FIFTY MEMORABLE YEARS
AT ST. OLAF

Marking the history of the
"College on the Hill" from
its founding in 1874 to its
golden jubilee celebration in
1925.

BY
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ST. OLAF COLLEGE

Northfield, Minnesota

1925
INTRODUCTION

WITH St. Olaf commemorating its fifteenth anniversary, and Norweigan of America, the hundreth anniversary of the first Norse immigration to this country, The Northfield News published a series of articles by Prof. J. F. Grose dealing with the background, the ideals and the fifty years' history of St. Olaf college.

Professor Grose was eminently fitted to write these sketches, which show keen insight into the spirit of the Norse immigrant and appreciation of the part he has played in the development of his adopted land, and give interesting sidelights on St. Olaf's history. Mr. Grose was born near Kenyon in the parish served for forty years by Rev. R. J. Mun, the founder of St. Olaf. He was baptized by him; he grew up under his influence; and he has known from earliest observation of the contributions of this pioneer clergyman to the educational and religious life of his people.

As a student Mr. Grose knew St. Olaf's beginnings. He attended the academy in 1877-78, when it was located at the present site of the Congregational church, and in 1878-79, the first year on the hill. After his graduation from Lincoln college in 1888, he returned to Northfield as teacher until 1891, when he became the first president of Concordia college, another Norwegian Lutheran institution. In these last nine years were spent away from this community, but in 1906 Mr. Grose returned to round out a quarter century of service as a professor at St. Olaf. He has seen the beginning, he has watched the growth and expansion, he has contributed largely to the life and development, and he has been inspired by the ideals and accomplishments of the college.

His historical sketches represent an authentic and interesting contribution to the two celebrations of early June. Because of the interest aroused by "Fifty Memorable Years at St. Olaf," the News reprint the sketches in booklet form, presenting the entire series in full with illustrations of historical scenes and of men who contributed to St. Olaf's life and progress.

June, 1935.

HERMAN ROE.
Fifty Memorable Years at St. Olaf

CHAPTER I—The background, life and ideals of the early Norse immigrant, and his contribution to America.

The fiftieth anniversary of the founding of St. Olaf college occurred on November 8, 1926. The event was partially observed at the time. But in view of the fact that the Norse American centennial, commemorating the one hundred anniversary of the beginning of Norse immigration to the United States of America, would be held in the twin cities from June 4 to 5, 1926, and in view of the fact that the numbers of people of Norse descent would arrive from all parts of the Union and Canada to participate in this celebration, and in view of the fact that many of those would also at that time observe the opportunities of visiting St. Olaf college, the administration of the institution decided to postpone the official celebration of the centennial of the college to June 4, 5, and 6, combining this celebration with the dedication of the new building just erected and with the annual commencement for the academic year 1924-1925.

Some Norse Minnesota Statistical Information.

As the newspaper had asked me to write a series of articles dealing with the founding and work and history of the college, I feel such a series would be incomplete unless it be preceded by an article which attempts the task of furnishing a basis for intelligently understanding the lives of the Norsemen who came to America in the middle of the nineteenth century and felt the urge of establishing churches and schools in the localities where they settled. It was in the latter part of the 1840's, and in the 1850's and 1860's, that the Norwegians immigrated to America in large numbers. Illinois, Wisconsin, and Iowa have a fair proportion of Norwegians. Minnesota and the Dakotas have a larger number. We are told that at the present time one-tenth of the membership of the United States is Norse and that one-twelfth of the population are of Norse extraction.

Dr. O. M. Norlie, Luther college, Decorah, Iowa, submits the following statistics concerning the Norwegian or Norwegian-Americans in Minnesota. According to the census of 1920, they number 250,000, constituting 25% of the population of the state. With reference to occupation, he presents the following figures: Broadmowers 11,600, workers on farms 100,000, manufacturers and mechanics 25,000, persons employed in the transportation service 24,000, domestic service 23,000, clerical service 13,000, professional service 11,000, public service 2,500, tradesmen 20,000, farmers (including 7,000,000 acres) 45,000, lumbermen 2,000, sailors 2,000, blacksmiths 900, carpenters 4,400, stationary engineers 1,000, clerical employees 500, printers 500, machinists 500, bankers 1,000, insurance agents 400, retail dealers 2,400, editors 173, clergymen 800, professors 300, teachers 4,000, lawyers 508, physicians 615, doctors 100, lawyers 600. The Norwegians in Minnesota have more than 1,000 congregations, 14 high schools, 4 publishing houses, 5 hospitals, 4 orphanages, and 9 homes for aged. Remember these statistics apply to Minnesota only.

Background of Norse Character.

The Norse pioneers came to this country to better their conditions economically and socially. This country
promised them a brighter future than any that they could hope for in Norway. With rare exceptions, the Norse immigrants belonged to the poorer class. They were largely sons and daughters of serfs who had been compelled to work hard all their lives to keep the wolf from the door.

"I don't recall the time when a child that I assume from the table feeling that I had had enough to eat, but because my folks did not want me to get enough to eat, but because they did not have enough food to go around to all the children unless they placed them on ration." A prominent Norse American merchant once spoke these words. He had been born and reared in Norway; then had left it for the United States, where eventually he became a prosperous tradesman.

Now I do not wish to convey the idea that all who emigrated from Norway to America had experienced as painful as did the man quoted. Far from it. Norway suffered from temporary economic depression undoubtedly as have other European countries, and his childhood possibly planned to continue with one of these depressions. The point I wish emphasized is that a large number of our Norse pioneers left Norway to escape economic stress. Some had to borrow money to pay their passage across the ocean. They came to America with little or no material substance at their disposal.

Class Distinction Prevailed

The Norse pioneers came from a land which was, in a small measure, penetrated by caste prejudice at the time of their departure. If the father was a tenant or peasant, the son and grandson were supposed to follow the occupation of their ancestors. A similar custom seems to have prevailed in Norway. If the father's name was Olaf Larson, his eldest son's name would be Lars Olson, and his eldest grandson's name again Olaf Larson. These Olaf Parsons and Lars Olsons were expected to occupy the same spot, the same farm, and the same house successively down through the generations. The hope for the betterment of their material well-being and for the advancement of their intellectual and cultural pursuits was regarded as unseemly preoccupation and as the exclusive privilege of classes whose blood was supposed to have a blue tint and whose brow was supposed to have a higher altitude than that of ordinary mortals. If the man bore the name of Mads Nielsen and could bow the initials M. N. in the log which he filled down the stream to the saw-mill, he was looked on as having reached the climax of intellectual achievement par excellence. If he had attempted to learn the art of penmanship, he might be struck across the fingers by a wrathful parent who fostered him for entertaining an unholy ambition. Such accomplishments were supposed to belong exclusively to the clergy, the governmental officials and the privileged classes of lawyers and worth. The possession of a cow, a couple of goats, and a few sheep was often enough a fortune. Homespun woolen knit caps and socks, "walnut" jackets, sheepskin trousers, and wooden shoes formed an unusual attire. When they spoke of the world, the idea which most frequently lay uppermost in their minds was of their own valley enclosed by its mountain walls.

Love of Home a Dominant Trait

And well might these men and women think so. For that valley was all the world to them. To them it was the finest spot on earth. There they had been born, there they lived, and there they expected to die. Beneath the weather-beaten church, built perhaps centuries ago, in which their ancestors from time immemorial had worshipped, where they themselves had been born to the baptismal font, where they had repeated the baptismal vow, where they died in reverence and prayer and partook of the cup of Holy Communion, and where they from as far afield as they could remem-
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her on Sunday mornings had listened to the divine messages of infinite mercy and unsearchable love—beneath the walls of that memorable old church lay the remains of their worthy ancestors, yes, perhaps even of father and mother. As they and others did the church bells solemnly ring out the choirs familiar to their ears from childhood. There were the nooks and corners of childhood's pranks and childhood's pains. There they had loved, and automated the sacred marriage vow. There they had endured the sunshine and shadows of the shifting seasons of life. There were the green woods, where they played in summer nights, lit by the stars, under the rural moonlight. There, the family circle, with relatives and friends on the long winter evenings, used to listen to charming stories of fairyland, in the porch. Their visits to the church, its low-roofed tower, its clock, its waterfalls, its snow-covered mountains; that valley, terminating on some briny ford, bordered with majestic cedars and groves of pines, supposed to be preserved by evil spirits, and spirits of faeries, that valley was a part of the Norsemen themselves. It was almost as dear to them as their lifeblood. No wonder that the Norsemen of the first half of the ninetenneth century cherished it as a sacred spot for burial. No wonder that they were scornful, faithful, patriotic, loyal, law-abiding. That fact explains why you have solomnity, if ever, heard of such a Norseman being an anarchist. The Norsemen had not been buried in that way. They had not been raised in such a manner. Lawlessness was not a part of their blood. The nature of the Norseman was garrisoned by the sentiment: be honest, do right, love your neighbor as yourself, honor the king, fear God, and fear nobody else nor anything else. Contentment was the flower that blossomed in their humble homes. The wealth of the rich did not covet, the honor of princes they did not covet. To live in peace with God and man, each under his roof, was the highest pleasure of their lives. To those may fittingly be applied the words of Cray:

"Far from the mad Madhouse, ignoble strife!
Their sober wisdom never learnt to stray;
Along the cool ascended vale of life
They kept the careless tenor of their way."

The Call of America

Norway was not far enough away, however, but that remora reached the ears of the inhabitants dwelling therein, that far away across the mighty Atlantic was a land literally flowing with milk and honey. There hapless class distinction was unknown. Native ability was recognized. Personal worth, not birth, made itself felt in public and private affairs. The poor man stood an equal chance with the rich. A man in the so-called humble walks of life was not compelled to stand with his head uncovered and exposed to the pneumonia-breeding wintry blasts because a road overseer or a township constable happened to pass by. The law compelled to walk barefoot—because he could not afford to buy the needed shoes and stockings might some day become a leader in thought. This boy required to drive the cows home on frosty autumn mornings, being only too glad to warm his naked feet on the stove from which the cows had just risen, might some day command the attention of Congress or venerate depositions from the bench of the supreme court or exercise the functions of the Ohio magistrate of the country.

The Urges Obeys

These remote produced a wonderful effect on the primitive insatiable Norse minds and stirred many Norsemen to action. They decided to break
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with family traditions and ties and to make their way to the land of prosperity and plenty. They packed the few effects they had. Some borrowed money to pay their passage across the sea. They bade country and his farm-land, and, after a long, tedious, and dis-agreeable voyage aboard some sally-ship, finally reached the shores of this country.

Early Hardships Blessings in Disguise

In America the Norse immigrants soon discovered that Norway had dealt them as well as a wise mother. She had not, it is true, given them gold and silver, but she had bestowed upon them values of greater worth. She had given them healthy bodies, muscular arms, strong hearts, and hands that were not afraid to work. She had given them sound common sense and industrious will. She had nurtured them in hearts sober and wrong and ever hungry to do right, souls aglow with religious zeal and noble aspirations evidenced by the fact that they did not forget to take along the hymnary, the catechism, and the Bible when they started for America.

Story of Many a Norse Pioneer

The Norse pioneers who came to this country immediately proceeded to establish here permanent homes. This is the story of many an early Norse immigrant.

As soon as he had arrived he immediately proceeded to perform whatever his hands found to do. As soon as he had earned enough money, he procured a yoke of oxen, an ox cart or a lumber wagon and made his way to the frontier, where he secured a plot of land and built a shack or a shackish or a log cabin on the sunny side of a hill, there to dwell till hard work, perseverance, and drive of goldujness would enable him to establish more commodious quarters. He lacked conveniences and comforts, some of which are today regarded as dire necessi-ties. There was no physician to whom to go in an emergency, no minister of the gospel to care for his spiritual needs. He had thirty, fifty, one hundred miles, yes, even a greater distance in the place where he could dispose of his products and procure necessary supplies. Days were numbered; if not weeks, to market a load of grain. Poorly clad, often drenched to the skin, besmeared with mud, compelled to camp out and lie down to sleep in such a plight, he might perhaps awake to find himself shivering with cold, his garments frozen and the ground covered with snow. No roads and bridges, he was forced to ford streams and wade across marshes and sloughs. He had to fight prairie fires. All sorts sometimes exacted him unawares. If overthrown by a snowstorm and compelled to wade in snow till his strength was nigh exhausted, he would sometimes as a last refuge dig himself into a hole of snow and therefore try to sustain the necessary warmth. It was not an unusual experience for him early in the morning, as he went out to do chores, to stumble upon the Indians who were lying asleep in the snow off his stable; nor was it an unusual occurrence for his wife to find dogs and children in the kitchen were washed through the window and bed, and that of old habit, prising his nose against the pane.

Wise Leaders Point the Way

To get acquainted with the language of the country, be at a disadvantage. Following everyone to be as logical as he was himself, he in the beginning found easy victims of the witches, exorcizers, exorcists, and every would-be in the way, and made a prey of the early pioneers on account of their ignorance and ignorance of the various pitfalls to which they were exposed.

When the Norse pioneers came to this country, they necessarily attract-ed attention on account of peculiarities in language, dress, and manners. Some Norsemen thought they could remedy the situation by throwing away everything distinctly Norwe-gen and by assuming airs and ways which they thought distinctly American, no matter whether they were good, bad, or indifferent. Forsaken were among them—such as Rev. H. J. Muns—who noticed the change to which their kinmen were exposed and sought to take measures which would eliminate the danger. They sought to impress upon their Norse kinmen that if they intended to be true in the American people, they must remain true to themselves. At the same time as they became good American, they should cling to all their national traits that were good and transferable. American both need-ed and wanted such traits. By per-mitting all nations to come to its shores, America thereby in reality laid the whole world under tribute to bring in the best things it had, so that when these histrorically people were finally merged into one people, the American nation might become the purest and noblest nation upon which the sun had ever been known to shine. America could not then help but become such, having been made the recipient of the most valuable contributions that such nation could give the American people. America would thus eventually repre-sent the quintessence of the choicest ideals and the most aspirations of every people and every nation.

Sugestions Translated Into Action

The Norse pioneers headed these suggestions and obtained gratifying results. They possessed industry and thrift; they were contented, hard-working, able wood choppers, faithful church members. They cleared the land of brush and weeds and stones. They broke the virgin soil. They diligently saved and planted and sowed. In time they built commodious dwelling houses and storehouses and barns. Their brave and sturdy strength have been large contributing factors in mak-ing our Northwest, and particularly Minnesota, the garden spot of the earth.

But the Norse pioneers did not believe that man lived by bread alone. They had facilities to cultivate, yearnings to satisfy, and modes to attain. So they founded institutions such as St. Olaf College, wherein their boys and girls, young men and women, could get a Christian education. They wanted their sons and daughters to be able to participate understandingly in the various activities of life. They wanted them to master and enjoy the arts of painting, the forms of sculpture, the outlines of architecture, the harmony and melody of music, and the intricacies of language and liter-ature and science.

The Norse pioneers believed in es-tablishing churches. Church spires arose in evidences wherever Norwegian In-churches are found. Thousands of congregations have been established by them. The number of pastors among them, when counted, needs four figures to express the total number. These shepherds and bishops of souls announce the glad tidings of deliver-ance to those in spiritual bondage; they preach that the acceptable year of the Lord is near; they proclaim to all whom the Lord sent to us in His holy faith by His blood expiating sacrif-ices had delivered them from the bondage of sin and all evil.

The Norse Contribution

In such and other ways have the American Norse pioneers and their descendants contributed to the up-building and growth of the material, intellectual, moral, and spiritual forces dominating the territory of the upper part of the Mississippi valley. They have therefore written this briefly—and sympathetically—in a general way, about some of the men and women who have played so small role in this
ST. OLAF FACULTY IN 1888

O. G. Pelecan   Th. N. Mohr   H. T. Vernerbo
I. F. Gross   O. M. Kolsen

CHAPTER II—Bernt Julius Muns, the founder of St. Olaf College: His background and character, his great service to his people and adopted country, and his lasting memorial.

In writing about St. Olaf college, its founder and the other men prominent in its history, I might have gathered in formations concerning them from catalogs, church meeting records, circulares, newspaper files, and even books. But the time, money, and energy needed for bringing many of these primary sources to light were not at my disposal. I have some sources, articles and sketches written by Professor O. G. Pelecan of St. Olaf College, by Rev. H. B. Kilham of Minneapolis, and by Mrs. Anna D. Mohr, wife of the first president of St. Olaf college. I have found these helpful for several reasons: First, they helped to refresh my memory as regards to incidents I had treasured not to remember as soon as reminded of them; secondly, they came to my aid in filling me in upon matters which I had heard of previously, but which did not stand out so clearly in my mind that I could speak of them authoritatively; thirdly, all the founder had been my pastor and also the history of St. Olaf college and mine run parallel and at times intertwine, as I have spent more than half of a fairly long life at the institution, I nevertheless found facts in the articles mentioned, that were unknown to me. I hereby acknowledg my indebtedness to these articles and authors for some of the facts and for the inspiration they have given me.

In my attempt to seek verification of some facts I thought I could use in my sketch series, I discovered that the generation of Miss of affable while I was a boy are all gone. 'All men are equal; all, all are gone, the old familiar faces.' Many interesting facts particularly concerning Pastor Muns, seem to have gone with them. We realize, only when it is too late, that many facts which would illumine the life and character of the founder and which should have been gathered long ago are gone forever. We never miss the water, it seems, till the well runs dry.

Dr. O. N. Nolte, a graduate of the college, is now doing for the Norsk American Lutheran what should have been done years and years ago. His gathering volumes of statistics and data concerning Norsk American Lutheran individuals, congregations, and institutions which will prove very useful to future men and women doing research work. I make use of his whenever I have an opportunity.

Bernt Julius Muns, Founder of St. Olaf College

The Reverend Bernt Julius Muns was born in Brusen in the diocese or bishopric of Trossen in Norway on March 15, 1816. Dr. Nolte gives his name as Bernt Julius Impehans Muns. In accordance with custom in Norway, the son would attach to his own given name that of the father, adding to it the suffix "sen." Not only among the peasants and tenants, but also, it seems, as in the case of Pastor Muns, even among the tradesmen, would the Norwman use this mode for indicating a patronymic. A similar practice was upon a time must also have prevailed, in portions at least, of the British Isles, as evidenced by terms "son" and "fils," such meaning "son." Each of these differs from the Norse to se far that it occurs as a prefix and not as a suffix to the name of the father. Take "MacDonald" as an instance. "Macaulay" we are told, is made up of "Mac" (son) and "Ailshy" (Oile), meaning son of Oile, or Oileson or Oilsa. "Pitcaple-
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en." "Fitz-patrick," and "Fitz-owen" will be like manner, when translated, mean Stephenson, Fitzpatrick, and Owenes. Some one has tried to make me believe that the Polish "ski" means "snow" and that in "Jan Paderewski" "Jan" means "John" and "Pader" "Pater" or "Pater." I believe, when translated, Jan Paderewski would be "John Paterman." So that as it may, vague, etymologically, consists of "vague" and "vague." "Wage" means "great," "wage" or "wage" as "haste" or "haste" or "haste" means "great" or "haste." "Wage," "haste," or "haste" means son of the chieftain wearing a bright or shining armor. The same bears the marks of being a hereditary house in the time of knighthood. Norrild is in the height of glory.

Birthplace Not Far from Skielestad

Mun's birthplace lies no great distance from Skielestad where King Olaf or Olaf Haraldson fell in battle on July 29, 1030. St. Olaf college bears his name, which was given the institution in honor of the king and the great work he accomplished. King Olaf fell, it is true, for the cause of which he died, but not for the cause of which his name was given. The name of the king was given to the institution, and not the institution to the name. The name of the king was given because of the great work he accomplished, and not the great work he accomplished because of the name of the king. The name of the institution was given because of the great work the institution was to accomplish, and not the great work the institution was to accomplish because of the name of the institution. The name of the institution was given because of the great work the institution was to accomplish, and not the great work the institution was to accomplish because of the name of the institution.

The Founder

The Reverend Julius Munus, founder of St. Olaf College, to whom Mr. Grovec pays a significant tribute in the second of his articles on the history of St. Olaf College.

REV. BERNT JULIUS MUUS, founder of St. Olaf College, to whom Mr. Grovec pays a significant tribute in the second of his articles on the history of St. Olaf College.

In the only way whereby people can remember us, and then, perhaps, one will take the trouble to notice the name engraved thereon, and even if he does notice the name, he sees simply a combination of letters meaning nothing to him. Men like Munus really do need monuments. And yet I do say, some day people will, perhaps, see the name Munus in the matter and create a monument in his memory worthy to have a place by the side of that most magnificent church edifice in Norway. Munus shunned display in life and the world has been and is pleased with no insignificant looking stone over his grave shows that so far as matters concerned him, he wished the same attitude of mind to prevail after he had passed away as he had while he was living. Besides the college, Pastor Munus, through his own influence, established a monument for himself in the heart of every one of his parishioners. It is a common saying that no matter where you today meet former parishioners of Pastor Munus, you will always find that they are staunch church people.

Mun's Lineage and Education

Pastor Munus's father was a merchant. But his genealogical tree shows that many of his ancestors had been theologians. Some of them had lived in Denmark and some in Norway. The Munus name may be traced back to the beginning of the Reformation. His mother died during his infancy, and his grandfather took him into his house. He obtained a good, old-fashioned classical education. Having received the bachelor and master degrees, he took up the study of theology at the University of Oslo, which until last January was called Christiania. In his early days he aspired to becoming a civil engineer. In deference to the wishes of his father, however, and in obedience to the requirements of the fourth commandment saying, "Honesta thy Father," he relinquished the dreams of youth and devoted his energies to the study of theology.

Distrait of Self

Distract or depreciation of self began when he had finished his university career as a student. The presence of this trait in his character seems strange in light of his many achievements and in light of his subsequent manifold ability in maintaining leadership among men. It is strange to think that after having become a bachelor in theology, Pastor Munus refrained from applying for any position as minister of the gospel in the church of Norway because he bar-
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bored the feeling that any other applicant, whoever he might be, would be superior to him in attainments and ought to get the appointment. He wanted to get into a position for which none else would apply. For this reason he seriously thought of going as a missionary to the Zulus in South Africa. Just then—in 1848—urgent appeals for ministers from the New American Lutherans reached of Norway. Lack of pastors endangered their spiritual welfare.

Heeded the Macedonian Cry
Pastor Muns heard of the need of his brethren and promptly decided to go to America. These he felt he could work in a field where no one else would care to go. He arrived in Hon- den, Goodhue county, Minnesota, on May 3, 1852. He remained in this place for forty years.

The Holden congregation became the headquarters for his church activities. Originally this congregation or parish included both Goodhue and Rice counties, but the territory was later split up into six parishes.

The congregation's growth was steady, and the church building was enlarged several times. Pastor Muns played a significant role in the growth and development of the congregation.

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resourcefulness One of his Characteristics
In those days travelling had to be done on foot, on horseback, or on horseback. The roads had not yet arrived in this part of the country. The wilds and loneliness were dreams of barefooted children and vehicles, excepting the wheelbarrow, and perhaps not even that was in use at the time. Horse teams in Goodhue county were as yet, perhaps, almost as rare as flying middleweights. Fisc defective or no transportation, military or all, save his two berries, did not prevent Pastor Muns from visiting the New American Lutherans who had no pastoral care. He traveled under the Word of God and administered the sacraments and organized congregations among them and made provisions for instructing the children in religion wherever he went. Roads were seemingly impassable at times, but Muns invariably reached his destination. He even went at times with bunks overhanging the front of the wagon. If you have any doubts about his resourcefulness, you should know that he used to travel from the campus to the city by bus, which was a rarity in those days.

In his later years, he continued to travel throughout the area, visiting the various congregations and providing pastoral care. He remained active and influential in the church until his death in 1909.

Pastor Muns passed away on May 3, 1852, leaving a lasting legacy of dedication and resourcefulness to the church he served with such passion and commitment.
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Mun's Presence of Mins

An interesting incident related by Pastor Mun in saying and doing the right thing at the right time. He once invited Pius to a farm house one day. All of the sudden he stopped in the middle of the sermon and said to the people: "I have to do this for today. What shall I do?"

The people looked at him in bewilderment. "Please walk out quietly," he again said. They obeyed. Mun then proceeded to the house and invited the owner of the house to accompany him down to the river. Where they found one of the pillars supporting the roof of the house had partly out of position. Mun had noticed the occurrence while preaching, but it had fortunately escaped the attention of the assembled congregation. The pillar being properly and securely replaced, Mun addressed the listeners to re-enter the house and finish the interrupted sermon and service. At another time, while preaching in a farm house also, he observed a plaster wire beam for the piece of woodwork. He easily stopped, being only half through with his discourse, and told the man of the house to get his yoke of cows and a plow. Having plowed and other preparations properly arranged and the beam against the fire dam of the planks, the minister entered the house. At another time, while preaching in a farm house and without having the beam against the fire dam, the minister entered the house at the end of his discourse. The man of the house without having the beam against the fire dam, the minister entered the house at the end of his discourse. The man of the house said, "I feel so much better."

Manners and Appearance

Pius was a model in this respect. He dressed in the most modest clothes, but clean and neat. He ate plain but substantial food, and in his diet he shunned all fat. Among his acquaintances were two of the preachers of the church, who always found him at the church, and never at the table. When he sat down to the table, he was dressed in the most modest clothes, but clean and neat. He ate plain but substantial food, and in his diet he shunned all fat. Among his acquaintances were two of the preachers of the church, who always found him at the church, and never at the table.

The Motive Power in His Life

In concluding this sketch, I wish to point to some of the things Pastor Mun stood for and believed. His life is a mark for us to live by in the future. He believed in the infallibility of the Bible. He believed that God created the universe and all its laws, that God created man and breathed into his nostrils the breath of life, and man became a living soul. He believed that man was originally innocent but was first disobedient and fell into sin and on account of his sinful nature that acquired cannot be restored to the position he held before the fall. He believed that Jesus Christ is true God and true Man, who lived and suffered and died, rose again from the dead, ascended into heaven, and is in Heaven. He believed in the substitutional atonement in the same light that he believed in the substitutional atonement in the same light. He believed in the substitutional atonement in the same light. He believed in the substitutional atonement in the same light. He believed in the substitutional atonement in the same light.

If the brother sin against another, let him be restored, and if he has gained his brother, let him be restored.
heaven when he died. These and kindred beliefs sustained him in life, comforted him in death, and caused him to anticipate the skies to be experienced by souls through the ages of eternity.

Destined to share with his people the blessings arising from cherishing these beliefs, he diligently labored among them as a minister of the gospel, organized congregations, established Christian schools and colleges, supported Christian schools of higher learning, and founded St. Olaf college.

**Pastor Muus and Pioneer Travel**

In connection with St. Olaf's recent centennial celebration, this is an interesting picture of Rev. N. J. Muus, the founder of the school, and the method of transportation he employed in making his missionary visits in pioneer days. Coming to this country in 1855, Pastor Muus served the White Earth congregation in Goodhue county for forty years. Originally his congregation or parish included both Goodhue and Rice counties, the same territory now being served by ten ministers. Besides he made extensive tours into western and southern Minnesota. It has been said that the territory which Pastor Muus visited on these missionary travels covered an area of 36,000 square miles. The Newa is indebted to Augsburg Publishing house for the use of the cut.

**CHAPTER III—Pastor Muus' idea culminates in the establishment of St. Olaf's School**

Harold Thorson and other Northfield men become loyal supporters; President Mohl accepts call.

Necessity is indeed the mother of invention. Pastor Muus needed preachers, teachers, and in general educated men and women to render him assistance in the great work he was doing. How could he get such help? Luther college, Decorah, Iowa, established in 1853, gave him a classical education preparatory to the taking of a subsequent course in theology at the theological seminary, the German Lutheran Concordia seminary in St. Louis, Missouri, being temporarily used for that purpose. Pastor Muus therefore trained the members of his congregations to contribute money liberally both to the building fund and to the maintenance of Luther college. He was reported as having collected and sent to Luther college $1,000 in one lump. He continually rendered it assistance in similar manner. Thus Muus was frequently quoted as saying: The most effecting reading in the church paper is the part containing the report of contributions made for doing the work of the church. He thereby expressed a sentiment containing much more truth than appears on the face of it, that the prosperity of a man's Christian life may under certain circumstances be gauged by the size of material contributions he makes to the kingdom.

**The Growth of an Idea**

But Muus also needed teachers for giving instruction in religion to the increasing number of children in his constantly growing congregations. He stressed the idea that the fear of the Lord is the beginning of wisdom and that if the children were to become good citizens and law-abiding citizens as well as true members of the Christian church they must have the truth taught them which would make these God-fearing men and women. He also felt the need of getting educated Christian men and women to assume leadership in the communities in which he was directly interested. But if he was to get such teachers and such men and women he must establish schools of higher learning.

The successful establishment and maintenance of such educational institutions depended upon the willingness of Muus's constituency to provide the necessary funds. The Muus pioneers had had their hands full in paying for their farms and for the equipment belonging to them and in gradually creating dwelling houses and granaries and barns to replace the primitive huts of men and sticks. Muus kept in mind also that Rome was not built in a day, that educational institutions do not like Pallas Athena, all at once leap into a well-equipped existence. So what did he do but start a school in the Holden parsonage in 1859. Rev. Axel Sveistrup, the present pastor, says he has run across records designating the school as Holden academy. Prof. Becklund writes that the school began work with one teacher and three students, the teacher's name being Theobald Jumon. He has tried to ascertain the names of the three pupils in attendance. Ole Hestad, Kent Groven, and Aaron Brookens are three names that have been submitted, but I am not entirely certain that they are authoritative. Mr. Ole Hestad often attended the November [event], celebrated at St. Olaf and playfully told me he regarded himself as one of the first students of St. Olaf college (as he had been a pupil of the Muus's school in the Holden parsonage, which, in his
CLOSE CORPORATION FORMED

Northfield's enthusiastic October meetings, backed by the substantial pledges of the good citizens of Northfield, encouraged Mohn to such an extent that he felt justified in taking up the matter of forming a close corporation and of making arrangements for opening the school at the earliest date possible. He chose as fellow incorporators Harald Thonon of Northfield, O. K. Flueck of Kenyon, K. P. Hoogen of Holdine, and Geunt Quist of Newlund, the five members constituting one clergyman, one merchant, and three farmers. The articles of incorporation were signed in lawyer O. F. Perkins' office (located in the lately vacated postoffice building). I believe on the sixth of November, 1874, November 6th, as now written without a capital, it is St. Olaf for the reason that the day has ever since been observed as Foundation Day. I wish to quote the article setting forth the general purpose of the institution. It reads:

"The general purpose of the corporation is to give a higher education to pupils fifteen years of age or over and to preserve them in the true Christian faith as taught by the Evangelical Lutheran church, nothing to be taught in contradiction with the Apostolic Nicene Articles, and the liturgical books, with the Nebraska Augsburg Confession, and with Luther's Small Catechism."

Harald Thonon Financial Backer

Harald Thonon proved to be the financial prop and stay of the institution on many occasions. St. Olaf was the apple of his eye. He subscribed $2,000 in securing the school for Northfield. He was instrumental in procuring the old public school building. He selected the present basement site on the hill as the permanent home for the institution. One day in February, 1879, as Mr. Thonon and Prof. L. S. Rupe, who was Prof. Mohn's assistant, returned from a drive out to Pastor Gammelgaard's parsonage in Christiana, they tied their horse to a tree near the present corner of St. Olaf avenue and Lincoln street and walked to the top of the hill, there being no wagon road to it at the time. Both unanimously agreed that no finer place could be found in the vicinity of Northfield for the location of an institution of learning than the spot on which they stood. Harald Thonon immediately sponsored the land. He was an active member of the committee having in charge the erection of the Main building, which was taken into use in September, 1878. He personally footed the bills amounting from tearing down the old buildings on the original site totown and from removing the site to the hill and putting the material into what was known as the "Old Ladies Hall." Of late it has been called "Agnew Hall," having been utilized by the music students. Mr. Thonon contributed $10,000 to Mohn hall and $10,000 to a science hall or similar building. When he died he bequeathed the major portion of his estate to St. Olaf college, it being valued at $100,000.

Rev. Thorhild Nelson Mohn Made Head of School

Pastor Mohn selected Rev. Thorhild Nelson Mohn as the president of the new institution. We have an instance of Mohn's shrewd insight into the right thing. I have looked over the list of available men for the position at that time but have been unable to find any one better fitted for the place than Prof. Mohn. At the time he was being prepared for ordination, his moderate mental and moral qualities impressed his pastor, Rev. H. A. Press, of the United Church of Christ. Mohn's pastor urged him to act as Mohn college. Economic barriers prevented him from entering college till he was of age, a time when many young men today have finished their high school and college careers. Prof. Mohn serves as a good illustration showing that obstacles in the way of a determined young man who knows what he wants may simply strengthen his will power and urge him on to greater endeavor. Hindrances served him as stepping stones helping him to reach his destination. Altho born in Norway, he made use of the country schools after coming to America to such an extent that he was able to teach district school before entering college. He finished academy and college in five years and accomplished this feat at a time when nothing but downright hard work would enable him to graduate. His capacity for getting results, his ability for grasping things, and his knack for transmitting good sound ideas marked him as one who some day would become a permanent member of the faculty of his alma mater.

FIRST PRESIDENT

REV. TH. N. MOHN, first president of St. Olaf school and head of the college for the first 20 years, from 1878 to 1898. Due to his untiring effort and wise leadership St. Olaf survived during a critical period of its history and a solid foundation was laid for future growth.

OPENING OF ST. OLAF'S SCHOOL

January 8, 1875, marks the opening day of the institution. The day was set for dedicating the building and for receiving the students so that they could begin classes the next day without loss of time. Pastor Mohn, Prof. Mohn, and Rev. H. A. Press were the speakers. Rev. A. B. Thome used as text reading: "In the beginning was the Word and the Word was with God and the Word was God."
the fiftieth anniversary of St. Olaf College, and it is reported that he will use for the occasion the text he employed when he spoke at the dedication exercises fifty years ago. Professor Mohn said that "the Christian religion is the first requisite for a man's real prosperity." Pastor Mohn gave utterance to these words: "Generation succeeding generation will perhaps receive its training (in this school) which today begins its work in a very humble manner. Here will be seen many a soul which will subsequently bear rich fruit. Many a seed may possibly have been planted which will develop into a large tree whose delightful shade will afford comfort to family, church, and state. Perhaps here will be built a church; a strong refuge, a defense against the wiles of the devil, who seeks to destroy our temporal and eternal welfare. I pray for you; for your beginning is humble. It depends upon the blessings of God and upon the Christian understanding, willingness, and cooperative ability of our counsels and brethren in faith as to whether this beginning shall bring disgrace or blessings upon us and upon unborn generations."

January 1 ushered in one of the heavy snowstorms of the winter, which prevented the people in the adjoining congregations from attending. The total attendance of students the first year was sixty. A number of the students came from Vang and Valley Groves and Holden and Kanopy. Those surviving have filled or are on the point of filling their three score years and ten. Here are their names: Marie Asker, later Mrs. Theodore Berdahl, Alexandra, Minn.; Erni E. Hagen, later Mrs. A. T. Hinesfeld, Faribault; Ethel Thompson, later Mrs. L. O. Ingraham, Ashby; Carl L. Lee; Betty N. Lien, later Mrs. O. N. Siroten, Springdale, S. D.; Martha A. Aasby, Kivett T. Hansen, Theodore Dupke Vosberg, Bert A. Hovenstad, Elva E. Skoog, Maria Girmscheid, later Mrs. N. Hupperbrock, Princeton, Minn.; Anna Marie Blonson, later Mrs. H. F. Nelson, Fisher; Huppert Ritterman or Burnandson, Peter T. Hansen, Edward J. Halstad, Kivett S. Grinde, Hupperbrock, J. Nervik, Nell P. Langeson, L. Langeson, G. O. Henningsdal, Ole A. Vosberg, Anders T. Villyabo, Ole K. Ulvaker, Kent O. Blokum, Kent O. Hulvick, Kent H. Stenvik, Phyllis A. Hauktur, Ole G. Ogilvie, Haskin O. Nallin, Bert P. Shakes, Kent O. Holm, Bert J. Lise, Kivett S. Lise, Anderson T. Ashby, Torger O. Bruks, Thodor Thorson, Christe O. Holm, Ole O. Mollerud, Nelsen H. Nilsen, Andrew Anderson, Nils E. Grindahl, Svein O. Holm, Thorson, N. D.; Olsen T. H., Garrett A. Hulvick, Hans M. Hansen, R. O. Eiborn, Howard B. D.; Bernreuter Johansen, Minneapolis, H. Hogestad, M. Gristad.

Very few St. Olaf people, if any, until they read this story, are aware that October 16, 1876, stands out as a real better day in the history of the institution. At least I did not know it until a few days ago when in search of historic material I stumbled across some secretaries minutes from that period. All that day till out in the night the members of the board of trustees fought over the proposition "to build or not to build" what now for years has been known as the Main Building. The gist of the discussion that took place in the meeting is a matter of record. Its readers can easily assume that some of the board members were discouraged, that they were over tempted to look upon the school as a failure, that the continuance of its maintenance might be consigned as an impossibility with the success of only the school the church was under obligations to support at that time, and that the erection of the proposed building would be an unwarranted expenditure of people's means. Two of the members even made the statement that their opposition to the erection of the new building was from "a matter of conscience:" "an sanitovtigea rag." They entertained doubts as to whether the time might ever come when the students would arrive in numbers large enough to fill the building which was to be erected. In reading the discussion, you get the feeling that some of the board members would have returned to their homes from the meeting with a sigh of relief if a motion had been adopted to the effect that as soon as practicable the corporation should be dissolved and the institution should be dissolved. Such might have been the case but for the unyielding pertinacity and indomitable determination of Pastor Moses to continue the school and put up a building meeting adequately the demands of that period. Again he received the blessing of Harold Thorson and Rev. N. A. Quammen. As in the summer or fall of 1876, so also now. The three men formed a triumvirate for pushing things. They decided to hire the bricks built them and face the future bravely. They succeeded in persuading the board to authorise the erection of a new building. Pastor Quammen said he would try to collect $3,000 for the accomplishment of the purpose. Mr. Thorson said nothing but undoubtedly cherished a mental reservation to the effect that he would come to the rescue should the Institution reach a point where it sorely needed his help financially. Moses had already tried the metal of his perseverance belonging to the congregation of Holden, Vang, and Grindahl. The Holden congregation, strangely enough, was largely located in the two townships of Wallingford and Vang in the townships of Holden and Waseca, and in the townships of Kandiyohi. Moses had raised time by the forelock. As early as November 1875, immediately after the formation of the St. Olaf corporation, and two years before the October 24th meeting he was hard at work making a house to house canvass in these congregations for funds to be used for building purposes. He virtuously assessed the members. If a farmer owned 80 acres of land, he would ask him for $100; if the farm was a quarter section of land, he would ask him to give $150; and thus he would continue increasing the assess-
meets in the ratio which the holdings of a farmer increased. Naturally the strongly developed individualistic tendencies of the Norwegians would not permit all of them to accede to Mus's suggestion, or, shall we say, demand. But many complied, and Mus put the cash that he thus obtained into the bank to draw interest till the sum could come when it could be used for putting up the new building. What the amount thus collected totaled I don't know. I have been told it amounted to $1,000. Anyhow the amount was large enough to warrant Mus in taking a firm stand for the erection of the proposed building. Members of Holden, Vang, and God congregations, members in general, were instrumental in saving the school from extinction. These congregations may have a suitable history, but can they—or any congregation for that matter—point to an achievement greater than that of having been an instrumentality in preserving for posterity the present educational institution of both national and international fame, known as St. Olaf College! Alums are C. E. Olson or some other worshipper at the shrine of the poetic muse should hereby find inspiration for penning an immortal poem, each stanza ending with the rhythmic refrain, "Holden and Vang and God!"

Fortunately, the names of the men who thus responded to Mus' solicitations by contributing to the erection of the Main Building have been preserved. At descendant of some of these men are constant readers of The News, I beseech you to reproduce their names:


ST. OLAF'S SCHOOL IN 1879
(Illustration Opposite)

ST. OLAF'S Guard in front. Note that all the boys wear military capes. Teachers and aides in upper part of picture. At left, upper row: Prof. Lysen and Prof. Tidberg; last three at right, upper row: Prof. Mohr, Mrs. Holten, and Daze Edmund Mohr. In the picture are found: Ger. C. Sonnen of Chicago, Dr. Chris. Quaali of Thames, N. A. Peters, editor of the local paper. On the board at the right, former state senator O. O. Olson of Kaalrfjord country; Rev. J. T. Lysen, Dilling, N. Dak.; Rev. O. T. Larsen (Amundson), Northwood, Iowa; Ch. Larsen, Taylor, N. Dak.; Hon. L. L. Bragdon, Wisconsin, N. Dak.; Mrs. H. B. Hindesland (Sophie Skar), Madison, Wis.; Mrs. T. F. Skar (Ole Mohr), former Red Wing. Prof. Gros, the writer of these historical narratives, is also in the group, at the left, second row, second person.
FIFTY MEMORABLE YEARS AT ST. OLAF


From the Congregation: Anders Khodan, Liselotte Finnestad, Horace L. Kasson, Poul Finnestad, Ole Kasson, Poul Finnestad, Peder Halvorsen, Ole Halvorsen, Sigurd Halvorsen, Ole Halvorsen, Frederik Gross, Peder Olson, Maxeseth, Ole Halvorsen, Bakk, Nellie Fredricksen, Helen, Theodorin, Theodorin, Bakk, Ole Jorgenson, Bakk, Nellie H. Westin.

To this list we added the name of Rev. Finnestad, Albert Lee, and Rev. O. O. Melby, New Richmond, the father of Dr. O. O. Melby and one of the last Dean of Women, Miss Agnes Melby.

The contract was let, building operations were begun, and on July 4, 1897, the cornerstone was laid for Rev. M. A. Press, the president of the Norwegians. A number of dignitaries were present who were on their way from Williams where the annual meeting of the church had been held. President Strong of Carleton College, Hon. W. F. True, of Kenyon, Dr. Glass, of St. Olaf, and Rev. V. Krom, of Decorah were the other speakers.

Last Year "Down Town"—Forty-Eight Years Ago

In the fall of that year I entered St. Olaf's as a student. It gives me a shock almost, as I write the sketch, to have the idea brought home to me that nearly forty-eight years—nearly half a century—have gone by since I first took my seat in the big hall. As has already been stated, the school occupied the present site of the Congregational church. Across Third Street east on the north side the St. Olaf block where now stands Mr. A. O. Netland's home, stood Carleton's Laun's Hall, which was a large hall. This hall was opened in 1903 and was the home of the college until 1907. The present city library, located in the basement of the hall, is the oldest building in the city.

The hall was built in 1877 and was the first educational building in the city. It was used for both educational and social purposes. The hall was donated by the city to the college and was used as a classroom, auditorium, and meeting place.

The hall was used for graduation ceremonies, commencement exercises, and other events. The first graduation ceremony was held in 1878 and was attended by over 500 people. The hall was also used for social events such as dances, concerts, and lectures. It was the center of cultural and intellectual life in the city.

The hall was designed by the architect Frederick Van Epps and constructed by the local firm of decorators and painters. The hall was built of red bricks and was decorated with frescoes and murals. It was a large and impressive building, with a high ceiling and large windows.

The hall was used for many years and was the center of life in the city. It was a symbol of the city's commitment to education and culture. It was a place where people could come together to learn, to socialize, and to celebrate. It was a place where the community came together to share in the city's growth and development.

In 1907 the hall was sold to the city and was replaced by a new building. The new building was constructed of steel and glass and was designed by the architect John Carl Warnecke. The new building was much larger than the original hall and was designed to accommodate the growing population of the city.

The new building was intended to be a symbol of the city's commitment to modernization and progress. It was a building that was designed to reflect the city's commitment to the future. It was a building that was designed to be a symbol of the city's growth and development.

The new building was completed in 1911 and was dedicated with a grand ceremony. The building was opened to the public and was used for both educational and social purposes. It was a building that was designed to be a symbol of the city's commitment to the future.

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FIFTY MEMORABLE YEARS AT ST. OLAF

hill. When I returned in September, beginning the school year 1878-79, I found the teachers and the newly arrived students, instead of being scattered all over the campus, occupying the upper floor of the main building, which we now call the Main Building. Many of the students were familiar with the practice of moving out of the dormitory into a new place to make room for the freshmen who occupied the second floor. This was the first floor of the Main Building, and the boys slept in beds in the dormitory. The boys carried the wood, built the fire, swept the room, scrubbed the floors, and served as utility men in various other ways. Some dormitories contained no stairs at all. And if they did, some boys would rather go to bed in a cold room than carry wood up the stairs and build fires.

Boys' No. 1 and No. 2 were then one room, and served as assembly hall and as a place of Sunday worship for St. John's congregation, as it had been before. The room was for years the home of the boys. The prefects made many changes in it, such as the addition of a piano, new curtains, and other improvements. As one approaches the Main Building from the east, these words of the poet come to one's mind:

"This castle hath a pleasant seat; the air, the air, is clear and sweet."

Nimbly, swiftly, it recommends itself.

The ground on the hill presented a tawny appearance during the first school year, 1878-79. The tower had not yet been built; the porch on the east side had not been finished; stones, bricks, mortar, stumps, pieces of scavengers and boards had not all been cleared away; sidewalks had not been laid. Driveways occupied much of the land between the Longfellow school and the top of the brow of the hill. Huge woods grew to the westward and southward, were cleared, to blaise the. The Main Building, incomplete as it was, held, potentially, all the present buildings. The boys slept on the top floor and used the recreation room on the second floor as studios. Eight or ten boys occupied each study, and had one of their own number appointed "superintendent" (overseer, professor). Stoves heated the rooms. The boys carried the wood, built the fire, swept the room, scrubbed the floor, and served as utility men in various other ways. Some dormitories contained no stairs at all. And if they did, some boys would rather go to bed in a cold room than carry wood up the stairs and build fires.

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FIFTY MEMORABLE YEARS AT ST. OLAF

year was 64. St. Olaf has now as many teachers.

It may interest the reader to know that ex-Congressman A. J. Voelsted, who has attained a national reputation on account of the courage and integrity he showed in his fight against the federal prohibition laws and who has enriched the English language by the word "Voelstedian," was one of the students in attendance at St. Olaf's School the last year it was in this

As I look back upon the two years I spent at St. Olaf's School as a student, I feel I got much out of them in spite of the meager facilities which we worked. Magnificent buildings and expensive equipment are for many reasons desirable. But if the student has the teacher, he will get as good results in our present Chemistry Hall as he will within the fine buildings now ready for dedication. Prof. Mohn was a good

teacher. He awakened in the student a thirst to know, a desire to learn, and an urge to think. He had a personality which makes one feel like adapting and applying to him what he did and about Mark Hopkins. A school or a college or a university is a place where one sits on one end of the

by as a learner and Prof. Mohn on the other end as a teacher. He provided the happy knack in teaching which could produce results without having to rely slavishly on accessories for the successful achievement of such results.

CHAPTER V—Built on the firm foundations laid by pioneer statesmen-educators, St. Olaf grew and blossomed into one of the greatest centers of learning maintained by the Norwegian Lutherans of America.

Much newspaper space has been given to the beginnings of St. Olaf college. I have done so deliberately. Few readers knew what the beginnings were. Few knew who made the sacrifices, who sacrificed, who worked and saved and planned, made possible the buildings that many men and women now enjoy. Few knew the motives which impelled the founders to make sacrifices for building churches and schools and colleges. In my humble way I have sought to render homage to those to whom homage is due. The list is by no means exhaustive. Far from it. But I nevertheless con-

ceives the occurrence of the last thirtieth years of the institution into one installment. Not because the period does not contain abundant tithe-

nic material for many installments but because most of it is comparatively fresh in the minds of most of the readers and therefore needs only to be mentioned in order to be remem-

bered. I am free to confess that in writing I like to draw the line between those occupying and those having occupied the stage of life. I am also free to confess that some of the opened connexions connected with the institution during those years at times reached such an acute stage that I am afraid in dealing with them lest I might un-

wittingly write things for which some one might hastily rep me across the

Long List of Topics

Much could be said about the pre-
domination controversy, the Marietta school, the creation of the college de-

partment, the Augustana school, human-

ism, co-education, courses of study, boosres, radio station, college farm, pcepticipation in the great World war; about college activities such as the

by as a nation en-

Ytterboe Hall
FIFTY MEMORABLE YEARS AT ST. OLAF

ted the war, they were out of question. St. Olaf patriotism kept university in mind, and the breaking of the war ended in order to accept the responsible position of executive secretary of the board of education, which supervised the activities of all the schools of higher learning belonging to the church.

Predominant Controversy

Established College Department

"The event that blows the dust good. The predominating controversy arising in the Norwegian Synod in the latter part of the '80s and continuing through the first half of the '90s was one of those ends, and St. Olaf college was the beneficiary thereof. It hastened the establishment of the college department. The question was, but for this doctrinal blast, would St. Olaf's school ever have become a college? The adherents of the party believed in having a teaching toward Calvinism were called "Missourians," because the idea they championed was said to have had its genesis in the German Lutheran Missouri Synod. Their opponents were supposed to have teachings toward syncretism; hence the name "Anti-Missourian." The discussion of the question at issue was exceedingly difficult. The advocates being in danger of being driven either against the Catholic or, by the syncretistic Chasybyshevs. The controversy was so hot that a large number of "Anti-Missourian" congregations and ministers left the Norwegian Synod in '87 and St. Olaf. The Norwegian synod retained the schools. Where should the "Anti-Missourian" then look for a foundation and send their young people for getting a higher Christian education? They could not consistently continue sending them to the so-called "Missourian" schools; if they did, they would supposedly expose their children to Catholic predeterminations influence; if they sent their children to other schools, they might be wicked away from the cherished religious and spiritual truths instilled into their hearts and minds at home and in church.

Missouri again came to the rescue. He issued a call to the "Anti-Missourians" to hold a meeting at St. Olaf's school in September, 1884. The meeting was held. I always think of it as being much like the old Analytic School folk-moot. Indeed, it was called "folk-moot," which means "folk-moot," an assembly made up of the leading "Anti-Missourian" clergymen and laymen from far and near.

They took up for consideration the three questions: First, should the "Anti-Missourians" form a new synod? Secondly, which is a more necessary to the first, how should they proceed effectually without being a synod? Thirdly, what should they do to obtain a recruiting system for ministers and to give their young people an opportunity of acquiring a Christian education in schools where the doctrine of the "Anti-Missourians" in meeting assembled reached the conclusion that for the present they would organize no new synod. There were already at least five Norwegian Lutheran synods in existence serving more or less satisfactorily to the people. The "Anti-Missourians," adopting a conciliatory policy of cooperation whereby their congregations would not form a new synod, but would seek to cooperate for a few years under the name of "Anti-Missourian Brotherhood." Meanwhile they would advocate a merger of the various Norwegian Lutheran synods into one synod. Their plan worked out gradually and eventually the Norwegian Synod amalgamated and formed an organization called the United Norwegian Lutheran Church of America. In 1877, twenty-seven years later, the Norwegian synod from which the "Anti-Missourians" severed themselves in the '80s, the Joseph's Synod, and the United Lutheran church merged into one body now officially known as the Norwegian Lutheran Church of America, numbering nearly half a million souls.

But back again to the proceedings of the "Anti-Missourian" folk-moot held at St. Olaf's school in September, 1884. "The Anti-Missourians" in that meeting also decided that they would support St. Olaf's school. They voted it an annual appropriation, secured the promise of the establishment and maintenance of a collegiate department, and obtained rooms in the Main building wherein they could conduct a divinity school. The proper St. Olaf authorities made arrangements in conformity with the folk-moot resolutions that had been adopted. The theological seminary was established, which thru a variety of changes has now become a part of the Luther Theological Seminary in St. Anthony Park. St. Paul, Minnesota. Dr. F. P. H. Scheidt--two of whose sons, E. W. and F. G., are members of the present St. Olaf faculty--and Rev. M. O. Hoppman, pastor near Kenyon, were appointed theological professors.

Missus Opposed to False-Bottomed Strawberry Boxes

His Efforts Won

PROF. H. T. WELLER

who in the late eighties and early nineties so St. Olaf financially by hard work and ingenious effort in raising funds for current expenses.
graduation at Johns Hopkins university, as far as writing and reading and art were concerned. Before his admission to the college he wrote the Johns Hopkins people in regard to the matter, thinking they might object to such a practice, but received in return the cheerful assurance that they had absolutely no objections, whatever. "Instructions," said the letter, "is the sin-
cerate of battery."

The inquirer at that time were Th. J. Mohn (president), O. G. Bolland, H. T. Ytterboe, O. M. Godthaal, and the writer. Miss Marjory O'Brien of Pawtucket taught music, and was the preceptor. The latter married Mr. E. T. Archbold. Prof. Bolland is the dean of the faculty in regard to serv-
ices. He has taken a picture of nearly every event of the college since the college's date in 1852. He is also a great lover of flowers and knows the potting and names of nearly every variety of potatoes and irises and geedol-
As. When it comes to teaching, he has conducted classes in nearly every subject from pellmell to Greek and Rabbinography. Prof. Godthaal possesses a Kaiserliche. He was quite active in the class, and in the morning he could be seen, in one of the halls, reading a book aloud.

Ytterboe's Unyielding Achievement

Prof. H. T. Ytterboe was popular with the students. He was admired by the baseball fans for his work on first base and for his batting and running. He saved the college during its criti-
cal six-week period in the fall. In 1884, St. Olaf's coach played the United church, which caused considerable dissatisfaction among some of the members of the Augustana society. Thinking that a continuation of the practice would be the cause of dissatisfaction at the Augustana, an annual meeting of the church passed a resolution denouncing its previous action of making St. Olaf college the college of the church. This action left St. Olaf without the adequate means for its maintenance. It was a matter of life or death for the college. In that criti-

cal moment Professor Ytterboe stepped forth and offered his services to gather money for the defrayal of the cost. It was a success. But the clouds did not entirely clear away. The next day would come when the school would be in a state of insolvency. But the institution the necessary support for its successful operation. His services were accepted.

For six years he went from congregation to congregation, making a home in house and town. He went on foot unless he could get a man to carry his bag. He was quite active in the class, and in the morning he could be seen, in one of the halls, reading a book aloud.

Globe-Trotter Stromme's Personality

Peer Stromme is perhaps the most interesting personality that has been member of the St. Olaf family. He was preacher, teacher, lecturer, au-
thor, journalist, globe-trotter; he made two trips around the earth. One Christmas eve he spent in the woods of Bethlehem where "the shepherds watched their flocks by night." He took in his New Testament and read the story of the birth of the Christ-

It was a wonderful story. He possessed a wordin-

He could quote to you page upon page of Dickens' Life of a Serf, but he had made no effort to memorize what he had read. He knew mathematics in-

He was a scholar in all fields. He read widely in the classics of the Greeks. He was a man of wide ranging interests. He was a man of broad views. He was a man of great intelligence. He was a man of wide ranging views. He was a man of great vision. He was a man of great courage. He was a man of great faith. He was a man of great love. He was a man of great compassion. He was a man of great charity. He was a man of great wisdom. He was a man of great learning. He was a man of great accomplishment. He was a man of great achievement. He was a man of great success. He was a man of greathttiness. He was a man of great happiness. He was a man of great joy. He was a man of great prosperity. He was a man of great success. He was a man of great happiness. He was a man of great joy. He was a man of great prosperity.
I make no leap into the dark. Across, on the other side, things look good to me. "There shall be light of lamp, neither light of sun; for the Lord God shall give me light." I believe in Him who came to the world to save sinners; and I cherish the mark, but sure hope, that also I for His sake shall inherit eternal life. I shall need mercy infinitely much; but there is infinitely much of it; so much in fact that there will be left more than enough for the rest of you also.

Two memorable diseases running a neck and neck race are trying to see which one can get me first. And it doesn't matter much to me which one will win.

Dr. Kildahl's Regime

Just as Rev. M. A. Foss discerned that President Mohn, while he prepared him for confirmation, had qualities which made him good college material, in the same manner did Muns discover that his young confirmand, John Nilsen Kildahl, ought to go to college. When he had been confirmed, Muns one day visited his parents and told them that they should let their son go to college. His father was sickly and cultivated a forty-acre tract of land not paid for and felt therefore that he needed the boy's help on the farm. Muns did not give up the hope of getting the parents' consent and went out to see them again till they finally yielded to his wish. Young Kildahl acquired both a classical and a theological education, and in 1882 was ordained to the ministry pursuant to a call from Yang and Ulricana, which he had accepted. He later went to Chicago where he made a phenomenal success both as a preacher and a pastor. His church attendance was filled so overflowing and the people that could not get in on the ground floor would crowd into the basements where they could hear him, his voice having an unusual carrying power. The waiting room in his office in the parsonage was crowded with people who came to him with their various troubles, temporal and spiritual. He was very generous. Unscrupulous beggars would sometimes take advantage of his kindheartedness. Once a gang of newsboys who begged and used the money they got for liquor, systematically would send in a different number of the gang to beg for money. One day Kildahl said to one of them: "I don't know how much longer I can stand this giving." "That's what we've been wondering, too," answered the beggar. Many conversations took place during Kildahl's
FIFTY MEMORABLE YEARS AT ST. OLAF

Alumnus is Head

Dr. L. W. BOE

February 1, 1888, was the first alumnus to be elected president of St. Olaf. During his six years of service, the gymnastic, band, and choral activities had been added to the college facilities.

Dr. Boe, a classical student himself, changed the three-year Latin and Greek courses. First, he ran a classical-scientific course and a scientific course parallel with the time-honored classical course. Then he adopted the elective system and finally the group system, which prevails today.

Dr. Kihlman's introduction of prayer meeting into the institution. It became such a popular prayer circle that the student body was moved to the institution. He always attended church on Sunday, both the morning and evening services. Before he died he and his wife could hardly whisper, those standing near his bed could make out what he tried to say: "Let your—lights—shine before men that..." He preached always on the topics of sin and grace. He warned the individual to see that he was a sinner, that he as a result needed forgiveness for his sins, and that this forgiveness could be obtained thru faith in Christ, that with forgiveness came salvation and eternal life, and that the consciousness of this blessed deliverance from sin and its consequences would cause the heart of the sinner with a sense of profound gratitude to God manifest itself in holy living and in consecrated service.

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FIfty Memorable Years at St. Olaf

one song of prayer, praise, thanksgiving, and adoration unto the Lord God Omnipotent and unto the Lamb that taketh away the sin of the world.

This thought is too great to be realized, I know; for our Christian schools, which should be instrumental in bringing about such an ideal condition, are so very few and so very weak. And even if they were many and strong, yes, as strong as the strongest, the awful element of all futures of man looms up like an insurmountable barrier, hindering us from reaching the ideal. But we must remember that although the ideal be unattainable, it is not unapproachable. We must ever keep it vividly before our mind and heart in order to get in closer touch with the divine law of helpfulness and service, and in order to comply better with the apostolic injunction to bear one another's burdens.