



# Oak Leaves

Newsletter of the ELS Historical Society

Volume 18

August 2014

Issue 2

Please see insert to order your copy of *U. V. Koren's Works, Volume 1, Sermons*.  
Thank you.

## The June 15, 2014, Program of the ELS Historical Society

### Music at the 2014 Annual Meeting

by Mark O. Harstad

For the past several years we have tried to involve musicians, young and not so young, in various aspects of the Annual Meeting of the ELS Historical Society. This year's musical venture included a ten-piece ensemble of musicians ranging in age from ten to over sixty. In the making of music we don't have to be segregated into age groups. We can experience the joy of music together. Age is simply not a factor.



The string ensemble was made up of the following musicians: Loren, Daniel, John, and Madeline Halvorson, James and Matthew Strom, Lydia Petersen, Diane Gullixson, and Peggy and Mark Harstad.

The half hour of music which preceded the 2014 program included both secular and sacred music of the Scandinavian tradition. Many Norwegian folk dances and wedding marches have been preserved from bygone centuries. Oftentimes these

tunes were connected to specific geographical areas in the Old Country: Valdres, Telemark, Bergen, etc. The immigrants brought them to America where they discovered similarities between their folk traditions and those of other ethnic groups. Each group contributed distinctive features to the "melting pot" of the American experience. The ensemble performed two examples of the Norwegian musical form known as the *Springdans*, and also a wedding march, the kind of music that was played as the wedding party made its way from the bride's house through the countryside to the church.

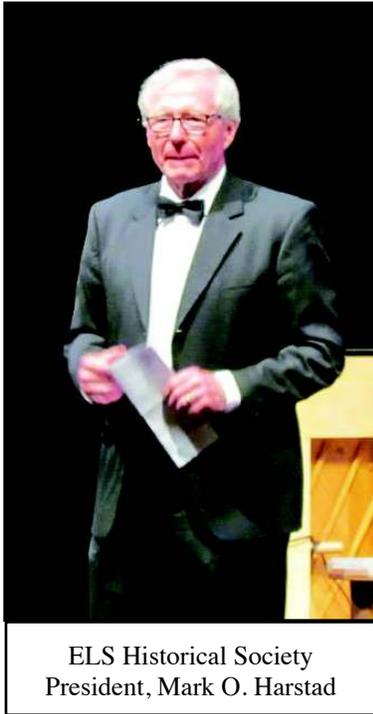
Norwegian nationalist composer Edvard Grieg frequently tapped into the folk music tradition of his native Norway to find material to work with. The ensemble performed Grieg's "The Cowherd's Song," a good example of Grieg's use of thematic material drawn from the music of the people.

The second part of the musical presentation focused on hymn tunes of the Norwegian tradition. Some of these melodies that came to be used in the church grew out of folk traditions as well. Beloved tunes such as "In Heaven Above" and "Behold a Host Arrayed in White" are of unknown origin other than that they were familiar to the common people of the land perhaps for centuries. In other cases, well known composers produced fine hymn tunes to convey sacred poetry into the hearts and minds of church-goers. Composer C. E. F. Weyse produced the beautiful melody "O Day Full of Grace." Ludvig Lindeman gave us "In Jesus I Find Rest and Peace." These are enduring works which will be enjoyed as long as there are people who love Christian hymnody. ■

# The 2014 Business Meeting

by Mark O. Harstad

The Historical Society tended to a few items of business at the 2014 Annual Meeting. Peter Anthony and Michael Lilienthal are leaving the Society Board. Peter served three consecutive terms, and was therefore required by our constitution to step down. He has been our treasurer for many years. The Society acknowledges his service to the



ELS Historical Society  
President, Mark O. Harstad

organization with gratitude, and we look forward to his continuing participation in our activities in the future. Michael has served one term while attending seminary. He now leaves to fulfill his vicarage in Iola, Wisconsin, in preparation for Seminary graduation and receiving a Call into the Ministry. Michael's stint on the Board was just one term, but it was a very productive time. He was the writer of two plays which provided programs for us, *The Oak Trees Still Stand* (2013), and *In Their Own Words* (2014). We remember his contributions with thanks and wish the blessings of God on his future in the Ministry.

The new members elected to the Board are Pastor Jerome Gernander from Princeton, MN, and Seminarian Andrew Soule. Pastor Gernander has shown his interest in our history in the past by producing articles for *Oak Leaves*. He is the grandson of the late Pastor Wilbert Werling. We look forward to his greater involvement in the work of the Society. Andrew Soule has also written for *Oak Leaves* in the past. He represents the fourth generation of a family which has been in-

volved in the Evangelical Lutheran Synod since its earliest days. We welcome both of these gentlemen to the Board.

The breaking news at the Business Meeting was the announcement of the appearance in print of the English translation of Volume One of the works of Pastor Ulrik Vilhelm Koren. Mark DeGarmeaux has completed the translation of all four volumes, and it is now the project of the Historical Society to bring out one volume each year, 2014 to 2017. The fact that our treasury has been building up over the last few years enables us to launch significant projects such as the Koren project. Koren's writings provide a very important window into the character of the Old Norwegian Synod. Volume One is now available through the Historical Society. ■

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## What's In a Script?

A review by Sigurd K. Lee

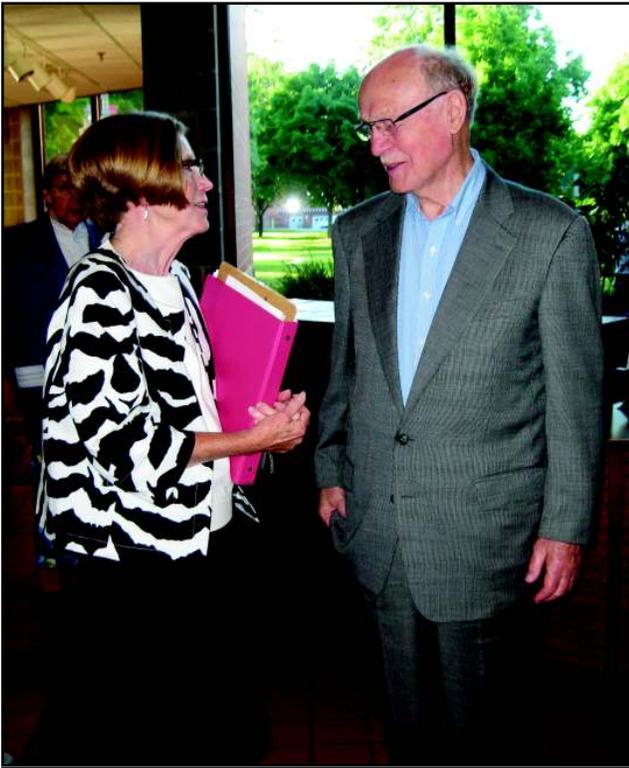
At this summer's 2014 ELS Synod Convention, on the evenings of Sunday, June 15 and Tuesday, June 17, the Synod's Historical Society used the format of a Readers' Theater "to gain insight into the character and experience of pioneer leaders of Norwegian Lutheranism in America," as the program noted.

Two researchers, Lois Jaeger and Erling Teigen, combed diaries, correspondence, and histories of these early leaders. Michael Lilienthal, the author of last year's historical play, *The Oak Trees Still Stand*, fashioned from this material a Readers' Theater script entitled, *In Their Own Words*. He also directed the production.

Below are listed the historical figures chosen and the respective readers:

- |                               |                    |
|-------------------------------|--------------------|
| <i>Bjug Aanondson Harstad</i> | Mark O. Harstad    |
| <i>Elisabeth Koren</i>        | Rebecca DeGarmeaux |
| <i>Linka Preus</i>            | Marie MacPherson   |
| <i>Herman Amberg Preus</i>    | Jerome Gernander   |
| <i>Ulrik Vilhelm Koren</i>    | Thomas Rank        |
| <i>Jacob Aall Ottesen</i>     | Erling Teigen      |
| <i>C. F. W. Walther</i>       | Ryan MacPherson    |

(Note: I had the benefit of using a script in writing this review.)



Lois Jaeger and Sig Lee visit after the play.

Thank you again to the Historical Society for another program of substance. We did “gain insight” and we learned some discrete facts about these pioneers and their lives. A few examples:

The mosquitoes were awful in Iowa and elsewhere. (That insect apparently is not allowed into Norway.)

Vilhelm and Elisabeth Koren would, sometimes in moments alone at home, practice pantomime.

Jacob Aall Ottesen may have suffered from, what we’d call today, bio-polar depression.

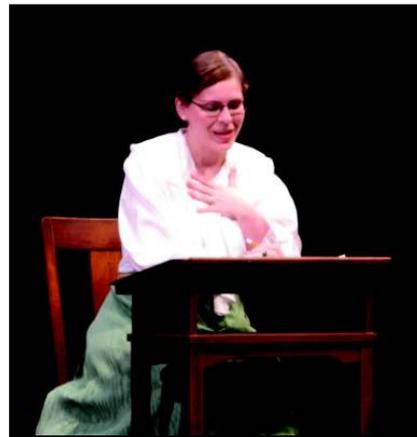
C. F. W. Walther of the Missouri Synod was a close friend and supporter of “The Norwegians.”

These early pastors and their wives, serving many miles from one another, welcomed occasions when they could be together. At

one such gathering, the pastors “talked far into the night” until the host pastor had to admonish them “to be quiet so the children could sleep.”

Some of those early Norwegians feared the “pernicious effects of night air.”

In December 1853, Elisabeth Koren writes: “Last year I began the new year [in Norway] clad in bobbinet, dancing away with roses in my hair. This year [in America] I am sitting here with Vilhelm in this bare room, where tomorrow he is to conduct divine services for all these people who so long have lacked a pastor. Still, this is the best.”



Marie MacPherson as Linka Preus

These early pastors and their wives came from the “unspoken aristocracy” of Norway, from homes of order and decorum, a world of culture and education, and, yes, of dancing parties. They were also

deeply spiritual people who willingly left that life in Norway for the rude frontier life of Wisconsin, Iowa, Minnesota, and Dakota Territory.

Herman Preus wrote, “Our synod [in America] wanted to be a witness of Christ. It wanted to give a clear and distinct sound on its trumpet.” Later he confided, “I was often quite discouraged and had to confess how really unworthy and inadequate I was for the call which I had accepted. However, prayer and the comfort I could draw from Scripture and good books, restored my courage and my confidence that God would forgive my unworthiness and of His grace give me power in my weakness.”

Vilhelm Koren wrote, “The great thing to me is the exhortation of St. Paul to Timothy: ‘Keep that which is committed to thy trust.’”

As to presentation, Readers' Theater needs intimacy, closeness. As it was, being Lutherans, we audience members sat in the middle and rear seats of the Lee Theater, leaving a chasm between ourselves and the readers onstage.

Lengthy readings are fine—many words are often needed to introduce and shape the point being made. If performed again, however, could shorter sections or even single lines been assigned to readers, to vary the pace and rhythm? Koren's lovely poem to his wife Elisabeth, for example, was well read, but if done again, it might be fun if Elisabeth made comments after some verses, as if she were reading it later.

We were given a fine evening of theater. The readings themselves were a surfeit of riches. How well they communicated in those days! And what an array of fine voices among all the readers! It would be a pleasure to hear them again; perhaps another readers' theater lies in the future of the Historical Society.

The "character and experience" of these pioneer leaders was well summed up in the closing narration:

They taught the gospel to those who needed to hear it. They faced struggles personal, spiritual, and doctrinal. ... Although they faced fears, they also embraced joys, all in the firm foundation of the Word of God, and the righteousness won by Christ Jesus. ... Our forebears walked with God. With God's providence, we, too, will walk on with Him. That must be our fervent prayer. ■



## Two Out-of-the-Ordinary Presentations

by Becky DeGarmeaux

Two presentations were given in the Log Cabin room of the Ottesen Museum this past spring which, it is hoped, will spur interest in history in the young people of our Synod.

Each year Mrs. Sue Beilke takes her 3<sup>rd</sup> grade class at Mt. Olive Lutheran School in Mankato, to Walnut Grove, MN to learn about Laura Ingalls Wilder. Walnut Grove is where Wilder's book "On the Banks of Plum Creek" is set and the class visits some of the sites of her life there. One thing which they cannot see there is a log cabin to experience how the Ingalls family lived after they moved out of the dugout where they first lived.

In order to give her students that perspective, Mrs. Beilke brought her students to a special presentation at the Ottesen Museum. Here they were able to learn, among other things, how a cabin would have been built, what a family's daily and weekly routine would be like, and what it would have been like to attend school at the same time as Laura.



Despite sitting on a rough wooden floor for well over an hour, the students actively participated in discussions which showed that they were gaining appreciation for the lifestyle lived in the mid- to late 19<sup>th</sup> century. A few even requested extra time to look at some of the artifacts more closely.

A few weeks later, a group of local ELS homeschoolers came to the Museum for a similar presentation. The focus for this group, however, was

slightly different. To introduce them to Synod history, the emphasis was on how the early immigrants from Norway who founded the Synod would have lived. Norwegian artifacts were highlighted and their significance explained. In addition, the worship life of the pioneers was discussed.

After the formal presentation, the group was given an abbreviated tour of the rest of the Museum. Pocket-sized Lutheran Hymnaries, a unique communion set for shut-in visits, and a stuffed frog from the Amazon River held special fascination for the group.

Although Synod history was not the main focus of these presentations, it is hoped that the students' interest in history will be piqued, and that some of that interest will be in Synod history.

For more information on these or other programs offered by the Ottesen Museum, contact Museum Director Becky DeGarmeaux at [museum@blc.edu](mailto:museum@blc.edu) or 507-625-8382. ■

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## A Service Message

by Rev. F. R. Weyland

Emmaus Lutheran Church  
Minneapolis, Minnesota

Published by Armed Service Commission  
of The Evangelical Lutheran Synod  
No. 147, June, 1966

Pastor Ferdinand R. Weyland passed from death to life by the gracious working of God the Holy Spirit on December 1, 1980, having suffered for several years with the debilitating effects of progressive kidney failure. Pastor Weyland felt the words of St. Paul deep in his soul, "For me to live is Christ, to die is gain."

Pastor Weyland was born on July 26, 1911, to parents Pastor Ferdinand C. Weyland and his wife Helene (nee) Oppenheimer, at Crandon, Wisconsin. He was baptized and confirmed by his father. Upon completion of elementary school he entered Northwestern Lutheran

Academy at Watertown, Wisconsin and also graduated from Northwestern Lutheran College. In 1933 he was accepted at the Wisconsin Synod Seminary at Thiensville, Wisconsin, graduating in 1937. He began his professional service by giving pastoral assistance at Saline, Michigan.

On January 29, 1941, he was married to Idella M. Quill and together they enjoyed a lifetime of Christian service which filled the years of four decades. Their union was blessed with the birth of two sons, John and James.

Congregations served by Pastor Weyland include St. Paul's at Montrose, MN, and Trinity at Crawford Lake, MN, 1941-1946, Richland Lutheran at Thornton, Iowa, 1946-1952, marking the beginning of his career in the Synod then known as the Norwegian Synod. In 1952 he began a 17-year ministry at Emmaus Lutheran, 40th and Thomas Ave. No. in Minneapolis, serving also for a time as co-pastor of the amalga-



Rev. Ferdinand R. Weyland

-ated congregations of Emmaus and Fairview renamed King of Grace Lutheran Church. He then served the Hiawatha Lutheran Church of 15th Ave. So. and 43rd St. in south Minneapolis for five years during which time he also gave pastoral services to the newly-developed Heritage congregation in Apple Valley. In 1974 he entered semi-retirement and moved to Albert Lea, MN, and served as visitation pastor for various congregations in northern Iowa and southern Minnesota. He entered full retirement in 1977, and he and his wife returned to Minneapolis where they joined the King of Grace congregation.

For many years Pastor Weyland was chairman of the Evangelical Lutheran Synod Board of Charity and Support and served as editor of the "Clergy Bulletin" for several years.

To the Triune God of grace and strength be all honor and praise!

## “In Memoriam”

**(Editor’s Note:** This memoriam does not list an author but I remember Pastor Weyland with a lot of the same adjectives that describe him so well here as he was my pastor growing up at Emmaus Lutheran Church. I remember Mrs. Weyland called her husband “Ferd,” as the writer did below. clh)

Ferdinand Weyland was a quiet, unassuming man with a great capacity for Christian love and compassion.

As a preacher he conscientiously applied himself to the study of Scripture and the doctrines of the Lutheran Church.

As a pastor he dealt kindly and evangelically with the members of his flock, instructing them diligently in the truths of God’s Word. He visited his people in their homes and held before them by word and example the ways of the Christian life. Thus he is fondly remembered by many. ...

Ferd Weyland loved his Church and the fellowship of believers with which he had become united in the Evangelical Lutheran Synod. He showed this by willingly and faithfully serving in whatever capacity he was asked to serve. His warm smile and happy greeting will be missed.

Blessed be his memory.

### Remember Your Baptism

To You in Military Service,  
Greetings in Christ!

Most of you are far from home and loved ones. A good many of you are serving in a military capacity overseas. When you think of those whom you love in “The land of the free,” you are likely to become homesick. To be sure, this is an acute heartache!

However, you may have experienced a heartache that is even more deep-seated, and that is the pain of being separated from your beloved church and the Savior’s message of salvation which you received at home from childhood and on. Then it is good to remember the

promise of the Lord’s abiding presence: “I will never leave thee nor forsake thee,” and again: “Lo, I am with you always, even unto the end of the world.”

When you receive this mail it very likely will be close to the Feast of the Holy Trinity, which this year falls on June 5th. Then we recall the Lord’s command: “Baptize them in the name of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:19. Most of you were baptized as little infants. Notice, you were not baptized in three names, but in ONE NAME — the name of the Creator, & Redeemer, & Sanctifier.

Through your natural birth you became children of your parents, and have inherited the sinful depravity to which all flesh is heir since the fall of Adam. With that natural birth you have inherited all the ills of this life which come as a result of sin.

However, through your new birth in Holy Baptism you became children of God. In Christ, God is now your Father. You were baptized in the name of the Father. You are children of the heavenly Father, who has not only created you — body & soul, — but also preserves you from day to day with all that you need to sustain your physical life.

Yet, your heavenly Father is not only concerned about your body, but also about your immortal soul. If you are not rescued from the power of sin and Satan, you would be eternally lost and condemned. So in His infinite love your heavenly Father sent His Son to redeem you with His holy precious blood and with His innocent suffering and death. You were also baptized in the name of the Son.

Knowing how hard it is for natural man to accept this Good News of salvation, God the Son promised and sent His Holy Spirit to bring you to this saving faith and thereby make you a child of God. For that reason our Savior included

in His command concerning baptism, “in the name of the Holy Ghost.”

Moreover, it is the Holy Ghost who is your Comforter and Guide. Through faith in Christ Jesus He makes you holy, so that you can stand before God without spot or wrinkle, i.e. stain of sin, because through faith in Christ you are now clothed in His robe of righteousness.

When you were baptized you were adopted into the family of God. Though you are living in this world, you are not of the world. You are a child and heir of heaven.

As a general rule, an adopted child has an assurance that other children do not have, and that is that he knows that his foster parents adopted him because they loved him and wanted to give him a good home.

And so it is in our relationship to our heavenly Father as His adopted children. From His repeated utterances we know that our dear Father in heaven loves us; in fact, that He loved us so much “that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” John 3:16. “Now ye are all the children of God by faith in Christ Jesus.” Gal. 3:26. For “the Spirit beareth witness with our spirit that we are the children of God.” Romans 8:16.

What a joy and comfort to know that thru baptism you were made a child of God’s family! Your baptism in the name of the Triune God offered and gave you forgiveness of sins, deliverance from sin, death, and the Devil, and assures you of eternal salvation.

Having been born again in Holy Baptism, you have the comforting assurance that you are saved, justified, and an heir of eternal life — no matter what may happen to you in the course of your earthly life.

**REMEMBER YOUR BAPTISM!** Your Triune God has made an everlasting covenant (or

contract) with you — that He will be your God and Father, and that you should be His child and heir. May this remembrance of your childhood Baptism comfort and sustain you in all your trials and conflicts in the weary wilderness of this world, until you too may cross the Jordan and enter the Promised Land, where Christ your ascended Lord has prepared a mansion for you in the Father’s house above!

**PRAYER:** Lord God, heavenly Father, Thou hast redeemed me, Thou hast called me by my name and hast said: “Thou art mine.” Praise be to Thee for having received me as Thy child in Holy Baptism. Thanks be to Thee for having washed away all my sins, for making me a partaker of all the blessings of Thy divine grace, and for bringing me to faith in Thy Son through this washing of regeneration and renewing of the Holy Ghost. Keep me faithful to my responsibilities as Thy child. And when I fail, do not cast me aside, but for the sake of Thy Son and my Savior pardon me and help me to improve. Keep me in Thy grace until I meet Thee face to face. Amen! ■



Rev. Ferdinand and Idella Weyland at  
BLC Graduation 1968.

# Two Bethany Icons — The Gates and the Steps

by Erling Teigen

For the last 75 years, the gates at the entry of Bethany Lutheran College have served as an icon for the college. Drawings and photos have graced college publications, publicity materials, and Christmas cards.



The gates were moved from their original location in 2002 when Marsh Street was relocated in order to make room for the Meyer Hall of Mathematics and Science, and no longer marked the entrance to the campus. The present entrance at Marsh Street and Luther Drive mimics the design of the original but is constructed of brick. The older gates, however, were reconstructed on a smaller scale and stand at the approach to “Presidents’ Hall,” formerly the campus residence of the college president.

The gates were originally constructed and dedicated in 1938, but the materials go back to the original construction of the college in 1910-1912. The structure of the building was to include the main building, flanked by a classroom building (now Luther Hall) on the north end and a music hall/conservatory on the south end. The classroom building on the north end was completed, as was the main building (though not until a year after the school actually opened in 1911 with its first students). But the conservatory was not completed. The foundation and the lower stone work were laid, but the work never progressed further than that. The architect, Albert Schippel, had provided a general campus plan along with plans for the three buildings. Anchored by Old Main, as it is now known, the classroom building and the Conservatory had the same theme, with the lower courses of Kasota

Stone and the upper floors with a soft brick, manufactured in Mankato. The Conservatory was much like the classroom building, but with an additional floor and larger dimensions. (The memorial stones in front of the Memorial Library were from the footings for the music building, saved during construction of the library.)

Throughout the years of the Ladies College (1911 to 1926), the dream of completing the music hall remained, but gradually faded as the college faced several financial crises. In 1926, an association of members of the Norwegian Synod purchased the college from the bondholders. The current president of the Ladies College was Holden M. Olsen, a pastor in the Norwegian Synod, and the following year, the college was taken over by the synod and became a co-educational institution, operated by the Synod, but with its doors open to the young people of the other Synodical Conference institutions. Otherwise, it was run on the same basis as the Ladies College, with high school, junior college, and commercial departments.

In 1936, after S. C. Ylvisaker had been president for six years, it was decided finally to remove the foundation of the conservatory, and its space was covered with gravel to serve as a parking lot. Some of the leftover stone composed the perimeter of the parking area.

About the same time, Ylvisaker mentioned in the October 1936 *Bulletin* that a memorial was being planned for G. A. Gullixson. Gullixson, pastor of St. Paul’s Lutheran Church on North Avenue in Chicago, had been a member of the Bethany Lutheran College association which had purchased and operated the school in 1926. At the 1927 synod convention, there was a protracted debate about whether the synod should purchase the college. It seemed like an impossibility. The discussion was carried on mostly in Norwegian, but in the record of the meeting, suddenly some English words appear: “I move we take over the school,” uttered by George A. Gullixson. The motion was seconded and passed, though not with the greatest of margins.

Gullixson died in 1933. In the October 1936 *Bulletin*, President Ylvisaker reported that a “Gullixson Memorial Fund had now reached an amount exceeding \$800.00” and that the money

would be used “to help purchase the property at the entrance to the grounds, which would then be beautified and designated in some way according to future plans.”

The April 1938 issue of the *Bethany Scroll* reported that the high school’s Senior class had made its class project to further that vision by building an entrance. The article notes that “Although the class was possessed of rather limited funds,” they had secured much help from Mankato businessmen, so that all that was left was to supply the labor. We can suppose that much of the promotion was provided by Dr. Ylvisaker, but the two males in the class, Juul Madson and Paul Ylvisaker, would also have been able to approach the business with their own powers of persuasion. The architect of the new entrance was Ernest Schmidt, once architectural partner with Albert Schippel, and later the architect for the 1959 Bethany Gymnasium/auditorium.

Ylvisaker reported the dedication of the gates in the July, 1938 *Bulletin*: "In the name and on behalf of our Synod and of Bethany Lutheran College I accept this memorial of the Senior Class of 1938 and by resolution of the Class I dedicate it solemnly to the memory of two departed friends of our school, the Rev. G. A. Gullixson and Mrs. Frieda Schanke. The entrance is opened from within, symbolizing the welcome we extend to the youth of our church to come and enjoy the blessings this institution has to offer. It is massive, to symbolize that these blessings are lasting and a solid foundation on which to build in life. It is lighted, to remind us of the light of the Gospel and of Christian faith pointing a sure way. It is a thing of beauty, to symbolize the beauty of Christian character as the goal of our every endeavor here. And may God bless this memorial in the name of His dear Son."

We already know about Pastor George Albert Gullixson. But who was Frieda Schanke? That is not a name that occurs in general Bethany or ELS lore, so some detective work is required. No students by the name of Schanke appear on the enrollment lists during those years. However, in the 1939 Synod Report (p. 56) S. C. Ylvisaker, in the report of the College President notes that “Mrs. Ruth Bussian of Chicago, Illinois has donated one hundred dollars to the campus improvement

fund in memory of her mother, Mrs. Frieda Schanke.” On reviewing the student body lists, there were two students, Louise and Lillian Bussian enrolled in the high school during the 1930s. Louise graduated from the high school in 1936 and Lillian in 1940. Later a younger sister, Ruth, graduated from the high school in 1947.

The gates still stand.

The other icon imprinted on the minds of several decades of Bethany students is The Steps — all two hundred of them. Extending from Old Main down to Sixth Street, the steps have been especially familiar to Bethany students who attended during the days when students were not permitted to have automobiles, and when everything to do in Mankato happened *down town*.

As one can tell from the old aerial photos of the college, the only way of getting down the hill, aside from Marsh Street, were two paths, one direct and one with a “switch-back” going down the hillside. At one point in the first decade, some



wooden steps were constructed going down to the amphitheater area, but those steps went out of use by 1930. They can be seen in an early picture. The first indication of improvement is noted in Dr.



Ylvisaker's regular section of the *Bulletin* entitled "By Way of Progress." In October, 1932, he noted that Dr. Schesselmann, a physician who lived on Sixth Street just below the college, and next to the vacant lot that the college owned there, had erected a retaining wall at the street and was now building some steps leading up from the wall to Seventh Street (which in fact is little more than an alley today). Ylvisaker hoped that in the future the college would be able to supplement this with steps going to the top of the hill.

In the September 1932 *Scroll*, it could be reported that "An imposing stairway up the hill, new sidewalk, the covering up of an old road, the gradual disappearance of the rustic old foundation — all of these pleasant improvements greeted the students on their return to Bethany this fall." It was further noted that the funds to build the steps were donated by the members of the faculty. The report continues: "There are one hundred thirty-six steps up the hill now, in place of the old rugged trail [from the 7th Street/alley to the top of the hill]. Climbing this stairway is made easy by the fact that the steps are arranged in irregular groups, at the end of each of which is a small landing place affording a resting place." So it seems that the faculty elders had a hand in the design of the steps as well. The finishing touch is reported in the 1939 Synod Report (56) — a railing contributed by the Alumni Association. The July 1939 *Bulletin* also reports that a drive was added to the front of the building.

The gates and the steps have appeared often as college icons, including a drawing used as a Christmas card showing the gates at the bottom of the steps, a clever juxtaposition combining a fitting expression of the Bethany spirit. ■



## Looking ahead to the 500th Anniversary of the Reformation in 2017

### Huss and Luther: The Goose and the Swan

by Herman Harstad

#### The Goose

John Huss (1369-1415) was a Bohemian reformer who was burned at the stake for challenging the Roman Catholic Church for its money-making scheme of selling indulgences, claiming the faithful could buy their loved one's souls out of purgatory. On July 6, 1417, the flames silenced a reform movement that lasted only two years. Shortly before he died, Huss made what turned out to be a prophetic statement, "You will roast a goose now, but after a hundred years they will hear a swan sing, and him they will endure." (The name Huss means "Goose" in the Bohemian language.)



#### The Dream

Frederick the Wise had a dream, recorded by his brother, Duke John, the evening before October 31, 1517. The dream involved a monk writing a statement on the church door at Wittenberg with a pen so large that it reached to Rome. The more the opponents tried to break the pen, the stronger the pen became. When the monk was asked how the pen became so strong he replied, "The pen belonged to an old goose in Bohemia, a hundred years old." In the morning the meaning of the dream was made clear when Luther posted the 95 Theses on the Castle Church door in Wittenberg.

#### The Swan

In *Luther's Works, Volume 54, Table Talk*, Luther said, "So the cause of Huss is also mine. He rebelled against the indulgence for St. Peter's Church, and in the year 1415 he was put to death. His opposition lasted only two years. 'In another hundred years,' he said, 'you will have to pay attention and thou won't be able to stop it.'" In his funeral sermon for Luther in 1546, Johann Bugen-

hagen attributed this quote to Huss: “You may burn a goose, but in a hundred years will come a swan you will not be able to burn.” Luther referred



to himself as a swan, and after his death, Luther was often portrayed as a swan in Lutheran art. The swan sang for 29 years even though the Catholic Church and the devil wanted to silence him. The swan sounded a clear call back to the final authority of scripture that trumps contradictory church rules made

by men. St. Paul wrote in 1 Corinthians 14:6-8:

Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle?”

Luther, who sounded a clear trumpet swan call, was God’s gift to the world. ■

(This article was drawn from two internet sites; Lutheran Press and Beggars All/Reformation and Apologetics.)

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**Norway Celebrates  
200-year-old Constitution**  
(Article in the May 2014 issue of “Oak Leaves”  
continues with the first part of:)

**“The Incredible Year,” 1814**



Eidsvoll House (Eidsvollsbbygningen)  
Constituent Assembly met at Eidsvoll, April-May 1814

**Note:** Compiled by Cheryl Harstad, Editor. All information is from the web site: [www.Storinget.no](http://www.Storinget.no).

**At the beginning of 1814**, few Norwegians envisaged an independent Norwegian state in the foreseeable future. There were few demands for independence from the Denmark-Norway Kingdom. But Sweden had coveted Norway for a long time and during the autumn of 1813, Swedish troops attacked Denmark from the south. The Kiel Peace Treaty of January 14, 1814 transferred dominion over Norway from the King of Denmark to the King of Sweden. Resistance to the treaty won adherents among royal family members and the military, and by spring 1814, there was hardly a soul in Norway who did not support the insurrection. The appointed ruler over Sweden, Crown Prince Carl Johan (formerly General Jean Baptiste Bernadotte, Marshal of France), was too preoccupied with the war against Napoleon to bother going to Norway to collect his prize. Prince Christian Frederik, heir presumptive to the throne of Denmark-Norway, called a “Meeting of Notables” on February 16, 1814 to apparently advise him on how best to claim the Norwegian crown.

The Notables; fifteen public officials, seven military officers, and six businessmen, believed every Norwegian would resist subjugation by Sweden but they were divided on the prince’s right to become king. They agreed that a Constituent Assembly should be called so that the people could state their views on the matter of independence. In the meantime, Prince Christian Frederik would govern the country as “Regent.” The idea of representative government in some form or other was taking hold, spurred on by an oath issued by the Regent that each church was to swear as a whole before beginning the election process; “Do you swear to uphold Norway’s independence and to risk life and blood for the beloved Fatherland?” The response; “We so swear, so help us God and His Holy Word!”

The Assembly of 112 men gathered on April 11 at Eidsvoll, sixty kilometers north of Christiania (now Oslo), at a manor house belonging to a business adviser of the future king. Some say the assembly reflected Norwegian society in 1814; others say not, neither geographically nor socially. (Communication with the north of Norway was slow and they were unrepresented.) 33 were specially elected from the military and the rest from rural districts and towns, about half being holders of public office, nearly one third being farmers (although around 80 percent of Norway’s population was engaged in agriculture). Norway was, as has been said by one historian, a country without superiors, without leaders. The leaders had to emerge during the campaign. New ideas about political freedom and universal human rights replaced superstition and subordination to traditional authorities such as the Church, the monarchy and the aristocracy. In a series of votes between May 4th and 11th, the final text of the Constitution was adopted. The only divisive matter left was resolved on May 17th when the delegates gathered together to unanimously elect Christian Frederik as king. The Constitution was also dated May 17th. Christian Frederik accepted the crown on May 19th and on May 20th, the Constituent Assembly was dissolved. ■

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