movement, although not before some years after its first start. No one who heard O. C. Olsen, V. S. Jensen, Thorvald Knudsen, C. P. Højbjerg, P. Rasmussen, S. D. Rødholm, H. P. Rasmussen and many other able and inspired lecturers in the period before, during and immediately following World War I, and who shared the fellowship of the large annual district conventions, will ever forget these experiences. "Ungdom" was more important to young people than even "Dannevirke" was to the most quarrelsome among preachers.

It is clear to all of us, who remember, that the foundation of DSU was the Folk High Schools at Nysted, Tyler, Solvang, Ashland and Dalum and Grand View College. The latter institution only slowly advanced into a degree of academic status in the twenties and thirties. DSU was made possible furthermore by the continual influx of immigrants from Denmark attending the schools mentioned and making up the bulk of the DSU membership. But until World War I, and in many congregations for years afterwards, young people born here were Danish speaking. The average age of DSU members was one of seasoned maturity compared to the age of the average AELYF member. I was twenty-three and certainly of junior grade when I attended for the first time "Fællestævne" at Nysted, Nebraska. A great many fathers and mothers among the congregational membership never considered themselves too old to attend Young People's meeting or to belong to the Society but enjoyed the programs presented as well as the lectures delivered. Recreation was mostly in the form of gymnastic exercises. The influence of

teachers like Hasseriis, Baadsgaard, Karen Knudsen, Signe Bentsen, Viggo Tarnow and a host of equally competent leaders was tremendous. It was not until the twenties when basketball seriously challenged and in the thirties finally conquered the gym halls of the synod. It must be deplored, I believe, that we were unwilling to see and accept the changing conditions that caused DSU to lose its significance as an organized force along about the depression years of the thirties.

The change in conditions was the universal acceptance in this country of the High School. Fewer and fewer of the young people refrained from finishing High School in the years following the first World War. And it was only a very few High School graduates who came to attend the Folk High Schools as well as the Winter School at Grand View College. Immigration practically ceased after 1925. More and more the trend was toward a college education.

Whether this change in educational habits caused, or was caused by, the trend toward industrialization and commercialization of pursuits I cannot say, but one after another our Folk High Schools folded, and with them DSU as it had been known and loved by the young and old during the first quarter of our present century.

The change that took place went deep. The concept of Folk High School education was one of communicating by way of the living word rather than by book learning. It was aimed at young people of mature years. High School education is aimed at adolescent youth, often resulting in a smattering of knowledge over a broad range of subjects with perhaps only a few skills permanently anchored. Whereas in DSU and Folk High Schools it was felt important to implant a view of life, deeply rooted in Christian faith and experience, dealing with the meaning of life in general and the meaning of the individual's own life purpose and vocation, the High School education often teaches certain subjects rather than the students.

Some of us remember with some regret useless attempts of keeping back the tide. Only slowly did we adjust the type of education at Grand View College, our only remaining educational institution, to serving our youth as a Junior College, while the fellowship and spirit remained the same as in former days. There is no reason to mourn the changes described. It would serve no good purpose. But the great leaders of DSU should be remembered with gratitude. They were beacon lights along the road on which DSU advanced to become DAYPL, and now AELYF.

I do not have much to say about DAYPL. It was plainly living in a transition period. To the best of my knowledge, all Young People's Societies now are made up of young people nearly all of High School age. But during the twenty years of DAYPL's existence, the fading out of membership of people above High School age has taken place. The result is seen in the type of program presented, devotions at meet-

(Continued on Page 16)



# Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

## A Letter From India

(Our WMS Board members have a Round Robin letter which the editor of the Page also reads. A letter, dated December 25, 1953, from Muriel Nielsen, missionary to India, was included in the last Round. It has been suggested that material from the R. R. be used for the Page and this letter has a message to all of us. Unknown to Muriel she is thus sharing her everyday life with the readers of this Page. Let us share ours with her by writing her and remembering her in our daily prayers.)

### To The Women's Mission Society:

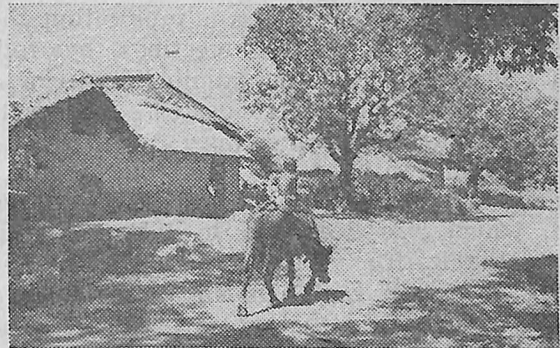
It seems, friends, that I was not able to write much about our everyday life on the two Christmas cards, so I had to add this. Please excuse me if I write and say things I have written before, because our daily life doesn't change very much.

During the whole year we look forward from Sunday to a market day on Tuesday's, a smaller market on Saturday (in a different town), and then back to Sunday. Besides that we have certain larger holidays. We have Christmas and the New Year, then we have the Boro Sabha. Sabha is something like our church convention, but it is all for spiritual guidance and inspiration—there are no business sessions. Quite often Sabha is held in March (or February). Then we look forward to Easter, after that there comes the summer vacation at the beginning of July. We re-open school again about the end of August or first of September. We celebrate a day for Gandhi on October 2. We also close for a day or two for a Hindu festival, for the sake of our non-Christian girls, and that may be just before Gandhi's day. The missionaries must also go to the mission conference in November, December, or January and at the end of January there is a day that is celebrated as a national holiday. August 15th is a holiday, but we do not have school at that time anyway.

You can see from what I write about holidays that Easter and Christmas are the two most important ones. We are very careful not to offend the non-Christian, but we do not celebrate their religious days.

Someone once asked me what we mean when we write or talk about a "compound." Maybe you would like to know. It really means—all the land owned by the mission in a certain place. However, here we have one station (one mission station) and it is called Gaurang Mission, but there are **two compounds** on this one mission station. Rev. and Mrs. Halvorsrud and Bjørn live in Gaurang Compound and Miss Elly Binderup and I live in the Thaijoubari Compound.

It is very confusing, for their compound name is pronounced the same way as our school name, but



**Herd-Boy Riding a Water Buffalo, A Typical Scene in India**

spelled in a different way. It is Gaurang Compound, but Gaorang School (on Thaijoubari Compound).

On our compound we also speak of "the school compound," "the girls' boarding compound," "the teachers' compound," "the workers' compound." The word **compound** means that which is inside an enclosure, and therefore is confusing, for we have to have many enclosures.

One of the things that is very hard to write to people is concerning the place of women and the relationship between the men and boys on one side, with the women and girls on the other. Customs are very different.

In all churches, except the city churches, the men and women do not sit together. The girls and women are on one side of the church, and the men and boys on the other. Small boys may sit with mother or big sister.

Men and boys are not allowed into the girls' boarding compound, except to sit on benches under a certain tree and speak to a daughter or sister.

A man would not think of even touching his wife in public (to say nothing of showing any affection), or at least he would not touch her unless there were some special reason, such as illness.

The men cannot generally depend upon their wives to do much managing. Some men must even do the cooking, because the wife can't do it. We find it hard to get used to the fact that women are not considered very much by the men. Women do not very often leave their homes, and as an example I say this: when you go to a town or city, you see almost no women on the street or on the dokans (stores). It is men, men everywhere.

Another thing that seems strange to us is that most work and activity is done on the ground or the floor. The carpenter, the cook, shopkeeper, child, all do their working or playing while seated on their haunches on the earth. It does seem strange until one becomes used to it. This explains why it is so difficult to keep clean and free from illness.

(Continued on Page 12)



## Campus Lutherans

by  
Dagny O. Frederickson

(Continued from Page 1)



**Twin Cities**  
**Lutheran Student Foundation**  
**1813 University Avenue**  
**Minneapolis, Minnesota**

professor on the faculty sought to have the university administration take a stand prohibiting the use of university buildings for meetings by religious groups. The action of the administration was exactly the opposite of that requested. Minnesota encourages religious group meetings!

At the University of Maryland one of the most prominent and beautiful buildings is the University Chapel, which was dedicated in 1952. This lovely colonial church lifts its spire high above the surrounding classroom buildings and completely dominates the scene. And that is no accident! The administration of the University of Maryland has aided the nurture of religion in many ways. Emblematic of this attitude, the Chapel itself is open to worshippers of all faiths and is in constant use. Not only does it have a beautiful sanctuary and two smaller chapels, but it serves as headquarters for the various religious groups on the campus, which are granted office space in the chapel building. And at the time of this writing, at least two church bodies are using University of Maryland buildings for Sunday worship and Sunday school. These are newly organized groups which do not yet have church homes of their own. Often the chapel and armory are used for shorter periods by large groups for conferences and conventions.

Lutherans in our land, long aware of the need for serving their students away from home, have availed themselves of this growing opportunity to work on college campuses. Particularly since the establishment of the National Lutheran Council, there has been rapid development of **organized** work among our Lutheran students. What has taken place and what is presently being done merits the interest of every father and mother who is sending a youth away to school.

Back in the twenties when I was a student at the University of Minnesota, religious work among the students there was left largely to individual churches located near the campus, with some co-operation among pastors of the various branches of the Lutheran Church. Please understand me, I shall never depreciate the work done by individual pastors then or now! I value highly the spiritual help I received from Hope Lutheran and Grace Lutheran of Minneapolis almost thirty years ago. But with the growth in college attendance, more was needed. The need for co-operation in religious work envisioned even then has led to the organized Student Service of today.

In the National Lutheran Council, the Division of Student Service gives participating church bodies a powerful arm for their work among Lutherans and unchurched students and faculty members.\* In the budget of the National Lutheran Council a large sum is set aside for campus work. Student Service may

thus work together with a church body in building a church home where it can serve students at the same time as a resident congregation. It may help supply Lutheran Counselors and pastors, who guide the students in their religious activities beyond attendance at church services. At present there are 27 full-time pastors, 13 full-time women counselors, 24 seminary interns and graduate assistants, and 500 parish pastors who have accepted official appointment by the Division of Student Service to represent the Council in colleges and universities within the boundaries of their communities.\* Theirs is understandably an important part of the total religious work among students. A national staff of seven trained workers guides and co-ordinates this work. Student Service also prepares and distributes printed matter which gives valuable information to students, to counselors and pastors, and to congregations.

But long before the National Lutheran Council was established, Lutheran students themselves had felt the need of working together for their spiritual advancement. The Lutheran Student Association was organized in 1922—organized by students, but undoubtedly with the counsel and guidance of local pastors. There are LSA organizations on many campuses now, and their part in student religious life is significant. A student counselor may serve in an advisory capacity to the officers of LSA—and I know more than one counselor who leans heavily on the student organization in her work—but LSA is still primarily a student organization.

The Lutheran work on each campus is guided by a Board or Foundation, which also hires and pays counselors and full-time pastors, largely with the help of grants from the Division of Student Service. These Boards are composed of pastors and laymen of an area who have been granted vision to see the paramount importance of helping the church serve its young men and women **while they are students**. According to the National Lutheran Council, "A Lutheran student foundation or directing committee is responsible for service to students and faculty members in its assigned locale and under the policies of the Division of Student Service of the National Lutheran Council." These committees do not work directly with the stu-

\*Similar work is being done by the Lutheran Church-Missouri Synod and by other Lutheran bodies and other denominations.

\*From a recent personnel sheet of the Division of Student Service, National Lutheran Council.



dents but **do** shape policies and then work through congregations, pastors, and counselors.

The activities of LSA have become well known to readers of Lutheran Tidings because of the important contributions made by one of the sons of AELC. Herluf Jensen, son of Dr. Alfred Jensen, served as national president of LSA from 1951 to 1953 and represented the National Association at the World Conference of Christian Youth in Travancore, India, in December 1952-January 1953. Other phases of work among campus Lutheran may be less well known. But surely, no church body has more reason than AELC has to take an interest in religious work among students. The reason for this lies in the very nature of our Synod. Except for rather isolated instances, the churches of AELC are placed in rural settings—assuming, of course, that we may designate as rural those churches in small towns or villages which draw largely from the agricultural areas surrounding them. It follows, then, that our churches and our pastors are not at hand when our youth leave home to attend large colleges and universities, for these are almost invariably located in cities. Minneapolis is an exception, of course, and there are others, notably in the East. But most often the situation is as it is in Nebraska, Iowa and Wisconsin: if our young people wish to avail themselves of the outstanding facilities of the state universities, they must be temporarily dissociated from the mother church. What happens then?

AELC is a member of the National Lutheran Council. But even if it were not, our young people would find on almost every campus a well-planned program of worship, study, and service available to them as to all Lutheran and all unchurched students. If there is a full-time counselor or pastor on the campus, the student will probably be informed of this at registra-

tion time. He may go to them for help at any time. If there is an active LSA, the young student can readily find a friendly circle in which to worship and sing and play. Both the trained worker and the older students can give the new students valuable aid in finding a church home on or near the campus without the feeling of bewilderment and fear which often assails them at first.

Often there are personal problems, too.

The counselor and I sat in the Student Union awaiting the beginning of a committee meeting when Sally, an attractive co-ed, stopped to chat. The talk was of her initiation into a sorority, but as she left Sally called gaily, "See you Tuesday night at LSA." As she walked away, the counselor's face became grave, and she said wistfully, "I hope she does come! There is one mixed-up kid. We've got to find a way to help her. Her Dad and Mother are separated. Sally was going with a Catholic boy and was preparing to turn Catholic, when he lost interest and dropped her. Now she doesn't know where she is going."

Sometimes it is the need of a job of other money matters that burden a student. Sometimes it is a too early marriage that is already breaking up. One of my students came to me with apologies for not getting his work done. "I've got trouble at home," he said. "My wife wants to leave me." In another class that same semester a young mother was studying to get a degree so she could better support her child. "I've tried everything," she said, "but we can't make a go of it together any more."

Bob's mother had joined the Catholic Church after her two children reached teen age, but she urged them to find a church which seemed right for them. It was the Lutheran campus pastor and LSA which helped Bob. Through baptism and confirmation, he joined the Lutheran Church, and he was a faithful member of the church choir when I knew him.

Any counselor can give you incidents like these, I am sure. And any one of us can think of a young friend who has needed help from a sympathetic adult during his student years. The question is, do they know where to turn for help when father and mother are far away? At baptism of our children, we as Christian parents were charged with the responsibility for keeping them in the covenant into which they were baptized. We solemnly assumed that responsibility, and it does not end when our youth go to college. Consecrated men and women are devoting their lives to Christian service among our youth. Our part is to help our children find that service, so gladly given.

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The man who knows little is proud that he knows so much; the man who knows much is sorry he knows so little.—Anonymous.

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Speak of men's virtues as if they were your own, and of their vices as if you were liable to their punishment.—Chinese Proverb.



University of Illinois  
Lutheran Student Foundation  
909 South Wright Street  
Champaign, Illinois



## A Protest

(Editor's Note: This is a letter written to the Des Moines Register).

To the Editor:

I am sure that many of us, and I hope that many of our Roman Catholic friends join us in rejoicing, when the Commonwealth protests against the growing feeling in America and abroad of identifying McCarthyism as a Fascist movement inspired by the Roman Catholic Church. God forbid that such an unholy union should ever be consummated.

However, the Roman Catholic Church has in some instances asked for it. Was there not a special papal blessing when the Wisconsin Senator was married? Has not the noted Cardinal Spellman consistently urged the Catholic Senator on? The Roman Catholic Church has not altogether been silent on the McCarthy issue, certainly some rather loud encouragements have come from some rather high ranking church officials.

It is not easy for organizations, be they churchy, worldly or both, to avoid getting involved in political issues. Even the United States Supreme Court has at times unusually keen ears for the nation's election returns. And certainly an organization like the Roman Catholic Church whose history has been one of constant political involvement, either directly or indirectly, has often found itself on both sides of the political fence cheering for two opposing parties at one and the same time.

One of the most interesting examples of political expediency took place during the Protestant Reformation of 1517.

Pope Leo the X needed political and economic support from the Germans. But he needed even more to preserve the existing balance of power in Europe; for only if the great powers of the day held each other in check could the Pope maintain the political independence of his Italian churchstate. There were three great powers: the German Empire, which was split into a series of more or less independent territories and cities, with Emperor Maximilian as the nominal ruler; and Spain; and France.

Unfortunately for the Pope, Emperor Maximilian died in January, 1519, and the kings of both Spain and France proclaimed themselves heirs to his throne. No matter which of these two became emperor, it meant a serious disturbance of the balance of power. The Pope would be confronted by one predominating world power. There was but one alternative—to offer the emperor's crown to a German prince. And who was better fitted to be Emperor of Germany than the Elector of Saxony?

And so we find the Pope wooing Frederick the Wise. But he did not forget Luther. The word was dropped that the Elector might, out of gratitude for the offer of the Emperor's crown, deliver up the upstart Augustinian. However, when the Curia discovered that this was a political blunder since the Elector was rather fond of professor (Luther), Carl von Miltitz resolutely made a right-about-turn and offered to make one of the friends of the Elector—and this would of course be Luther—a cardinal! The victim of the inquisition was to be given the highest honor of the Roman Catholic Church.

Verily, verily, the ways of princes, be they from churches or nations, can be most amazing.

Cedar Falls, Iowa.

Rev. H. O. Nielsen

## Letter From India

(Continued from Page 9)

At the present time our biggest problem is to be able to buy as much paddy as we need for the whole year. Our school girls husk their own paddy in order to get the rice used for the boarding children. Since we can never count on less than 8 maunds (1 md. equals about 80 pounds) per person, we must be able to get about 1,000 mds. this year. There is always some loss when the grain dries.

My own task these days is to get two homes built, so that one new teacher and the school clerk may have houses in which to live. We are cutting jungle, getting posts for the barbed wire fence and trying to cut trees, bushes and plants where they are unwanted and grow new ones where they are needed.

Most schools in this country are and must be segregated (by sex), for the tropical life is not easy for young Christians. Our school being only for girls, we need to have rather strong fences in order to keep out undesirable people. In most cases a water canal is dug just outside the fence, but our compound is so big that it is not yet properly secluded.

Gardens are growing well now. We have cauliflower, beans, peas, sweet peas, bouganvillia, poinsettia, banana trees, and many other things growing in our compound.

And now, ladies, I wish to thank you for your kind thoughts, wishes and prayers for the Indian Christians and your work here. During the past year I have helped a Boro boy in Grahampur. You help me each year by your generous Christmas gift, and now we hope that such boys will grow up to serve their own people. May you have a blessed New Year.

Muriel.

## Subscribers Wanted

THE DANISH CHURCH PAPER "Kirke og Folk" is now two years old. Pastor Paul Wikman, 8500 Maryland Avenue, Chicago, Illinois, who is editor, writes in a recent issue that there are only 650 subscribers. Surely there are more families than that in our synod who would benefit by receiving this paper. The editor would be grateful to add new subscribers to his mailing list.

## In This Issue . . .

Dr. Paul Scherer is Brown Professor of Homiletics at Union Theological Seminary in New York.

Dagny O. Frederickson is the former Dagny Ostergaard of Tyler, Minnesota, whose address now is 3925 Oliver Street, Hyattsville, Maryland.

Muriel Nielsen, daughter of Pastor and Mrs. Eilert C. Nielsen of Clinton, Iowa, at present has this address: Gaorang Girls School, P. O. Haltugaon, Goalpara District, Assam, India.

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## Greetings and Comments From Our Readers

### In Memory of a Great Teacher

My friend, Arnold Bodtker, who lives at Portland, Oregon has sent me the following letter. It is not a formal article but it is a moving tribute to a great man, and with the author's permission I herewith wish to share it with the readers of LUTHERAN TIDINGS.

Enok Mortensen.

Dear Enok:

Ever since the death of C. P. Højbjerg I have been thinking that there should be issued for the record some words of tribute to his memory from those of us who were with him at Grand View College that last year. (It was the first year for me.) Any useful life is worth a tribute and C. P.'s life was far above average in usefulness and inspiration. Furthermore, I am inclined to believe that failure to make note of a life well lived is reprehensible and especially so in these days when it often seems that the recognition of an individual's worth is at a premium. But I didn't do anything about it since I also had a thought that perhaps it was only the experience of a green country boy from Oregon that made C. P. Højbjerg's personality and teaching seem so significant.

However, I just read a book about "book-burning" and throughout the pages of that book the image of C. P. Højbjerg came to my mind and I was reminded of his love of books and of how great a teacher he was. He left those of us who were his students a heritage that will never die, even though it will be sorely tried, as the really abiding things in this world always are. What is this heritage he left us? He unlocked to us the world of books and gave us the key. He instilled in us a love of investigation so that we, with him, thrilled at finding out the new in the world and in the minds of men.

Do you remember how this whole idea of evolution let C. P. expound on the greatness of man and his almost limitless possibilities and how he believed it would free man from from his smallness and pettiness. Pettiness and slander—(of course he used the Danish words, but they can be said as contemptuously in our language as C. P. could say them in Danish)—he struck at continuously.

Do you remember the noon meal when C. P. announced the discovery of a new element as though it were the winning of a great battle in a war?

Do you remember when he had the audacity to deliver a series of lectures to the students on Einstein's theory of relativity? I don't know whether C. P. was among the numbered few who were supposed to understand the theory. I didn't understand it, that was for sure, but C. P. talked about atoms, the theory of light, etc., and how scientific theories affected the life of man and his destiny in the world—and I sensed their importance. Højbjerg's lectures were so inspiring that ever since when a new scientific fact or theory is expounded I have an awareness of its importance.

Then there is the small geographic world in which we live. It became both smaller and larger when Højbjerg talked. It became smaller because he drew together the peoples of the world—the peoples of all the other races became our kith and kin. He started with George Washington Carver, the black man who rose from slavery to be a great American and he went on the Gandhi, Sun-yat-Sen and many others. Ideas espoused throughout man's history, both good and bad and both popular and unpopular were introduced to us. Do you remember his continual references to great historical personage—Socrates, Plato, St. Augustine, St. Francis, Spinoza.

Bertrand Russell, Paine, Jefferson, Lincoln—yes, Lenin, too. Spengler and Schweitzer? Always he came back to the man from Nazareth and made us understand that the message of Jesus was not out of place in the world of ideas, but rather that the Christian attitude was the most helpful one in grasping scientific facts.

The world became larger because we were presented with vast areas of the earth and told about them so that we became aware of natural resources and cultures that heretofore had been only hazy outlines on a map.

When I came to Grand View College for the first time I hardly understood, if at all, that I had a heritage from Scandinavia. That, I realize is mostly personal, for only a few Americans can have it. Perhaps my grandmother had made me feel, subconsciously at least, that Grundtvig, Bjørnson, and Ibsen belonged to me too, but C. P. made me sure of it.

Perhaps C. P. Højbjerg was not a great scholar, but I am sure he was a great teacher. When I recall how C. P. talked about Kold and how he wound up people, so to speak, so that they never became unwound, I know that he C. P. Højbjerg, did the same for many of us. C. P. loved books and because he did he made their contents live and that is what I remember so forcefully in these days of teacher's oaths and book burning when good and honest men are being slandered.

Højbjerg meant different things to different people, but this is what he meant to me. In addition I was an associate of him at Danebod and at Nysted which experience in no way detracted from my admiration for the man, but it made me understand him better. As I write about him experiences and incidents involving him crowd through my mind, which it would be interesting to record some time. I had not intended to write so much, but before I knew it I was living again with you and others at Grand View College and Danebod where strode the fiery little C. P. Højbjerg.

Sincerely,

Arnold.

### Again Regarding Merger

In my statement regarding possible merger of our Synod with any other Lutheran Synod (s), printed in Lutheran Tidings of March 5, I made the statement: I DO NOT BELIEVE ANY CHURCH CONVENTION CAN DISPOSE OF MY PERSONAL LUTHERAN BAPTISM, OR ANYONE ELSE'S, EN MASSE.

I have received many inquiries and requests for elaboration as to what I meant.

I meant that in the event merger should come up for a VOTE, I am of the opinion that I am the only person with right to vote for myself in such important matters, and that every voting member of our Synod should be given that right.

At the 76th Convention less than 300 voting members were present.

Shall 2½% of our membership decide upon such an important matter? I believe an open and fair vote should be cast.

Respectfully yours,

B. P. Christensen,  
Solvang, California.

April 5, 1954.

### F. L. Grundtvig

The Dansk Folkesamfund in America has voted the sum of \$300 to Mrs. Marie Lorange of Oslo, Norway, for the support of the publication of a biography of her father, Pastor F. L. Grundtvig, who served our Synod from 1881 to 1900 and who died in Denmark in 1903 and the centenary of whose birth will be celebrated May 15, 1954. Dr. J. Christian Bay is printing a biography of F. L. Grundtvig (son of N. F. S. Grundtvig) covering especially his service in America, to be issued on the centennial date.



## OUR CHURCH

**Dr. Johannes Knudsen** of Grand View Seminary has been named secretary of the Division of Student Service of the National Lutheran Council.

**Marlette, Michigan.** Pulpit exchange one Sunday each spring has been the practice in the Michigan District. May 2 Pastors **Harry Andersen** and **John Enselmann** of Marlette and Grayling will visit each other's church.

**Alden, Minnesota.** Dr. and Mrs. **Ernest Nielsen** will be guest speakers on Mission Sunday, May 2.

**Ringsted, Iowa.** Pastor **Thorvald Hansen** will occupy the pulpit in Ringsted while Pastor **George Mellby** is vacationing in Troy, N. Y. the two Sundays following Easter.

**Hartford, Conn.** A "fellowship club" has recently been organized (for everyone from confirmation age and up—) with the announced purpose of promoting "fellowship among friends and members of the church and to inspire in its membership a sense of active responsibility and a spirit of service to the church." The first meeting was held in connection with a Potluck Supper March 19.

**Ludington, Michigan.** Pastor **James Lund** of Manistee, Mich., will preach in Greenville May 2, while Pastor **Peter Thomsen** will be in Ludington.

**Junction City, Oregon.** This congregation reported growth of its Sunday School at the beginning of the year to 117. The number is now 140, and is still growing. Two services are held Easter Sunday each year to accommodate the large attendance. Pastor **Harold Olsen** is minister.

**Fredsville, Iowa.** A Building Fund has been established, for the purpose of receiving gifts for the improvement of church property. Part of the present church was built in 1874 and is now 80 years old. A choir is being organized. Pastor **C. A. Stub** is minister.

**First Lutheran Church, Montcalm County, Michigan.** Mr. **Beryl Knudsen** has accepted a call from this congregation. As announced elsewhere in this issue, he will be ordained in May this year upon completing his work at Grand View Seminary. **Little Denmark Parish** celebrates its 75th anniversary also in May.

**Marinette, Wis., Menominee, Michigan.** Mr. **Ivan Nielsen** will began work here following his ordination at the same time.

**Wilbur, Washington.** Mr. **Robert Falgatter** has accepted a call to this congregation and will move west early this fall after completing his work at Drake University in Des Moines.

## Acknowledgement of Receipts for the Synod Treasurer

For the Month of March, 1954

### Toward the Budget:

#### Congregations:

Trinity, Chicago, Ill. ....	\$200.00
Withee, Wis. ....	218.00
Seattle, Wash. ....	82.45
Menominee, Mich. ....	108.48
Brush, Colo. ....	173.89
Askov, Minn. ....	77.60
Clinton, Iowa ....	300.00
Hampton, Iowa ....	251.00
Portland, Maine ....	145.37
Danevang, Texas ....	593.55
Alden, Minn. ....	400.00
Solvang, Calif. ....	350.00
Bridgeport, Conn. ....	60.00
Tacoma, Wash. ....	25.00
Ringsted, Iowa ....	315.75
Omaha, Nebr. ....	100.00
Salinas, Calif. ....	240.00

#### Home Mission:

In memory of Mrs. J. Fred Petersen, for Cedarloo:

Dr. and Mrs. S. E. Lincoln, Des Moines, Iowa ....	\$ 5.00
Mr. and Mrs. Fred Lauritzen and family, Des Moines, Iowa Luther Memorial Congregation, Des Moines, Iowa ....	10.00
5.00	

#### Congregation:

Los Angeles, Calif. ....	61.00
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In memory of Philip Andersen, Gayville, S. D.:

Congregation: Gayville, S. D. ....	2.00
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#### Grand View College:

In memory of Mrs. J. Fred Petersen, Des Moines, Iowa:

Dr. and Mrs. Erling N. Jensen, and family, Ames, Iowa ...	10.00
Dr. Alfred Jensen, Des Moines, Iowa ....	2.00
Mr. and Mrs. Harry Mortensen and family, Des Moines, Iowa ...	2.00
Mr. and Mrs. Richard Jessen and family, Des Moines, Iowa ...	1.00
Miss Marie Fishe, Des Moines, Iowa ....	5.00

#### Pension Fund:

##### Congregations:

Seattle, Wash. ....	\$ 3.00
Tacoma, Wash. ....	26.40
Danevang, Texas ....	100.00
Fresno, Calif. ....	35.00

#### Pastor's Dues:

Rev. A. E. Frost ....	59.44
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#### Chicago Children's Home:

In memory of Mrs. L. Lingard, Tampa, Fla.:

Mr. and Mrs. Peter Reimer, Dwight, Ill., Mr. and Mrs. Art Christiansen, Dwight, Ill., Dr. and Mrs. O. D. Gingrich, Princeville, Ill., Mr. and Mrs. M. J. Tissiere, Odell, Ill. ....	4.00
Mr. and Mrs. Bert Bloxam, Mrs. Martha Rosendahl, Mr. and Mrs. Crona Jensen, Mr. and Mrs. Elmer Jensen, Dwight, Ill. ....	5.00

### President's Travel:

#### Congregations:

Minneapolis, Minn. ....	40.00
Previously acknowledged ....	\$3,434.27

Total to date .....\$7,451.20

### Received for Items Outside of Budget:

#### Lutheran World Action and Relief:

Pastor Heide, Racine, Wis. ....	\$ 10.00
Willing Workers, Dwight, Ill. ....	15.00

#### Congregations:

St. Stephen's Chicago, Ill. ....	13.00
Seattle, Wash. ....	6.00
Menominee, Mich. ....	28.02
Brush, Colo. ....	58.00
Danevang, Texas ....	115.00
Tacoma, Wash. ....	12.50
Ringsted, Iowa ....	63.75
Salinas, Calif. ....	60.00
Previously acknowledged ....	254.29

Total to date .....\$635.56

### Church Extension Fund:

#### Congregations:

Los Angeles, Calif. ....	\$ 61.00
Portland, Maine ....	41.00
Brideport, Conn. ....	30.00

Respectfully submitted.

American Evangelical  
Lutheran Church

**Charles Lauritzen,**  
Treasurer.

## Solvang Lutheran Home

### Memorial Gifts

In memory of Carl Moller, Pasadena, Calif., Mr. and Mrs. Wm. Nilson ....	\$ 1.00
In memory of Mrs. Frederik Petersen, Des Moines, Iowa:	
Rev. and Mrs. Svend Kjaer ...	5.00
Mrs. Dagmar Rodholm Blankenfeld .....	10.00
In memory of Ted Poulsen, Jr., Fresno, Calif.:	
Mrs. Ellen M. Wilkins .....	2.00
Kirstine Eskelsen .....	2.00
Leonore Erickson .....	5.00
Mr. and Mrs. E. R. Holm ...	3.00
In memory of Dr. W. Brown, Fresno, Calif., Leonore Erickson .....	5.00
In memory of Maren Thomsen:	
Mr. and Mrs. Niels Thygesen ...	2.00
Chester B. Thomsen .....	2.00
Edward Jepsen .....	3.00
Fred Holm .....	2.00
Sophus S. Hansen .....	2.00
Herluf M. Jensen .....	2.00
Miss Dagmar Jensen .....	2.00
Geraldine Lund .....	2.00
Soren Paulsen .....	2.00
In memory of Louis Andersen, formerly of Cordova, Nebr.:	
Mr. and Mrs. Wm. Jensen ...	1.00
Rev. and Mrs. H. V. Knudsen ...	1.00
Mr. and Mrs. Axel Pedersen ...	1.00
Mr. and Mrs. Aage Knudsen ...	1.00
Mr. and Mrs. N. P. Nielsen ...	1.00
Mrs. Kristine Jensen .....	1.00
Mr. and Mrs. Bob Andersen ...	1.00



Mrs. Inga Lund .....	1.00
Mr. and Mrs. Wm. Nelson .....	1.00
Miss Tillie Jensen .....	1.00
Mr. and Mrs. Chris. Sorensen .....	1.00
Mr. and Mrs. Julius Petersen, Exeter, Nebr. ....	2.50
Mr. and Mrs. Chris. Nygaard, Solvang .....	3.00
In memory of Mrs. Helga Mac Clarty, Solvang, Calif., Mr. and Mrs. Walter Rasmussen, Solvang, Calif. ....	1.00
In memory of Wilhelm Holm, Tyler, Minn., Mr. and Mrs. Walter Rasmussen, Solvang, Calif. ....	1.00
In memory of My Brother Leland, Mrs. Christine Winkie ..	25.00
In memory of Mrs. Holger Jorgensen, Des Moines, Iowa, Pors and Schultz Family .....	5.00
In memory of Mrs. Mildred Bratchie, Oakland, Calif.: Pors and Schultz Family .....	5.00
Mr. and Mrs. Jack Nilsen and Bob .....	5.00
Mrs. Ruth Petersen, Oakland, Calif. ....	5.00
In memory of my Husband: Hedvig Rasmussen, Mr. and Mrs. Olaf Moller, Mr. and Mrs. Alvin Madsen, Mr. and Mrs. Jens Nielsen, Mr. and Mrs. Peter Miller, Mrs. Karen Christiansen, Mr. and Mrs. Hans Madsen, Mr. and Mrs. Alfred Jensen, Mrs. Laura Strandskov, Mr. Herluf Strandskov, Mr. Leo Strandskov .....	16.00
In memory of Chris Jensen, Parlier, Calif.: Mr. and Mrs. Fred Holm .....	3.00
Mr. and Mrs. Edward Jepsen ..	3.00
Mr. and Mrs. Chester B. Thomsen .....	3.00
Mr. and Mrs. Sophus S. Hansen .....	2.00
Mr. and Mrs. Carl Christensen, Whittier, Calif. ....	\$700.00
Mr. Carl Christensen, Jr., Whittier, Calif. ....	300.00
Miss Karen Hellesoe, S. F., Calif. ....	3.00
Danish Ladies' Aid, Tacoma, Wash. ....	10.00
Rev. P. Rasmussen, Drumheller, Alberta .....	5.00
St. Ansgar's L. Church, (H. L. S.) Salinas .....	547.38
Mr. and Mrs. Harold Smith, Seattle, Wash. ....	10.00
Elizabeth Jensen, Van Nuys, Calif. ....	15.00
Mr. and Mrs. Chester B. Thomsen, Del Rey, Calif. ....	100.00
Poul and Astrid Christiansen, Solvang, Calif. ....	10.00
Karl Olsen, Long Beach, Calif. ....	25.00
Poul Thomsen, Hollywood, Calif. ....	10.00
Margaret Bebernes, Solvang, Calif. ....	2.00
Danish Ladies' Aid of Our Saviors Lutheran Church, Viborg,	

S. D. ....	5.00
Chris Pedersen, S. F., Calif. ..	20.00
Fred Steffensen, Brush, Colo. ....	30.00
Rev. Ronald Jespersen, Newell, Iowa .....	2.50
Mr. L. C. Folst, L. A., Calif. ..	25.00
Mr. John Holmquist, Lawndale, Calif. ....	10.00
Mr. Th. R. Knudsen, (Knudsen Foundation) .....	500.00
Mr. Peter Abeloe, Salinas, Calif. ....	10.00
Mr. C. H. Nelson, Solvang, Calif. ....	20.00
Mr. O. C. Sorensen, Santa Barbara, Calif. ....	20.00
Dronning Dagmar No. 12 of Dannebrog, L. A. ....	5.00
Synod Treas. from Ladies' Aid, Waterloo, Iowa .....	10.00
Danish Brotherhood No. 306, Danish Sisterhood, No. 136, San Diego, Calif. ....	50.00
Mr. and Mrs. Axel Brus, Solvang, Calif. ....	50.00
Miss Sarah P. Andersen, Fresno, Calif. ....	25.00
Mrs. Ingeborg Sorensen, S. F., Calif. ....	15.00
Bequest by the late Mrs. Fredericka Jacobsen, Salinas, Calif. ....	100.00
Mr. Peter Johansen, Junction City, Ore. ....	500.00
Ingor T. Larsen, Los Olivos, Calif. ....	25.00
Mr. and Mrs. C. L. Schmidt, Turlock, Calif. ....	5.00
Mr. and Mrs. Julius M. Nielsen, Solvang, Calif. ....	25.00
Mrs. Marie G. Petersen, Buellton, Calif. ....	32.00
Mr. and Mrs. C. V. Nielsen, Solvang, Calif. ....	300.00
Mrs. Marie Willets, Solvang, Calif. ....	500.00
Mr. L. P. Hølgersen, Watsonville, Calif. ....	100.00
George C. Ammentorp, Chicago, Ill. ....	5.00
Benefit Dinner for Solvang Home by Emanuel Church, Los Angeles, Calif. ....	402.50
Mr. and Mrs. Holger Jensen, Los Angeles, Calif. ....	5.00
Miss Sigrid Nielsen .....	5.00
Miss Sophie Jensen .....	100.00
Mr. Th. R. Knudsen (Knudsen Foundation) .....	750.00
Mr. and Mrs. A. W. Nielsen, Alpha, Minn. ....	5.00
Mr. and Mrs. Svend Olesen, Buellton, Calif. ....	10.00
Received from Jan. 1, 1954 to 3-31-54 .....	\$5,546.88

Previously acknowledged -- 10,375.90  
\$15,922.78

Unpaid Pledges ----- \$ 5,000.00  
With kind greetings and sincere thanks to all givers in behalf of Solvang Home.

Nis P. Pors, Treasurer  
320 West Alisal Street,  
Salinas, California.

## Contributions to Santal Mission, March, 1954

### General Budget:

Bethania Evening circle, Racine, Wis. ....	\$ 12.00
Bethania Congregation, Racine, Wis. ....	5.00
St. Peter's Congregation, Minneapolis .....	42.95
Mrs. Anna White, Ludington, Mich. ....	20.00
Rev. John Christensen, Ludington, Mich. ....	20.00
Rev. and Mrs. Walter Brown, Ruthton, Minn. ....	5.00
Mrs. Jennie Petersen, Ruthton, Minn. ....	5.00
Mrs. L. Seaborg, Menominee, Mich. ....	1.00
1st Evang. Luth. Church, Watsonville, Calif. ....	15.25
Bethlehem Ladies' Aid, Brush, Colo. ....	25.00
St. Ansgar's Guild and Congregation, Salinas, Calif. ....	100.00
Trinity Luth. Sunday School, Victory, Mich. ....	40.00
Mrs. Hans Buhl, Tyler, Minn. ..	2.00
St. Stephen's Ladies' Aid, Chicago .....	20.00
Joint Ladies' Aid Mission Meeting, St. John's, Hampton, Iowa ..	48.45
Søren Knudsen, Cozad, Nebr. ....	3.00
Jorgen Juhl, Belle Plaine, Minn. ....	5.00
Bethania Sunday School, Racine, Wis. ....	65.95
Pastor Heide, Racine, Wis. ....	20.00
St. Stephen's Congregation, Clinton, Iowa .....	20.00
In memory of Mrs. Hannah Petersen, Ludington Friends ....	30.00
In memory of Mrs. J. C. Jensen, Nysted, Dagmar Jessen, Atlantic, Iowa .....	1.00
In memory of Mrs. H. P. Jorgensen, Des Moines, Mrs. Christine Christensen, Waterloo, Iowa .....	3.00
In memory of Alfred Kibsgaard, Hampton, Iowa, Niels E. Lunds, Oregon, and Rev. Juhls, Grayling, Mich. ....	6.00
In memory of Mrs. Beyer, Mrs. Thomine Jensen, Lake View, Iowa .....	5.00
and Floyd Johnsons, Canova, S. D. ....	5.00
In memory of Mrs. Petrea Schmidt, Newell, Iowa, by Louise and Rasmus Hansen, Tyler, Minn. ....	1.00
In memory of Mrs. James Andersen, Dagmar, Mont., by Nathanael S. S., Dagmar, Mont. ....	10.00

### For a Child:

Bethany Sunday School, Lake Norden, S. D. ....	26.22
St. Peter's Ladies' Aid, Dwight, Ill. ....	25.00



**For Muriel Nielsen's and Ribers' work:**

Rev. Ronald Jespersens, New-  
ell, Iowa ----- 3.00  
Total for March ----- \$ 590.82  
Total since January 1st -- \$3,596.58

Acknowledged with hearty thanks,

**Dagmar Miller,**  
1517 Guthrie Ave.,  
Des Moines, Iowa.

## Gifts To Tyler Old People's Home

Tyler, Minnesota

In memory of Mrs. Molly Madsen,  
Tyler, Minn., Mrs. Anna Andersen, Dor-  
othy Andersen, Gary, S. D., \$2.00.

In memory of Mrs. Molly Madsen,  
Tyler, Minn., from friends in Tyler  
and Ruthton, a chair.

The Friendship Club, Gayville, S. D.,  
one quilt.

West Ladies' Aid, Cordova, Nebraska,  
\$10.00.

Rural Lutheran Ladies' Aid, Flaxton,  
N. D., package of linens.

The Willing Workers, Troop I, and  
The Helping Hand, Troop I, of the  
Tyler Girl Scouts, Tyler, Minn., one box  
of candy and one basket of fruit.

The Danish Sisterhood of America,  
Katherine Lodge No. 20, Kenosha, Wis.,  
\$8.00.

Ladies' Aid of the Memorial Lu-  
theran Church, Marinette, Wis., \$5.00.

Victoria Lodge No. 5, Danish Sister-  
hood Lodge, Racine, Wis., \$5.00.

The First Lutheran Ladies' Aid,  
Alden, Minn., \$25.00.

Hope Afternoon Club, Tyler, Minn.,  
one turkey.

Mr. and Mrs. Fred Bisballe, Redwood  
Falls, one box candy.

Thanks to the following of Tyler,

**NEW ADDRESS.** If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

April 20, 1954

I am a member of  
the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.

Minnesota, who have contributed gifts  
of food and holiday packages:

Mr. and Mrs. Henry Petersen, Mr.  
and Mrs. Henry P. Sondergaard, Mr.  
and Mrs. Harry Bornhoft, Mr. and Mrs.  
Otto Jacobsen, Miss Martha Holm, D.  
S. S. Lodge, K & K Co., Good Neighbor  
Club, Helping Hand Club, Girl Scouts,  
Tyler Study Club, Hope Sewing Circle,  
Ruthton, Minnesota.

Mertice Gronlund, Seattle, Washing-  
ton, \$10.00.

Friend of the Home, \$50.00.  
St. John English Ladies' Aid, Hamp-  
ton, Iowa, \$10.00.

Peter Dienes, Marquette, Nebr., \$15.00.

Diamond Lake Ladies' Aid, Lake Ben-  
ton, Minn., \$25.00.

In memory of Wilhelm "Bill" Holm,  
Tyler, Minn., from Friends, \$200.00.

**Hans C. Svendsen, Treas.**

## DSU - DAYPL - AELYF

(Continued from Page 8)

ings, Bible classes, interest in recrea-  
tion camps, etc. I think the lead-  
ership over a good many years has been  
able to adjust itself admirably to the  
changed conditions and has succeeded  
in presenting the membership of AELYF  
with real challenges of a far more di-  
rectly Christian nature than was the  
case in DSU days.

The fact is that AELYF not only in  
name but in character is now wholly an  
auxiliary of the AELC in the same way  
as Luther Leagues are auxiliaries of  
other Lutheran church bodies. I am  
happy to know that some of the best  
features of DSU days, such as interest  
in art, literature, history, folk life, vari-  
ous types of recreation, are still with  
the AELYF. At the same time, the  
indirect and at times aloof manner of  
dealing with religious and spiritual is-  
sues that unhappily characterized some  
of the societies in the DSU are now  
gone. The members of AELYF take for  
granted that they support the Santal  
Mission through "Operations India." That  
some of their lay leaders conduct  
worship services, perhaps on Youth Sun-  
day, or in the absence of the pastor;  
they take for granted that their af-  
fairs are brought to the attention of the  
congregation through "Friends of  
Youth" and that the congregation con-  
siders their affairs a part of congrega-  
tional activity and not, as was the case  
in some places years ago, of no concern  
to the congregation or even the pastor.  
They take for granted that the affairs  
of AELYF are brought to the floor of  
the synodical convention and discussed  
there. They write to the synod paper and  
have a hand in bringing the concerns of  
youth to the attention of other people,  
old or young, and feel responsible for  
their age segment and its particular  
problems as a part of the over-all prob-  
lems of their Church.

## SYNOD OFFICERS

**PRESIDENT:** Rev. Alfred Jensen,  
1232 Pennsylvania Ave.,  
Des Moines 16, Iowa.

**SECRETARY:** Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa.

**TREASURER:** Charles Lauritzen,  
222 Pollard Ave., Dwight, Ill.

**TRUSTEE:** Olaf R. Juhl,  
30 W. Minnehaha Parkway  
Minneapolis 19, Minn.

**TRUSTEE:** Erling V. Jensen,  
1104 Boyd Street  
Des Moines 16, Iowa.

**TRUSTEE:** August Sorensen,  
Ringsted, Iowa.

**TRUSTEE:** Holger Rasmussen,  
Marlette, Mich.

May I close by congratulating the  
AELYF on its new name. I hope I am  
not misinterpreting its significance. It  
need no longer be declared that the  
Young People's Societies are an integral  
part of our synod. It is self-evident.

**Alfred Jensen.**

## Scandinavian Seminar and Grand Tour Announced

The Seminar under direction of Aage  
Rosendal Nielsen and Arne Sorensen  
will be held this year Aug. 3, 1954, to  
May, 1955, and will include a new fea-  
ture this year: those participating will  
live in homes and communities of Den-  
mark for extended periods, followed  
by fellowship Seminars for discussing  
and evaluating their experiences. The  
cost is \$800 plus travel (and personal  
expenses) and will cover board, room  
and tuition August 11 to May 5. Apply  
at The American Scandinavian Founda-  
tion, 127 East 73rd Street, New York,  
N. Y.

The Grand Tour of Europe is a new  
idea this year, leaving London June 30  
through England, France, Switzerland,  
Italy, San Marino, Austria, Germany,  
Holland and Denmark, on a journey  
totaling 66 days. The leaders are Arne  
Sorensen and Karen M. Jorgensen.  
Cost in Europe is \$770, which covers  
total expenses except travel across the  
Atlantic, medical expenses, insurance  
and extra entertainments undertaken  
individually. Write to: Arne Sorensen,  
3818 Van Ness St., N. W., Washington,  
D. C.

