

HISTORY OF THE
NORWEGIAN PEOPLE
IN AMERICA



O. M. NORLIE

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With kind regards to
John J. Sonstebj,

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O. M. Norlie.

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HISTORY
OF THE
NORWEGIAN PEOPLE
IN AMERICA

BY

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"AMERICANS ALL"

MINNEAPOLIS, MINN.
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/v I I >~

AMERICA, MY
COUNTRY
THE NEW
NATIONAL ANTHEM



1. A-mer-i-ca, my
coun-try, I come at thy

call, I plight thee my
troth and I give thee my
all; In

2. A - mer-i-ca, my
coun-try, brate too? gave
thee birth. They yearned
for a ha - ven of free-
dom on earth; And

3. A - mer-i-ca, my
coun-try, now come is thy
hour,- The Lord of hosts
counts on thy courage and
pow'r; Ha-

St

^'J IJ^P^^^^JJ^ ; , |

peace or in war I am
wed to thy weal—I'll car-
-ry thy flag thru the fire
and the steel. Un-when
thy proud flag to the
winds was un-furled,
There came to thy shores
the oppressed of the
world. Thy man - i - ty
pleads for the strength of
thy hand, Lest lib - er - ty

per - ish on sea and on
land. Thou

fe^H J'Jlr nlFT—

ErfV^ jjiJ^^

'P 6ul - lied it floats
o'er our peace-loving
race, On sea nor on land
shall it auf - fer dis-grace;
In milk and thy hon - ey
flow free- ly for all—
Who takes of thy boun-ty
shall come at thy call;

Who guard-ian of f ree-
dom, thou keep-er of
right. When lib - er-ty
bleeds we may trust in
thy might; Dire//. - c •
cresc. ^ a tempo.

mi J'.j»j

ju^r^j'jijpcjT^ ^^i

rev-'rence I kneel at
sweet lib - er-ty's shrine:
A-mer- i - ca, my coun-
try, com-mand, I am
thine, quaffs of thy rec-

tar of free-dom shall say:
 A-mcr-i - ca, my coun-
 try, com-mand, I o - bey.
 vine right of kings or our
 f ree-dom must fall—A-
 ner- i - ca, my country, I
 come at thy call.

*

^N iN ^?7^l%^ a

A - mer - i - ca, my
 coun-try, I an-ower thy
 call, That freedom may
 live and that tyrants may

fall; I



owe thee my all, and
my all will I give—I do
and I die that A-mer-i - ca
may live



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4=[^]

te[^]fesigii

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W&

[^]P

cresc. f a tc\mpo.

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Conright 1017 by Rtd
Wing Daily Rtpublican,
Rtd H'int. Minn.

(By Jens K. Grondahl,
editor, born in Norway).

TO NORWAY

Thou land of our
sires, where the northlight
is gleaming

In frostbitten,

quivering ray,—

And yet where the
balmiest sunshine is
beaming

Its glories by night
and by day,—

Where mermaid and
n0ck in the billows are
dreaming

Or charmingly
chanting their lay,—

Old Norway, thou

mother of song,

Our tenderest mother
so long,—■

Some never have met
you,

Yet cannot forget you,
And therefore they
greet you in song!

In song, in song, in
heartiest song,

We greet mother
Norway in song!

Thou land that with

continents bravely art
vying

In all that is noblest
and best,—

Whose banner of
freedom as proudly is
flying

As that of the Queen
of the West—

Thou land where our
fathers and mothers are
lying

In slumbering grave-

yards at rest,—

Old Norway,—in
right or in wrong—

You were our dear
mother so long;

Some here never met
you,

Yet cannot forget you,
And therefore they
greet you in song!

In song, in song,
American song,

We greet mother
Norway in song!

(By Knut Martin O.
Teigen, M.D., Ph.D., born
in America).

PREFACE

At the Second General
Convention of the
Norwegian Lutheran
Church of America held
in St. Paul, Minnesota,
June 8-15, 1923, a
resolution was adopted

providing for the proper celebration of the centennial of the sailing of the sloop, "Restaurationen," from Stavanger, Norway, July the Fourth, 1925, with fifty-two emigrants on board, constituting the first contingent of the nineteenth century emigrations to America.

The President, the Right Rev. H. G. Stub, D. D., was authorized to appoint a committee of five members to make arrangements for the centennial celebration to be held in the summer of 1925. The President appointed the following Centennial Committee: Rev. George Taylor Rygh, Chairman; Rev. R.

Malmin, Secretary; Rev.
C. S. B. Hoel, Treasurer;
Rev. O. S. Reigstad,
Professor G. M. Bruce.

The Committee was
given three definite
instructions, as follows :
(a) to make provision for
the universal and
simultaneous celebration
of the centennial in all the
parishes of the Church
throughout the United

States and Canada; (b) to secure the production of a centennial cantata; (c) to provide for the publication of a scholarly, comprehensive and authoritative history of the Norwegian people in America. The present volume by Professor O. M. Norlie is the result of the effort of the

Committee to meet the third item in its instructions.

Dr. Norlie is a prolific author, having a large number of books, pamphlets and brochures to his credit. He is well known as a Church statistician and as an authority on data connected with the Lutheran Church in

America. Among the numerous degrees conferred upon him by various institutions of learning may be mentioned the following: Ph.D., Pd.D., S.T.D., Litt.D. Dr. Norlie is as modest and unassuming as he is scholarly and studious. A few of his best known works are: The Open Bible,

Elementary Christian
Psychology, Principles of
Expressive Reading, The
School Calendar, 1824-
1924. The present History
is the product of a
lifetime of research,
giving ample evidence of
the author's untiring
energy and painstaking
accuracy. It will prove a
mine of information,

from which future historians of America will produce many nuggets of historic worth. His elucidation of the discovery of America by the Norsemen is quite enough to determine the opening chapters of any future history of our country worthy of the name.

Dr. Norlie has for all

time fixed the place of the Norwegian element in the making of the American nation, than which no other component holds a worthier place. For good citizenship, industry, thrift, enlightenment, and character, the Norwegian element ranks second to none, and this History is the demonstration of that

fact. In peace and war, the American of Norwegian ancestry knows but one loyalty, loyalty to the principles and ideals of America.

The Church Committee is proud to have had some little share in the production of this History by Dr. Norlie. It desires, however, to make

clear that the volume is the sole work of the author whose name is attached to it. We believe that it will prove a notable contribution to the history of our beloved country.

The Centennial
Committee of the
Norwegian Lutheran
Church of America.

ACKNOWLEDGMEN

The author is under great obligations to a great number of people who have aided him in making this book and wishes hereby to express to them his sincere thanks :

1. The Centennial Committee.

2. President Calvin Coolidge, Governor General Lord Byng and

Kinrg Haakon VII, who sent greetings to the Norse-Americans in honor of their Centennial.

3. T. T. Colwick, Norse, Texas; Jacob Olson, Clifton, Texas; Ivan Doseff, artist, St. Paul, Minn., for making the crayon drawing of Cleng Peerson, said to be the only portrait of

Clerijg ever made.

4. The Sloopers,
especially Georgiana
Larson, Rochester, N. Y.;
Inger M. Johnson,
Detroit, Mich.; John L.
Atwater, Jane Sara
Atwater and Mabel
Truesdell, Chicago, 111.;
Caroline C. Bower,
Sheridan, 111.; Daniel
Rosdail and Emily Fru-
land, Norway, 111.; Jacob

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and Lieut. Joseph M.

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5. Dr. Oscar L. Olson, president of Luther College, De-corah, Ia.; Edith Hexom, artist,

Decorah; Prof. J. J. Sk0r-
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Cal.; Dr. Knut Gjerset,

Decorah, Ia.; all of whom have assisted in various ways.

6. A long list of others, including presidents of institutions and associations, secretaries, authors, editors and publishers.

THE WHITE HOUSE
WASHINGTON

December 23, 1924..

My dear Mr. Norlie:

Honorable Gilbert N. Haugen has been good enough to hand me your letter regarding the centennial observance, which is to be held in 1925, by the American community of Norwegian descent in celebration of a century of Norwegian immigration to this country.

It was particularly

pleasing to learn that an adequate history of Norwegian people and their deecen-dants in this country is being prepared, for it will be of great interest and value, illuminating one of the important phases of the national development. The Norwegians who have in such great

numbers cast in their lot with our country have represented one of the most important elements in the national community. Springing from the race which made the first conquest of the unknown Atlantic, they have borne a great part in the settlement and growth of many among the states in the union. By habit and

tradition as lovers of freedom, they have been readily assimilated into the body of American citizenry, because they have so fully understood and sympathized with our institutions of liberty and equal opportunity. They have given generously to every department of national advancement, and I am gratified to

know that a fitting
observance of this
centennial year is to be
held»

Very truly yours,

Mr. O. M. Norlie,

Decorah, Iowa.

A handwritten signature in cursive script, likely reading "Oliver M. Norlie", written in dark ink on a light-colored, aged piece of paper. The signature is fluid and elegant, with a large, sweeping initial 'O'.



CALVIN COOLIDGE

President of the United
States

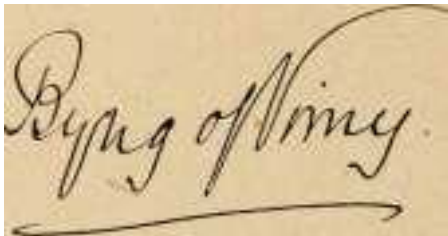
Government House

Ottawa

In connection with the
celebration of the Boree-
American Centennial in
June next, I desire to send
my personal greetings to
all the Norwegian people
who have settled and are
living in the Dominion of

Canada.

I heartily wish them
continued prosperity and
success.



Byng of Vinny.

$^k' < f/a^{**}J <$

a.



LORD BYNG OF
VIMY

G. C. B., G. C. M. G.,
M. V. O., Governor
General and Commander
in Chief of the
Dominion of Canada

A small, square, sepia-toned image of a handwritten signature, likely of Lord Byng, in cursive script.

^>

Wm. Lloyd Garrison.



HAAKON VII King of Norway



" 'Mong the rocks by
the North Sea's blue

waters"

Chapter I THE NORWEGIANS

1. The Home Land
Norway has been the
homeland of the
Norwegians for two
thousand years or more. It
is a wonderful little land,
beautiful and beloved,
illustrious in story and
song.

Norway forms the

northwestern part of the Scandinavian peninsula. It lies as far north as Labrador and Greenland, as

Alaska and Siberia. It extends from $57^{\circ} 59'$ Location N. Lat. (at Mandal) to $71^{\circ} 11'$ N. Lat. (at

North Cape), a difference in latitude of over 13 degrees, equal to

that between San Diego and Seattle, between New Orleans and Decorah, between Palm Beach and New York.

East and west, the country extends from $4^{\circ}30'$ E. Long, (at Utvser, in Sognefjord) to $31^{\circ}11'$ E. Long, (at Norno, near Vardo).

The area is only

124,495 sq. miles.

Norway is, then, three-fourths the size of Sweden and eight times that of Denmark. It is a trifle larger than the British Isles, but Size and Shape the British Isles have 18 times as large a

population. Norway is twice as large as New England, one-half as large as Texas. It is nearly as

large as Minnesota and Iowa combined, but has less than one-half the population of these two states.

Its length from Lindesnes to Vardo is 1100 miles in a straight line, but along the coast round the outer belt of rocks the distance is 1700 miles. The entire shore line, including the fjords

in and

Nerwegian People in
America



Relative Size and
Position of Norway (if

moved 120 0 farther west)

out, is 12,000 miles, a line that would stretch half way around the globe.

Its width in the south is about 250 miles; in the north, 60 miles, often less. At Rombaken, at the head of Vestf jorden, the width is only five miles.

It will thus be seen

that Norway, as a whole, is a long, narrow coast-country on the North Atlantic. It looks on the map like a big bag slung over the shoulders of Sweden. It is fringed along the coast by countless rocky islands that resemble a vast flock of sea birds flitting along the shore.

Norway is a land of

mountains, with majestic, snow-covered tops rising 6,000 to 8,000 feet in places. Its glaciers are the largest in Europe. Jostedalsbrae, for example, is 330 sq. miles in extent, while the mightiest glaciers of Switzerland are only 20 sq. miles. The mountains of Norway comprise 65

per cent of the whole land. Another 21 per cent is occupied by heavy forests, and 4 per cent is occupied by marshland and lakes. Hence, only 10 per cent of the land is habitable; only 3 per cent is arable; only 1 per cent is tilled.

It might seem that nothing would grow and nobody would care to live

in a land so far north. But such is not the case. The climate, indeed, is bracing, but not impossible. In the same latitude in which Franklin,

the explorer, lost his life in the Arctic regions of America, and in which lies the inhospitable plains of frozen Siberia, the waters of the fjords of

Norway never freeze except at their upper ends. "One would expect," says John L. Stoddard, "the climate of Norway to be that of Greenland; but Nature saves it, as a habitation for the race, by sending thither the mysterious Gulf Stream, which crosses the Atlantic for

5,000 miles, and, although far spent on that distant shore, fulfills its mission, transforming, by its warm breath, an otherwise barren region to a fertile land."

The mean temperature of Norway, therefore, is somewhat like that of the northern half of the United States and the southern provinces of

Canada, and the
vegetation Vegetation 0 f
Norway is rich for so
northern a region.

The Norway pine,
cited by Milton in his
"Paradise Lost," is the
most common forest tree.
Oaks, birches, elms,
beeches, and other trees
also abound in places.
The apple tree, the plum
and the cherry occur far

north of Trondhjem, while currants, marsh berries, gooseberries and strawberries thrive as far north as the North Cape. Wheat, rye, barley, oats and potatoes are successfully cultivated in the lower valleys. It is a curious fact that barley takes the same time (90 days) to ripen at Al-ten

(70° N. Lat.) as at Oslo (60°) and in southern France (45°). The reason for this is, that the summer days are so much longer farther north. At Alten the sun does not set at all during the summer months. Norway is the Land of the Midnight Sun.

Although only 3 per cent of the land can at

present be cultivated, farming is, nevertheless, the chief occupation of the people,

nearly one-half of the population (48.65 per Other Resources cent) being dependent upon agriculture for

their support. The land is rich also in other resources. There are rich mineral deposits in the

mountains and unlimited power in the many mountain streams and waterfalls. God has richly provided the land with the necessities of life. He never forgets anything. He remembers the lilies of the field and notes the sparrow's fall. He has given the Norwegians houses and homes, food

and fuel aplenty. The forests furnish timber

for home-building and ship-building and wood for fuel. There are peat bogs providing fuel, and coal is mined in Svalbard (Spitz-bergen before 1925). The great fishing banks, particularly at Lofoten, annually yield millions of pounds of cod fish, herring, lobsters and

seal. The maritime trade dates back to the piratical Vikings, and the commercial fleet of Norway today in absolute tonnage ranks next to those of Great Britain and the United States, and in relative tonnage (per capita) is far in the lead of all the nations of the earth.

Why should not

Norwegians everywhere
love Norway? It is a land
of marvellous beauty,
rivalling Switzerland as
the summer resort of
Europe and the
playground of Natural
Scenery of the world.
Travelers never tire of
sounding its praises. J. B.
Putnam, for instance,
writes: "A traveler may

here find the grandest of snow-covered mountains, from which tumble innumerable waterfalls of striking beauty, the most charming stretches of fjords or inland seas, the wildest and most desolate of fields, a wealth of color which in its intense brilliancy can scarcely be matched in any other part of the world, and a

kindly-hearted and
supremely honest
people." No one has
perhaps more fully
appreciated the grandeur
of Norway and its people
than the poets, and their
verses outlive the bravest
deeds of men. Listen a
moment to Ole Vig when
he tunes his harp and
sings:

Of all the lands in the

East or West I love my
own native land the best;
Its rocky towers And
leafy bowers My heart
arrest.

Alone in Norseland
spite darkness 'tis That
sunlight reaches its
highest bliss. There eve
reposes 'Mong dawn's red
roses, And gets a kiss.

We therefore join

sympathetically with
BjoYnson in his patriotic
hymn:

Yes, we love with
fond devotion

Norway's mountain
domes,

Rising storm-lashed
o'er the ocean,

With their thousand
homes;

Love our country
while we're bending

Thoughts to fathers
grand,

And to saga-night
that's sending

Dreams upon our
land.

2. The People By far
the greater part (98.5 per
cent) of the population of
Norway is of Teutonic, or
Germanic, origin. The
remainder (1.5%)
consists mainly of Lapps

and Finns. How long the Norwegians have lived in Norway it is impossible to say with any certainty. The history of Norway stretches back only about 1100 years—to 800 A. D. Previous to that date, in the prehistoric era, the Scandinavian North is at times given a passing notice by the historians

and geographers of Greece and Rome. The earliest mention of Norway is perhaps that of Pythias, an enterprising Greek explorer, who visited the land and called it Thule. Hence the name Ultima Thule in ancient times meant the lands to the Farthest North. The name Norway (Norvegr, the North Way) seems not

to have been in use before the historic era.

The Norwegians are, then. Teutons. The Teutons are descendants from Japheth, one of the three sons of Noah. Noah once made a prophecy that God would en-Race large Japheth, and Japheth should dwell in the tents of Shem, and

Canaan (Ham) should be his servant. This prophecy is one of the most far-reaching and important facts in history, for it has been in fulfillment until this day. Japheth has been enlarged. For example, at the present time his descendants own about 90 per cent of the land area

of the earth, and they profess Christianity, the faith once delivered to the Jews, descendants of Shem. For 3,000 years the Japhetics have been the dominant race of the world. For 1500 years the Teutons have been the most progressive of the Japhetics. At the present date, the Teutonic peoples—the English and

Americans, the Germans
and Hollanders, the
Danes, Swedes,
Icelanders and
Norwegians—control
about 35 per cent of the
earth's land surface. The
Norwegians are Teutons,
of the same blood as
Danes and Swedes, as
Englishmen and
Germans.

Physically, the

Norwegians are the most typical of the Teutons. Anthropological investigations have been made of all the principal nationalities. It has been shown that Physical the Norwegians are the tallest of all Europeans

Characteristics and in breadth of chest they are

excelled by

none. Scandinavians,

and with them

Norwegians, are found to

be the fairest among the

so-called white races,

since fully 85 per cent of

them have light

complexions, with light

hair and blue eyes. Only

71 per cent of the English

and the Germans are fair-

skinned and light-haired.

Of the French, 55 per cent have a dark complexion; of the Italians, 78 per cent are dark. The Norwegians are physically as well as otherwise a strong and hardy race. "A Hardy Norseman," Edna Lyell calls her

Norwegian hero. "Any nation," says Samuel J. Beckett, "might well envy the people of Norway

with their upright, manly bearing and their fair complexions and blue eyes. This simple, honest, hospitable people are the modern descendants of those victorious Vikings who ravaged the coasts of Britain and later settled there—bringing with them that love of freedom which these men of the

North have ever considered their most cherished possession. The progress made during the last fifty years is nothing short of wonderful; in it is found national spirit at its best, singularly united and advanced, and producing as fine a race, both physically and intellectually, as is found in any country."

Compared with other countries, the number of old people in Norway is very great, exceeded by only a few countries, as, for instance, Sweden and France. The average age in Norway is 50 years, but for Italy it is only 35.

The Norwegians are distinguished for their intelligence and literacy. The Icelandic saga

"Heimskringla," the
history of the

kings of Norway, says
that Odin, the god
of Intellectual Traits of
wisdom, the highest god
of the Norsemen,

and the chief who led
the Teutonic tribes from
Asia into Europe, taught
his people the science of
war and the art of writing.

Already at the dawn of the historic era the Norwegians were far advanced in civilization. They have ever since kept pace with the educational progress of their day and age. Today Norway shares with Denmark and Sweden the honor of being the most literate country in the world. A surprisingly large number

of Norwegians are engaged in intellectual pursuits and win for Norway a fame quite out of proportion to the population. Norway has a smaller population than Iowa, but so far Iowa has not produced any Ibsens, Bjornsons, Garborgs and Lies, nor any Ole Bulls or Edvard Griegs, or Kjerulfs or Nordraaks.

One-third of the engineers that built the Panama Canal are said to have been Norwegians. There is no occupation in which Norwegian brain and brawn are not employed.

Throughout all the ages the typical Norwegian has been upright and honest and

clean. He has loved
righteousness and truth
and morality. He has
been conscientiously
Moral Character trying to
obey his native sense of
right and
the laws of the land.
He does not laugh at vice.
There are exceptions to
the rule, of course, but
these exceptions are
notably few and far

between. On this point comparisons are not odious as far as the Norwegians are concerned. The United States, for example, in the period 1891-1895 had no less than 39,612 murders and homicides, one murder to every 6,600 people. During the same period Norway had only 38 mur-

ders, one murder to 266,600 people. There are 40 times as many murders per capita in the United States as in Norway. There were only 10 robberies in Norway in five years. Norway consumes less intoxicating liquors than any other country except Finland. The modern

Viking is a temperate man, temperate in all things.

The Norwegian character is deeply religious. His religion in ancient times is that outlined in Norse mythology, a very sturdy sort of religion, with many noble ideals, precepts and examples. The

Norwegians had
this religion in
common with other
Teutons, and kept it no
doubt at a higher level
than any other Teutonic
tribe. At any rate, they
were the last of the
Teutonic peoples to put
aside the religion of Odin
and Thor and to accept
Christianity, and they
preserved in the Icelandic

literature the best and fullest account of the religion of the ancient Teutons. As soon as the Norwegian accepted the Christian faith, he took it as seriously as he had taken the old Asa faith, as the old Norse religion is called. For 500 years Norway was a Roman Catholic country and

maintained a very high type of Catholicism. Witness, for example, the religious zeal of King Olaf in trying to make his people Christians.

Olaf here the cross erected
While his blood he shed.

Witness also the bold defiance of King Sverre, when he and his people were excommunicated by

Pope Innocent III. He promptly told the Catholic hierarchs that the Norwegian people were politically and religiously independent of any and every foreign tyrant.

Sverre's word the land protected 'Gainst the Roman dread.

During the 400 years that Norway has been a

Lutheran land, it has been notably steadfast in its loyalty to the Lutheran confessions. True, it has been under the influence of larger movements in the world of thought, and has suffered from the inroads of rationalism, sectarianism and indifferentism.

Nevertheless, the people

as a whole have been God-fearing and church-going, with a profound respect for the Word of God and the Christian Church. "High up stands the Church in the thoughts of the Norwegian peasant." Like a city set on a hill that can not be hid. Norway has had religious reformers of note, giants

in the land. Such was, for example, Hans Nielsen Hauge (1771-1824), the peasant lay preacher that awoke Norway from a rationalistic sleep and brought in a new day of Christian living, with political, social, industrial and intellectual progress in its train. At present 99 per cent of the

Norwegian population is Lutheran. The Norwegian has always been tolerant in religious matters, as in all matters of conscience and personal freedom. He has not been willing to force anybody to accept his views, even though he himself has been willing to give his life for the faith that is in him.

There was a time when the Norwegians were very warlike; when, as Tacitus says of their kinsmen, the Germans: "They

deemed it a disgrace to acquire by sweat Social Qualities what they might obtain by blood." In those days, the Norsemen, or Northmen, as they were also called, went on

long viking raids into the
neighboring lands,
plundering and killing.
The English chroniclers
describe them as stinging
wasps and savage wolves.
The French monks prayed
daily to God to deliver
them from the fury of the
Northmen. But the
modern Norwegian is
different. He is probably

not a bit less brave than his warlike ancestor. He has been tempered by Christianity and made to see that it is the meek that shall inherit the earth and that peacemakers shall be called the children of God. Norway has not had a war for over 100 years. When war clouds threatened in 1814, the brave Norwegians went to

church and prayed for peace, and they got peace, and independence along with it. When war was imminent again, in 1905, the country was again on its knees in prayer before the Throne of Grace, and war was again averted, resulting in the separation of Sweden and Norway, without a drop of blood having been shed. Besides

being naturally warlike and yet peace-loving, the Norwegians have many noteworthy emotional traits. They have a feeling of reverence for womanhood. Woman is man's equal. She has full suffrage, and Norway was the first land in the world to grant women the right to vote and hold office.

The wife is the queen of the home. The Norwegian home is well provided with children, the average being 4.7, the greatest in Europe.

Cruelty, desertion and divorce occur very seldom in Norway. The Norwegian is tender and true, faithful unto death, as in "Njaal's Saga." Njaal was besieged by his enemies, who

threatened to burn him up in his house. They informed him that his wife would be spared and ordered her to come out. But she said no. She had stayed by him throughout a long life and therefore she would stay by him to the end. So the old couple, with their grandchild between them, lay down on their bed and

were consumed by the flames.

The Norwegians are a race of workers. They all learn to work in Norway and all are set to work who are physically and mentally able. They are willing to work and rejoice Industry in their task. About 56 per cent are en-

gaged in farming and fishing; about 24 per cent are engaged in manufacturing; 15 per cent in trade and transportation, including shipping; and 5 per cent are occupied with intellectual work. Formerly, they preferred the outdoor life and occupations that called for the exercise of

strength, courage and endurance; but with the growth of the cities and the demand for manufactures, they have taken to mechanical and intellectual pursuits. There are few who are very rich, and few very poor. The pauper class represents only 1.2 per cent of the population;

only 2.9 per cent of the population are independently rich.

Norway is the most thinly settled land in Europe, having only 18 to the square mile. This is due in part to the fact that only 10 per cent of the land is habitable and also to the fact that the population is constantly drained through a large

emigration of young people. But, in spite of such fearful handicaps the tendency of the Norwegian people is upward, socially and industrially, in culture and in wealth. Speaking of this, Curtis remarks: "The population of the kingdom not only holds its own, but shows a slight increase, which

seems remarkable
because of the continual
drain of young, able-
bodied men and women
who have removed to our
western states. In all
public movements, in all
social, intellectual and
commercial activities, in
art, science and literature,
in wealth and prosperity,
Norway stands abreast of

the most advanced nations of Europe; but its progress is not won without greater effort than any other people put forth and the application of thrift and industry elsewhere unknown, but which is required in a climate so bleak and inhospitable and by a soil so wild and rocky. None but a race like the

Norsemen could have kept a foothold here, but as I have suggested, this constant struggle against nature has been the strongest factor in framing the character of the Norwegian."

Politically, the typical Norwegian is an ardent champion of democracy and personal independence. "He would

endure the

rigid climate of the
North, the burning sun
Political Aspects of the
South. He would sleep
beneath

no other roof than the
arch of heaven, use bark
for bread, drink rain-
water as a beverage, make
the forest his habitation,
and have the wild beasts

for his companions. But he would never give up one inch of his rights as a free man. The people of classical countries were free men, because they belonged to a powerful and free state; they boasted of their citizenship. The Northman was a free man because he was a man — he boasted of himself and

the deeds he performed." This passion for freedom runs throughout Norwegian history. It accounts for the exodus of the Norwegians to Iceland and Normandy. It accounts for the fact that Norway has really never had any nobility. The Norwegians were the last people in Europe to submit to the Catholic

yoke and the first to throw it off. Kings were kings by grace.

In the saga days, if the crops failed or bad weather destroyed the herds, sometimes the peasants sacrificed their king to the gods. In modern days the king is expected to sacrifice himself as the servant of

his people. For over 400 years Norway was a province of Denmark and suffered many humiliations. Still, the desire for freedom was never extinguished and the spirit of independence was never quenched. There came a day, in 1814, when Norway drew its sword against all Europe and demanded

national independence. Norwegian Vikings had in years past settled in England and had established law and order there, with Magna Charta and the Bill of Rights. From the Norwegian sections of England had come the deep protests against the English kings and their misrule. From these parts of the land are

the Pilgrim Fathers who came to settle the American shores and the ancestors of George Washington, who, according to Albert Welles' "Pedigree and History of the Washington Family," had at one time, for 300 years, lived in Norway before moving to England.

Norwegian Vikings had likewise established strong governments in other lands—in Iceland, France, Russia, etc. In short, the Norwegians have been political and religious Protestants; they have been exponents of individual freedom and constitutional rights. Henrik Anker Bjerregaard sings in his "Sons

of Norway":

Pride of the
Norsemen, the temple of
freedom

Stands like a rock
where the stormy wind
breaks, Tempests howl
'round it, but little he'll
heed them ; Freely he
thinks, and as freely he
speaks. Birds in their
motion, Waves of the
ocean, Poorly can rival

his Liberty's voice;

Yet he obeys, with a
willing devotion, Laws of
his making and kings of
his choice.

The Norwegians
resemble the other
Teutonic peoples in
language as well as in
looks, original religion,
customs, laws, etc.

Somewhere, away

back in time, the Teutons
Language were no doubt
one people, living
together

and speaking the same
language. Even now
Danes, Norwegians and
Swedes can easily
converse together without
learning one another's
language. A thousand
years ago the Anglo-
Saxons and the Northmen

talked together without interpreters. Says

"Gunnlaug's Saga": "In those days was the same language in England as in Norway and Denmark; but the speech changed when William the Bastard conquered England." The Old Norse, still spoken in Iceland in its old-time purity, with only slight modifications, is the

purest of the Teutonic languages, freest from admixture with other languages. The Old Norse is still pretty strong in some of the Norwegian dialects and in the Norwegian "landsmaal." Modern Norwegian, a dialect of

Danish, is almost entirely a Teutonic

language. In this it is unlike English, which has borrowed so much from the French, Latin and Greek. But it has thousands of words almost identical with the English, and is like the English simple in its sentence structure and analytical in character. Norwegians readily learn to use the English

language. They are good linguists, and a large per cent of the people of Norway speak English as well as German and other languages.

A nation's culture is measured in many ways —by its institutions and laws, its music, paintings, sculpture and architecture, its philosophy, science and

literature, and in Culture
other ways. Measured by
any of these stand-

ards, the Norwegians
have culturally been a
great people throughout
their history. Let a word
or two about their
literature suffice. The
actual beginning of
writing no one knows for
sure. But we all feel

certain with Carlyle,
sometimes called "that
old Scotch-Norseman,"
that "the art of writing is
one of the most
miraculous things man
has devised." No wonder
that the old Norsemen
attributed its origin to
their god of wisdom,
Odin. He is said to have
invented the runic
alphabet of the

Scandinavians. Runic inscriptions have been found wherever Teutonic peoples have dwelt, but they are especially numerous in Scandinavia and Great Britain. Many of these are in stone and go back as far as 300 A. D. The language is everywhere the same at this age. These inscriptions are the oldest

remains of Norse literature; in fact, they are the oldest specimens of Teutonic writings, being older than Ulfilas' translation of the Bible into Gothic and "Beowulf," the Anglo-Saxon epic. During the Middle Ages the Norwegian settlers in Iceland carried on a most

brilliant literary activity. Darkness, intellectual and spiritual, brooded heavy over the other nations of Europe. But way up in Iceland, "with frost and mist around it," the sun was at high noon. Men were making history and writing it.

F. Metcalfe, in his "Comparisons of Anglo-Saxon and Old Norse

Literature," says:
"Scandinavian literature
is very attractive in itself,
very sparkling, full of
nerve and energy, like the
people themselves
Anglo-Saxon literature,
on the other
hand, is not so
attractive. Good, solid,
honest work it is, but of
no great brilliancy." Says
Mary W. Williams, in her

"Social Scandinavia in the Viking Age": "The literature produced- and preserved by the Scandinavian North is a real national body of writing, unequalled by any other literary compositions of the Middle

Ages In consequence, it is a contribution which

deserves

the deep gratitude of subsequent generations. At a time when interest in things intellectual and literary scarcely extended be-

yond the monastic walls and when the literary output of the Continent was in the form of dreary church chronicles of saints and

martyrs, tiresomely told,
these virile inhabitants of
the Far North created a
literature original in
form, narrating in prose
the deeds of real, red-
blooded men and women
living in a natural secular
world and meeting and
giving battle to the
problems which the Fates
sent their way; or sinping
in meter their own hopes

and fears, joys and sorrows, or the praise of the valor and wisdom of the sturdy gods of Northern heathendom."

Norwegian literature may be divided into three sections—the Ancient Period, mainly Icelandic, from 800 to 1319; the Union Period, during which time Norway had

its literature in common with Denmark, from 1319 to 1814; the Modern Period, from 1814 until the present day. The first of these periods has already been described as one of unique brilliancy, the richest in mediaeval Europe. The literary activities of the second period are blended with the glory of Denmark.

"When Norway was separated from Denmark (in 1814) it was as if all the literary forces in the country had awakened from a long trance with fresh life and energy, and there sprang forth with almost violent strength, a literature the importance of which reached far beyond the boundaries of Norway, and influenced

the intellectual life of the whole of Europe." Again it can truly be said that the Norwegians, during the last century, have been active in making history and writing it. They have beaten their swords into plow shares and pen points. Henrik Wergeland, who died in 1845 when only 37 years

of age, was a lyric poet, who typifies the poetical and national expansion of the race itself after centuries of repose. His sister, Camilla Collett, was a great novelist and champion of woman's emancipation. Aasen and Vinje were ardent nationalists. Jonas Lie and Alexander Kielland were novelists of high

rank. Arne Garborg was a fine lyric poet and novelist in "landsmaal." Head and shoulders above their fellows in the literary field were Bjørnson and Ibsen. Bjørnson (1832-1910) was equally productive as lyric poet, dramatist and novelist, in all of which, as well as in platform oratory, he took up with

mighty energy the questions of the day, particularly those that concerned Norway. His influence has been tremendous. For example, through the local color of his peasant stories, every hill and valley and fjord of Norway has had its own author. Ibsen (1828-1906) excelled in the

drama, romantic, realistic and social. He is called the greatest of modern dramatists and his works have been translated into the chief modern languages. There is a host of younger writers of note, such as, Heiberg, Hamsun, Prydz, Bojer, Olaf Bull, Herman Wildenwey, etc. These writers, as a rule, no

matter how secular and
gay in tone, have a
serious vein and an
uplifting influence. Like
the

scalds and saga-
writers of old, they
picture the Norwegian as
a man of high ideals and a
seeker after the truth,
imaginative, with deep
convictions and sincere
emotions, a toiler, a

fighter, conscientious in moral influence and profoundly religious.

The English interest in the Norwegian language and literature has never been very widespread or intense. Englishmen have made Norway their summer resort and expect the Norwegians to use the

English language if they would have the honor of their visits. An American minister to Denmark resided at Copenhagen seven years and, upon his return to America, proudly declared that he had not learned to speak Danish. Professor C. B. Burchardt of Oxford University, in his "Norwegian Life and

Literature," traces the development of the English interest in Norwegian matters. He finds that Ibsen is practically the only Norwegian author that is read to any considerable extent in English translation. At present there is a flurry of interest over Hamsun and Bojer, but at best the

English are careful to deny themselves the privilege of getting an inspiration from Norse literature. William Archer, the great English critic and translator of Ibsen, was a half Norwegian.

3. Their History

The Norwegians came upon the historical arena

relatively late. But when they did come they played a leading part, contributing on a large scale to the highest idealism and the soundest material welfare of the world. It is truly remarkable that general histories, as a rule, have so little to say about Norway and its part in the world's work. Norway

gets in the average general history almost as little mention as Palestine. It is remarkable, too, that the two lands that have been most signally benefitted by Norwegian idealism and labor, namely, Great Britain and America, should be content with histories that never say one word about the

Norwegians and their contribution to the material progress and the pursuit of happiness in these English speaking lands. This indifference to the story of Norway and all Scandinavia, for that matter, is also seen in the fact that, until recently, there have been very few histories of the

Scandinavian North in the English language.

In this book it is not possible to give even a brief catalog of important events in Norwegian history. We simply call attention to the fact that Norway has a history, and that this history, as well as the people who made it, is of special interest to those who pride

themselves on being of English descent and American citizenship. Metcalfe says in his "An Oxonian in Norway": "But Norway is not only interesting for its unique scenery, but also for its blood-relationship with Great Britain."

The "New York Journal of Commerce" is quoted by P. S. Sinding as

saying: "There is a nation,
even now extant (!),
possessing as brave a
history as that of the
Romans, as poetic as that
of the Greeks; a nation
that controlled the world's
history in many things,
and at many times, and
whose achievements in
war and in letters, are
worthy the most heroic

age of Rome and the most finished period of Greece; a nation whose philosophy outran their age, and anticipated results that have been slowly occurring ever since. This reference can be true of but one people, and that people is the Norsemen, who lived as heroes, lords and conquerors; who, sailing

out of the ice and
desolation in which they
were born and nurtured,
conquered England,
Scotland and Ireland;
ravaged Brittany and
Normandy; discovered
and colonized Iceland and
Greenland; and they can
be said, with confidence,
to have crossed the
Atlantic in their crazy
barks, and to have

discovered this very
continent, before
Columbus. And then their
religion—what a wild,
massive, manly
mythology! With nothing
of the soft
sentimentalities of more
southern peoples, but
containing much that
revelation has assured us
to be true of doctrine—

preaching ever the necessity of right, and doing right—of manliness, honesty and responsibility, rewards and punishments."

It is not necessary for an American to be ignorant about this people. There are books now, such as Knut Gjerset's "History of the Norwegian People" and

his "History of Iceland," which give in plain English a truthful and sober account of the Norwegians, and it should be possible in the writing of American histories, to give due credit to the Norwegians and the other nationalities who have helped to make America.

The story of Norway can be divided into two

periods, of about equal duration—the Prehistoric (from 300 B. C. to 872 A. D.) and the Historic (from 872 A. D.). The Historic Period falls into six sub-periods—independence (800-1319), union with Sweden (1319-1380), union with Denmark and Sweden —the Calmar Union (1380-1523), union

with Denmark (1523-1814), union with Sweden (1814-1905), and independence (1905—).

There is, of course, much obscurity hanging over this era. The historical sources are only fragmentary and incidental—a few

runic inscriptions and relics, a poem or two, Prehistoric Era like

"Widsith" and "Beowulf,"
and an occa-(ca. 300 B. C
— sional mention by a
Greek and Roman his-

872 A. D.) torian, as
Plutarch, Livy, Ptolemy,
Tacitus.

The world empire of
Rome never extended as
far north as Scandinavia.
It was eventually (in 476
A. D.) crushed by the
Teutonic tribes,

particularly the Goths and the Germans. But the first Germanic people that crossed into the Roman Empire were the Cimbri, in 113 B. C, who came from

Denmark. From

Denmark and its immediate vicinity came also the Angles, Saxons and Jutes, who in the

latter half of the fifth century invaded Britain and made it England (after the Angles). The Norsemen were kinsfolk of these Cimbri, Angles, Saxons and Jutes, and no doubt took part in their expeditions. They had well-built boats, fitted with mast and sail. Their call was to the sea, if they would win fame and

fortune. So the sea became their highway from coast to coast, and Viking expeditions were carried on in search of booty, conquest and adventure. The "Anglo-Saxon Chronicle" mentions the coming of the Vikings to England as early as 787 A. D.

The ancient Norsemen had always been

independent. There is no record to the contrary. But they had not been unified into

a distinct nation before 872, when Harald Independence the Fairhaired defeated the last of the rival

(872-1319) petty kings of Norway in a naval battle at

Havrsfjord near

Stavanger. After his death the kingdom was again broken up and reunited time and again. In 995 Olaf Trygvasson, a great-grandson of Harald, reunited the kingdom. He had been baptized in England and sought to Christianize his people, but he met with opposition and was

defeated and slain at Svolder by the united forces of Denmark, Sweden, and Eric, son of Jarl (Earl) Haakon of Norway.

Another descendant of Harald, St. Olaf, again reunited the kingdom, besides trying to evangelize it. He attempted to force Christianity on his

people, and naturally met with bitter opposition. He was killed in the battle at Stiklestad, in 1030. Soon he was regarded as a martyr and declared a saint by the national assembly.

Among the more important kings who came after him may be mentioned the following: Magnus the Good (1035-

1047), Harald Sigurdsson
(1047-1066), Olaf the
Peaceful (1066-1093),
Magnus Erlingsson
(1161-1184), Sverre
Sigurdsson (1177-1202),
Haakon Haakonsson
(1217-1263), Magnus
Law-Mender (1263-
1280), and Haakon
Magnusson 1299-1319.)
Magnus the Good
established peace in the

land. Harald Sigurdsson attacked England in 1066, the year of the Norman Conquest, and fell at Stamford Bridge. Olaf the Peaceful framed a constitution and organized the Christian Church. Magnus Erlingsson granted the Roman Catholic Church too large concessions,

which brought on the bitter and bloody "Birkebeiner-Bagler" war between the common people and the episcopal party. Sverre Sigurdsson defeated Magnus and the papal party. Haakon Haakonsson, a grandson of Sverre, further deprived the clergy of their undue political influence, and annexed

Greenland. Magnus Law-Mender subdued Iceland and reformed the laws. Haakon Magnusson was the last male descendant of the Harald-the-Fairhaired line.

King Haakon had a daughter, Ingeborg, who was married to Duke Erik of Sweden. Magnus Eriksson, the son of Duke Erik

and Ingeborg, was only three years old when Union with Sweden his grandfather died. Over in Sweden a rebel-(1319-1380) Hon had broken out against King Birger, and

Magnus Eriksson was proclaimed king. Thus Norway and Sweden were for the first time united under one ruler. The

union was only nominal, as the two countries had separate laws and administrations, with nothing in common except the king. It was arranged that Erik, the king's oldest son, should reign in Sweden, and Haakon, the second son, should rule over Norway. Haakon married Margaret, a Danish

princess. The most important event during his period was the coming of the Black Death, a terrible pestilence which ravaged most of the European countries, reaching Norway in 1349. In many districts it swept away the entire population. Centuries elapsed before the country recovered from

this terrible calamity.

In 1375 Queen Margaret succeeded in getting her son Olaf Haakonson elected king of Denmark. On the death of his father in 1380 he became king of Norway also. On Union with Sweden Olaf's death in 1387 Margaret was proclaimed and Denmark

regent of Denmark and Norway and in 1389

(1380-1523) Sweden was also included in her regency. In

1397 her great-nephew, Erik of Pomerania, was formally elected king of the three Scandinavian states at the Diet of Calmar. Margaret continued to rule until her death in 1412. As each of

the three kingdoms jealously maintained its own form of government, the prospects of a lasting peaceable union were not very bright. The Danish kings had the utmost difficulty in maintaining the union. The outcome of the century-long struggle was that Norway, not having any nobility, was made a vassal

province, and Sweden, through its aristocracy, with the backing of the peasantry, regained its independence. In 1523 Gustavus Vasa was proclaimed king of Sweden, and the Calmar Union was at an end.

It has been said that during the union with Denmark, Norway had no

history. In 1537, the year in which the Lutheran

Reformation was introduced into Norway, Nor-Union with Denmark was formally declared to be a province of Denmark (1523-1814) and the decree was accepted without

a protest. The country had been reduced to a state of poverty and

dependence. Commerce
had been destroyed;
taxation without
representation consumed
the people's substance.
The Danish language
supplanted the Old Norse.
The literature of Norway
from the Reformation to
the end of the union is
inseparable from that of
Denmark. There was no
university in

Norway before 1811,
therefore the young
Norwegians had to go to
Copenhagen to get their
higher and professional
training. Lud-vig
Holberg, the great
"Danish" poet, is an
example of a Norwegian,
born in Norway, but
trained in Denmark,
hence reckoned as a

Dane.

As long as Norway was a mere appendage to Denmark it could not escape being involved in the consequences of Denmark's foreign policies. When the Danes desired to maintain an armed neutrality in the Napoleonic wars in 1800-1801, England objected and attacked Copenhagen.

Six years later, the English fleet again bombarded Copenhagen and forced the surrender of the Danish and Norwegian fleets. At the same time Norway was entirely cut off from Denmark by the British blockade, and reduced to the point of starvation. In the midst of these calamities the old love of

freedom and
independence awoke
again in the Norseman's
breast and he demanded
his birthright. His night
of political servitude was
at an end. This was in
1814. Only a few years
before the spiritual
darkness which had for a
century or more rested
over Norway, was also

dispelled by the Gospel preaching of the peasant-reformer, Hans Nielsen Hauge.

On May 17, 1814, the Norwegians held a representative assembly at Eidsvold, where they adopted a new constitution and elected Christian Frederick, heir to the Danish Union with Sweden throne, as king of

Norway. This show of inde-(1814-1905)pendence did not suit the great powers of Europe—England, Prussia, Austria and Russia, which had decided at the Peace of Kiel that Norway should belong to Sweden. The powers demanded fulfilment of their decree. A Swedish army

proceeded to occupy Norway as far as Glommen. Christian Frederick quickly resigned and set sail for Denmark, where he afterwards reigned as Christian VIII (1839-1848). The Norwegians prepared to defend their rights, and would no doubt have done so to the

last man, in case war had been declared. As stated before, they laid their case before the Lord of Hosts, Who answers prayer. They called also a "storthing," or parliament, accepted the resignation of Christian Frederick and elected Charles XIII of Sweden as king of Norway, on condition that Norway

should be an independent country and that the king would govern it in accordance with its new constitution. On these terms he accepted the crown of Norway and withdrew his troops. His successors were: Charles XIV John (1814-1844), Oscar I (1844-1859), Charles XV (1859-1872), and Oscar II (1872-1905).

These Swedish rulers were all noble-minded men, who, with the exception of Charles John, scrupulously sought to observe the constitution of Norway and to promote the material and spiritual welfare of the country.

Under this system of dual monarchy, Norway

was really just as independent as Sweden. But to the world it did not seem so, because the king was a Swede and the consular service was united. In the eyes of the world Norway was a province of Sweden, and this was a constant source of grievance to the Norwegians. The desire of the Norwegians to gain

complete separation increased from year to year and came to a head in 1905. The Norwegian Storting had passed a bill for a separate consular service, and this bill the king vetoed. The Norwegians promptly voted that he had forfeited their confidence and declared him "out of office." This resolution

was confirmed by a popular vote—362,980 votes against 182. An unofficial poll of women votes registered an additional 278,000 for dissolution. War clouds threatened, but arbitration and prayer averted the scourge of war. King Oscar abdicated the Norwegian throne, and

the Norwegians offered it to a prince of his house, an offer that was refused.

History is a record of what man has done, and should teach the nations of the world how to live together in peace and mutual helpfulness. In this selfish and war-mad world there is perhaps no finer example of national honor and justice than

that of Sweden and Norway during the dissolution of their union. Norway wanted to be free; Sweden wanted to be fair. They settled all their disputes without war, according to the principles of Christianity. They continue to regard each other as friendly neighbors, kinsfolk, of equal rank and worth,

with a right to a place in the sun.

When King Oscar denied a Swedish prince the right to accept the throne of Norway, the Norwegian Storting offered the vacant throne to Prince Carl of Denmark, on the basis of an election, which gave

259,563 in favor of

(1905—) a king and
69,264 in favor of a
republic. Prince

Carl accepted the
offer and took the name
of Haakon VII, taken
from the saga period. He
made his entry into
Christiania Nov. 25,
1905, accompanied by his
wife, Queen Maud (an
English princess) and

their son, Alexander, who had now been named Olav. In 1906 the king was formally crowned at Trondhjem. Thereby, after nearly 600 years, Norway again existed as an independent nation in its own consciousness and in that of its contemporaries.

The country has passed through stirring

times since it became independent. It lived close to the scenes of the World War, sailed the seven seas, and kept out of the war. The growth of manufacturing is perhaps the most far-reaching of the changes in the land, bringing in its wake many changes in the life of the people. They are passing

from a rural to a city population. Hence they have many new problems—industrial, social, moral, religious and intellectual—with which they now are grappling.

In 1914 Norway celebrated the centennial of its constitutional independence. What stupendous progress

during the century! What dreams had been fulfilled and how quickly!

4. Their Place in History

The land is small, approximately 1-450th of the earth's land surface. That is all. Siberia and Sahara are much larger, but

count for less. Palestine and Greece are

much The Land smaller,
but have counted for
more. In any

event, Norway has
great resources and
marvellous scenery, and
has a place in history that
can not be exactly
measured in square miles.
Norway occupies a larger
place in history than it
does on the map.

The population is small, only 1-650th of the population of the earth. Just a handful. The Norwegians are not multitudinous

as are their cousins, the Germans and the The People English. The immigration to Norway has

always been small, the emigration has been

great. Ethnographically, the Norwegians are Teutons, the most typical of Teutons. Physically, they are tall and lank, healthy and hardy, a vigorous, handsome race. Intellectually, they are like the other Teutons, highly endowed, with a boundless capacity for civilization. Morally,

they are a clean, chaste race, with the highest standards and most tender conscience. Religiously, they are God-fearing—in olden days, according to their Norse mythology, they had the highest type of natural religion recorded; and in our day, according to the Lutheran faith, the purest type of Christianity ever

formulated. Socially, they are a friendly, hospitable, thrifty, home-loving race, reverencing womanhood and respecting conjugal ties. Industrially, they love to work at any honest calling, and, as R. L. Stevenson says, "They know what pleasure is, for they have done good work." Politically, they are independent and

democratic, anxious to make their own laws and willing to abide by them, loyal to their chosen rulers and magistrates, patriotically living for their country in times of peace and dying for it in times of war. Linguistically, they are Teutons of the purest type, and their written

language as well as its dialects, is clear, strong, beautiful, extremely simple, yet fully adequate to express the widest range of thought and feeling. Culturally, they have from the dawn of their history been far advanced in civilization and have contributed liberally to art, science and literature, affecting

the spiritual uplift and the material progress of the world.

The history of Norway is a record of war as well as peace, of course; but it is to be noted that most of the wars are either in behalf of personal independence and de-Their History mocracy or in behalf of laws and institu-

tions that safeguard individual rights and the stability of the nation. Norway's place in history is, then, a little land, putting up a great fight for individual freedom, democratic government, protection of fundamental institutions and loyal obedience to constituted authority.

We do not want to say that the Norwegian is perfect and that he has no weaknesses. He has weaknesses aplenty, and his very strength has often become a weakness to such a degree as to prevent him from making the mark in the world that he should make. For example, his love of independence has

frequently prevented him from uniting with others in greater undertakings. It was a long and bloody task, that of uniting Norway under one king. Many a brave Viking, many a hardy emigrant, has left Norway for good, in order to give his strength to some other land, just because he

would not give up any of his personal freedom in Norway. But for the petty quarreling and extreme individuality of the Norwegians, Norway might early have been one of the largest and mightiest empires of the world. Norway is not counted as one of the great world powers, not only because it is small in

size, but because it does not develop any great enterprise. It has prided itself too much on past achievements. On the other hand, the excessive respect for constituted authority has not been an unmixed blessing for Norway and the Norwegians. They have in consequence often been too modest and

submissive. They submitted to a foreign yoke 600 years, sweetly dreaming about better days coming. They had so much respect for law and order that they did not like to protest at unjust laws and tyrannical governments. Norway has therefore never had a real riot or revolution, and it

often happens that the Norwegian in his heart has the moral firmness of a Brand, but in his life he has the moral inertia of a Peer Gynt.

In spite of its shortcomings, Norway has secured an honorable place in history, and the sons and daughters of Norway everywhere should be justly proud of

their lineage.

Concerning the place of Norway in history, DeChailu says: "This country, embracing nearly sixteen degrees in latitude, is inhabited by a flaxen-haired and blue-eyed race of men—brave, simple, honest and good. They are descendants of the Norsemen and of the Vikings, who in the days

of old, when Europe was degraded by the chains of slavery, were the only people that were free, and were governed by the laws they themselves made; and, when emerging from their rockbound and stormy coasts for dis-

tant lands, for war or conquest, were the

embodiment of courage and daring by land and sea. They have left to this day an indelible impression of their character in the countries they overran, and in which they settled; and England is indebted for the freedom she possesses and the manly qualities of her people—their roving disposition, their love of

the sea, and of conquest in distant lands—to this admixture of Scandinavian blood, which, through hereditary transmission, makes her prominent as descended chiefly from Anglo-Scandinavians and not Anglo-Saxons."

Boyesen writes in his "Story of Norway": "It is these conquering Vikings

who have demonstrated the historic mission of Norway, and doubly indemnified the world for the misery brought upon it. The ability to endure discipline without loss of self-respect, voluntary subordination for mutual benefit, and the power of orderly organization, based upon these

qualities, these are the contributions of the Norse Vikings to the political life of Europe The breath of new life which the Vikings infused into history lives today in Norway, in England and in America."

Norwegian People in
America



A Viking Boat

Chapter II THE

VIKING EXPEDITIONS

For the first eight centuries of the Christian era the Norseman is practically hid from our view, quietly attending to his own business way up there in his remote mountain home. Then suddenly, in the role of a Viking, he burst upon the rest of Europe, like a tornado, spreading

destruction in his path. The Viking Age had come. It lasted for three hundred years or more (800-1100).

The name Viking is thought by some to mean sea-king, from the fact that many of the chiefs of these expeditions were of royal birth—petty kings who refused to submit to Harald the Fair-haired

and his successors in their attempts to unify Norway under one head. The name is more properly derived from their habit of leaving their boats in the viks, or inlets, along the coast when they pounced down upon a countryside to plunder it.

What caused the Viking movement? There

were various causes, some of them immediate, others more deep-seated. There were several kinds of Viking cruises. Some of them were irregular plundering expeditions, caused by the desire for adventure and booty. It was hard at best to make a living in Norway, and it seemed much easier to go off on a Viking raid and

come back rich in plunder. Besides, such a trip was very interesting and thrilling—it came to be considered perfectly honorable and a necessary part of one's education. Some of the expeditions were

well-planned military campaigns, numbering hundreds of ships, for the purpose of conquest.

Other expeditions were peaceable commercial ventures, transporting goods of merchandise from one port to another. Still others represent an exodus from Norway, an exodus of people who were unwilling to submit to an overlord. Rather than give up their personal independence,

they would leave their beloved country and go to some far-off land of their own choice. "The chief cause," says Haskins, "was doubtless that which lies back of the colonizing movements in all ages—the growth of population and the need of room." "Overpopulation," thinks Leach, "is the simplest

explanation of the Viking madness." Coman and Kendall write thus : "In the course of the ninth century the people seem to have grown too numerous for the resources of the scant coast-lands, and the more enterprising spirits set out to seek their fortunes in the richer realms to the south."

Gjerset concludes :

"In the Scandinavian countries, with their limited area of tillable soil, and their extensive seacoast, a seafaring life was necessitated from the start, which produced a hardy and energetic race, and fostered the spirit of daring and adventure

which expresses itself

in the whole movement
The

young men were
partly encouraged, partly
driven by necessity, to
seek fortune on
expeditions to foreign
countries. Led by love of
adventure, and
encouraged by the
prospects of wealth and
fame, they flocked to the
standards of the Viking

chieftains in such
numbers that the
movement soon became a
migration, and extensive
campaigns were
waged for conquest and
colonization

It is an error often
repeated that the Vikings
came to foreign lands as
bands of adventurers,
married women there, and
soon forgot their customs

and language. As a rule they brought their families with them, and settlers, both men and women, came to the new colony as soon as it was safely established. The social organization of the home country was reproduced in the colonies, and there is ample evidence to show

that the Vikings clung to their own customs and national identity with a tenacity not unworthy of so proud a race."

The Viking movement affected all Scandinavia, not Norway only. The Swedes naturally directed their attention mainly to the east; the Norwegians and Danes, mainly to the south and west. In the

chronicles of the times little distinction was made between these free-booters. There were Danes and Swedes as well as Norsemen in the raids on France, still in the French litanies they are all called by one name—Northmen. There were Norsemen and Swedes as well as Danes in the raids on England, yet the

English chroniclers generally call them all Danes. With respect to England it should be remembered that England had

Norwegian People in America

twice been conquered and governed by people from Denmark. The Angles and Jutes came

from Denmark in the fifth century—the Angles (after whom England is named) came from southern Denmark, and the Jutes came from northern Denmark. Saxo Grammaticus, in the twelfth century, begins his history of the Danes by relating that Denmark was founded by two brothers,

Dan and A n g u l,
and that A n g u l was the
father of the English. "It
is evident," says Mallet in
his "Northern
Antiquities," "that two-
thirds of the conquerors
of Great Britain came
from Denmark; so that
when the Danes again
infested England about
three or four hundred
years after, and finally

conquered it toward the latter end of the tenth century, they waged war with the descendants of their own ancestors." This will illustrate why the English preferred to apply the name Dane to the Vikings, even in in-Norse Settlements in Great Britain stances when they came

(From L. M. Larson's
"History of Eng from
Norway instead of
land and the British
Commonwealth." t-. ■,
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1. Great Britain

The expeditions of the Norsemen took two main directions—to the south and to the west. The southward expeditions touched along the eastern coasts of Scotland and England and the western shores of the continent, as far south as Africa and Italy. The westward expeditions stopped at the

Shetland and Orkney Islands, and then either went on south to the Hebrides and Scotland, and then on to England, Wales, Ireland, and even to France, Portugal, Spain, and the Mediterranean; or, it went west to the Faroes, Iceland, Greenland and Vinland.

The Shetlands are an island group of 117 islands about 175 miles to the northeast of Scotland. They have a total area of 560 sq. miles and a population of about 30,000. Shetlands, Orkneys, They were discovered and settled by the Nor-Hebrides and Man wegians as early as 700 A. D., and belonged

to them until 1471, when they were sold to Scotland by the Danes for a song. Old Norse was spoken on the islands for over 1100 years. According to Jakob Jacobsen, the English dialect now in use on the islands has in it an admixture of not less than 10,000 Norse words. The

population is still mainly Norwegian in race and customs.

The Orkneys are an island group of approximately 75 islands just off the northeast coast of Scotland. They have a total area of 390 sq. miles and a population of over 25,000. They were settled by the Norwegians as early as the Shetlands.

They were governed as a dependency of Norway by Norwegian jarls (earls) until 1471 when they were pawned by Christian I of Denmark to Scotland, but never redeemed. The people of these islands have also maintained until the present day their Norse character, race, language, customs, etc. Their English dialect is

strongly marked by Norwegian words and accentuation. They say, for example: "luk the grind" for "shut the gate." One of the earls of the Orkney Islands was Thorfinn, who settled in Yorkshire, England, in 1030. He was founder of the Washington family in England, from which

George Washington sprang. Welles' genealogy traces Washington 18 centuries. In Denmark, 70 B. C.—735; in Norway, 735-900; in the Orkneys, 900-1030; in England, 1030-1659; in America, 1659-1799.

The Hebrides are an island group of 521 islands to the west of Scotland, comprising

2,812 sq. miles and about 100,000 people. The Norwegians colonized the islands in the ninth century. They were annexed to Norway by Harald the Fairhaired and ruled by local chiefs, jarls and petty kings. In 1263 they were wrested from Norway by Alexander III of Scotland, and in 1471 they were formally ceded

to Scotland by Christian I of Denmark.

The Isle of Man lies between England and Ireland, is 22 sq. miles in area, and numbers a little over 50,000 inhabitants. It was early settled by Celts, chiefly Welshmen, but the Norwegians were in the ascendency during the Viking Age. Harald

the Fair-haired made an expedition to the island and annexed it to Norway. Magnus Law-Mender ceded it to Scotland in 1266. The influence of the Vikings in the island can be seen in the fact that the present constitution of the island dates back to the Viking occupancy.

The Norsemen early

made settlements in Scotland, especially along the northern and western coasts. They entered the land also from the east, by sea, and from the south, Scotland where they had mighty settlements in north-

ern England. When the Norsemen first began to settle in Scotland, that country was not yet

organized into a central kingdom. There were several Celtic tribes, with a political organization that resembled a rude confederacy. The coming of the Vikings forced the Picts and Scots to form a more perfect union for the common defence of their country. The Norwegians had a good

foothold in Scotland for over 1,000 years, and their language was spoken there during that period. Margaret, "Maid of Norway," was the heiress of the crown of Scotland, but she died as she was enroute to Scotland (1284). Another Margaret, daughter of Christian I of Denmark, king of Norway, became

the wife of King James III of Scotland (1468). The Danish king was supposed to give a marriage dower, amounting to \$24,000. As he was unable to pay this amount, he borrowed the money, giving the Shetlands, Orkneys and Hebrides as security. Thereby Norway lost these ancient

dependencies. The Norsemen have left a deep and lasting imprint on Scotland—on the race, language, literature, art, customs, beliefs. According to George Henderson, in his "Norse Influence on Celtic Scotland," this influence has often been overlooked and belittled. "Carlyle

once called the
Highlanders a Norse
breed," says Henderson,
"and he was in a rough
way nearer the truth than
many imagine."

In Ireland they
appeared as early as 803,
plundering churches and
monasteries. In 826 they
made their first
permanent settlement,
soon to be followed by

numerous other Ireland colonies in many parts of the island, espe-

cially along the east coast. In 836 Tor-gils became king of the Norsemen in Ireland. In 840 he founded Dublin (Dyflinn) and soon afterward Limerick (Hlymrik) was also established as a thriving Norwegian city. Norse

kings reigned in Dublin in unbroken succession for nearly 400 years, until 1200. There was a good deal of fighting with the Irish, and at times the whole land was in the hands of the Norsemen. The Norsemen established in Ireland their social order and laws, and in return

accepted Christianity. From Ireland they made warlike expeditions into England and" France and carried on a peaceable commerce with the lands of southern Europe. According to Gjer-set, the downfall of the Vikings in Ireland is connected chiefly with the name of Brian Borumba, the greatest of Irish kings. He

slew King Ivar of Limerick and made himself king over the southern half of the land. Later he defeated King Olav Kvaar-

an of Dublin and made himself high-king of all Ireland. In the Battle of Clontarf, known as the Brian battle, April 23, 1014, the last great conflict between the two

racess was fought, in which 4,000 Irish and 7,000 Norsemen lost their lives. The Norsemen continued to rule in Dublin and to occupy the same cities and territories as before, but their political power had been destroyed in the Brian battle. Meanwhile, during the 300-400 years of their

stay in Ireland, they had been gradually intermarrying with the Irish and becoming part and parcel of the Irish people. When the Anglo-Norman armies came to Ireland in 1169-1171, they met with little resistance, except in the fortified Norse towns. But as there was no national government and no

general leadership, the conquest was easily accomplished. Viking dominion in Ireland was at an end after 400 years of varied success. Traces of the Norwegian occupancy of Ireland are still numerous in the names of places and persons, and in the customs of the people. It has been claimed that all

the red heads in Ireland are descended from Norse stock. Our own William Jennings Bryan, thrice a candidate for the presidency of the United States, is thought to be a descendant of Viking Norwegian stock that came to Ireland possibly via Iceland. He himself says he does not know.

There was an almost uninterrupted stream of Norsemen to England and Wales from 787, when they sacked Lindisfarne, to

1066, when King Harald of Norway fell at England and Wales Stamford Bridge. Like the Danes, they

came first to plunder, later to possess, and, if

possible, to rule. They invaded the land from all sides and, together with their Danish kinsmen, pressed the natives, both Celt and Anglo-Saxon, hard. They forced the Welsh into their mountain fastnesses and the Anglo-Saxons into the forests of southern Britain. Alfred of Wessex

and Rhodri of Wales, both surnamed the Great, tried to organize the native forces against the invaders. In 876 Rhodri was a fugitive in Ireland; in 878 Alfred was in hiding in Athelney, and was forced to make the treaty of Wedmore. By the terms of this treaty the invaders withdrew from southern England,

and secured the right from Alfred to govern the northern half of England according to the laws of the Danes, hence, this part of England was called Danelaw. This gave peace to the land, so that the Anglo-Saxons were left to grow strong and united, able in time to defeat the invaders and rule the whole land. But a

century after Alfred the Great, a new series of Viking invasions began which ended in a complete conquest of England, by Sweyn, King of Denmark, in 1012. He was succeeded by Canute the Great, greatly beloved in England and Denmark alike. After Canute's death, in 1035, two of his

sons reigned briefly, and then the crown went back to the Saxon rulers, in 1042. In 1066 they were in turn forced to hand it over to the Norman conquerors.

It is quite customary even for historians to overlook or belittle the influence of the Danes and Norsemen in England and Wales. Edwards, in

his "Story of Wales," calls these light-haired Scandinavians the "black Norse nations." These Scandinavians in the course of 1,000 years or more of close contact, at times hostile, oftener neighborly and friendly, gradually mingled with the Welshmen and contributed much to the race and its culture. Yet

Edwards does not give them one word of credit. Larned, in his "History of England," says : "England was little affected by anything which the Danes brought in; since the two peoples were substantially of one blood, and their institutions, customs and language were closely

alike." But the influence of the invaders was not small. Their presence united the Anglo-Saxons. The Anglo-Saxons were invigorated by them. They contributed much to the language and the laws of the land. Bradley, in his "Making of English," (56) points out that the place names and modern dialects in England tell us

that in some districts of England the population must at times have been far more largely Scandinavian than English. The Pilgrim Fathers and John Washington, ancestor of our first president, came from the Danelaw.

It is quite customary also for historians to magnify the influence of

the Normans on England. Welles has traced the genealogy of George Washington through the English Records (the Common Pleas Rolls) back to a Norseman who came from the Orkney Islands. The pedigree which he has published he could establish by legal evidence. Washington

Irving, on the other hand, in his "Life of Washington," thinks that Washington came originally from Normandy. But, the Normans also were Norsemen, the name Norman being a softening of the name Northman. Normandy was peopled by Norse Vikings in the same way as England

was, and it makes very little difference whether these Vikings came directly to England or by the way of Normandy.

As an example of what the historians say regarding the results of the Norman conquest, the following from Montgomery is given as one of the most modest summaries: "1. It was not

the subjugation of the English by a different race, but rather a victory won for their advantage by a branch of their own race. It brought England into closer contact with a higher civilization of the continent, introduced fresh intellectual stimulus, and gave to the Anglo-Saxons a more

progressive spirit. 2. It modified the English language by the influence of the Norman-French element, thus giving it a greater flexibility, refinement and elegance of expression." Montgomery adds also the following results from the Norman conquest: It improved architecture,

established the feudal system, re-organized the people, put an end to the Viking invasions, created a strong monarcml government, and enforced a partial obedience to law.

2. Continental Europe

During the Viking Age practically all Europe was made to feel that the Scandinavian

vikings were to be reckoned with. On the continent, as in Great Britain, the lands were first ravaged for plunder and then colonized for permanent habitations. The Elbe, the Weser, the Rhine, the Scheldt, the Meuse, the Somme, the Seine, the Loire, the Garonne, the

Guadalquivir, the Rhone, and other streams were open highways by which the long boats of the Norsemen approached the rich farm lands and populous cities of the interior. Smoking houses and bloody battlefields marked their track. They frequently pillaged and even burnt Paris, Amiens, Orleans, Poitiers,

Bordeaux, Toulouse,
Nantes and Tours. It is
told of Charlemagne
(742-814), ruler of all the
Christian lands in western
Europe, that he wept
when he heard of the
havoc the Vikings were
already causing and
predicted the ruin of his
empire. In the litany
service, as stated, the
terrified clergy inserted a

special prayer for protection from the fury of the Northmen.

Normandy- was an ancient province of France, a trifle larger than Massachusetts. This fell into the hands of the Norsemen so completely as to take from them its name. Normandy The first mention of their

coming to Nor-

mandy was in 841, when they sailed up the Seine to Paris. In 911 King Charles the Simple granted the province to Rolf Ganger, leader of the Northmen. At the same time he gave Rolf permission to plunder Brittany. Rolf accepted Christianity and became a good ruler. It is related

that Rolf, according to feudal custom, should kiss the king's foot as a token that he would be the king's vassal. But he refused, and ordered one of his followers to do so in his stead. This man lifted the king's foot to his mouth so that the king fell backward, and great merriment resulted.

Under

Rolf's

successors Normandy
became the most
prosperous and
progressive land in the
Feudal Era. Feudalism,
chivalry, literature,
learning, pilgrimages,
crusades, Christianity and
civilization, all seemed to
thrive better in Norman
soil than anywhere else
on the continent. In 1066,

William, a Norman duke, crossed the Channel and conquered England. In 1154, the Norman Empire, consisting of England, Ireland and western France, was established; in 1130, a Norman kingdom was established in Sicily and southern Italy. In the First Cru-

sade (1096-1099)

Robert II, Duke of Normandy, was easily one of the greatest leaders. The Latin Kingdom of Jerusalem was founded and at its head was placed the Norman Godfrey, the most valiant and devoted of the crusader knights. Tancred, another famous Norman knight, was placed in charge of other

parts of Palestine. Richard, the Lion Hearted, King of England, of Norman descent, was the central figure in the Third Crusade (1189-1192). In all these exploits they still bore the stamp of their original Norse character—physical strength, ready wit, loyalty, rugged

virtue, religious zeal, independence, submission to chosen, constituted authority, ability to rule, surpassing courage.

Myers gives the Normans the following tribute: "The history of the Normans is simply a continuation of the story of the

Northmen When first we met them in the ninth

century

they were pagans;
now they are Christians.
Then they were rough,
wild, danger-loving
corsairs; now they are
become the most
cultured, polished and
chivalrous people in
Europe. But the restless,
careless, daring spirit that
drove the Norse sea-kings
forth upon the waves in

quest of adventure and
booty, still stirs in the
breasts of their
descendants. They have
simply changed from
heathen Vikings,
delighting in the wild life
of sea-rover and pirate,
into Christian knights,
eager for pilgrimages and
crusades."

The Norse Vikings

pressed on farther south. The Norsemen in Ireland traded with western France and established a permanent colony on the Loire in A. D. 877, under Southern Europe the rule of Dublin. They sailed along the coasts of Spain and the Mediterranean lands, sometimes plundering, at other times trading. For example in

853, as they sailed along the west coast of Spain (now Portugal), they attacked Lisbon, plundered Cadiz, captured the suburbs of Seville, and fought many battles with the Saracens. In 866, a Norse fleet sailed around Spain to the mouth of the Rhone and then made an attack on the coast of Italy, where

they captured Luna,
mistaking it for Rome
itself. Again in 1107,
when Sigurd the
Crusader, King of
Norway, with ten
thousand volunteer
countrymen at his
command, was on his way
to Palestine, he defeated a
Moorish fleet on the west
coast of Spain, and on

two Mediterranean islands, Formentera and Majorca, and eventually reached Palestine. The Norsemen in Palestine were as mighty in battle as their brothers, the Normans. Mention has already been made of the Norman kingdom of Sicily, which was really a Norse kingdom. When King Sigurd visited Duke

Roger of Sicily, who was married to the widow of

Canute the Great, king of Denmark and England, he was treated as a kinsman.

Norsemen often joined the Swedes in their expeditions to the East, and often they went alone. They approached Finland and

Russia from the north,

and forced the Finns
Eastern Europe to pay
yearly trihute in walrus,
seal, whale

and fur. All the lands
along the Baltic were
visited by the Vikings. In
862, Rurik, a Swede,
organized a Russian
kingdom, with his capital
at Novgorod. To this
place many a Viking

came, plying his trade. Two of the kings of Norway spent a considerable part of their youth here in the service of the Russian king. One of these was Olaf Trygvasson. who later when on Viking trips to Germany, Denmark, Holland and England, became converted to Christianity, and then

returned to Norway to evangelize it. The other was Harald Sigurdsson, who first held command of the Russian armies against the Bulgarians and Greeks, then was captain of the Varangians, the foreign body-guard of the Greek emperors at Constantinople, then returned to Norway and won the title "Hard-

Ruler" on account of his ruthlessness in breaking the power of the tribal aristocracy, and finally was killed at the battle of Stamford Bridge in England, in 1066. That Norway was favorably known in far-off Greece may be seen from the fact that as late as 1195 the Greek emperor, Alexius,

sent a Norseman to Norway for more troops to help him out. In 1222 a Norwegian pilgrim followed the well-beaten route through Russia and the Black Sea to Constantinople and the Holy Land. 3. The Faroes and Iceland The great colonial empire of Norway extended westward to the Faroe

Islands, Iceland and beyond—to Greenland and Vin-land the Good. Iceland may well be considered the most important of the Old Norse colonies. Here grew up an active civilization, fostering the idea and ideals of independence, learning, literature, religion and brave deeds. Here the Old

Norse race, language and spirit have been preserved to this day in their purest forms. The Icelanders are to this day Norwegians, and their literature is Norwegian. As Samuel Laing, the Icelandic scholar, says: "The sagas, although composed by natives of Iceland, are properly Norwegian

literature. The events, persons, manners, language, belong to Norway; and they are productions which are strongly stamped with the nationality of character and incident."

The Faroes are a group of twenty-one islands, one hundred ninety miles northwest of the Shetland group and

two hundred fifty miles southeast of Iceland. The area The Faroes J s five hundred and forty square miles.

The population is eighteen thousand. The islands are mountainous, with thin, scanty soil and slight vegetation. Trees can not grow there on account of the prevalent hurricanes. The islands

were discovered and settled by the Norsemen in the middle of the ninth century. They were held by Norway until 1380 and have been a Danish possession ever since. "The people are of Norse descent—a vigorous, laborious, loyal and religious race, belonging to the Lutheran Church."

They speak a dialect only slightly different from the Old Norse spoken by the original colonists one thousand years ago.

Iceland is an island lying up to the Arctic Circle, six hundred miles west of Norway and two hundred miles east of Greenland. It is reckoned as a part of Europe, Iceland but

geographically it belongs rather to Amer-

ica. It has an area of 39,756 sq. miles, and, at present, about 100,000 people. It is a land of high mountains, great volcanoes, frequent earthquakes, vast lava deserts and glacial snowfields, nr'ghty waterfalls, hot springs and geysers, cold climate

and rocky soil. Only one-sixth of the land is habitable.

According to Sturla's "Landnamabok," Naddod, a Norseman, discovered Iceland in 860 A.D., having lost his way while on a voyage to the Faroes. According to Hauk's "Landnamabok," Gardar, a Swede, first discovered

the island (in 864). According to Ari Thorgilsson's "Islendingabok," Floke Vilgerdsson, a Norseman, sailed to Iceland from the Hebrides in 870 and gave the island its present name. When Harald the Fairhaired in 872 became sole master of Norway, many of the dissatisfied chieftains sought new

homes. Some went to Normandy, others to Great Britain, while perhaps the greater number went clear to Iceland.

First to that wonderful island went Norsemen breakers of the fetter; With them from Norway was liberty sent, There to establish it better.

The island had

already been occupied by a few Celtic Christians, who fled at the coming of the Vikings. That the immigration to Iceland was popular can be seen from the fact that King Harald was forced to place a heavy tax in gold upon everyone who set sail for Iceland, fearing that Norway might be

depopulated. For nearly a century the colony received fresh additions from Norway. Anderson and Bryce estimate

that the population at the close of the period of settlement (about 950) was 50,000; Hermann places it at 60,000; while Gjerset, Munch and Sars place it more conservatively at 25,000.

The story of Iceland is very interesting. There were many settlements, each one at first independent of the others. They tried naturally to reproduce as far as possible the Norwegian social organization and laws, with such modifications as they found necessary. They founded a constitutional

republic, "a home of the
brave and a land of the
free," nine centuries
before the American
Declaration of
Independence. In 1874
Ice" landers celebrated a
millennial of their
republic just as we in
1876 celebrated a
centennial of ours. They
had their legislative

assemblies, notably the Althing, in which all took part. They had their courts and codified laws. They were small in numbers, but great in organized freedom. King Olaf Trygvasson, with true crusading zeal, tried to make Norway and its colonies accept Christianity, and succeeded, in the year

1000, the year of his death. In 1262, after nearly four centuries of freedom, the island was annexed by Norway. In 1380, it became a Danish possession. During the Napoleonic wars it was captured by Great Britain, but ceded back to Denmark in 1815. Since 1814 there has been a constant agitation and

struggle for home rule and complete independence. In 1874, the Icelanders obtained a new constitution, and in 1918, by the Danish-Icelandic Act of Union, Iceland was made a free and sovereign state united with Denmark by a common king. Since 1550 the Lutheran faith has

prevailed.

The Icelanders are especially noted for their discovery and colonization of Greenland and their unique literary output. Concerning their work in Greenland, a word will be said in another place. As to their work in literature, their glory is like that of the morning sun. From 875 to

1100 there was a great outburst of oral literature. "Most of the military and political leaders were also poets, and they composed a mass of lyric poetry much of which has been preserved. Narrative prose also flourished, for the Icелander had a passion for story-telling and story-hearing. After 1100 A.D. came the day

of the writers. These saga-men collected the material that for generations had passed from mouth to mouth, and gave it permanent form in writing. After 1250 came a rapid and tragic decline. Iceland lost its independence, becoming a Norwegian province. Later Norway,

too, fell under alien
rule Pestilence and
famine laid

waste the whole
North; volcanic
disturbances worked
havoc in Iceland.
Literature did not die, but
it fell upon evil days."

The chief collectors
and saga-writers were
Ssemund Sigfus-son
(1056-1133) and Snorri

Sturlason (1178-1241.)
Ssemund collected the poems that floated among the people, catching many of them from the lips of the scalds. His collection is known as the Elder or Poetic Edda. Snorri wrote a Younger, or Prose, Edda, which is a scientific treatise of scaldic versification and a

survey of Norse mythology. Both of these men were also historians—saga-men. Of

Saemund's historical work nothing has been preserved. Snorri's

"Heimskringla" is a collection of sagas, telling the story of the kings of Norway from the earliest times to 1177. It is one of the greatest

history books in the world, masterful in outline and perspective, exact in description and reliable in details.

The saga literature treats not only of Norway and Iceland, but also of the Norse settlements in France, England, Scotland, Ireland, the Shetlands, Orkneys, Hebrides, Faroes, in

Greenland and America.
"It is in these Norwegian sagas," says Samuel Laing, "not in Tacitus, that we look for the origin of the political institutions of England." And it is in these sagas that we find the first accounts of the coming of the Norwegians to America.

4. Their Place in

History The Viking expeditions occupy at least one-sixth of the centuries since Christ. During these centuries the Scandinavians were everywhere. They ventured out upon the surging main ; in open boats, without compass, they sailed across the untried seas. Wherever

they went they scattered
seeds of independence
and industry, liberty and
law, vigorous literature
and refined culture. No
country today has a
higher percentage of
literacy than have the
Scandinavian lands. In
Scandinavia there is full
religious toleration, yet
nearly everyone is a

Protestant; 99 per cent are Lutheran.

Norway has never seriously tried to establish a far-reaching empire with far-flung battle lines. It has been the peculiar genius of the Norwegians to give themselves to the countries which they have colonized rather than to make these colonies a

part of a Norwegian empire. In Russia, therefore, the Norwegians have become Russians; in Italy, Italians; in Spain, Spaniards; in France, Frenchmen; in England, English; in Scotland, Scotch; in Ireland, Irish; in Iceland, Icelanders; in Canada, Canadians ; in the United States of America, Americans.

Everywhere they have given themselves wholly, and of their culture freely, to the lands of their adoption.

It is impossible to escape noticing that the countries that were settled by Norsemen assumed leadership—Great Britain and France, in particular. Again, it is

noticeable that within these countries it is the sections occupied by the Norsemen that came to the front. Thus, Normandy in France, Northumbria in England, Dublin in Ireland, etc. William the Conqueror was a great-grandson of Rolf Ganger, the Norwegian founder of Normandy. When he

made a conquest of England, he met with a most serious opposition from the men of Northumbria, colonists of his own race. He drove them by fire and sword over the border into Scotland, where their influence has been felt in the heroic struggles of a William Wallace, and a Robert Bruce, and is

reflected in the persevering character of the people.

The influence of the Normans upon Great Britain is admitted by all historians to have been very great. The Normans were Northmen, their character like their In Great Britain name being somewhat softened by

intermingling with the French. Concerning the influence of the other Northmen on Great Britain; Samuel Laing, an Englishman, says in part: "All that men hope for of a good government and future improvement in their physical and moral condition, all that civilized men enjoy at this day of civil, religious

and political liberty—the British constitution, representative legislature, the trial by jury, security of property, freedom of mind and person, the influence of public opinion over the conduct of public affairs, the Reformation, the liberty of the press, the spirit of the age—all that is, or has been, of value to man in

modern times as a member of society, either in Europe or in America, may be traced to the spark left burning upon our shores by the Norwegian barbarians." Aug. J. Thebaud, an Irishman, says: "Endowed with all the characteristics of the Scandinavian race, deeply

infused with the blood of the Danes and the Northmen, she (England) has all the indomitable energy, all the systematic grasp of mind and sternness of purpose, joined to the wise spirit of compromise and conservatism of the men of the far Nor[^]th. She, of all nations, has inherited the great power of

expansion at sea,
possessing all the roving
propensities of the old
Vikings, and the spirit of
trade, enterprise and
colonization of those old
Phoenicians of the Arctic
Circle."

Paul H. Mallet, a
Frenchman, writes : "Is it
not well known that the
most flourishing and
celebrated states of

Europe owe originally to
the Northern nations
whatever lib-In
Continental er ty they
now enjoy, either in their
constitution

Europe or in the spirit
of their government? ... Is
not this, in fact, the
principal source of that
courage, of that aversion
to slavery, of that empire

of honor which characterized in general the European nations; and of that moderation, of that easiness of access, and peculiar attention to the rise of humanity, which so happily distinguish our sovereigns from the inaccessible and superb tyrants of Asia ? The immense extent of the

Roman Empire had rendered its constitution so despotic and military, many of its emperors were

such ferocious monsters, its Senate was become so mean-spirited and vile, that all elevation of sentiment, everything that was noble and manly, seems to have been forever banished from

their hearts and minds. . .
. But Nature has long
prepared a remedy for
such great evils, in that
unsubmitting,
unconquerable spirit with
which she has inspired
the people of the North;
and thus she made
amends to the human race
for all the calamities
which, in other respects,

the inroads of these nations and the overthrowing of the Roman Empire produced. The great prerogative of Scandinavia, and what ought to recommend its inhabitants beyond every people upon the earth, is, that they afforded the great resource to the liberty of Europe, that is, to almost , all the liberty

that is among men. The North of Europe is the forge of mankind. It is the forge of those instruments which broke the fetters manufactured in the South. It was there those valiant nations were bred who left their native climes to destroy tyrants and slaves, and so to teach men that Nature having made them equal,

no reason could be assigned for their becoming dependent but their mutual happiness."

In speaking of the Icelandic literature, Pliny Miles says: "When we consider the limited population of the country and the many disadvantages under which they In Iceland

lived, their literature is
the most remarkable

on record." W. Fiske
says: "All other early
Teutonic literatures are in
comparison with the
Icelandic as a drop in a
bucket of water." He
adds: "For the English-
speaking races especially
there is nowhere, so near
home, a field promising
to the scholar so rich a

harvest." Says William Howitt: "There is nothing besides the Bible, which sits in a divine tranquillity of unapproachable nobility, like a king of kings among all other books, which can compare in all the elements of greatness with the Edda."

Let B. F. DeCosta, an

American scholar, say a final word: "Let us remember that in vindicating the Northmen we honor those who not only gave us the first knowledge possessed of the American Continent, but to whom we are indebted for much beside that we esteem valuable. For we fable in a great

measure when we speak
of our 'Saxon'
inheritance; it is rather
from the Northmen that
we have derived our vital
energy, our freedom of
thought, and, in a
measure that we do not
yet suspect, our

strength of speech It
is to be hoped that the
time is

not far distant when

the Northmen may be recognized in their right social, political and literary characters, and, at the same time, as navigators, assume their true position in the Pre-Columbian discovery of America."

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Physical

North

America

Chapter III

THE

NORSE

DISCOVERIES OF AMERICA

Christopher

Columbus discovered
America in 1492. His
discovery was the result
of patient and
persevering' study of all
the geographical
references within his
reach, besides an
extraordinary ability and

perseverance in carryng out his plans. We would not detract in any way from his well-deserved fame. Nevertheless, he was not the first European to discover America, and it is reasonable that some credit should be given also those who had been to America before him and shown him the way. The first Europeans to

discover America were the Norsemen. By way of Iceland they settled Greenland and Vinland, and by way of Ireland, they settled Great Ireland.

1. Greenland

Greenland is the largest island in the world an "island-continent" in the Arctic Seas.

Nelson calls it It lies between 59°

N. Lat. (at Cape Farewell) to 83° N. Lat. (at Cape Jessup), and is the most northern known land. It is 1600 miles north and south, and 700 miles east and west, and has an area of 850,000 sq. miles, seven times as large as Norway, sixteen times as large as Wisconsin. Its interior is

covered with an immense shield-shaped mantel of ice rising from 4000 to 11,000 ft., is uninhabitable and is appropriately called by Hayes, "The land of desolation." It has many monster fjords, very steep and very deep, its sides rising perpendicularly from the sea from 4000 to 9000 ft. and discharging

numberless icebergs, some of them ten miles long and one mile deep. The temperature is arctic. Stefansson calls the polar regions "The Friendly Arctic."

The habitable coast constitutes a thin fringe along the southeastern and southwestern coasts with an area of 46,740 sq. miles. The present

population of about 15,000 souls consists mainly of Eskimos, with a considerable sprinkling of Danes and half-breeds. The exports are oil, seal, walrus, whales, skins, feathers and fish.

Greenland lies midway between Iceland and Labrador. The greatest distance between

Iceland and Greenland is about 250

miles; the shortest is less than 100 miles. It Gunnbj0rn, 876 was inevitable that the settlers of Iceland

should find Greenland and the North American continent. Thus it is recorded that Gunnbjo'rn, Ulf Krage's son, was driven by a storm to the

coast of Greenland. His ship became ice-bound, so he was compelled to winter there, returning to Iceland in the spring. This was in 876, shortly after Iceland had been settled.

The memory of Gunnbjorn's discovery did not die. There lived a man in Iceland by the name of Erik the Red, who had left his home in

Jssederen, Norway, to es-
EHk the Red, 983 ca pe a
feud. In Iceland a
landslide had damaged
his neighbor's land,
whereupon the neighbor
blamed two of Erik's
slaves and killed them.
Erik flared up and killed
the slayer. Erik was
outlawed and made his
home on Ox Island in the

great Southwestern
Broadfirth. There he got
into trouble with a friend
who borrowed a pair of
doorposts and would not
return them. Finally he
went to fetch them
himself, and the result
was there was a battle in
which Erik cut down a
man or two. For this
offence he was again
outlawed and driven to

hide in outlying inlands, while his enemies hunted diligently to find him and slay him. While a fugitive and an exile he came to think of the island to the west that Gunnbjørn had found. He sailed out in search of it and found it. For three years—the length of his sentence into exile—he was lost to the world and busv*

exploring this island.
Rink

thinks that his
exploration of Greenland
was so thorough that it
left hardly anything for
later explorers to find.
Nansen ranks him as one
of the greatest explorers
of all time. After three
years Erik returned to
Iceland. He called the

land Greenland, hoping to attract settlers. He returned the same year, in 986, and established two colonies, the Vestbygd and the Ostbygd, both located in southwestern Greenland. From that time until 1409, for over 400 years, there was an uninterrupted communication between Greenland, Iceland and

Norway, and the American mainland, too, for that matter.

Says William Hovgaard: "Considering that the Xorse colonies in Greenland existed more than four hundred years, . . . and that during this period trade was kept up, at least intermittently, between these colonies and Iceland and Norway,

it must be admitted that the chances of such accidental discovery (of the mainland) were very great. Moreover, the Norse Green-landers, who habitually sailed far to the north along the west coast of Greenland, may at times have been driven across the Davis Strait, which at Holstenborg is

only 165 miles wide. Once this region was discovered, the intrepid and enterprising-explorers would hardly hesitate to push southward along the milder climates, where navigation was far simpler and less dangerous than about Greenland, and where it was easier to obtain

means of sustaining life. The coasts of America, even of Labrador and Newfoundland, with their wealth of timber, berries, fish, birds and mammals, must have appeared an Eldorado to the Greenlanders. who there found in abundance most of the natural products in which Greenland was lacking. We may,

therefore, assert that, even had the sagas not contained one word of reference to such discovery, we should still be justified in

concluding that they could hardly help discovering

America."

Gardar became the capital of Greenland and

the seat of a bishopric. The first Christian missionary to Greenland was a son of Erik the Red, the famous Leif the Lucky, discoverer of Vinland. He bore the name Lucky because he had saved some men on a shipwreck. In 999 Leif made a visit to Norway and there was induced to accept Christianity. King

Olaf Trygvasson commissioned Leif to Christianize the people in Greenland. This became his life work, broken only by a voyage of discovery to Vinland in 1000. He had along with him priests from Norway. It is known that in 1112 Pope Paschal II appointed Eric Knuts-son, "Bishop of Greenland and Vinland in

partibus infidelium." In 1121 this bishop went in search of Vinland. The bishops after him are mentioned in the Icelandic vellums by name in succession down to 1409.

The intercourse with Greenland, including Vinland, was terminated in the

beginning of the fifteenth century, principally for three reasons: The Black Death, which desolated all Europe and eventually reached Greenland; the transfer of the Norwegian crown to Denmark, by which act the Danes obtained a monopoly of the Norwegian shipping, and traffic to Greenland was stopped, causing the

colony to languish; the massacre of the colonists by Eskimos in 1348, 1379 and possibly also after 1409. The latest record that we have of the Norwegian settlements in Greenland is that of a marriage ceremony in 1409 performed by Endrede Andreasson, the last bishop. In a letter from Pope Nicholas V to

the bishops of Skalholt and Holar, Iceland, dated September 30, 1448, he speaks of Greenland as having received the faith six hundred years before. He mentions the attacks of the barbarians and urges the Icelanders to serve them again with the Gospel. In a letter from Pope Alexander VI, dated

1492, the year Columbus discovered San Salvador, the sad condition of Greenland is reviewed and Matthias, a Benedictine monk, is appointed Bishop of Gardar.

When Hans Egede, a Norwegian, came in 1721 to Greenland, bringing the Gospel to the descendants of the

colonists,

"who had become heathen," he found only Hans Egede, 1721 the ruins of their villages and farm houses.

The settlements had vanished. Only Eskimos remained to occupy the land. Though they were hostile, he settled among them, enduring severe treatment and extreme

hardships. He laid the foundation for the present Church of Greenland, which is Lutheran. Greenland is thoroughly Christianized, with schools and native ministry under the care of the Bishop of Zealand, Denmark. On July 31, 1921, the 200th anniversary of Egede's

landing at Greenland was celebrated, this being one of the earliest events and most successful undertakings in the history of modern foreign missions.

2. VINLAND

Vinland (Wineland) is the old Norse name for America; or rather, it is that part of America which Leif Erikson and

other colonists from Greenland attempted to settle. The chief historical sources concerning the voyages to Vinland are: "The Saga of Erik the Red" and the "Flat Island Book," compiled by Hauk Erlendsson about 1334. These sagas are quite detailed, but still not sufficiently so to identify the places mentioned.

There is therefore much division of opinion as to where Vinland lay. J. Leslie, R. Jameson, and H. Murray, for example, thought that Vinland was merely a more southern point of Greenland, while J. P. MacLean suggests the northwestern regions of Greenland. J. Filson, J. R. Forsteer and P. H.

Mallet located Vinland in Labrador. D. Crantz, W. Robertson and W. D. Cooley thought that Vinland was in Newfoundland. Andrew

The Viking Expeditions

55

Fossum and H. J. Steenstrup located Vinland in the St. Lawrence Valley. Gustav

Storm, Juul Dieserud and Knut Gjerset locate it in Nova Scotia. R. B. Anderson, N. L. Beamish and E. N. Horsford represent the view that Vinland was in New-England. J. V. N. Yates, J. W. Moulton and Alexander Humboldt believed that New York was a part of Vinland. Benjamin Franklin, M. C.

Sprengel and J. G. Fritsch think that the Vikings went south of New England, probably as far south as the Carolinas. It is plain from this that the doctors disagree. They are sure that Vinland was in America, but just where they



The Vinland Voyages
showing Bjarni's voyage
from Iceland to New
Foundland and New
England and Leif

Erikson's from Norway to Greenland and following the coast to New England.

(From Hovgaard's "Voyages of the Norsemen to America." Copyright, 1914, by American-Scandinavian Foundation).

do not know. The older critics favored the view that Vinland was in Massachusetts and Rhode

Island; later scholars prefer a little more northern or a more southern locality.

Erik the Red had a friend by the name of Herjulf. Herjulf had a son by the name of Bjarni; hence Bjarni Herjulfson was

his name. Bjarni chanced to be in Norway Bjarni Herjulfson, when

his father moved from
Iceland to Green-986
land. When he returned to
Iceland with a cargo

of merchandise he did
not unload his ship, but
resolved to follow a good
old custom to take up his
abode with his father. His
men were all willing, so
they sailed for Greenland.
On account of a north

wind and a fog they lost sight

of their course and sailed many days until they came to a land without mountains, covered with woods. He was too far south. C. R. Damon thinks that the land which he now discovered was either Cape Cod or Nantucket. Bjarni turned his boat to

the north again and sailed for two days, when he again spied land. When his men asked him if it was Greenland, he said "No, for in Greenland there are great snowy mountains, but this land is flat and covered with trees." This place, thinks R. B. Anderson, was Nova Scotia. Again he sailed to the north and kept the sea

with a fine breeze from the southwest for three days, when a third land was seen, no doubt Newfoundland. Bjarni would not go ashore, so on he sailed farther north, driven by a violent southwest wind, and after four days he reached Greenland.



Statue of Leif Erikson
at Boston

Erik the Red and wife
Thorhild lived at
Brattahlid, West

Greenland, with their three sons, Leif the Lucky, Thorvald and

Thorstein. When Leif heard of the ad-Lei/Erikson, 1000 venture of Bjarni he determined to find

the land which Bjarni had sighted, and explore it. He bought Bjarni's ship from him, set sail with 35 picked men and found the

lands just as Bjarni had described them far away to the southwest of Greenland. He landed at three places. The first he called Helhiland, meaning stoneland. It has been variously located in Labrador' and Newfoundland. The second place he called Markland, meaning woodland, possibly in

Nova Scotia. The third place he called Vinland, because one of his party, a German, by name Tyrker, had found some grapes and became so excited that he began to talk German.

Leif Erikson was the first to cross the Atlantic without a stop, since he did not stop at Iceland on

his way to Greenland from Norway. He was the first Christian missionary to America. He was the first to set out to find America and one of the first to set his foot on the American continent.

Leif Erikson returned to Greenland in the following spring. His brother Thorvald listened with rapture to the tale of

adventure and thought that the land had been too lit-Thorvald Erikson, tie explored. So he set sail with thirty men for 1002 Vinland in 1002. He found Vinland to be a

fair country, and after a good deal of exploration he concluded to make it his home, but he and his party were attacked by the Indians, or Skrellings

(weaklings), as they called them, and Thorvald was killed. His companions buried him there in Vinland and two crosses were erected on his grave, one at his head and one at his feet. When the Norsemen had buried their chief, they loaded their ships with grapes and wood, and returned to

Greenland in the year 1005.

Thorstein, the youngest son of Erik the Red, was seized with a desire to go and fetch the body of his brother Thorvald. He set out with Thorvald's ship with a crew of Thorstein Erikson, twenty-five men of good stature and strength 1005 and, taking

with him his wife Gudrid,
he sailed

for Vinland. Through
the whole summer his
ship was tossed about on
the deep and he lost all
reckoning. Finally, they
made land and discovered
that they were on the
western coast of
Greenland. Here
Thorstein and several of
his men died of disease,

and his widow and the rest of the party returned to Eriksfjord from whence they had departed.

In 1006 Karlsefne came from Norway to Eriksfjord with two ships. While there he married Gudrid, widow of Thorstein Erikson. She

persuaded Thorfinn to undertake Thorfinn Karlsefne, a n expedition to Vinland. This he did in the i°07 year 1007 with the intention of colonizing the new found land. His party consisted of one hundred and fifty-one men and nine women. He carried along on this occasion also a number of

cattle and sheep. They arrived safely at Leif's Booths, and remained there three years, when hostilities with the Indians compelled them to give up their colony. In 1008 a son was born to Thorfinn and Gudrid. He was called Snorri Thorfinnson. He was the first white child born on the American continent,

of which we have any record. From him the famous sculptor, Bertel Thorvaldsen, is lineally descended, besides many other distinguished men. After Thor-finn's death, which occurred some years later in Greenland,

Gudrid made a pilgrimage to Rome, after which she returned to the

home of her son Snorri, who had caused a church to be built at Blaumb0r. Gudrid then took the veil and remained a Catholic nun until the end of her days. There is in Bristol County, Massachusetts, the Dighton Rock, on which is an inscription, which it has been claimed dates from the occupancy of Thorfinn in this

neighborhood. The rock with its inscription was there when the Pilgrim Fathers landed in Massachusetts.

There was much talk about another Vinland voyage, and in 1011 two ships set sail for Vinland. One was commanded by Freydis, Erik's daughter, and the other by Freydis, 1011 the

brothers, Helgi and Finn Bogi, whom

she had invited to go along with her. The story of this expedition is very sad, for it concerns the massacre of thirty men and five women of the party at the instigation of Freydis herself. After the massacre she returned to Greenland and bribed her

party to screen her guilt. Nevertheless, "murder will out," and the story got abroad at last. At this point the sagas for a time are silent about Vinland and its colonization. The saga-man was a historian and, as such, wrote about events which were considered important events in Norway and Iceland mainly. Not very

much was written about Greenland and Vinland because they were considered less important. More attention was paid to the Vinland voyages of Leif, Thorvald, Thorstein, Thorfinn and Freydis, because they belonged to the family of Erik the Red, who was considered an outstanding man.

The sagas report that a few of Thorfinn Karlsefne's men remained in Vinland. Later, two Icelandic chieftains joined them

and established a colony there. In 1059 Bishop John, 1059 they were joined by yet another Icелander,

Bishop John, a man of

English or Irish descent, who had preached in Iceland for four years. In Vinland he preached not only to the Norsemen, but also to the Indians. Some of the Indians he succeeded in converting to Christianity; nevertheless, he suffered martyrdom at the hands of the Red Men.

Eric Upsi was,

according to some accounts, the first bishop of Greenland. The "Lawman's Annals" records under date of 1121 these brief words: "Bishop Eric of Upsi, 1121 Greenland went in search of Vinland." There is no indication anywhere why he went or whether he ever returned.

The Norse-Greenlanders applied for a new bishop, and according to the "Annals," they got one in the person of Bishop Arnold, who was consecrated in 1124 as Eric's successor.

In 1261, Iceland and Greenland, for the first time in their history acknowledged the over

lordship of the king of
Norway

and promised to pay
taxes. In 1380 Erik
Adelbrand and Priest-
hater came to the throne
of Norway.

Thorvald Helgesson,
He appointed as governor
of Iceland Arne 1285
Thorlaksson, a man not
very friendly to the
clergy. On this

account two of the Icelandic pastors, Adelbrand and Thorvald Helgesson, set out for Vinland in the year 1285. The sagas report that they "found a new land," which some suppose was the island of New Foundland. Cabot, in 1497, gave the island its present name, which is remarkably like the saga

report.

The "Skalholt Annals" are a manuscript found in southern Iceland. They contain a record, dated 1347, as follows: "There came also a ship from Greenland, less in size than the Skalholt Annals, than small Icelandic trading vessels. It came 1347 into the outer Stream-firth (on

the western

coast of Iceland). It was without an anchor. There were seventeen men on board, and they had sailed to Mark-land, but had afterwards been driven hither by storms at sea." That is, this ship, on its homeward voyage to Greenland, had been driven by adverse storms over to Iceland.

There is a good deal of documentary and circumstantial evidence to prove that in or about 1476 an expedition was sent by

Christian I of Denmark-Norway to Amer-John Scolvus, 1476
ica. The expedition was sent on the suggestion of the Portuguese government. The object

of the expedition was to find the "Cod Fish Country" of Labrador and Newfoundland. The venture was successful. It was commanded by a Dane, Dietrik Pining, and was piloted by a Norwegian, John Scolvus.

Two Portuguese noblemen, Cortereal and Homen, went along as

representatives of Portugal. Cordeyro therefore credits these men with the discovery of the codfish country, and the King of Portugal gave them official appointments in the Azores in recognition thereof. It is interesting in this connection to note that in 1476 Columbus made his home in Lisbon,

Portugal. In 1477, when he was enroute to Iceland, he wrote a letter from Bristol, England, to his son. This expedition to America by Scolvus occurred nearly 500 years after Bjami's first land-sighting.

3. Great Ireland

Another part of America that was settled by the Xorse Vikings was

Hvitramannaland, or
White Man's Land, also
called "Irland itt Mikla,"
or Great Ireland. It was
called White Alan's Land,
because two native boys,
captured by Thorfinn
Karlsefne, in Markland in
1007, had told of a
country beyond their own
(to the south) where
people wore white

garments. It was called Great Ireland because it was conceived to be nearest to Ireland across the ocean, southwestward. An old manuscript says: "Thither was sailing formerly from Ireland; there Irishmen and Icelanders recognized Ari, of whom nothing had been heard for a long time and who had been

made a chief there by the inhabitants." Ari Frodi (1067-1146), the first compiler of "Landnamabok," states that this land lay to the west, in the sea, near to Vinland the Good. "VI days' sailing from Ireland." According to Carl Christian Rafn, the figure VI was written by mistake for XI, XV or

XX, by the transcriber of the original manuscript which is now lost. The mistake, R. B. Anderson thinks, might easily have been caused by a blot or defect in the manuscript. Great Ireland is supposed to have been some part of the Atlantic coast, from Virginia to Florida.

Ari Marson, an

Icelandic chieftain, was, in the year 983, driven by storms far out of his course, until he finally landed at what the chroniclers called Irland itt Mikla. AH Marson, 983 The story of this voyage was first told by

Rafn, Ari Marson's contemporary. Rafn was surnamed the Limerick-trader, because he lived at

Limerick, Ireland, for a number of years. Ari Frodi, the historian, was a great-grandson of Ari Marson. He relates that Thorfinn Sigurdsson, Jarl of Orkney, claimed that Ari Marson was held in great respect in his new home and could not get away from there. In those days there seems to have been an occasional

intercourse between the British Isles and Great Ireland.

Bjoni Asbrandsson was also an Icclander. On account of a love affair with Thurid, a married woman, he had been banished from Iceland for three years. He went to Den-Bj0rn Asbrandsson, mark, joined the

celebrated Jomsborg warriors, 999 and fought in the Battle of Fyrisal, Sweden.

In 999 he returned to Iceland and again took up his unfortunate love affair. For this breach of ethics he had to leave the country again. He set sail from Iceland with a northeast wind, and no one knew what became of

him until Gudleif returned from his voyage to Great Ireland.

Gudleif Gudlaugsson was a brother of Thorfinn, the ancestor of Snorri Sturlasson, the historian. Gudleif undertook a voyage to Dublin, at that time a Norwegian city. On Gudleif Gudlaugs-leaving Ireland he set sail again for Iceland, son,

1027 but was driven by adverse winds far to the west and southwest. He and his crew sent up many prayers that they might find land. Finally, they saw land to the west and resolved to go ashore. As they did so, people came down to meet them, laid hands on them, and bound them. While the

natives were debating what to do with them, another company of men approached, at the head of which rode a man of distinguished appearance, old and gray. He spoke to Gudleif in the Old Norse, for he was no other than BjoYn Asbrandsson. Bjo'rn asked many questions about Iceland, set Gudleif and his men at

liberty, sent a present along to his sweetheart Thurid and a sword for her son Kjartan, and directed them to set sail again, as the natives were not to be trusted. Gudleif sailed back to Dublin, and then returned to Iceland, bringing with him the greetings and presents.

B. I. Jensen, Toano, Va., writes concerning the

ruins of an old stone house in Virginia, in part as follows:

"Near the junction of Weir Creek and the York River in James City (this) County, are the ruins of an old stone house, the history of which is a matter of conjecture. Some believe it was an outpost erected by Capt.

John Smith. There are no stone at all in this section, so all used in building this house must have been brought in, presumably by water, may have been brought

from the New England states My father was of the

firm conviction from the evident age of the ruin that it antedated Smith

and the English
settlement and that it
must have

been the work of the
Vikings I believe the
Vikings

built this old house
six hundred years before
Smith was born."

4. Inland

Even though the old
Norsemen were good
chroniclers and saga-men,

it is reasonable to presume that they did not record everything. "The half has never yet been told." Besides, much that has been written has been lost. Nothing has been preserved, for example, of the historical works of Saemund Sigfusson, who established the Norse chronology up to 1047.

The originals of Ari Frodi's "Islendingabok" and Karl Jonsson's "Sverrirssaga" have been lost; we possess only copies and versions of these. Many manuscripts have been destroyed—some by reformers in the 16th century, some by the Algerine and English pirates in the 17th and 18th centuries, some by

the burning of the Royal Library at Copenhagen in 1728, etc. Most manuscripts

were at first privately owned, and possibly not all have been discovered yet. In 1837 Carl Christian Rafn, a Danish scholar, published his "Antiquitates Americanae" (American Antiquities), a collection

of sagas and other historical references to the Pre-Columbian discovery of America by the Norsemen. One of the chief sources on the Vinland story is the "Flateyar-bok" owned by a family on an island, Flat Island, off the coast of Iceland. This precious book is now in the

possession of the Royal Library at Copenhagen, where it is jealously guarded. The United States wished to place it on exhibit at the Chicago Columbian Exposition in 1893. The American minister at Copenhagen promised to convey the book here in an American warship, to keep it constantly under guard

and accompanied by a Danish scholar, but the request was refused.

It is plain, then, that we do not have all the sources, also that many events were not chronicled. Men did not record all the voyages back and forth between Norway and Iceland, Ireland and Iceland, Greenland and Iceland,

etc., and it is hardly to be expected that they should keep track of every trip to the mainland. During the 12th and 13th centuries the Norsemen in Greenland used to make their fishing expeditions up and down what is now known as Baffin Bay and Davis Strait, just as their kinsmen in Norway have

from time immemorial
fished at Lofoten and
Finmarken. From Davis
Strait they could easily
make their way into
Hudson Bay—and
Hudson Bay is in the
heart of America, far
inland. This did actually
happen to the Jens Munk
Expedition in 1619. If the
Kensington Stone is
genuine, then we are

assured that such an event took place also in 1362. The Kensington Stone and the white Eskimos and white Indians are indications that the Norsemen penetrated far inland.

In the fall of 1898 Olaf Ohman, a Swedish farmer living three miles northeast of Kensington, Minn., in clearing a

timber

tract of stumps,
discovered a stone with
an in-The Kensington
scription in the runic
characters of the Old

Stone Norse tongue
carved upon it. The stone
lay

deep down entwined
by the roots of the tree.
The tree was native and

much older than the settlement. The inscription said that eight Swedes and twenty-two Norsemen were on a journey of discovery from Vinland westward. Ten of their men had been killed. They were 14 (or 41) days' journey from their vessel, where ten men were stationed. Year 1362. The stone at once

attracted much attention. It was sent to Minneapolis and Chicago to be examined by experts, most of whom declared it a fraud. It was returned to the owner, who used it for a doorstep to his granary for eight years. Then in 1908, Hjalmar R. Holand got interested in it, exhibited it in this country and

Europe, and

for a time practically reversed the opinion that it is of modern origin. In the line-up denouncing the stone as a fraud are such men as: O. J. Breda, H. Gjessing, R. B. Anderson, Gisle Bothne, J. Dieserud, Geo. T. Flom, Horatio Gates, G. N. Gould, Julius E. Olson

and Knut Gjerset; among its defenders are such men as: H. R. Holand, Anders Daae, Olaf Huseby, P. P. Iverslie, Andrew Fossum, N. A. Grevstad, Knut Hoegh, O. L. Kirkeberg, O. A. Normann, A. E. Petterson, F. C. Schaefer, Warren Upham, N. H. Winchell and Louis H. Roddis. A look at the map shows

probable routes the
Kensington Norsemen
took—down the Hudson
Bay, the Nelson River,
Lake Winnipeg, and the
Red River of the North, a
distance of one thousand
mjles, or by way of the
St. Lawrence and the
Great Lakes. According
to Gustav Storm's
"Studier over
Vinlandsreiserne," an

expedition was sent by King Magnus from Bergen in 1355, under the command of Paul Knutson, into American waters. In 1349 the Eskimos had attacked the western settlement (Vestbygd), hence this expedition was to defend the Greenland settlements against the Eskimos. This

expedition, or a part of it, returned to Norway in 1364. This is but another indication to show that the intercourse between Norway and America was still kept up at the time of the Kensington expedition.

"For nearly four centuries," says Roddis, "Greenland remained a place with five or six

thousand people
apparently prosperous
and with considerable
commercial re-White
Eskimos lations with
Iceland and Norway.
There

were a number of
churches, and
ecclesiastical relations
with Rome existed, as is
shown by the mention of
Greenland and Vinland in

papal letters as well as in monastic records. During this time it is known that a number of voyages were made to Vinland and Markland, and no doubt the record of many more are lost. Then in 1406 all mention of Greenland and its settlement ceases."

What became of the Greenland settlements?

When Hans Egede came to Greenland in 1721 he found only Eskimos, but no Norsemen. What had become of the hardy Norsemen ? The Black Death had visited the island and the Eskimos are said to have made attacks on the weakened settlements. Still, it is not quite reasonable to suppose that every man,

woman and child was exterminated by these two enemies. There have been tales of blond and blue-eyed Eskimos, and they have led to many interesting speculations and explorations. A recent explorer, Vilhjalmur Stefansson, an Icelandic-American, has made a careful study of the blond Eskimos. He

reports that in Victoria Land and Prince Albert Island, to the north of Canada, seven per cent of the Eskimos are blonds, with blue eyes. Sir John Franklin said of these

people that they were like Europeans; Thomas Simpson, that they were "of a distinguished appearance and much like

Scandinavians." "No one," says Stefansson, "who has any familiarity with the history of the North (Canada) can imagine that these light characteristics have come since the beginning of modern exploration or of whaling." These white Eskimos are no doubt descendants from the Greenland colony.

There have been rumors also of blond and blue-eyed Indians. Where there is much smoke there must be some fire. G. B. Joer-genson, Stanwood, Wash., set out to invest-White Indians igate this question. He has found consider-
able concrete evidence of the intermixture of the Norse

and the Indian races. He has listed a thousand or more words in the Indian languages of Washington and western Canada, derived from the Old Norse. "Elva," for example, is the Indian name for a river in Alaska, just as "kona" is the Eskimo name for wife in Greenland. He has also

discovered a number of Indian traditions about the coming of the Norsemen, their intermarriage with the Indians, and the warfare between the white Indians and the Red Men.

5. Their Place in History

History is a record of what man has done. Historians manifestly

cannot keep a record of everything that has been accomplished. Therefore, they choose what they consider the most important material. The choice may be according to bias or the fashion of the day. Now they emphasize the deeds of war and then again the works of peace. One school of historians will

stress one view ; another school will fight for another opinion. With regard to the Norse discoveries of America, most historians in every land have commonly disregarded the whole subject as being beneath their notice. Still, there is plenty of evidence of the fact that the discoveries

were made, and plenty of
opinion by good men at
that, that these
discoveries had important
and far-reaching
influence on world
events.

It is everywhere
accepted as a fact that
Greenland was discovered
by Norsemen as early as
876; furthermore, that the
Norsemen settled

Greenland in 983, and
Greenland that thriving
settlements' were
maintained un-

til the Black Death
visited Denmark-Norway
and its colonies. After
1409 the communication
with Greenland was
practically cut off until
1721, when it was
resumed. The story of
Greenland is not to be

despised. The reports, for instance, with regard to foreign missions, as already stated, point to one of the first and most successful mission conquests in mod-

ern history. The whole world sings Bishop Heber's famous mission hymn: "From Greenland's Icy Mountains." It cannot

be denied that Greenland is a part of North America; it is not denied that the Norsemen discovered Greenland in 876, therefore they did discover North America in 876.

An examination of thirty-three works on United States history, taken at random, scattered over one

hundred years of time as to publication, making eighty-seven vol-Vinland umes, and covering 39,179 pages, reveals the following facts: Only forty-five pages of the eighty-seven volumes are devoted to the Norsemen in America. Not one word is said about the recent immigration of Norwegians to America,

and their part in the making of this country. One would never know from United States history that there are any Norwegians here.

Twelve of the thirty-three books do not mention the Norse discoveries at all. Twenty of the thirty-three do mention their coming, but

do not consider the event as significant. Only one of the thirty-three,—C. R. Damon,—accepts the story of the Norsemen on a par with other historical data.

Bancroft, for example, says: The claim "rests on narratives mythological in form and obscure in meaning." He speaks about Snorri, one

of the world's greatest historians, as having a "zealous curiosity that could hardly have neglected the discovery of a continent." Snorri, by the way, devotes only one sentence to Vinland: "Thereafter he found Vinland the Good." It is a safe bet that Bancroft had never read the great Snorri and here passed a

snap judgment. Hildreth says: "Greenland they certainly discovered and colonized; but their alleged visit to North America, though not without warm advocates, rests on events of too mythic a character to find a place in authentic history." This evidence, by the way, is exactly of

the same kind as the
evidence for the
discovery of Greenland.
Barnes says: "Admitting
the claims of the
Northmen, the fact is
barren of all results."
Armstrong says: "The
discoveries did no good,
except to satisfy their
love of adventure."
Johnston thinks: "Their
discoveries were little

heard of and were soon forgotten altogether." Channing maintains that: "The whole matter of the Vinland voyages is one of those curious academic puzzles which are interesting on account of the absurd theories that have clustered around them. The history of America would have been what it has been if Leif

Ericson had never been born." A. B. Hart has written a "Source Book of American History," 1900, in which he does not mention the Norsemen at all. He has written also a book entitled "American History Told by Contemporaries," 1920, in which he says about the sagas which he

quotes: "The narrative is trustworthy,

but does not go into detail enough to identify the places mentioned." C. R. Damon, in his "American Dictionary of Dates," says that Gunnbj^rn sighted a western land in 876, Erik the Red discovered Greenland in 983, Bjarni came to Cape Cod or

Nantucket in 986, and Leif Erikson in 1000 sought the land reported by Bjarni. Several other of the Norse discoveries are listed in chronological order by Damon.

The historians are particularly interested in trying to show that, even if the Norsemen had discovered America, Columbus knew nothing

about it. But this is discrediting the intelligence of Columbus, as well as the importance of the Norsemen in the Viking Age. The first Icelfander to make mention of Vinland was Ari Frodi in his "Islendingabok," about 1120. But over 50 years previous to the writing of

"Islendingabok," Adam von Bremen, a German, wrote, in 1067, a church history, in which he says that he had gotten information from the Danish king, Svenn Estrids-son, about Vinland. Having given an account of Iceland and Greenland, Adam continues: "Besides these there is still another

region, which has been visited by many, lying in that ocean (the Atlantic), which is called Vinland, because vines grow there spontaneously, producing very good wine; corn likewise springs up there without being sown. This we know, not by fabulous conjecture, but from positive statements of the Danes."

The oldest known literary mention of Vinland was found on a runestone at H^änen in Ringerike, Norway. The inscription was copied in 1823, but the stone has since disappeared. Sophus Bugge estimates that this record was cut in 1050, or at an earlier date.

It is important to

know that other peoples in Europe besides the Norsemen attempted voyages to the west before Columbus. A Prince of Wales, Madoc by name, is said to have sailed to America in 1170, and returned. He sailed again, but never returned. Pizigani, an Italian, published a map in 1367 showing islands

in the Atlantic. In 1394, Niccolo Zeno, a Venetian, visited Greenland and presumably Vinland also. In 1427 the Claudius Clavus map of Greenland and Vinland was published, just eight years before Columbus was born. In 1476 Portugal tried to rediscover the "Cod Fish Country," and that year Columbus

settled in Portugal. The next year he made a trip to Iceland and one hundred leagues beyond. It must be remembered that Gudrid, who had twice been in Vinland, after her return to Iceland made a visit to Rome, and later took the veil as a Catholic nun. Also that the popes knew about

Greenland and Vinland, as is shown from the fact that they appointed bishops of Greenland and Vinland for the space of at least three hundred years. It seems plain, therefore, that Europe had considerable knowledge of the lands to the west.

Europe, thinks Paul L. Ford, was busy with its own affairs, felt no

pressure of population,
and therefore did not care
to give

heed to tales about
western lands. It needed
men, not lands. Europe
enjoyed a lucrative trade
with India,—by water,
across the Mediterranean
; and by caravan, across
Asia Minor and Persia.
But when the Turk
blocked the way to India,

then Europe began to listen to the possibility of a western route. Certain it is that the air was full of stories about the lands to the west and the map-makers persisted in locating strange lands out in the Atlantic, all the way from Greenland to Brazil. Columbus himself was a map-maker by

profession. In the few maps that have been preserved, no less than 27, made between 1351 and 1492, by different geographers working in different cities, locate islands and continents in the western Atlantic, of which no account or mention is to be found in the writings of the same time. Of course many of

the rulers and schoolmen would not believe the accounts of the Norsemen, nor of Columbus either. King John of Portugal would not believe until he saw the Indians and treasures that Columbus took along with him.

That the voyage of Columbus produced more results than those of the

Norsemen is due to various causes: The monarchs of southern Europe were interested in the enterprise; vast mines of gold and silver were reported; the modern age had begun, with awakening everywhere and in every direction. Nevertheless, it took Europe another century to

decide that it would try to colonize America.

Columbus was an earnest student, and the best geographer and map-maker of his day. He was in close touch with the pope at Rome, with the scholars and rulers of his day, and with the seamen from every port. He was a diligent reader of Aristotle, Seneca, Strabo

and other authorities on geography, and had made extensive travels. He agreed with the ancient and mediaeval scholars that the world is round as a ball and not flat as a pancake. He could, therefore, not have been ignorant of the works of Adam von Bremen, the sagas, the papal records and the many maps which

showed that there were islands and lands to the west.

In his contract with Ferdinand and Isabella of Spain, who financed his undertaking, he makes plain that he intends to discover new lands. He demands five things: 1. He wishes to be "admiral of the seas and countries

which he is about to discover," and that this dignity "shall descend to his heirs forever." 2. He wishes to be made viceroy of all the continents and islands that he may discover. .3. He wishes to have a share, amounting to one-tenth part, of all the exports from said countries. 4. He wishes to

be made sole judge of all mercantile matters in said countries. 5. He wishes to receive the eighth part of all the profits from all ships which traffic with the new countries. He wishes to be called Admiral of the Seas, Admiral, Viceroy and Governor of the Indies. All these rights, titles, offices, percentages and

privileges

were granted him by the Spanish monarchs, as he set out on his first voyage of discovery in 1492, and were repeated in 1497 and 1501.

Columbus did not want much, it seems, but it was a good deal more than the Norsemen were asking. At any rate, he did not give the Norsemen any credit for having

shown him the way to the western world. In that respect he is in a class with the average writer of United States history. Thus Spencer says: "There is not the slightest reason to believe that the illustrious Genoese was acquainted with the discovery of North America by the Normans

five centuries before his time, however widely authenticated that fact now appears to be by the Icelandic records." And Thomas says: "The Northmen must have carried home news of their discoveries Their stories would hardly have been believed

even if carried to other Europeans." Garner

and Lodge venture the following judgment: "While, therefore, Leif Ericson and his followers were probably the first Europeans to visit America, their discoveries had no permanent result, and the history of the country would have been what it is had they never left their native shores.*'

Such statements are ridiculous. The Norsemen contributed their share to making Columbus realize that there was an American continent and they should be given credit for this contribution in the school histories of our land. History should not be a juggling of facts. It is a

record of what man has done.

- The story of Great Ireland is often dismissed as mythical for the reason that the sagas as a body of literature discuss matters ranging from dry chronicle to romantic myth. Great Ireland The sagas which give the most elaborate accounts of the Great

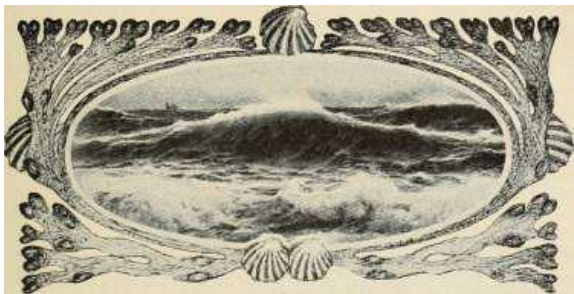
Ireland discoveries are the "Landnamabok" and the "Eyrbyggja" saga and they bear marks of being sober history.

There is nothing so stubborn as facts. It may be that the Kensington Stone and other runic inscriptions, particularly in Canada, are fraudulent, but it is hard to account for the white

Eskimos and white In-

dians, except on the theory that a very long time back there had been an intermixture of the races. The data for such a theory is easily at hand if we admit that the Norsemen penetrated inland. Again, if the Kensington Stone is a fraud, the mystery

deepens: who perpetrated
the fraud, and how, and
when, and why?



THE NORWEGIANS IN AMERICA

The Norwegians have

been in America since 876 A. D., 1049 years. Their occupancy of America may be divided into three periods, as follows:

1. The Viking Period, 876-1476, 600 years.

2. The Colonial Period, 1476-1825, 349 years.

3. The Modern Period, 1825-1925, 100 years.

1. The Viking Period

The Viking Period was one of discovery and of interrupted colonization. The Norsemen discovered Greenland and the American continent. They explored America from Greenland as far south as Florida and as far west as Minnesota. They made

settlements in Greenland, New England (Vinland), the Chesapeake country (Great Ireland), and possibly in other localities.

Greenland was discovered by Gunnbjorn by chance, just as the continent was accidentally discovered by Bjarni, both of them speeding before the gale.

But Erik the Red intended to find Greenland and Leif Erikson planned to discover the land that Bjarni reported having seen.

It was the intention of the Norsemen to settle these lands and live there. Therefore Erik the Red called his land Greenland, hoping, as he said, to attract settlers. Therefore

Leif would not sell the huts that he had built in Vinland, but was willing to lend them. When Thorvald came to Vinland, he said: "It is a fair region here, and here I should like to make my home.'" - When he

was shot by an Indian arrow, he picked out a pleasant spot for his

grave, saying: "Ye shall bury me there, with a cross at my head and another at my feet, and call it Crossness hereafter for ever." It is said of Thorfmn Karlsefne that he brought with him a company of 160, besides "all kinds of cattle, for it was their intention to settle there, if they could." There is pretty

good circumstantial evidence to show that there were Norse settlements in Vinland as in Greenland long after Thorfinn Karlsefne had to leave on account of the hostilities of the Indians. It was, for example, considered both honorable and profitable to go to Vinland to fetch timber and other supplies.

The pope kept on appointing bishops of Greenland and Vinland from 1112 to 1492. The Greenland colony existed until it was wiped out by the Black Death and the Eskimos. It is said to have had upward of six thousand Norsemen. But the records are meagre. An examination of three

hundred modern text books in United States history reveals the fact that not one of these books, by one word, gives any information about the presence of Norwegians in America since 1825. And yet they are found in every state and almost every county of the United States.

There are many

reasons why the early Norse settlements were hard to establish and maintain. Norway was far away. Iceland was far away. Greenland was far away. Greenland had no timber from which to build ships. It was difficult to cross the stormy seas in open boats, without compass. Norway became a

province of Denmark and her communication with her colonies ceased. The Black Death ravaged here and there. Indians and Eskimos were hostile.

2. The Colonial Period

No one knows how many Norwegians came over during the Colonial Period or when they

began to come. They did not come in collective bodies as in the good old Viking Age. Norway, being subject to Denmark, was not in a position to enter the race with Spain, France and England to come to America first and claim the land.

King Christian IV in 1619 sent an expedition

to find a northwest passage to Asia. The captain of this expedition was the Norwegian Jens Munk. He sailed from Copenhagen May 9, 1619, with two ships and 66 men. He entered Hudson Bay and had to winter there at the mouth of the Churchill River. He took possession of the country and gave it the name of

Nova Dania. But sickness visited them and all died except Jens Munk and two of his crew, who returned to Norway Sept. 25, 1620. Munk kept a diary, which is in the Royal Library at Copenhagen.

In his "First Chapter of Norwegian Immigration" R. B.

Anderson mentions two Norwegians who served under Admiral John

Paul Jones, namely, Thomas Johnson and Lewis Brown, both born in Norway. A biography of Johnson written by John Henry Sherburne was published at Washington in 1825.

In his "Norske Settlementers Historie"

H. R. Holand sets forth a number of interesting instances of Norwegians in America during the 17th and 18th centuries; as, for example: John Vinje, a Norwegian, born in 1614, was the first white child born in New York. His sister was married to Dirck Volkertson, a Norwegian in the Dutch colony at

New Amsterdam (New York). "Hans Hansen van Bergen in Norwegen" was the name of a prominent Norwegian in the Dutch colony. One of his descendants is Dr. John Bergen, pastor of the First Presbyterian Church, Minneapolis, author of "Evidences of Christianity," published

by Augsburg Publishing House in 1923. In a private letter Pastor Bergen says that there is no doubt as to his remote Norwegian nationality, but he adds: "I ban ein gemixter." At Bethlehem, Pa., is a Moravian cemetery, with a printed list of burials during the 18th century. Nine out of the 2600 names are listed

as born in Norway. One of the prominent physicians in the early history of North Carolina was Dr. Hans Martin Kalberlahn, born in Trondhjem in 1722. A Scandinavian Society was organized in Philadelphia in 1769 and continued active until 1802. It was reorganized in 1868 and is still in existence. The

first president was Capt. Abraham Markoe, a Dane. George Washington became an honorary member of this organization in 1783.

In his "Nordmaend in Nieuw Nederland," Torstein Jaiir presents a list with documentary evidences, of Norwegians who lived and labored in

the Dutch colony. For example, at Troy, New York, Claes Claesz and Jacob Goyversen from Flekkerp', Roelof Jansz from Marstrand, who came over on the ship "De Eendracht" in 1630. In 1631 the Dutch patroon, Van Rensselaer, made a three years' contract with four Norwegians to work for

him as builders, farmers, etc., at Ft. Orange, New York. The names of the men are: Andries Christensen and Cornelius Goverts of Flekkerp', Barent Thoniz of Hellesund, and Laurens Laurensz Noorman. The contract is found in the "Van Rensselaer Bowier Manuscripts," pages 186-189. In 1636 the ship

"Rensselaerswyck"

brought over from
Holland 38 passengers, of
whom seven were
Norwegians. One of these
was a child born at sea on
a stormy day. His parents
were Albert Andriessen
of Fredrikstad and wife
Annetje Barents. The
child was appropriately
baptized Storm van der

Zee, in honor of the day and place. One of the leading pioneers in Schenectady, New York, was Arent Bratt, a descendant of Bishop T. O. Bratt of Trondhjem, and of the ancient Norse jarls. Arent is the ancestor of a numerous race that have been active in the making of New York State.

One of the interesting bits of information in G. T. Flom's

"History of Norwegian Immigration to the United States" is this: A Norwegian sailor, Captain Iverson, settled in Georgia some time about the close of the 18th century. United States Senator Alfred Iverson from Georgia was

a grandson of this sailor pioneer. In June, 1808, Frank Peterson, a Norwegian enlisted in the United States Army. He was stationed at Fort Dearborn, Ill., and fell in 1812 in an attack by 500 Pottawattomie Indians. He was one of the "first martyrs of the West."

J. O. Evjen's book, "Scandinavian Immigrants in New York, 1630-1674," gives biographies of thirty-four Swedes, ninety-seven Danes and fifty-seven Norwegians who lived in New York during that period. Among the Norwegians listed is Anneken Hendricks, the first wife of Jan Arentzen

Vander Bilt, the ancestor of the Vanderbilts. He married her in New Amsterdam, Feb. 6, 1650. She came from Bergen, Norway; he was from Utrecht, Holland. They had three children.

Concerning the Norwegians in America during the Colonial days Jahr cites the words of

Linne: "Ea quae scimus,
sunt pars minima eorum,
quae ignoramus (The
things that we know are
only a very small part of
what we do not know).
Jahr's own comment is
strikingly true: "Om de
allerfleste har Saga glemt
hvad hun visste"
(Concerning most of
them Saga has forgotten
what she knew). Halvdan

Koht estimates that over one-fourth of the immigration to the Dutch colony at New Amsterdam consisted of Norwegians. Rev. Justus Falckner, the first Lutheran minister to be ordained in America, kept a church record, still in existence, which contains an occasional Norwegian name. For example: On

October 12, 1707, he married Peter Johansen, born at Bergen, Norway; on October 10, 1708, he baptized Johannes Norman; on April 18, 1710, he baptized Catharina Noorman, etc.

3. The Modern Period

The Norwegian immigration to America during the last century

can best be understood as a part of a world movement. Such migratory movements occur now and then in the course of the centuries, the chief cause being land-hunger.

Since the Confusion of Tongues at Babel and the first dispersion of families in consequence thereof, the world has

beheld many

a migration of the
races, here and there,
back Norwegian
Immigra- and forth, from
one land to another.
Witness, tion Part of a for
example, the Patriarch
Abraham and his

World Movement
household setting out for
the Promised Land,
and the Children of

Israel, several millions
strong, under Moses
making an exodus out of
Egypt. Or, take the
pressing of the Huns into
Europe in the 4th century
of our era, and the
invasions of the restless
Teutonic tribes in the 5th
century—Goths,
Franks, Vandals,
Burgundians, Lombards,

Germans, Angles, Saxons, Jutes—, pouring south and west with irresistible force and fury, seeking new homes in the crumbling Roman Empire. The Saracens in the 8th century, the Scandinavians in the 9th, the Hungarians in the 10th, the Mongols in the 13th, the Turks in the 15th, are further

examples of the periodic phenomena of whole races suddenly starting to migrate, almost after the fashion of De Quincy's "Flight of a Tartar Tribe."

These sudden and vast migrations, however, are not more stupendous and awe-inspiring than the immigration of the Europeans and other peoples to America

during the last hundred years, though quite different. The great migrations of the early centuries were nearly always accompanied by violence and bloodshed, by conquest .and subjugation of the native population. The immigration to America has been peaceful. The

immigrants came to America, not to conquer the country by force and to change its language and laws, but to find here greater freedom in religious, political and economic matters and better opportunities to make a living. They have willingly worked hard to transform deserts into gardens; they have vied

with one another in the making of America. Each national group has contributed its quota of citizens, and, in the blending of the races through intermarriage, has a part in the creation of a brand new race, the American people. Each people that came here brought along with it some of the culture of its

home land, and some of this has been transplanted to American soil.

Norway has never sent her criminals or paupers to America; she strives to take care of these unfortunates herself. She has given to America a goodly share of the strong-Relative Position est and most

ambitious young men and women of the Norwegian that she has been able to foster. In olden days Immigration it was chiefly the ruling classes that emigrated,

for the reason that they did not wish to submit to an overlord. In modern times it has been chiefly the working classes that have left for

America. Says the United States Immigration Commission in its report, giving a statistical review from 1820 to 1910: "Norway has sent a larger per cent of its population to America than any other country excepting Ireland. Considering the smallness of its population, but little over 2,000,000 (in 1910), as

compared with the 72,000,000 of Germans and 40,000,000 of English, Scotch and Irish, it has done its full share in populating America."

As compared with Denmark and Sweden, sister Scandinavian countries, the emigration from Norway from 1821 to 1920 was as follows:

Norwegian People in America

Per Cent of Country
Population Immigration
Scandinavian

1920 1821-1920
Immigration

Sweden 5,847,637
1,144,607 63.5

Norway 2,691,855
693,450 32.4

Denmark 3,268,907
300,008 141

Total	11,808,399
2,138,065	100.0

Out of every 1000 Scandinavian immigrants, 141 have been Danes, 324 Norwegians, and 535 Swedes.

As compared with the total immigration to the United States during the period 1821-1920, the part Norway has played is

quite small, being only a trifle over 2% of the whole. This century of immigration is in point of numbers, really the greatest migration of peoples in the history of mankind. Over 33 millions of people

Northern Europe
Western Europe
and '
Canada

Eastern Europe
Southern Europe
and
Latin America.

Sources or

Immigration to U. S. 1620
- 1920

came to the United States in this period, an average of over 330,000 a year. The bulk of the immigration during the first 80 years came from

western and northern Europe; during the last 20 years it has come from eastern and southern Europe. The following table gives a comparison of the six principal sources of this immigration :

Country"	Population
Immigration	Per Cent of
1821-1920	

Immigration

Great

Britain

47,157,749

8,333,710

24.6

Germany

60,900,197

5,533,493 16.4

Scandinavia

11,808,399 2,138,065 6.4

Total W. and N

119,866,345 16,005,268

47.4

The Norwegians in

America

Italy	36,120,118
4,199,653	

Austria-Hungary	
50,000,000	4,073,143

Russia	175,000,000
3,437,102	

Total	E.	and	S
261,120,118	11,709,898		

All Other Countries	
1,300,000,000	6,088,108

Grand	Total
1,680,986,463	33,803,274

12.2 12.1 10.2

34-5

100.0

Scandinavia

Italy

Germany

Austria-Hungary

Great
Britain

Russia

1820 1840 1860 1880 1900 1920

to Main Streams of Immigration into the U. S., 1820-1920. (The width of the stream indicates the number of immigrants year by year.)

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1S80 *<?o<

The Mam Streams of
Immigration into the U.
S., 1820-1920. (The width
' of the stream indicates
the number of immigrants
year by year)

Main Streams of
Immigration, 1820-1920

Some of the causes of
the Norwegian
immigration may be

called general; others, specific. The most pronounced general

causes were: The immigration to America

Causes of the Nor- W as a world movement, and this movement was

wegian Immigration mainly an economic one.

The immigration was a world movement. Never

before in history, except at the first dispersion at Babel, has there been such a wide-spread and general migratory movement as in the 19th century. A century ago the United States consisted of hardly more than a narrow fringe of settlements along the Atlantic. The population in 1820 was only

9,638,453, of whom 77% lived east of the Alleghany Mountains. The task that lay before the original settlers was immense. There was in front of them to be subdued

Norwegian People in America

Curve of Immigration, 1820-1920
a vast wilderness over

3,000 miles long and
2,000 miles wide.
America called for men
to develop its seemingly
limitless domains, and
the call was heard to the
ends of the earth by
horny-handed sons of toil.
But it was not only the
United States of America
that needed men. Also the
rest of North America and

South America—Canada,
Mexico, Brazil,
Argentina, in fact, every
country of the new world,
besides Australia and
South Africa. The United
States did not make any
vigorous efforts to induce
immigration either, and
did not legislate much
concerning immigration
before 1883, when it was
found necessary, on

account of the change in the character of the immigration, to make laws controlling and restricting immigration. The so-called "Old Immigration," from 1820 to 1880, came mainly from western and northern Europe, and, with the exception of the Irish, consisted of Protestant stock; the

"New Immigration," from 1880 to 1925, has come mainly from eastern and southern Europe, and consists mainly of Catholic stock.

According to the estimate of the United States Bureau of Statistics, only 250,000 immigrants were received from 1776 to 1820, or

only 10,000 per annum. From 1820 down to the present the immigration stream has constantly increased, without fluctuating to any great extent except when it has been checked by natural and artificial barriers. The great financial panics which this country has experienced, and the wars, have been powerful

natural

The Norwegians in America

77

barriers in stemming
the tide of immigration.
The United States laws
against the admission of
criminal, pauper,
defective and diseased
aliens and against
contract labor and ticket
agents as means of

securing immigrants, the application of literacy tests, the exclusion of the Chinese and the limiting of the quota of immigrants that may come each year, are artificial barriers against immigration. It is clear, then, that during the 19th century there was a

A Modern Steamship

world movement toward the United States, and the Norwegians naturally took part in it. The movement took the form of an epidemic and is often characterized as the "America Fever."

This world movement was mainly economic, at least as far as the Norwegians were concerned. It is true that

in Norway, too, there was some cause for religious and political discontent. The State Church in the 18th century had become rationalistic and resented the activities of pietistic reformers like Hauge, and the sectarians that began to get a foothold in Norway, as, for instance, the Quakers. It is true that

the leaders of the famous
Sloop "Restaurationen"
were Quakers and that
they looked for

greater religious
freedom in America than
in Norway. Still, it must
be noted that there were
only ten (or twelve)
Quakers in Norway in
1825, and some of these
never emigrated at all. It
is true also that some

emigrated from Norway so as to escape military service, which was obligatory. Nevertheless, it is generally agreed that the Norwegians came to America to improve their living. They found this a good land, and, like Thorvald, the brother of Leif the Discoverer, they have said: "And here I should like to make my

home."

Of more specific causes, and minor influences, there have been many, varying with time and place. As, for example: Letters from relatives and friends in America, with possibly an inclosure of money or a ticket to America, and a promise of a job at good

pay; the visit to Norway of Norwegian-Americans and their colorful accounts of America; the study of geography and history; the publication of books on America; the emigrant societies and missions ; the activity of steamship ticket agents and sub-agents in selling tickets; the introduction of machinery and steam

and electric power; the improved means of transportation and communication ; at times, the cut-rate fares for steerage passengers; the Homestead laws; the discovery of gold; the hope of greater freedom and better prospects in America; the desire for adventure and the call of the far-away; the

assurance that they would find good neighbors in America.

The way to get friends is to be one yourself, and the way to get good neighbors is to be a good neighbor. The

Norwegians

have been good neighbors to the other Amer-The Neighbors

icans, and they have found them good neigh-

in America bors. as dear as their own kith and kin. The

story of the Norwegian people in America could not be adequately or truthfully told without some reference to the sterling character and considerate helpfulness of these kind

neighbors.

First of all, the Americans of English descent, the so-called Anglo-Saxons, often called "The Americans." Through early colonization and conquest they laid claim to The English the whole of the Atlantic seaboard, and later through war, purchase

and treaty extended their possessions from the Atlantic to the Pacific. They determined the language of the country, its form of government and most of its institutions and opportunities for advancement. During the 17th and 18th centuries they were the main

contributors

to the population of America. During the 18th century the Scotch-Irish and the Germans migrated in almost equal numbers, and their combined migration was nearly that of the English for the century. But these newcomers were compelled to settle down as frontiersmen, and to

leave to their English-sprung predecessors the more prominent occupations of politics, the professions, education, literature, trade, commerce, army and navy. From 1820 to 1920 only 2,591,231, or 7.4%, of the total immigration, came from England. Still, the English have easily

maintained their position as the most eminent and influential people in America. They are not handicapped by language or other foreign "taint." They occupy, as a rule, controlling positions in every walk of life. Nearly all the presidents have been of English lineage; most of the governors.

They have furnished most of the editors of the great dailies and the heads of school systems and universities. The great American authors are nearly all English, and the captains of industry. The culture of the American schools and the ideals of America, as a whole are mainly from England, by way of New England. The

English have been, as a rule, kind masters; the other races faithful servants.

Second in importance in the making of this nation are the Scotch-Irish-Welsh—the Celtic branch of the British race. In the century 1820-1920, 4,670,805 Irish immigrated The Celts to the United States,

748,788 Scotch and

262,921 Welsh—a

total of 5,682,514 for the group, over twice as many as from England. It has been estimated that in 1920 the combined strength of the Scotch, Irish and Welsh in America was a little greater than that of the English —18,132,344

Celts to 17,501,165
Englishmen out of a
population of
105,710,620.

Ireland has the
distinction of sending
more of her people here
than she kept at home.
The governor of
Pennsylvania in 1728
complained that: "It looks
as if Ireland were to send
all her inhabitants hither."

Having come from the British Isles and speaking the English language, the Irish were from the start more on a par with the English element and were at once admitted into the controlling governmental and social circles. Out of their midst have, therefore, come some of the presidents of the United States, as, Andrew

Jackson, Zachary Taylor, Ulysses S. Grant, William McKinley and Woodrow Wilson, and hundreds of men famous in politics, army, navy, business, education, etc. Commons says of the Scotch-Irish : "They were very little Scotch and much less Irish. They were called Scotch because they lived

in Scotia and they were called Irish because they moved to Ireland. They were a mixed race through whose blood ran the Celtic blood of the primitive Scot and Pict, the primitive Briton, the primitive Irish, but with a larger admixture of the later Norwegian, Dane, Saxon and Angle." Burr says: "It is difficult

to say whether the Englishman, Scotchman, Welshman or Irishman has the greater degree of Nordic blood in his veins."

The Dutch settled in New Amsterdam (now New York) as a business venture, although some of them were Walloons fleeing oppression in the

Spanish Netherlands.
Cap-The Dutch tain
Hendrick Hudson
discovered New York

Harbor in 1609 and
'Dutch traders built some
huts on the Manhattan
Island in 1613. About
one-fourth of the early
colonists were
Scandinavians. In 1664 an
English fleet came to

anchor in the harbor and took possession of the city in the name of the Duke of York. The town was named New York after him. The Dutch soon lost their language and assimilated with the English readily, being of close kin as to race, language and institutions. During the century 1820-1920, 339,639 Dutch were

admitted to the United States. In 1920 the estimated number of people of Dutch descent in America was 2,233,503. Two of our presidents have come from this stock—Martin Van Buren and Theodore Roosevelt.

In the period 1820-1920, France gave to the United States only

352,752 of her sons and daughters and the estimated French population in the United States in 1920 was The French only 703,590. France had naturally been eager to share with Spain in the profits which the new discovery of America brought. She sent out Verrazano and

Cartier to explore. Ribaut, Laudonniere, Champlain, Marquette, La Salle, Hennepin and Nicollet are names of well-known French explorers and colonizers.

In 1562 Admiral Coligny of France sent Ribaut to plant a colony for his persecuted Huguenot brethren, at that time still known as

Lutherans. A settlement was made at Port Royal^A S. C. In 1564 another settlement was made at Ft. Caroline, Fla. A Spaniard named Menendez fell upon this peaceable colony in 1565 and massacred every one. According to Challeaux and Parkman, Menendez hanged his prisoners on trees and placed over

them the inscription: "I do this, not as to Frenchmen, but as to Lutherans."

In the next two centuries following this massacre the French occupied the St. Lawrence and Mississippi valleys and the English were held down to a narrow strip along the

Atlantic Coast.

Eventually there was a war between the English and the French (the French and Indian War), in which France was defeated,

and Canada and the French territory east of the Mississippi in 1763 were ceded to England.

In 1803 Thomas Jefferson purchased from

France the territory west of the Mississippi, known as Louisiana, for \$15,000,000 —about 2 cents per acre.

The early French settlers of the United States are of special interest to the Norwegians because of kinship by way of Normandy. Commons calls them "a select class

of people, the most intelligent and enterprising people in the 17th century." Says Ross: "Probably no stock ever came here so gifted and prepotent as the French Huguenots. They have the same affinity for ideals and the same tenacity of character as the founders of New England, but in

their French blood they brought a sensibility, a fervor and artistic endowment all their own." Burr shows that the French Huguenots who came to America were "recruited from among the gentry who were preponderantly of Nordic blood," but, on the other hand, the French Catholics who settled in

Quebec did not have the Norse strain.

According to Douglas Campbell, A. B. Faust, E. A. Ross, and J. R. Commons and the census reports, every fourth white person

in the United States is a German. The Ger-The Germans mans came here early—there was a German

—Tyrker—along with Leif Erikson in the year 1000. There were Germans along with the Dutch, and the first governor of New Netherlands was Peter Minuit, a German. William Penn shrewdly mixed business with religion. In his trip to the Rhineland in 1677, he

made converts and induced them to buy land in Pennsylvania, the first band reaching Germantown in 1683. Francis II of France used harsh measures against the Lutherans in his realm. He employed every refinement of cruelty, such as, burnings and hangings as after dinner entertainment for

the ladies. This led to an exodus of Lutherans. Most of them came to America. Angry at the Germans and Dutch for sheltering his hunted subjects, Louis XIV of France invaded the Palatinate which became the scene of French fire, pillage, rapine and slaughter. The people were expected to change

their religion to suit their rulers. At the same time they were forbidden to emigrate on pain of death. Tired of these long-endured miseries, the French and German Lutherans, under the protection and aid of England, came to America. They settled in New York, Pennsylvania,

Maryland, Virginia, the Carolinas and Georgia. Pennsylvania especially attracted them, on account of which it has been called the German-American's Holy Land. In 1790, 176,707, or 5.6% of the people in the United States had German surnames. During the past 100 years they have come to America for religious,

political and economic
reasons. Between 1839
and

Norwegian People in America



Distribution of Germans

(From E. A. Ross'
"The Old World in the
New." Copyright, 1914,
by The Century Co., New
York)

1845 many Lutherans
left their Fatherland
because they resented the
attempts of their leaders
to unite the Lutherans and
Reformed faiths. Here in

America their conservatism in doctrine and practice has created the Missouri and Wisconsin Synods and the Synodical Conference.

The chief reason why Germans have come to America has been the economic one—America needed men to open up

the West and America paid better wages than did Germany. When Germany began to develop her own industries, the migration from Germany began to fall off. Over 90% of the German immigrants have come from the poorer classes, who settled on the frontiers and worked in the humbler stations in the cities, factories and

mines. Political exiles, who came here after the revolutions of 1830 and 1848, were mainly from the upper classes. Among them were university professors, professional men, journalists, and aristocrats, who have been influential in creating a sentiment for German culture, political idealism, social

radicalism and religious skepticism. The great body of Germans have been God-fearing, law-abiding, hard-working and thrifty, loyal to this country in war and peace. They have been rather slow to give up the German language and ways entirely, but this is no evil trait, and America

has richly gained thereby.
The Germans have given
America, not only willing
workers on

The Norwegians in
America



Distribution of
Scandinavians
(From E. A. Ross'
"The Old World in the
New." Copyright, 1914,

by The Century Co., New York)

farms and in factories, but large contributions in education, science, music, art and religion.

The German is of close kin to the Englishman and the Scandinavian ; originally these peoples were of the same race and language. He had the same spirit

and ideals as they.

From the time of Charlemagne Germany has been rather too much under the influence of Rome, on account of which the real Teutonic spirit as shown by the Norwegian Vikings, has at times been suppressed. It broke out in Luther and the Reformation, but not as completely as in

Scandinavia and Great Britain. Hence 40% of Germany is still Roman Catholic.

The Germans make good neighbors and excellent citizens, but they have never taken a leading part in politics to the extent of furnishing the country with its chief executives.

"In the colonial period," says John W. Burgess, "almost the entire western border of our country was occupied by Germans. It fell to them, therefore, to defend the colonists from the attack of the French and Indians." Had it not been for Germans like Conrad Weiser this country might still have been French

instead of English. The Germans were the first to protest against English misrule. Washington had a German bodyguard. Baron Steuben and Peter Muhlenberg were two of Washington's most trusted generals. The first speaker of the House of Representatives was F. A. Muhlenberg. The first

protest against human
slavery on American
territory was made by
Germans at German-
town, April 18, 1688.
Lincoln seems to have
had a German ancestry,
his family name being
Linkhorn. Thirty per cent
of the soldiers in the
Union Army were
German, although at that
time the Germans

comprised less than 20% of the people. The first ten Amendments to the Federal Constitution providing for religious freedom and other natural rights, have their roots in the German Reformation. In the recent World War when nearly all the powers of the world fought against their Fatherland, German-

Americans were loyal to the United States despite a propaganda of suspicion and uncalled for persecution.

The Swedes and Danes are in race, language, history, customs, religion, etc., more like the Norwegians than any of the other peoples in America. They

have as a The Swedes rule occupied the same sections of the country, worked at the same tasks, been equally successful. They have been on good terms, often working hand in hand. In church matters, for example, there has been much cooperation. Of the Norwegian men who do not take Norwegian girls

to wife, 55.1% marry
Swedish girls, 10.8%
marry Danish, 4.5%
marry Finnish, 8.5%
marry German, and
14.8% marry British and
Canadian, whereas only
6.3% marry non-Teutons.
Of the Norwegian women
who do not take
Norwegian men as
husbands, 52.4% marry
Swedes, 18.0% marry

Danes, 2.6% marry Finns, 8.6% marry Germans, 12.9% marry Britishers and Canadians, whereas only 5.5% marry non-Teutons. The Norwegians, then, seem to be closer to the Swedes and Danes than to any of their other neighbors. This is, at least, the case with the first generation,

concerning which these statistics apply.

The Swedes in America, as also in Europe, are as numerous as both the Norwegians and the Danes put together. Sweden was one of the great European powers in the 17th century, and her king, Gustavus Adolphus, called the "Lion of the

North" and the "Snow King," intended to compete with England and Holland in the colonization of the New World. But there was being waged at that time a most bitter and bloody struggle, the Thirty Years' War, between the Catholic and Protestant forces in Germany. The Swedish king took his

army into Germany and saved Protestantism, although at the price of his own life, for he was killed at the Battle of Liitzen in 1632. It was not until 1637 that the plan to establish a colony in America could be taken up in earnest, and, unfortunately it had soon to be abandoned. The first

expedition of Swedes to reach America arrived at Fort Christina (now Wilmington), Delaware, in March, 1638. The west bank of the Delaware as far north as

Philadelphia was at once bought of the Indians; forts, churches and other buildings were erected and arrangements were made for farming,

trading with the Indians and doing missionary work among them. New Sweden, as the colony was called, was to include Delaware, New Jersey and parts of Maryland and Pennsylvania. In 1655 the Dutch made war on these peaceable neighbors and laid claim to the territory. In 1664 the English took

possession of the land. Meanwhile the Swedes developed their colony as best they could under Dutch and English supremacy, and are in many respects the finest of the early colonists. They issued an edict of toleration the very first year of their stay, and were, in fact, with the

exception of Pennsylvania, the only colony that practiced toleration. They were the first to treat the Indians fair and square and to try to Christianize them. When William Penn in 1682 sailed up the Delaware looking for a site for a city, he chose a spot where stood a Lutheran church and a

Swedish village. The Swedes had been there almost fifty years when he arrived and took possession. He called the village Philadelphia. Two of the early Swedish churches are still standing, the Wilmington, dating from 1699, and the Gloria Dei Church, in Philadelphia, dating from 1700. On July 4, 1776, the

Liberty Bell was rung by a member of the Lutheran Church. The first American flag was made by Betsy Ross and the women of the Swedish Gloria Dei Church. Between 1642 and 1779 Sweden sent to this colony 41 pastors. After the Revolutionary War the missionaries were

recalled and the Episcopal Church gradually took over all the Lutheran congregations of the early Swedes as their brothers, and on various occasions the Indians state that they were unlike the white people of Virginia, "who always shoot the Red Man dead when they find him in the woods."

William Penn said of them: "They have fine children and almost every house full; rare to find one of them without three or four boys and as many girls; some six, seven and eight sons. And I must do them right—I see few young men more sober and industrious." In the colonial period John Hanson, a Maryland

Swede, was the first president of the "United States in Congress assembled," and John Morton, a Pennsylvania Swede, was one of the signers of the Declaration of Independence. J. Fenimore Cooper, the novelist, was of combined English and Swedish descent. The Swedes of

more recent immigration have all the good qualities of the settlers on the Delaware and have made good in many conspicuous ways. The country still talks of Jenny Lind and .Christina Nilsson, Swedish singers who sojourned in America for a season. The country will not soon forget the services of

John Ericsson and John A. Dahlgren during the Civil War. Ericsson was the inventor of the Monitor, which defeated the Merrimac, and Dahlgren was the inventor of the Dahlgren gun. These two inventions revolutionized naval warfare.

Citizens of Swedish lineage have contributed

in great share to the material progress of America and have made valuable additions to its cultural life. They have cleared and cultivated over 12,000,000 acres of land, a little over 4% of the total cultivated area. They gave 12.5% of their total population to the United States in the

World War. On the same basis, if all nationalities, including the native-born, had contributed an equal share, our armies during the war would have totaled 12,500,000 men. They have built over 2,000 churches and contributed more to church schools per capita than any other nationality. They have a

good record as authors, editors, musicians, artists, inventors and manufacturers. They have held many political offices, including six governorships. In an article under the caption "Minnesota," by George Fitch, copyrighted in 1912 by the "Globe," the author writes in part as follows about Gov. John

A. Johnson: "But Minnesota's greatest feat in citizen-producing was John A. Johnson, who would have mixed up the Democratic convention in Baltimore more than ever had he lived. Minnesota mourns his death sincerely, but has 100,000 more Johnsons in training and will yet produce a

president of that name." Thomas F. Bayard, who had lived in a Swedish community, said in 1888, at the 250th anniversary of the Swedish immigration: "I make bold to say that no better stock has been contributed (in proportion to its numbers) towards giving a solid basis to society under republican

forms, than these hardy, honest, law-abiding, God-fearing Swedish settlers."

The Danes comprise a relatively small group, their total number being only about 1% of the white population in the United

States. They rank in point of numbers The Danes eleventh among the white races in

America,

the Germans being
No. 1, the English No. 2,
the Irish No. 3, the
Canadians No. 4, the
Austria-Hungarians No.
5, the Russians No. 6, the
Italians No. 7, the Swedes
No. 8, the Scotch No. 9,
the Norwegians No. 10,
the Danes No. 11, the
Dutch No. 12, the Welsh

No. 13, the Mexicans No. 14, the French No. 15, etc. While the Scandinavians are found in all parts of the United States they are not distributed everywhere in the same proportion. In the eight New England and Middle Atlantic States, for example, the foreign-born Scandinavians in 1920

were distributed as follows: Danes 16.7%, Norwegians 12.1%, Swedes 24.2%. In the 16 Southern states for that year 2.8% of the Danes were located, 1.4% of the Norwegians, 1.9% of the Swedes. In the eleven Mountain and Pacific states were to be found 25.2% of the Danes, 18.2% of

the Norwegians, and 17.5% of the Swedes; and in the twelve North Central, also called Northwestern, states we find 65.3% of the Danes, 68.3% of the Norwegians, and 56.4% of the Swedes. As to the ranking states, California had 9.9% of the Danes, Iowa 9.5% and Illinois 9.0%; Minnesota

had 24.8% Norwegians, Wisconsin 12.5%, North Dakota 10.5%; Minnesota had 17.9% Swedes, Illinois 16.9% and New York 8.5%.

The Danes were early interested in America. It will be remembered that King Christian I of Denmark sent the John Scolvus expedition to America in 1476 to

discover the "Cod Fish Country." In 1568 King Frederick II sent an expedition to rediscover Greenland. In 1579 he sent another expedition to find Greenland, and after that various parties were sent in 1605, 1607, 1612, 1652, 1653, 1654, etc. In 1721 Hans Egede, a Norwegian pastor, was sent to Greenland to take

up missionary work, and in 1619 the Norwegian captain Jens Munk was sent by King Christian IV to find the Northwest Passage. Munk

rediscovered the Hudson Bay, only eight years after Hudson himself, and took possession of Canada naming it New Denmark. He had along a

Lutheran pastor, Rev. Rasmus Jensen (Aarhus), who was the first Lutheran pastor in America. In 1724 King Frederick IV sent Vitus Bering on an exploring expedition, which resulted in the discovery of the Bering Strait between Asia and North America. In 1733 Denmark bought the

Virgin Islands in the West Indies from France, and in 1916 these Islands were sold to the United States.

It has been claimed that Henrik Hudson was a Dane. However that may be, it is certain that there were Danes with him when he discovered the Hudson River, which he at that time called

Mauritius Floden. There were many Danes in those days that made the trip between the Danish West Indies and Denmark and many who were in the service of Holland. Captain Henrik Christiansen, for instance, made ten trips between New York and Holland in the years 1611-1614. In

1614 he was killed by his friend, the Indian chief Orson at Ft. Nassau. There were many prominent Danes in the Dutch colony at New York; perhaps the most noted of these was Jonas Bronck, whose name is perpetuated in Bronx Borough of New York, Bronx Park and Bronxville. Bronck came

to New York in 1639 and died in 1643. Another Dane who has given his name to a section of our country was Peter Lassen, who in 1841 founded the first permanent American settlement in California. Mt. Lassen, the only volcano in the United States, is named after him; also Lassen County, California, Lassen Pass

and Lassen's Big
Meadows of Feather
River. The Danes were
distinctive in
Washington's army and in
all the more recent wars.
The Danish farmers,
dairymen and
buttermakers are famous
in this
land. The first
creameries, the first cow-

testing association, the first co-operative dairy-farming on a large scale, were established by Danish farmers. Qualities of good citizenship are highly developed in the Danes. Recognition of this was given by Theodore Roosevelt in referring to his friend Jacob Riis as "the best American citizen." Riis

was a social worker in the slums of New York, and is the author of "How the Other Half Lives" and "The Making of an American."

The population of Iceland is hardly 100,000, so small in numbers as apparently to be of no importance in immigration, but viewing the history of this

remarkable people, The
Icelanders one can truly
use the current
expression:

"Little, but oh my!" It
was through Iceland that
Greenland was settled and
America was discovered.
It was Iceland that wrote
the eddas and sagas of the
Middle Ages. It is in
Iceland that we find the

Teutonic race and language and spirit in its purest forms. Icelanders have, of course, immigrated to this country, but until recently they have been included with the Danes. They have settled in the northwestern states, particularly North Dakota and Minnesota, and in the Canadian province of

Manitoba, besides
Washington and Alaska.
Most of them are engaged
in agricultural pursuits
and fishing. They have a
fair sprinkling of literary
men, professional men,
statesmen and artists.

There are, of course,
contrasts among the
Scandinavian peoples.
The Danes are the most
sociable and pleasure

loving, and they run to moderation in virtues as in vices. The Norwegians are the most unsociable and independent in their ways. The Swedes are the most refined and aristocratic. O. N. Nelson called the Danes, the Germans of the North; the Norwegians, the Englishmen of the North;

and the Swedes, the Frenchmen of the North.

Finland, called by the natives Suomi (Marshland), is a land of a thousand lakes,—"du tusen sjo'ars land," as Runeberg calls it. The Finns were originally a Mongolian The Finns race, but through intermixture with the Swedes, Norwegians

and Russians, they are Caucasian in appearance. Christianity was forced on them in the 12th and 13th centuries by Swedish steel. From 1157 to 1809 Finland was a province of Sweden, during which time Swedish was made the official language. In 1524, under Gustavus Vasa, king of Sweden, the country became Lutheran.

Under Sweden the land enjoyed most of the privileges of a free state and made rapid progress in industry, religion, literature, art and science.

In 1743 a part of the land had to be surrendered to Russia; in 1809, the whole land. For 100 years Finland was the freest part of the Russian

Empire. The late Czar, about 30 years ago, began the policy of Russianizing Finland. The Russian language took the place of Swedish and Finnish as the official medium. A severe censorship of the press was enforced. The Lutheran religion, claiming 99% of the people, was subordinated to the Russian Catholic.

The Finnish army was disbanded. A Russian governor with absolute authority displaced the Finnish parliament and officials. There was no need for this change, for the Finns were peaceable and loyal to Russia. They were as honest and intelligent as any people in the world, and their patience and industry had

extorted a livelihood out of a cold and sterile soil. So when Russia began to rob them of their ancient rights, they began to leave for America. Finland had in 1897 a population of 2,352,000. In the 13 years from 1893 to 1905 Finland lost 128,000 by emigration. All except 37 came to

America. From 1906 to 1914, 105,146 emigrated. After the World War Finland obtained her independence, on account of which only a few Finns are emigrating—only 26,105 from 1915 to 1922.

In 1920 the Finnish population in the United States was as follows: Finns born in Finland,

150,770; Finns born here, 1st generation, 145,506; Finns born here, second generation, 75,842; total 372,118. They generally take to the occupation of their homeland, as farmers, fishermen, lumbermen and miners. They are located in greatest numbers in Upper Michigan (23.7%), Northern Minnesota

(20.8%), Massachusetts (8.8%), Washington (7.1%), and New York (6.1%). The remaining one-third is scattered over the other 43 states. Except for their race and language they can be considered Scandinavians. In race they are about one-fourth Scandinavian. Those

Finns who do not marry within their own race prefer to marry Swedes or Norwegians.

The neighbors thus far mentioned have been in the main Teutonic—hence related in blood, language, literature, religion, customs, ideals, history, government, etc. They The Other have therefore understood each

other pretty

White Races well and
have been readily
assimilated by the

American Republic.
They began to settle
America first and are
known as the "Old
Immigration."

The other white races
—especially from
southern and eastern
Europe; from Russia,

Poland, Hungary,
Rumania, Bulgaria,
Greece, Italy, etc.—have
been coming here in great
numbers only the last
thirty or forty years, but
during this time they have
supplied America with
over three-fourths of the
immi-

grants. These are
called the "New

Immigration." And, since they are remote from the original American stock as to race, language, religion, ideals, history, government, etc., they are found not to assimilate so readily and rapidly as the "Old Immigration." Therefore they are much feared and many laws are made to restrict and regulate their coming.

They are considered a menace to American lahor and standard of living, are often declared to be criminal, degenerate and hostile to democratic institutions.

It is true that southern and eastern Europe is mainly Catholic, while northern and western Europe is mainly Protestant. It is also true

that northern and western Europe has been more literate, progressive and free than southern and eastern Europe. The eleven countries of northern and western Europe, for example, in the period 1899-1910 had only sixteen persons in a thousand above 14 years old that were unable to

read and write, while southern and eastern Europe in this period had, in eleven countries, not less than 415 in a thousand unable to read and write. Scandinavia leads the world in literacy, with only .4% who cannot read and write; Portugal is at the tail end in Europe with 68.2% illiterate.

But the danger from southern and eastern Europe is probably not so great as it is thought to be. The people from these lands came here because of oppression or poverty at home. They appreciated the greater political and religious freedom that America offered them, and the better wages for the labor

of their hands. So they came, in ever swelling numbers, until the World War held them in check. The migration from the northern and western parts began to fall off when the "New Immigration" began to set in. There were three reasons why the "Old Immigration" was falling

off: The best American land had been taken; the home countries were advancing industrially and giving about as good wages as America; and the people from northern and western Europe could not compete in salary with the people of southern and eastern Europe, whose living standards were much

lower. There were three reasons why the "New Immigration" was on the increase: America began an industrial expansion, has changed from an agricultural to a manufacturing and commercial nation, and needed cheap labor; the people from southern and eastern Europe could make more money here

than they could at home; and they had begun to long for the freedom of a democracy.

Meanwhile, the Americans, especially those of English descent, looked upon these last newcomers with much concern. The best students of immigration do not think that America

is able to assimilate them
and remain English in
web and woof. Hunter
thinks that the newcomers
are inferior and
degenerate
and that, by
intermingling and
intermarrying with the
natives, they will lower
the standards of
American manhood and
ultimately annihilate the

English stock! Elwood
urges that we avoid
"introducing into our
national blood the
degenerate strains in the
suppressed peoples of
southern and eastern
Europe." Burr, Hall, Jenks
and Lauck, Roberts, Ross,
and Warne, each leans
strongly toward
restricting the "New
Immigration" to a

minimum. The legislation of Congress is decidedly in the direction of restriction. The Ku Klux Klan has declared war on this immigration. Other organizations and agencies work for restriction and suspension. America must be for Americans and those who will

quickly become Americans. This is the burden of their cry.

Still, we are not convinced that the "New Immigration" is a menace. These "new" immigrants are trying to be good citizens. They love America and obey the laws of the land. They are less criminal as a group than the native-

born, public-school-trained Americans. In 1904 one out of 6,404 native-born Americans was in prison but only one out of 6,500 of the dreaded "degenerates" from southern and eastern Europe.

There has always been an unwarranted fear of the foreigner, especially if he speaks a foreign

language. As far back as 1817 Niles' "Register" urged that the immigrant be shoved into the interior. In 1819 a Society for the Prevention of Pauperism bewailed the menace of the foreigner. In 1845 the native American National Convention expounded loud and long on the

imminent peril of the Irish immigration. In 1852 the American Party, better known as the Know-Nothing Party, terrified by the swelling tide of immigration from Germany and Ireland, set up the slogan: "Americans must rule America." The name "American Party" was adopted because its

members as 100% Americans advocated that only Americans should hold office. The name "Know-Nothing" was applied to the party because the meetings of the party were secret, and the members, when asked the aims and work of the organization, invariably answered: "I don't know." The Civil War put an end

to this party, for the German, Irish and Scandinavian foreigners responded to the call of Abraham Lincoln and saved the Union. Thus there have always been writers and speakers who fear the foreigner.

On the other hand, there have been good men who have pleaded for the

foreigner. Thus Hourwich and Steiner, for example. In an address before the National Conference of Charities and Corrections, at Cleveland, in 1912, Cyrus L. Sulzberger, a Russian Jew, said: "On the Fourth of July, 1876, the Centennial of American Independence, every cell in a Siberian prison was decorated with

scraps of red, white and blue.

For months these exiles and prisoners had saved every scrap of suitable color, and on the morning of our Independence Day, their cells blossomed forth with this expression of admiration

and love for American
freedom In all

generations, the
saviors of mankind
have come from among
the poor. Let us not have
it on our conscience that
we have closed the door
of opportunity to one of
these."

Up to the close of
1919 the United States
had issued five "liberty
loans"—two in 1917, two

in 1918 and one in 1919,
the last being known as
the Victory Liberty Loan.
In these five loans
\$18,500,000,000 was
called for. Over
\$24,000,000,000 was
actually subscribed.
21,000,000 people
subscribed for the Fourth
Loan. One of the posters
in the Victory Liberty
Loan of April, 1919, was

drawn by Howard
Chandler Christy, entitled
"Americans All!" It had
the picture of an
American flag, a woman
in front of it placing a
laurel wreath above the
honor roll of men who
had given their lives for
the United States. There
were five names of men
from northern and
western Europe: Smith,

O'Brien, DuBois, Haucke
and Knutson; there were
nine names of men from
southern and eastern
Europe: Gonzales,
Villotto, Andressi,
Pappandrikopolous,
Chriszanevicz, Kowalski,
Turovich, Cejka and
Levy. These were all
Americans—"Americans
All!" Here were both Jew

and Gentile, Greek and
Barbarian; all were, as
Gavit calls them:
"Americans by choice."
America had been to
them, as Craig puts it:
"God's Melting Pot." The
massing here of
representatives from
many lands should not
hinder them from
becoming one nation.
They all have something

to supply and something to surrender for the making of an ideal people. "Stop calling the immigrant a problem," says Shriver. "How would you like somebody to call you a problem?" Among the interesting things in Shriver's book, "Immigrant Forces," is a table showing the proportion of immigrant

employees in various industries. For example: 94% per cent of the people engaged in making clothing are immigrants; 53% of those engaged in the manufacture of boots and shoes; 71% of the iron and steel workers; 79% of the copper miners; 72% of the coal miners; 89% of the oil

refiners; 80% of the furniture makers; 76% of the meat packers; 93% of the sugar refiners.

The variety of races in America is astonishing. America is a Babel. A newspaper reporter observed that in New York City, 66 languages are spoken by as many groups, 49 newspapers are published in foreign

languages, and the school
at Mulberry Bend has
children of 29
nationalities. Yet all these
eventually become one
people, with one language
and one flag.

For mankind is one in
spirit, and an instinct
bears along, Round
earth's electric circle, the
swift flash of right or
wrong; Whether

conscious or unconscious,
yet Humanity's vast
frame Through its ocean-
sundered fibers feels the
gush of joy or shame,—
In the gain or loss of one
race all the rest have
equal claim.

The language problem
is no doubt the most
important and difficult of
the problems that

confront any immigrant
to America who can not
speak English when
coming here. The
Language The native
language is the chief
medium by

Problem which an
immigrant can hold on to
the cul-

tural heritage of the
people from which he
sprang; the English

language is the chief medium by which he can gain recognition and make progress in this country. At first he struggles hard to learn the English, and then, if he loves his heritage, he will have a still harder struggle on his hands, to keep up the use of his native tongue in his new home. In itself it is no

impossible task to learn to speak two languages readily. The difficulty lies especially in this, that in this country the bi-ling-ual situation is regarded as an evil that may be tolerated, but should not be encouraged. Those who use two languages in their homes are branded as

"hyphenates" and
"foreigners" and are often
handicapped in the race
for position or power. The
little children at school
pledge themselves, not
only to one nation and
one flag, but also to one
language. During the
recent World War the
foreign-language
population suffered much
humiliation and

persecution at the hands of those who could speak only English. In at least one state (Iowa) it was forbidden even to preach in a foreign language; conversation over the telephone could be carried on in English only. It was urged to prohibit the printing of books and papers in foreign languages. Men

were actually killed on the streets for using a foreign language. The language problem has, of course, affected the Norwegians, and that in a variety of ways, for weal or woe.

In studying the language problem it is well to have in mind the general laws of language

rivalry in the case of race mixture. According to George Hempl, there are four conditions under which language rivalry takes place. Under two of these conditions the foreign language wins over the native, and under two the native wins over the foreign.

When vast hordes of foreigners come into a

country and conquer it,
their language displaces
that of the natives.
Examples of this
condition are the Anglo-
Saxons in England and
the English in America.
English is now the
language of America,
enriched by a few native
Indian words of things,
as: tomahawk, toboggan,
wigwam, squaw; and

many place names, as:
Illinois, Wisconsin, Iowa,
Minnesota, Dakota,
Decorah, Winona,
Minnehaha, Mississippi,
Missouri, etc.

When the conquerors
are neighbors who reduce
the conquered territory to
a province, which they
colonize and
denationalize, the

language of the conquerors prevails in time, but is apt to be learned by sound substitution and to be considerably mixed with the native language. Examples of this situation are: The Romans in France, Spain and Portugal, and the Danes in Norway. During the Danish supremacy in

Norway, Danish became the official language of Norway, but with Norwegian pronunciation and a good supply of Norwegian words. Since 1814. and especially since 1905, the Norwegians have been striving to make their language like the modern dialect offshoots of the Old Norse.

When the conquerors are a comparatively small body, their language in time dies out, but implants upon the native language its terms pertaining to government, army, navy, and all spheres of life that the conquerors control. Examples are the Northmen in France and

the Normans in England. Skeat mentions thirty-four words which the Normans in England had brought with them to France from Norway. Thus bondage, from the Norwegian "bon-de," a small farmer. Scott, in his "Ivanhoe," makes one of his characters say: "Swine is good Saxon. And so when the brute lives, and

is in charge of a Saxon slave, she goes by her Saxon name, but becomes a Norman, and is called pork (Lat. porcus, swine), when she is carried to the castle-hall to feast among the nobles."

When the foreigners are immigrants and come in scattered bands and at different times to make their homes in a new

country, then the native language wins out over the foreign language. As a class immigrants become servants and follow the humbler callings. As long as they have the marks of the foreigner, they can not expect to occupy many ruling positions in their adopted country. The immigrant came here

to better his economic position and to live here. It is to his advantage in a financial and social way to learn English as fast as possible. He is given to understand that it is also to his advantage to remove from himself as much as possible every taint of foreign speech, or otherwise, which may keep him from making

headway as an American. The language of the immigrant is, according to this stern condition, this relentless law, bound to die out sooner or later, making, as a rule, little or no impression on the native language. There are more Germans than English in America, but German is the language of an immigrant people,

while English is the language of the ruling class, therefore English must prevail. Though German has been spoken in the United States for 300 years and by great numbers of people, and though it has been taught extensively in the public schools, it has scarcely added a word to the

English dictionary of words. English is the dominant language in America.

In the light of these laws, then, the Norwegian language in the

The Norwegians in America

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United States is doomed. Individuals and groups may keep it up,

and even speak it better than the English, but English will nevertheless go marching on as the dominant language of the land. The public schools of the land encourage the study of foreign languages—a little Latin and less of something else—but they do not see, or want to see, the pedagogical value of

encouraging and aiding each child to keep up the language of his immigrant parents or grandparents. It is through this language, more than anything else, that the child can keep in touch with his forefathers and their culture. Without this language tie, a person does not, as a rule, seem

to know, or care to know,
what his ancestors stood
for.

Norwegian

Period 162:5 -1660

Norwegian

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American Period

1660 - 1690

American

Period 1690-1925

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1925

Periods of

Norwegian-American
History

The story of the
Norwegians in America
may be divided into three
periods—the Norwegian
Period, 1825-1860; the
Norwegian-American
Period, 1860-1890; and
the Ameri-The Historical

can Period, 1890-1925.

Periods in the
Norwegian Period the
Norwegian-

Americans were more
Norwegian than
American. They were
more Norwegian than
English, in language,
ideas, ideals, worship and
ways.

In the Norwegian-
American Period they

were as much American
as Norwegian. They
spoke both languages
readily, kept pace with
the events in both
countries, built their own
higher schools and
supported the public
schools with holy zeal,
celebrated the
Seventeenth of May and
the Fourth of July with
equal fervor, and loved to

float the two flags of Red, White and Blue side by side.

In the American Period most of them speak English only, though many of these understand Norwegian well enough and can, if hard pressed, also talk it. Most of the Norwegian higher schools have been

dismantled; the
Norwegian summer
schools are dying, and
Norwegian in the Sunday
School and young
people's society is of the
past. English services are
supplanting the
Norwegian. Associations
are formed to save the
Norwegian—literary,
cultural, religious,
national. Both press and

pulpit try by fits to revive
and maintain the interest
of the young in
Norwegian and things
Norwegian. The
Norwegian language is
introduced into many
universities, high schools
and even common
schools, but it is fast
disappearing from the
home and the pulpit. The
home is the best language

training school in the world, and the cheapest. In the American Period English becomes the language of the home. The Norwegian-American has become an "American" in the sense that he can speak only one language and looks with disfavor upon the "foreigners," or

"hyphenates," who try to keep up a bi-lingual existence.

4. Their Place in History

The Norwegians Discovered America first:

In 876 Gunnbjørn discovered Greenland and stayed there over the winter. The Viking Period
In 983 Eric the Red rediscovered Greenland

and made it his home.

In 983 Ari Marson discovered Great Ireland (the Chesapeake country) and made it his home.

In 986 Bjarni Herjulfson discovered the New England coast, but did not land.

In 1000 Leif Erikson set out to find the land that Bjarni had seen, and found it.

In 1476 John Scolvus made an expedition to find the "Cod Fish Country" (Newfoundland) and found it.

In 1477 Christopher Columbus visited Iceland.

In 1492 Christopher Columbus discovered San Salvador, an island 400 miles to the southeast of Florida.

The Norwegians
Settled America first:

Greenland is a part of
North America and Erik
the Red was not only a
colonist, but a promoter
of colonization. He called
the land Greenland in
order, as he said, to
attract settlers. Babcock
says of Erik the Red: "No
one who follows the
career of Eric, as outlined

by the often
unsympathetic saga-men,
will grudge him this
hardly won triumph. Few
characters, if any, are
more clearly presented in
history; few are stronger
and more interesting. A
sea-king who never
marauded; a just man,
careful of what was
confided to him, yet

insisting promptly on his rights at every cost; a conservative, who could turn explorer off hand with better results than the work of the very best; a deadly fighter who fought defensively only; a man of hospitality, cordiality, cheerfulness, who never complained except when his Christian wife turned against him

for remaining a pagan. He made the Norse Greenland, which stood as his monument for nearly five hundred years. He gave the name by which we know it still. If Greenland be America, he was the first explorer of any part of America, so far as we know. He may have been the first white man to view the more

immediate American
shores. At any rate he
gave to the world, and
sent forth upon his
ventures, the historic Leif
who is first of record as
making that discovery.
He also aided in sending
forth the expedition
which bore Thorfinn
Karlsefne and Gudrid to
these shores, giving

Gudrid in marriage from his house and seeing his son Thorvald sail off to death in their company."

Great Ireland was a part of North America and was settled by Ari in 983, Bjarni in 999, Gudleif in 1027, and possibly others.

Vinland was a part of North America and Norsemen from

Greenland attempted at various times to settle it. History tells of Thorvald's attempt in 1002, and Thorfinn's in 1007. Bishops of Vinland were regularly appointed from 1112 to 1409.

There were Norwegians in America throughout the Colonial Period, not many, but up and doing. A Norwegian

captain, Jens Munk, under Danish colors, tried to find the The Colonial Northwest Passage, later, in 1912, discovered

Period by another Norwegian, Roald Amundsen, also

the discoverer of the South Pole. The Norwegians numbered about one-fourth of the

early Dutch colony of New Amsterdam and have for 300 years been contributing to the upbuilding of these United States.

This book will try to show in part what the Norwegians have been doing in the last one hundred years. The whole story can not be told within the covers of any

one The Modern Period book. At this point, we shall let the editor of the "Chicago Daily Tribune" speak in an editorial September 25, 1924, on "Leif Erikson's Day" (Sept. 29) He is speaking of the Scandinavians, and not of Norwegians alone, and the other members of the group deserve these kind words as much as do

the Norwegians. "Swedes make good citizens ; Danes and Norwegians make good citizens. They have settled in large numbers in the Northern Middle West. They have given the new country social stability, hard work, and a well developed countryside. In Chicago there are 90,000

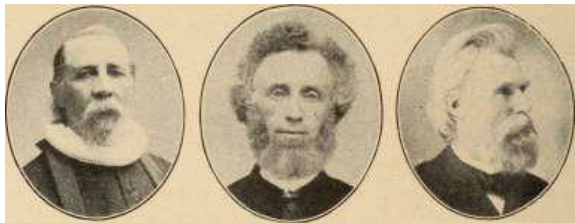
born in Scandinavia. In
Illinois there are 150,000.
In the United States there
Norwegian People in
America

are more than a
million. There are few
Scandinavians in the jails
and poorhouses. Their
stock adapts itself well to
American conditions and
American life. Saturday
is Leif Erikson's Day. He

was the first
Scandinavian immigrant.
He came in the year 1000.
His people built a tower
or so and drifted out
again into nowhere. But
Leif Erikson gave all
Scandinavians a proper
introduction to America.
He made the first trans-
Atlantic trip. The other
day, Eric Nelson, along
with Smith, Harding and

Arnold, arrived by air
from around the world.
The Norsemen are up to
their old stunts.
Scandinavians are born
pioneers and fighters.
America can never have
too many of them. They
are builders, whether it be
a farmstead or a nation,
and when the time for
building stops they move

along to other fields. We may hope that America never will be satisfied. If it can offer always something to build and a new hope there always will be good men around with yellow hair to do the job."



August

Weenaas

David Lysnes

Bjug A.

Harstad

Three

Norwegian

Church Pioneers

NOTE

ON

THE

NORSE-AMERICAN

CENTENNIAL MEDAL

(As soon as Congressman O. J. Kvale of Minnesota was assured by the Post Office Department that the two special postage stamps would be issued he prepared and introduced in "the House of Representatives a bill authorizing the striking of a medal at the United

States Mint at
Philadelphia in
commemoration of the
Centennial. This bill was
in-



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The Norse-American
Centennial Medal, Front
View

roduced in the House
February 4, 1925, and
later introduced in the
Senate by Senator Peter
Norbeck of South Dakota.

When the bill had
passed both the Senate

and the House Mr. Kvale was authorized by the Centennial Committee to secure an artist, and to make all arrangements connected with the coining of the medal. According to the bill the medal was to contain "appropriate emblems and inscriptions." Mr. Kvale made a rough

sketch of what he considered proper for the obverse and the reverse side of the medal, with the inscriptions

to be placed on it, and took these to New York, where he secured the services of James Earle Fraser, considered the foremost medalist in the United States. Mr. Fraser at once accepted the

suggestions both as to the emblems and the inscriptions, and put other work aside to design the medal. Mr. Fraser himself considers it "one of the best medals he has ever done." And The National Commission of Fine Arts, in passing on



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The Norse-American

Centennial Medal, Back View

the medal, not only approved it, including the date, "A. D. 1000," but went out of their way to say it had "especial artistic merit."

The medal will be coined to the number of 40,000. As the photograph shows, it is

octagonal in shape. It is made of silver identical with that used in the Nation's silver coins, and approximating a half dollar in size.

It is worthy of note that this is the first commemorative medal to be issued in the history of the United States Mint. Other medals have been, coined, but these have

been for awards in the case of expositions and similar events.)



Statue of Liberty

Chapter V

THE NORWEGIAN PERIOD, 1825-1860

The Norwegian Period covers approximately the 35 years from 1825 to 1860. It begins with the coming of the Sloop "Restaurationen." It ends with the outbreak of the

Civil War.

1. The Historical Background

The Norwegian immigration, being a part of a world movement, can best be understood in the light of contemporary world events. A few such events are accordingly herewith set forth.

Marvellous, indeed, is the 19th century. During

this century Europe was able to give to North America about 25,000,000 of her sons and daughters, besides many millions to South America, Africa and Australia, and at the same time she more than doubled her population at home. In 1800 the population of Europe was 175,000,000; in 1900, it

had increased to
400,600,000.

The century was an
age of invention.
Invention is stimulated by
the increased contacts
between men and the
needs of great masses of
people. Necessity is the
mother of invention.
Invention, in turn, helps
to bring about still greater

intercourse among men
and adds to their wants.
Among the inventions of
the first half of the 19th
century was the
application of steam
power to transportation
and to industry. In 1807
Robert Fulton built a
steamboat and sailed it up
the Hudson. In 1838
ocean travel
by steam was also

accomplished, in that the "Great Western" crossed the Atlantic in 15 days' time, thus shortening the voyage by about eight weeks. In 1851 the time had been reduced to eight days. In 1825 George Stephenson perfected a locomotive that could pull passenger cars on rails at the speed of eight miles an hour; he

improved it so that in 1829 he could move along at the rate of 35 miles an hour. In addition to this change in transit and transportation there were many improvements in the mail service, and other methods of communication. The postage stamp came into use. Mail routes and

regular schedules were instituted. Express companies were established, as, for example, the Adams, dating from 1840. In 1844 Samuel Morse conceived the idea of the electric telegraph. In 1854 Cyrus W. Field began to lay a submarine cable and in 1866 he had one laid across the Atlantic. The

first message sent over the cable was: "What wonders God hath wrought." The cable had revolutionized methods of trade, for by it the market prices of the world are daily reported in the newspaper press.

The 19th century was an age of machine-made, instead of hand-made, wares. It was a factory

age. Water power was harnessed. Coal was mined. Steam, electricity, gas, oil, were applied in a thousand ways to run the factories. Machines were invented, one after the other, to do the work formerly done by hand. The invention of Portland cement in 1825, friction matches in 1827, the

reaping machine in 1834,
rubber boots in 1839,
daguerrotype
photography in 1839, the
steam hammer in 1842,
the typewriter in 1843,
ether as anesthetic in
1846, the sewing machine
in 1846, Bessemer steel
in 1855, are a few out of
hundreds of epoch-
making inventions in the
first part of the 19th

century. In 1790 only three patents were taken out in the United States; in 1860 the number of patents issued was 4,778. Between 1790 and 1860 the total number was 43,431; between 1790 and 1916 the total was 1,125,000.

These inventions promoted immigration. Distance did not mean

what it formerly did. The continents were brought closer together. The crossing of the sea had lost much of its danger and terrors.

Besides, there were going on great changes within the people themselves, which affected them even more profoundly than the

external changes. Compulsory education at public expense was gaining a foothold in all the more progressive lands. The era of popular education, the day of the public school, was being ushered in. The greater intercourse among the nations and between the people within a nation, resulted in a growth of

fellow-feeling, not strong enough indeed to end wars, but yet strong enough to live through wars and increase in spite of wars. Politically, the keynote of the 19th century was dem-

The Norwegian Period 103

ocracy; but the democracy that was obtained was in most

cases purchased at great cost, on account of injustice, persecution and suffering, through riot, revolution and war. These educational, social and political changes all gave an impetus to obeying the call of America: "Come over and help us." America needed workers. Here were dense forests

to be cleared, rich mines to be developed, fertile prairies to be cultivated. Here was a land that had an open door policy and welcomed the stranger warmly.

Great Britain was in the midst of an industrial revolution following immediately upon the wars with Napoleon and with

the United States
(1812-1814). The newly
Europe invented
machinery put men out of
work

and yet increased
production. The returning
soldiers added to the
crowds of idle and hungry
men. The



Ole Paulson

Knut Bj0rgo

Elias Harbo

crops were poor; the
prices were high. High
protective tariffs (Corn
Laws) made it well-nigh

impossible to get food supplies from abroad. Distress and discontent stalked throughout the land. Out of this widespread and deep-felt misery came a cry for redress, a cry that took on the form of a persistent agitation for legislative reform. Happily many reforms were instituted. Among these may be

mentioned: The working day was shortened from 15 hours to something less; child labor was prohibited; slavery in the colonies was abolished; Dissenters and Catholics were given the right to vote; free trade was established; the House of Commons was made supreme, with the sovereign as a figure

head. During this period England adjusted herself to the new order of things and settled down to become a manufacturing and commercial nation. She therefore sought to strengthen her colonial possessions and power, a policy that led to the Opium War, the Crimean War and the East Indian

War (Sepoy Rebellion).
In the years 1820-1860,
744,285 emigrated from
England to the United
States, 47,622

from Scotland, and
1,952,943 from Ireland, a
total of 2,744,850 from
Great Britain. A disease
called "potato rot"
destroyed the potato crop
of Ireland in the years
1845-1849, causing much

suffering. 300,000 starved to death. Over 1,500,000 came to America.

On the Continent there was even more restlessness than in Great Britain. At the Congress of Vienna, in 1814-1815, the map of Europe had been readjusted. The commissioners at this Congress seemed to have but one aim—to put

everything back as nearly as possible in the shape it was before the French Revolution. They had no care for the people; the princes were their only concern. France was made a monarchy. Italy and Germany were divided among a horde of petty tyrants. The partition of Poland was

ratified. And so forth. But the day of democracy had arrived, and there were many uprisings which upset the decrees of the Vienna autocrats. In 1814 Norway declared herself a free nation. In 1830 and 1848 there were revolutions in France, which lighted the signal fires of liberty throughout Europe. A new republic

was established in France in 1848, only to be overturned again in 1852. Belgium broke loose from Holland in 1831 and established a constitutional kingdom. Italy had uprisings in 1820, 1830, 1848 and 1859, which resulted both in political freedom and national unity for the Italian states. Of all the

European states, Germany had suffered most under Napoleon's cruelty and was most dismembered, but was reviving again and striving towards a more perfect union of the German people. The rivalry between the German states of Prussia and Austria led inevitably to war, in which Prussia

came out as victor. There was a revolution in Greece in 1828, in Poland in 1830, in Hungary in 1848, out of which came some measure of greater liberty, especially in Greece, which was freed from Turkish rule. In 1584 serfdom had been legalized in Russia. Peasants were bought and sold with the land they

worked. The land belonged to the nobility and the peasants had to stay there from generation to generation. In 1858-1863, yielding to the urgent cry for redress and the spirit of the times, Czar Alexander II emancipated the serfs of Russia, by which these semi-slaves could, under certain conditions,

acquire land and move from place to place. From 1820 to 1860 the total number of emigrants from the continent was 1,899,833—from

Germany	1,555,508;
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France,	207,692;
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Scandinavia,	45,957; and
--------------	-------------

from all other lands,	
-----------------------	--

90,676. Of the total	
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immigration to the United	
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States during the period 1820-1860, 54.3% came from Great Britain, 30.7% from Germany, 4.1% from France, .9 a /c from Scandinavia, and the remaining 10% from the other lands of the earth. America was the haven for freedom and the land of opportunity for all that were poor and oppressed.

Norway and Sweden

became a dual monarchy in 1814. Their first king was Bernadotte, a French marshal under Napoleon. The Swedes had chosen him as heir to the Norway throne, hoping thereby to gain the friend-

ship of Napoleon, and that thus through his help they might regain possession of Finland, which they had lost to

Russia in 1809. They reckoned, however, without their host, for Napoleon and Bernadotte did not long remain friends after Bernadotte's elevation. Hardly had Bernadotte, or Charles John, as he called himself in Sweden, come into power, when he joined with Russia, Prussia and

England in a new (sixth) confederacy against Napoleon. Denmark sided with Napoleon and against England, because England had in 1807 bombarded Copenhagen and taken the Dano-Norwegian fleet. The Powers promised Charles John Norway as the price for his aiding them against Napoleon.

Napoleon went out to fight the Allies and met them at Leipzig in 1813, where he met defeat (the "Battle of Nations"). At the Peace of Kiel (Jan. 14, 1814) the Powers gave Norway to Sweden. As stated in another place in this book, Norway objected to being given away by anybody to anybody. Norway

declared herself free and, on the Seventeenth of May, 1814, adopted a constitution. When

Norway finally accepted Charles John as her king, she did it with the understanding that she was a free country and in no sense a province.

Charles John remained a Frenchman all

his days. He never learned to speak Norwegian, not even Swedish, although he lived at Stockholm 32 years. The peace conference at Vienna had tried to restore the power and dignity of the monarchs as they were before the French Revolution, and Charles John, though himself not

of royal birth, had caught the spirit of the old school and was jealous of his authority. Yet he was, on the whole a good king. There was, naturally, some friction between him and the democratic Norwegians. He and the Norwegian Storting, for example, differed on a number of questions, as: The payment of the war

debt, the celebration of the Seventeenth of May, the equality of the kingdoms, the naval flag, the treatment of diplomatic matters, amendments to the constitution, etc. He took upon himself in 1828 to forbid the celebration of the Seventeenth of May as the national holiday. In

answer to this tyrannous act the poet Wergeland sang hymns to liberty so effectively that the people in 1829 were determined at all costs to celebrate. The king sent his troops to disperse the multitudes, but without avail. Fortunately, he did this only once—in 1829. Since that date, the day has been celebrated in

peace. In 1836 the king proposed constitutional changes, but the Storting promptly tabled the proposal and passed a law as to a Norwe-

gian merchant flag.

The king therupon rashly dissolved the Storting; the Storting brought the case before the courts and had the action declared unconstitutional. The

king, awestruck by their
boldness, made
concessions, and, by
appointing a Norwegian,
Wedel-Jarlsberg, as
viceroy, became justly
popular. From this it
appears that the
Norwegians of this period
were fearless in asserting
their rights, moderate and
persistent in their

demands. Eventually they obtained every right and privilege they asked for.

In 1844 Oscar I, son of Charles John, came to the throne. He tried to conciliate the Norwegians. He gave them their own flag. Under his reign many good laws were passed and many reforms in the means of communication

and in trade were carried into effect. In 1859 Oscar I was succeeded by his son Charles XV.

During this period Norway was very poor. England had destroyed or seized her ships and had blockaded her ports. It took many years to overcome this handicap. The financial panics which swept over Europe

in the '30s and '50s affected also Norway. Norway's poverty was the main cause for the emigration from Norway at this time. The emigration going on from the rest of northwestern Europe was also felt as a stimulating factor in Norway. Cleng Peerson, who had been in Ger-

many, France, England and America, became the apostle of immigration to America, and the Sloop "Restaurationen," setting out from Stavanger on July 4, 1825, was the first boatload of Norwegian immigrants to the United States in modern times.

In 1825, when the Sloop "Restaurationen" came, this nation was

scarcely fifty years old. The Revolutionary War began in 1775, the Declaration of Independence was United States made July 4, 1776, the Articles of Confederation were agreed upon by the Continental Congress in 1777, the Constitution of the United States was written in 1787. It was a

document of compromises. Some men, for example, wanted a strong central government—these came to be known as Federalists; others believed that the states should have as much power as possible—these came to be known as Anti-Federalists, or

Democratic-Republicans.

George Washington became the first president, the unanimous choice of both factions. He served from 1789 to 1797 and was succeeded by John Adams, the nominee of the Federalist Party. Adams' term was from 1797 to 1801. The third president was Thomas Jefferson,

candidate of the Democratic-Republicans. He served eight years, from 1801 to 1809. The fourth president was James Madison, twice elected by the Republicans; and after him came James Monroe, the fifth president, also Republican, whose term of office extended from 1817 to 1825. Up to

this time—1825—the Federal Constitution had been tried out only thirty-six years. The administration of Washington was a period of organization. The administrations of John Adams and Thomas Jefferson were periods of experimentation in foreign and domestic

policy, ending in a second war with Great Britain (1812-1814). The purchase of Louisiana, in 1803, was one of the most notable events in this period. Then came the Era of Good Feeling, which lasted ten years—from 1817 to 1825. The Monroe Doctrine, first announced on December 2, 1823, has since been

one of the fundamental rules of America with respect to European interference in American affairs.

The Norwegian Sloopers arrived in America just as the Era of 111 Feeling began to set in. The new era lasted from 1825 to 1861, which are the years marking the beginning and end of the

first period of the story of the Norwegians in America. It might seem that this era should be one of Good Feeling. The country had made great progress from 1775 to 1825 and was about to witness a growth which had never before been paralleled. In 1775 the population was less than

3,000,000; in 1825 more than 11,000,000. And in 1860 it had increased to more than 31,000,000. In 1775 there were 13 colonies; in 1825 there were 24 states, and in 1860, 33 states. The country had grown from about 350,000 sq. miles in 1775 to about 2,000,000 sq. miles, most of it uninhabited and

untilled, in 1825. In 1860 the area was over 3,000,000 sq. miles, most of it occupied and partly tilled. Alongside of the political and territorial growth there had been much progress in agriculture, mining, manufacturing, commerce, invention and internal improvement. Europe had begun to look

to America for supplies of cotton and grain. American factories had begun to supply domestic needs and even to offer their wares in foreign markets. American ships flying the American flag could be seen in every principal port. To the poor and oppressed immigrant from Europe,

America seemed a haven of peace, a land of prosperity and freedom. Nevertheless, this period is rightly called the Era of Ill Feeling, politically, socially, economically and otherwise.

One of the causes of ill feeling was the question of internal improvements by the Federal Government at

national expense. The Democratic-Republicans opposed such a system. The Federalists advocated it. John Quincy Adams, president in 1825-1829, boldly recommended appropriation for national observatories, a university, and scientific enterprises of various kinds, as well as for public roads, canals and

defences. The country was not ready for such liberal views, and Adams became very unpopular. He was succeeded by Andrew Jackson, who sternly opposed such improvements as unconstitutional. With
Norwegian People in
America

BRITISH POSSESSIONS



Settlements in 1820

(An attempt to reproduce the U. S. Census Color Plates by the camera —not very successful. The population west of the Alleghanies is considerably lighter than indicated in this reproduction.)

The Norwegian Period
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Settlements in 1860

(An attempt to reproduce the U. S. Census Color Plates by the camera —not very successful. The population west of the Alleghanies is considerably lighter than indicated in this reproduction.)

the introduction of railroads it was necessary

to give them a grant of land along the line of their route. This grant was managed in this way, that Congress gave the land to the states in order to enable them to give the land to corporations within their boundaries. The first grant for railroad purposes was made in 1850, when the

state of Illinois gave 2,500,000 acres to the Illinois Central Railroad.

Another bone of contention was the Protective Tariff. The trouble over this question began also with John Quincy Adams. New England favored protection to aid her growing manufactures, especially that of

woolens. The cotton-growing states of the South did not have factories and did not want any tariff. \ tariff law was passed in 1828. which was called "The Tariff of Abominations." Under Jackson it was modified, but was so unpopular even at that, that South Carolina passed an ordinance of nullification

declaring the tariff acts of 1828 and 1832 void. President Jackson acted with energy, ordering General Winfield Scott to collect duties by force of arms.

The United States Bank was a third source of trouble. It was a part of Hamilton's financial scheme. It had been

opposed by Jefferson, Madison and other advocates of state rights. Andrew Jackson was an enemy of the bank, and would not permit its rechartering in 1836. From 1833 to 1836 he withdrew the government money and placed it in state banks. This was at a time when the West was opening up and there was

a great boom everywhere. It became easy to borrow money and a wild orgy of speculation ensued. New banks, called "wild cat banks," were formed on little or no capital, since paper money could be issued with little or no specie back of it. The madness in money and speculation could not go on forever. In 1837

occurred a terrible financial panic which paralyzed all industries, one of the most painful and prolonged crises in our financial history.

It seems to have been the intention of the founders of our government that civil officers should retain their positions during

good behavior. Andrew Jackson introduced the "Spoils System," making a clean sweep of all who differed with him in politics. Since his day public office has been considered a reward for party service, except in so far as civil service reform has been introduced.

The great political parties during this period

were the Democratic-Republicans, now called Democrats, and the Federalists, now called Whig. The Democrats elected Jackson, Van Buren, Polk, Pierce and Buchanan, a total of 24 years in office. The Whigs elected Harrison and Tyler, Taylor and Fillmore, a total of 8 years in office. John

Quincy Adams was elected by the House of Representatives for one term. He was a Federalist. The campaign of Harrison was the first political campaign, since so familiar, having mass meetings, political speeches, songs, torch lights and slogans. 'Tippecanoe and Tyler

too" won his election.

There were, several smaller parties advocating this or that reform measure. Thus, in 1826-1835, the Anti-Masonic Party opposed Free Masonry. A prohibition movement was on foot, which made Maine a prohibition state in 1846, Vermont in 1852, New Hampshire in

1855, Connecticut in 1854-1872. New York in 1855-1857, and restricted the sale of liquor in Ohio, Michigan and other places. The Know-Nothing Party in 1856 confined itself to vigorous opposition to aliens and Catholics. Texas, originally a part of Mexico, from which it declared its

independence, was annexed to the United States in 1845. This brought on the War with Mexico, won by the United States. Mexico ceded to the United States in 1848 522,568 sq, miles of land, including California, and in 1853, through the Gadsden Purchase, the United

States obtained an additional 45,535 sq. miles of territory. Gold was discovered in California in 1848, resulting in a wild rush of adventurers and settlers to California. The northeastern boundary difficulties with Great Britain were settled in 1842. The northwestern boundary question was

settled in 1846.

The chief source of ill feeling during this period was the subject of slavery. The South wanted slaves because it was profitable to the South. The North had originally favored slaves, but had found it unprofitable, and slavery died a natural death. The moral side of the question

was early recognized and boldly proclaimed, but the matter was hushed and compromised at the framing of the Constitution. The South wished to introduce slavery into new territory. The North tried to prevent it. The Missouri Compromise of 1820 recognized the power of

Congress to exclude slavery from new territory. The Compromise of 1850 admitted California as a free state, but gave the other territories the right to decide for themselves as to slavery. The Kansas-Nebraska Bill likewise left the states to decide the question. The Fugitive Slave Law made it the

duty of Congress to protect slavery. The Dred-Scott Decision declared slaves to be property, not people. Mrs. Stowe's "Uncle Tom's Cabin," a story of slave life in the South, published in 1852, had an immense sale, and was largely instrumental in changing the political question to a moral one.

Garrison started a newspaper in 1829 advocating immediate abolition of slavery. He was fined and his paper was suppressed. He started another paper, "The Liberator," declaring the United States Constitution, because of its compromising attitude on

the slavery question, to be a "covenant with death, and an agreement with Hell." He had many followers. They were often

Norwegian People in America

persecuted. Lovejoy, an Illinois abolition editor, was mobbed and killed in 1838. The Liberty Party, organized

in 1840, opposed slavery. It was succeeded by the Free Soil Party, in 1848, and this in turn was succeeded by the Republican Party, in 1856. Its first candidate was John C. Fremont, and the slogan of the party was "Free Soil, Free Speech, Free Men and Fremont." The second candidate, in 1860, was

Abraham Lincoln, who. was elected. The German and Scandinavian vote put him into office. His election brought on the secession of the South and the Civil War, in which struggle slavery perished.

2. The Norwegian Immigration, 1825-1860

We have learned that

the brave and adventurous
Norsemen

found their way to
America during the
Colonial Days and as

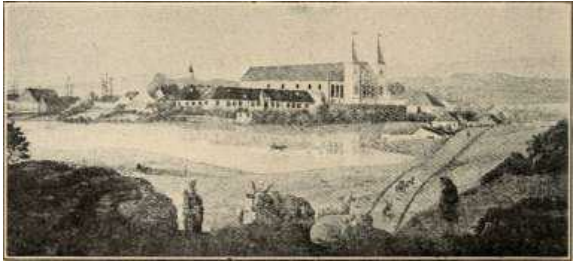
far back as the Viking
Age. Gunnbjorn

Cleung Peerson came
to Greenland in 876; Leif
Erikson, to

Vinland, in 1000. But
to Cleung Peerson

belongs the honor of

having started a steady stream of im-



Stavanger in 1820=
migration to America.

He was the Pathfinder of
Norwegian Settlements in

the Northwest and Southwest.

Peerson was born on the farm Hesthammer, in Tysvaer Parish, north of Stavanger, Norway, May 17, 1782. He went originally by the name Kleng Pedersen Hesthammer, but in later years he came to be known by the shorter name. He is reported to

have married a rich widow considerably older than himself and to have traveled in Scandinavia, Germany, France and England. He is said to have acquired some speaking knowledge of the languages of the countries through which he journeyed. He returned to Norway, and was sent to America in

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Cleung Peerson

(Copyrighted by O. M.

Norlie)

(Drawn by Ivan

Doseff and approved by
five of Cleung F'eerson's
friends as a reasonably
good likeness)

1821, as an advance
agent for a group of
Quakers in Stavanger.

They wanted more freedom than they were having in Norway. and hoped to find a place where they could live and worship as they pleased, without suffering any persecutions or restrictions at the hands of anybody.

Quakerism was a new movement in Norway. It had been

brought to Norway by Norwegian sailors who had been held prisoners of war in England during the Napoleonic Wars. The leader among these was Lars Larson i Jeilane, who in 1807 attempted to ship a cargo of lumber to France, but was captured by an English man-of-war and held prisoner until 1814. Upon his release he

worked one year for Mrs. Margaret Allen, a Quakeress, who had visited him in prison. He accepted the Quaker faith, returned to Norway and organized at his house in Stavanger the first Society of Friends in Norway. In 1818, two Quaker missionaries from England visited

Stavanger. They



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Cleng Peerson's

Dream Fulfilled: A
Typical Norwegian Farm
Home in 1925

were William Allen, a
son of Larson's
benefactress, and Stephen

Grellet, a Frenchman who had lived twelve years in the United States. Grellet no doubt had told the Norwegian Quakers about the greater religious freedom in America, to which country he himself soon afterward returned.

While the history of Norway is relatively free from religious persecutions, the State

Church naturally has not welcomed dissenters and separatists, and has at times called upon the civil government to restrict their interference in church matters. In the case of Hans Nielsen Hauge, the great Lutheran revivalist, the Church and State joined hands to suppress the revival movement. Hauge was

imprisoned from 1804 to 1814 and his followers were subjected to various kinds of annoyance by the regular clergy and the state officials. Hauge remained a Lu-

theran until his death, in 1824, but the Quakers were thoroughgoing separatists and wanted nothing to do with

Lutheran doctrines and practices. They would not baptize and confirm their children, which were church requirements, and they objected to military service, which was a state requirement. When the church and civil authorities began to insist on the observation of these demands, the Quakers were much

annoyed and longed for a land where they could worship according to the dictates of their own conscience. Besides, the Quakers of Stavanger were humble and poor and would appreciate the economic advantages offered by America. So it was decided to send Cleng Peerson over here, together with one

companion, Knud Olson Eide, and funds were raised among the Friends and given the travelers to defray their expenses.

Cleung Peerson came to the United States in August, 1821, and remained three years. His companion took sick and died. "Peerson," says a writer in the "New York

American" for Oct. 22, 1825, "procured the best medical attendants, still laboring with his own hands for his support, and debarring himself of the comforts of life to administer to the necessities of his friend. After the decease of his friend, the survivor . . . proceeded on foot to examine the country, the

character of the soil, our mode of agriculture, engaged without any hesitation at any kind of employment to meet the current expenses of the day, by which means he obtained a knowledge of our customs, laws, language and agriculture. In this manner he scoured the vast regions of the West and left a journal

from day to day." He returned to Norway in 1824, reported to his Stavanger friends as to conditions in America and urged them to emigrate. As a direct result of his report and stay in Stavanger the Sloop "Restaurationen" set sail the next summer for America.

Peerson hastened back to America to prepare for the arrival of the immigrants, this time too with a comoanion—Andrias Stangeland. In a letter written at New York Dec. 20, 1824, a copy of which is in the Minnesota Historical Society Library, Peerson says: "Dear father, brother, sister, brother-in-

law and friends: This will inform you that I have arrived in America, happy and well. After a voyage of six weeks, we reached New York where we found all my friends in good health."

In this letter he tells furthermore that he had gone to Albany by steamboat, and then, by

way of the Erie Canal, as far as Farmington, in western New York. "I then went overland to Geneva, where the land commissioner lives, in order to purchase

land, both for myself and you The land commissioner is

very friendly and has promised to aid us as much as he can. We

reached an agreement in regard to six pieces of land which I

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The Beginning of
Cleng Peerson's Letter

have selected, and this agreement will be in force until next fall. I

already have a house in process of construction, 24 ft. long by 20 ft. wide, which I hope to complete by New Year's

Day When I was in Rochester I bought a stove for \$20.00.

It is fully equipped, with such things as pans, pots for meat, a baking oven, etc "

He says further: "I am
very much concerned in
my mind

about your coming to
America How happy I
should be to

receive word that you
were coming to New
York and I might

meet you there I must
entrust everything to
Providence.

You also would do the

same. You must not allow yourselves to be frightened away by talk. I have experienced the help of Providence as long as I remain steadfast in my faith. More than that we can not do. I have told you everything orally and I will stand by my promises. Do not fail to write me in good

a 'f%*fW JycU^uu

The Closing of Cleng

Peerson's Letter

(Photostat used by
permission of Prof.
Theodore C. Blegen,
Minnesota State
Historical Society.)

season and I shall do
my best My friends in
New York

have promised to do
all in their power to sell

the vessel as
advantageously as
possible. On the other
hand, if you could invest
your money in Swedish
iron and hire a vessel,
that would

accomplish the same
end I hope that you will
write me

a letter as soon as you
are ready, to acquaint me

with your plans. Above all, deal with one another in a brotherly spirit.

Do not fail to love one another Let us see ourselves as we

really are, wretched and feeble, then we shall understand that we always have need of help and salvation from the hand of the Almighty. Then we will obey His

call and heed His
admonitions. Up to the
present I have been in
good health, as has my
comrade, Andrias
Stangelan

Your friend and
servant unto death,
Kleng Pedersen."

"This letter," says
Theodore C. Blegen, the
biographer of Cleng
Peerson, "proves clearly

that Cleng Peerson was the advance agent of the immigrants of 1825, that he was directly urging the enterprise and encouraging its backers, that he arranged in 1824 for the purchase of land for his friends, that he was attempting to arrange for the sale of their ship should

they purchase one for
their journey That he was
indeed

the trail-blazer and
advance agent for the
Sloop Folk, and that his
name stands properly at
the head of the
Norwegian immigration
leaders of the last
century, can no longer be
disputed."

Clegg Peerson was

not only the Father of Norwegian Immigration to America, but he was also the Pathfinder of the Norwegian settlements in the West. He was not satisfied with the conditions in the Kendall Colony. The great Mississippi Valley was now opening up. People were moving westward,

some by way of the Erie Canal and the Great Lakes, others by the prairie schooner, trekking slowly toward the setting sun. Aided largely by this stream of settlers, Ohio increased its population in the decade of 1820-1830 by 256,469, Indiana by 195,853, Illinois by 102,234, and Michigan by 22,743. Peerson caught

the spirit and started for the West to find a new site for his colonists. He walked as far as Chicago, which was then, in 1833, a little village of only 20 huts. A French half-breed offered him an 80 acre farm in what is now the Loop district for a pipe and a change of clothing, but Cleng would not take the bargain. The marshes

of Chicago did not appeal to him. He proceeded on to Milwaukee, then a hamlet of only three rude huts, surrounded by deep and dark forests.

Returning to Chicago, he set out across the open plains of

Illinois, almost due west. After some days' wandering, weary one day

he lay down on top of a hill under a tree to rest. "He slept and dreamed," says Anderson, "and in his dream he saw the wild prairie changed into a cultivated region, teeming with all kinds of grain and fruit most beautiful to behold; that splendid houses and barns stood all over the land, occupied by a rich,

prosperous and happy people. Alongside the fields of waving grain large herds of cattle were feeding. Cleng interpreted this as a vision and as a token from Almighty God that his countrymen should come there and settle. He forgot his pain and hunger and thanked God that He had permitted his eyes to

behold this beautiful region and he decided to advise his countrymen to come west and settle there. He thought of Moses, who, from the mountain, had looked into the land of promise. Refreshed and nerved anew by his dream, he went back to Kendall and persuaded his friends to

emigrate to La Salle Co.,
111." Cleng's dream has
been fulfilled. And on the
spot where he dreamed
this dream, at Norway,
111., there should be
placed a proud monument
in memory of his great
services to the Norwegian
people in America. Every
one with Norwegian
blood in his veins should
contribute his mite to this

memorial.

Just a word or two about his later life, full both of realistic and romantic incident. In 1834 he brought the main body of the Sloopers to La Salle Co., 111. In 1837 he founded the Shelby County settlement in Missouri. In 1838 he made a second visit to Norway. In 1839 he

returned to America. In 1840 he made a settlement in Lee County, Iowa. In 1842 he made a third trip to Norway. In 1847, having sold his farm lands in Missouri and Iowa, he joined the Erik Janson colony at Bishop Hill, Henry Co., 111. This was a Swedish communistic settlement,

established in 1846. He contributed all his possessions to the colony, and, though 65 years old, he married a young-Swedish woman, a member of the Jansonite sect. Shortly after his marriage he departed from the colony and left his wife, never to return to her, "stripped," as he said, "of everything

except his honor." The next two years he spent in the Fox River Settlement, La Salle Co., which he had been instrumental in founding, and which now had become populous and prosperous. A man past 65, he could now have lived here at Fox River, among friends, to the end of his days. But he was still the restless seeker

after new fields. In 1849 he went to Texas to investigate as to a new site for a Norwegian settlement. In 1850 he went back to Illinois, only to return to Texas, with a company of immigrants. He lived near Dallas, Texas, from 1850 to

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1854, and in Bosque

County, Texas, from 1854 to the day of his death, Dec. 16, 1865. According to T. T. Colwick, postmaster at Norse, Texas, the Texas Legislature presented Peerson with a gift of 320 acres of land in Neils, Bosque County, Texas, as an appreciation of his services as a pioneer leader. He was a

carpenter by trade and a sample of his skill is seen in the picture of his chair which was furnished for this book by Cleng's friend, Jacob Olson, Clifton, Texas. Though twice married, he had no children. In his first marriage he took to wife an elderly woman, Catherine who gave him wealth. In his second

marriage he married a girl at least 40 years his junior, and her sect got his last cent. Her name was

Charlotte Marie . She died of the cholera in 1849. He

never had any children.

A monument on his grave, erected in 1876 at

a cost of \$300.00, bears
an inscription in
Norwegian on one side
and in English on the
opposite side, which
reads:

Cleng Peerson
the first Norwegian
immigrant
to
America,
born in Norway,
Europe,

May 17, 1782,
came to America in
1821,
and died in Texas,
Dec. 16, 1865.

Grateful countrymen
in Texas erected this
monument to his
memory.

Cleng Peerson's Chair
(Made by Cleng
himself, now owned by
Jacob Olson, Clifton,

Texas)

In 1921 a centennial was held at Norse, Tex., at his grave, O. M. Norlie delivering the anniversary address. A similar celebration was held also at two of the chief Norwegian cultural centers in America, at Decorah, Ia., with Gisle Bothne as the chief

speaker, and at Minneapolis, Minn., with Theodore C. Blegen as the centennial orator.

There has been considerable controversy as to Cleng Peer-son's character and historical importance. He has been called a shiftless tramp, and it must be admitted that he had some of the characteristics of a

vagabond. He was a rover, but not an aimless one. Blegen is right in his characterization of his person and work: "In truth, he appears to have been actuated constantly by the high aim of searching out favorable places for settlement by Norwegian immigrants, and he served again and again as leader and guide

and instigator of
movements of
immigration to America
and to the settlements in
the West in the future of
which he had faith. He
usually owned land, even
though he did not actually
cultivate it Never
content to remain in one
place and win the
ordinary rewards of

patient work, he traveled back and forth across the Atlantic, and trudged from frontier to frontier, always searching for desirable lands, and leading to these lands groups of settlers who possessed the qualities which he lacked, who founded settlements, who built homes, and, conquering the wilderness

to which they came, achieved that prosperity which was the lode-star that had drawn them to the West. Professor Svein Nilssen, who published in 1869 and 1870 the results of numerous interviews and extensive researches in the old settlements, declares without qualification that Cleng Peer-son exercised a

greater influence upon the
early Norwegian
immigration and
settlement than any other
man." Says Nilssen:
"Despite his faults and
shortcomings, Cleng
Peerson was certainly the
right man to head the
movement. Unsteady
though he was, none
could deny him honor and

uprightness. He was good-hearted and always prepared to help others. He was always

a faithful friend of the needy and suffering. His goal was to work for the temporal happiness of his fellow-beings."

His Texas friends, who knew him well, all accord him high tribute. T. T. Colwick writes:

"His inherent honesty, nobility and benevolence were expressed in the mild and pleasant features of his face. Suffering was repugnant to him in any

form. He believed in the power of love instead of force. He was the most unselfish man I have known. His chief ambition was to promote

the welfare of his countrymen and fellow-men." The history of the Norwegians in America can not be written without giving him an honored place as the first leader.

*On July 4, 1825, occurred one of the most important events

in the history of Norway, an event which

at the time was scarcely
noted by public officials
and the press and

The Sloopers which
the Norwegian historians
have hardly

yet considered worthy
of mention in their

voluminous writings.

This event was the sailing
of the first

emigrant boat to
America.

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When Cleng Peerson returned to Stavanger in 1824 he had much to tell and there were many willing ears to listen to him. Lars Larson, the Quaker leader, determined to emigrate and began to organize a company of emigrants. Together with five other

men he purchased a small ship to take them across the Atlantic to that wonderful land from whence Peerson had just come. This ship was only a large boat, a 54-foot long sloop of only 38 or 40 tons, and costing 1,800 Norwegian "specie"



The Sloop

"Restaurationen"

dollars,

approximately \$1,350.00

in American coin. Some
of the present-day boats

are over 1,000 times as large and costly. The Sloop had been built in Hardanger in 1801 and went by the name "Restaurationen" (The Restoration). Larson hired a captain, Lars Olson Helland, and a mate, Nels Erikson. Larson himself was a ship carpenter and most of his party had had experience

on the sea as fishermen. They freighted their little bark with iron, which they intended to market in New York, and all told they numbered 52 passengers when they departed from Stavanger on July 4th, and 53 when they arrived at New York on Oct. 9, 97 days later, a girl baby having been born to Mr. and Mrs.

Larson on Sept. 2nd. This child was named Mar-

garet Allen Larson, in honor of Mrs. Allen, the Quakeress, of London, already mentioned.

The party consisted of 9 married couples, with 21 children, of whom 4 are known to have been boys, and 13 girls, while four are simply listed as

children. There were also 13 single men and 1 single woman. The names of these Sloop Folk, together with the years of their birth and death, are given herewith, based largely on R. B. Anderson's "First Chapter of Norwegian Immigration :"

Family Heads:

(i) Larson, Lars (i787-

1845).

(2) Larson, Martha Georgiana, nee Peerson (1803-1887).

(3) Hersdal, Cornelius Nelson (1789-1833).

(4) Hersdal, Caroline, nee Peerson (-1848).

(5) Hersdal, Nels Nelson (1800-1886).

(6) Hersdal, Bertha, nee Hervig (1804-1882).

(7) Hervig, Henrick

Christopherson (-1884).

(8) Hervig (Harwick),
Martha, nee — (-1868).

(9) Lima, Simon.

(10) Lima,

(11) Madland,

Thomas (1778-1826).

(12) Madland, (1768-
1829).

(13) Rossadal, Daniel
Stenson (1779-1854).

(14) Rossadal, Bertha,

nee Stav0son (-1854).

(15) Stene, Johannes
(1779-)

(16) Stene, Martha
(nee Kindingstad) (1780-
).

(17) Thompson
(Thorson), Oyen (1795-
1826).

(18) Thompson,
Bertha Caroline, nee
(1790-1844).

Children:

(19) Larson, Margaret
Allen (1825-1916). Mrs.
John Atwater.

(20) Nelson (Hersdal),
Ann (1814-1858). Not
married.

(21) Nelson (Hersdal)
Nels (1816-1893).
Married Catherine
Iverson.

(22) Nelson (Hersdal),
Inger (1819-1896).
Married John S. Mitchell.

(23) Nelson (Hersdal),
Martha (1823-). Married
Beach Fellows.

(24) Lima,

(25) Lima,

(26) Lima,

(27) Madland, Rachel
(1807-). Mrs. Lars Olson
Helland.

(28) Madland, Julia
(1810-1846). Mrs.
Gudmund Haugaas.

(29) Madland, Serena
(1814-). Mrs. Jacob
Anderson Slogvig.

(30) Rosdail
(Rossadal), Ellen (1807-
1884). Mrs. Cornelius
Cothren.

(31) Rosdail
(Rossadal), Aave (Ovee)
(1809-1890). Married
Gertrude Jacobs (1); Mrs.
Martha Haagenon (2).

(32) Rosdail

(Rossadal), Lars (1812-1837). Not married.

(33) Rosdail

(Rossadal), John (1821-1893). Married Quam (1)
;

Caroline Peerson (2).

(34) Rosdail

(Rossadal), Helga Hulda
(1825-1914). Mrs.

Erasmus Olson.

(35) Stene, Helene

Cora (1812-).

(36) Stene,

(37) Thompson, Sara
(1818-). Mrs. George
Olmstead (1) ; Mrs. Wm.
W. Richey (2).

(38) Thompson, Anna
Marie (1819-1842). Mrs.
Wm. W. Richey.

(39) Thompson,
Caroline (1825-1826).

Single Men :

(40) Bjaadland,

Thorstein Olson (1795-1874). Married Guro Olson.

(41) Dahl (Dall), Endre (Andrew). Married Mrs. Sven Aasen.

(42) Erikson, Nels.

(43) Haugaas (Hogas), Gudmund (1800-1849). Married Julia Madland (1) ; Caroline Hervig (2).

(44) Helland, Lars Olson. Married Rachel

Madland.

(45) Hettletvedt, Ole
Olson (-1849). Married
Chamberlain

(1); (2).

(46) Iverson, Halvor.

(47) Johnson, George
(-1849). Married
Nordboe.

(48) Johnson, Ole
(1798-1879). Married
Mrs. Malinda Frink (1) ;

Ingeborg (2); ingeborg
Iverson (3).

(49) Slogvig, Jacob
Anderson (1807-1864).
Married Serena Madland.

(50) Slogvig, Knud.
Married Olson
Hettletvedt.

(51) Stangeland,
Andrew. Married Susan
Cary.

(52) Thompson, Nels
(-1863). Married Mrs.

Bertha

Caroline

Thompson.

Single Woman :.

(53) Larson, Sara.

Deaf and dumb sister of
Lars Larson. Not married.

Thorkild Johannesen,
bookkeeper, Portland,
Oregon, writes that his
grandfather, Johannis
Stene (John Sten), had
two children, Svend and
Helena Cora, and that

only the daughter went along to America. Svend remained to get confirmed and had instructions then to take a boat and come to America. As he did not hear from his folks any more, he stayed in Norway and died in 1867 as a sea captain. B. F. Stangland says that his

father, Andrew Stangeland, came over before the Sloop, and did not, as far as he knows, return to Norway and come back on the Sloop. If these two statements are correct then the question is, Were there 53 or only 51 that came on the Sloop? If 53, who were the other two taking the place of Svend Stene

and Andrew Stangeland?
In a letter dated May 8,
1925, C. B. Olmstead,
Springdale, Arkansas,
grandson of Oyen
Thompson, follows the
order of all the Sloopers
except B. F. Stangland in
insisting that Andrew
Stangeland came over on
the Sloop. Though 81
years of age Olmstead is
going to be at the Norse-

American Centennial. He is a member of the German Missouri Synod.

It has often been claimed that the whole party was made up of Quakers, but such can not have been the case, since there were not more than 10 or 12 Quakers in the whole country of Norway in 1825. This sect has

never made much headway in Norway. "In 1846," says Tverteraas, in his "Stavanger, 1814-1914," "these Quakers numbered 58 members and 107 adherents." In 1920 the official census reported only 88 Quakers in the whole land. It is sufficient to say that this expedition was started by Quakers and under the

leadership of Quakers.

The Sloopers landed at Funchal, Madeira, and were kindly treated by the natives and the American consul, John H. March. In the "New York Daily Advertiser," Oct. 15, 1825, the captain and passengers of the Sloop publicly acknowledge their thanks to the American consul for his

hospitality to the
company when

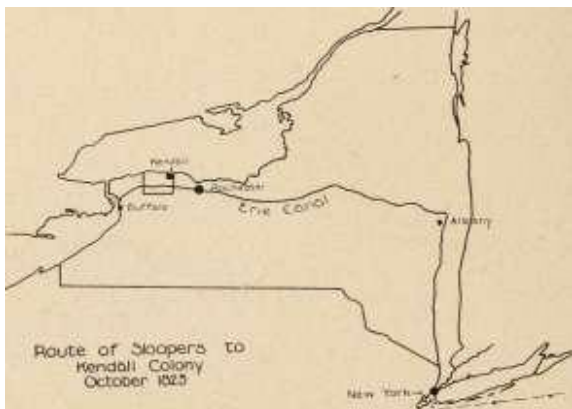
Norwegian People in
America

they touched the
island. After a three days'
stop at Madeira, in which
they replenished their
provisions, they set sail
again, on July 31st for the
New World, and arrived
ten weeks later in New

York Harbor, every one
hale and hearty.

Concerning their
reception at New York,
Rynning says: "It created
universal surprise in New
York that the Norwegians
had ventured to sea in so
small a vessel, a feat
hitherto unheard of.
Either through ignorance
or misunderstanding the
ship had carried more

passengers than the American laws permitted, therefore the skipper and the ship with its cargo were seized by the authorities. Now I can not say with certainty whether the government voluntarily dropped the matter in consideration of the ignorance of the law and child-like conduct of our good country-



Route of bloopers
Kendall Colony October
1925

men, or whether the

Quakers had already at this time interposed for them; all I am sure of is that the skipper was released, and the ship and its cargo were returned to their owners." They received some contributions from the Quakers and were led by Cleng Peerson by way of Albany to Rochester and Kendall, N. Y. The party

passed through Albany on
October 22nd, and
attracted the attention of
a reporter on the "Albany
Patriot," who remarked in
his issue for Oct. 24th
that the newcomers
"appear to be pleased
with what they see in this
country, if we may judge
from their good-humored
countenances. Success
attend their efforts in this

asylum of the oppressed." Lars Larson remained behind in order to sell the boat. He finally disposed of it at a considerable loss, receiving only \$400.00 for it, after which he made his way to his party, from Albany to Rochester, on skates.

Two of the party remained in New York—

the captain, Lars Olson Helland, and the mate, Nels Erikson. Lars Larson was a ship carpenter by trade and settled down at Rochester as a

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builder of canal boats.

The rest of the Sloopers moved on to Kendall, Orleans Co., N. Y., about thirty-five miles

northwest of Rochester. There, by the shore of Lake Ontario each man purchased 40 acres of land at \$5.00 per acre and started with might and main to clear the forest primeval: It was no sweet task and for many years these poor pioneers suffered great need. They had no money and work was scarce. It is said that

24 of them lived in a single log house, having only one room. At the end of the second summer they were able to harvest two acres of wheat. This gave them renewed courage, and they attacked the forest



Clara Larson
(Millits), Martha Larson
(Patterson)

Elias Larson, Martha

Peerson-Larson, Margaret
Larson (Atwater)

Photo of Some of Lars
Larson's Family, ca. 1858

(From a Daguerrotype
owned by Jane S.
Atwater)

with new vigor. And
yet, during the first years,
they often wished
themselves back to
Norway. But they had no
money to get there and

were too proud to return as beggars. And so they toiled on, with a helping hand now and then from well-to-do neighbors. With such help and by their own industry and thrift, they at last got their land in such condition that they could make a living from it, and could live better than in their native land.

As a result of their growing prosperity and adjustment to American conditions, their letters home to Norway began to be happier and more encouraging, and in consequence many of their

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friends over there

began to feel the call of the far-away and to venture out upon the deep, determined to make their fortunes in America. Soon other boats, much larger than the Sloop, set out from Norway, filled with hopeful passengers, who in due time landed at New York and hastened on to Rochester, and then on again to the Far West,

which Cleng Peerson in 1833 had discovered and made known to his Norwegian countrymen.

The story of the Sloopers has not yet been told. By the term "Sloopers" is here meant those who came over on the Sloop in 1825 and all their descendants. In 1895, R. B. Anderson pub-

George Larson,
Georgiana Larson
Tnger Larson
(McFaden), Ole Johnson,
Lydia Larson
(Whittelsey)

Photo of Some of Lars
Larson's Family and
Uncle Ole Johnson,
ca. 1858 (From a
Daguerrotype owned by
Jane S. Atwater)

lished his "First Chapter of Norwegian Immigration," in which he devotes about 75 pages to these very interesting people. He describes with considerable detail the original 53 and 153 of their descendants, in all 206. But his list was not complete. Besides, in the thirty years since Prof. Anderson made his

investigation the Sloopers
tribe has multiplied fast,
so that for the 100-year
period it numbers at least
1000 names. An intensive
study of the whole group
for the whole period
would no doubt make a
fairly good picture of the
character of the
Norwegian people in
America. The present

writer has been on the
trail of the Sloopers for

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five years and has
already discovered 500 of
the tribe, many of whom
he has talked with
personally. They are all at
work and are found in
every representative
occupation. About two-
thirds of them are on the

farm. They are literate, most of them trained exclusively in the public schools. A number of them have college and professional degrees. Some of them can still understand Norwegian and a few can speak it. Five of them have attended Lutheran colleges; fully as many have attended Reformed

institutions of learning. Most of the Sloopers are now of mixed blood due to frequent intermarriages. Nearly one-half of them live in Illinois, but they are found in goodly numbers also in Iowa, Utah, New York, Minnesota, Kansas, California and Michigan, with here and there a

Slooper in Colorado,
Idaho, Louisiana,
Mississippi, Missouri,
New Mexico, Ontario,
South Dakota, Texas,
Oregon, Washington and
Wisconsin. Nearly one-
half of them are known to
belong to some Christian
church—15% Lutheran,
1% Catholic, 12%
Methodist, 6%
Congregationalist, 5%

Baptist, 2% Adventist,
1% Episcopalian, 1%
Campbellite, 2% Quaker.
Quite a few are members
of the Mormon Church; a
few are followers of
Christian

Science. Not one of
them has been imprisoned
for crime. They are
thrifty and prosperous,
law-abiding and patriotic.
Many of them bear old

American names; all of them are full-fledged Americans.

A few names, by way of illustration: Lars Larson, the leader of the Sloopers, was a highly respected citizen of Rochester until the day of his death, November 13, 1845. He built a house, in 1827, which still stands at

41 Atkinson St.,
Rochester. At this house
Larson received
thousands of Norwegians
who were on their way
from Norway to Illinois
or beyond. He is known to



Georgiana Larson and
Lars Larson's House,
Built in 1827

Norwegian People in
America

have housed over 100
at one time and fed and
entertained them for days
at his own expense while
giving them valuable
information and advice
about America. One of
his children, Georgiana,

still owns this house,
although she lives in a
statelier mansion close
by. His daughter,
Margaret Allen, born on
the Sloop, mar-



Rochester. '- ■>.

//

Lars Larson's Check
(Presented to Luther
College Museum by
Captain Louis Larson.)

ried John Atwater,
city superintendent of
schools at Rochester,
later a physician in
Chicago. One of Margaret

Atwater's sons, John Larson Atwater, was a Baptist pastor at Western Springs, Ill., and the inventor of the Vive cameras, which for many years competed with the Kodaks. He is now retired, a strong man of



John L. Atwater

Jane Sara Atwater

Three Larson Children

Mabel A. Truesdell

73, living with two of
his sisters, Jane Sara
Atwater, a teacher in the

Chicago Public schools
nearly fifty years and
principal of the Parkside
School, and Mrs. Mabel
Truesdell, whose
daughter Charlotte is
taking her A. M. in
biology at the University
of Chicago this year.
Elias Tastad Larson, a son
of Lars Larson, was a
gold miner in California,
one of the '49ers. A

daughter of Larson,
Martha Jane, began to
teach private school in
1844, though only 12
years of age. She was the
first Norwegian to

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teach English school
in America, the first of a
thousand Misses Larson
who have labored in the
school room or are still

teaching the young in the way they should go. She married Elias Clark Patterson, a New York inventor of milling and threshing machinery. One of her sons, Elmore Clark Patterson, is the in-



Cecilie Miller
(Granddaughter)
Svend Johannesen
(Son)
Martha Andersen
(Granddaughter)





Thorkild Johannesen
(Grandson)

Svend Johannesen
(Grandson)

Some Descendants of

Johannes Stene, Slooper
ventor of an auto
shade lens, a
manufacturer of auto
accessories, at Chicago,
and is rated as a
millionaire.

Ole Johnson, half-
brother of Mrs. Lars
Larson, returned to
Norway in 1827 to secure
a wife. He lived on his
farm at Kendall nearly 50

years and spent his latter years at Rochester, N. Y. One of his daughters, Inger Marie, born in 1839, is still owner of the Johnson home at Rochester. A great niece, Mrs. Anna Danielson Parker, is still living at Kendall, and is the only relative of the Sloopers there who is a full-

blooded Norwegian. A
grand-nephew, Joseph M.
Johnson, is police
lieutenant at Chicago. A
grandson, Frank Edward
Raymond, was employed

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for many years as assistant general manager of the Santa Fe Railroad. Another grandson, Ole Johnson Raymond, is a physician at Wichita, Kans. A third grandson, Edmund Desire Colon, is a shop efficiency engineer of the Pere Marquette, at Detroit,

Mich. Miss Emily Jane
Raymond, a great-
granddaughter, is an
instructor in English at
the high school in Holly-





Caroline C. Bower

Benjamin Franklin

Stangland

wood, Cal. She has in

her possession Ole Johnson's Bible, which he had along with him on the Sloop in 1825. Her brother Edward is taking his B. S. in chemistry at Knox College this coming June. -?4

The family of Cornelius Nelson Hersdal has distinguished





Inger Marie Johnson
Emily Jane Raymond
itself in many ways.
Mrs. Cornelius Nelson
Hersdal was a sister of

Cleung Peerson. The oldest son, Nels, born in 1816, became a farmer at Norway, 111. He died Aug. 29, 1893, and was the last male survivor of the Sloop party. A daughter, Sarah, born in 1827, began to teach district school at Fox River, 111., in 1845, and is the first Norwegian girl to teach public school.

She married Canute
Peterson Marsett, who
came from Norway in
1837, and who afterwards
became a Mormon bishop
Norwegian People in
America

at Ephraim, Utah. In
1852-56 Bishop Peterson
acted as Mormon
missionary in Norway,
and brought with him to
Utah about 600

Scandinavian immigrants.
In 1895 she had seven
children and thirty-two
grandchildren. A son of
Cornelius Nelson
Hersdal, Peter C. Nelson,
was a farmer at Larned,
Kans., having, in 1895,
nine children and twenty-
three grandchildren
living. One of Peter
Nelson's daughters

married Judge Henry W. Johnson, president of the Illinois Central Life Insurance Co. of Chicago. He died April 4, 1925. Another daughter married J. A. Quam, a banker at Sheridan, 111. There are in all 212 names in the Cornelius Nelson family.

Nels Nelson Hersdal, brother of Cornelius, was the progenitor of a large

and prosperous family,
located in La Salle
County, 111. Rev. Helmer
T. Haagenon has located
106 of the Nels Nelson

offspring. In La Salle
County lived also Daniel
Stenson Ros=adal, as do
most of his descendants
to this day, 255 strong.
Thomas Madland had
three daughters, and all
three married Sloopers—

Rachel married Lars Olson Helland, the captain; Julia married Gudmund Haugaas, who became a Mormon preacher and practised medicine in La Salle Co., dying of cholera during the epidemic of 1849; Serena married Jacob Anderson Slogvig, who later died as a man of

wealth at San Diego,
California. One of Dr.
Haugaas' daughters,
Caroline Cecilia, married
Dr. Reuben W. Bower, in
1867. She is still living.
Among her children are:
Dr. George S. Bower,
Galesburg, Illinois; Mrs.
Dr. George C.
Poundstone, Chicago; and
Dr. Willis H. Bower
(dentist), Sheridan,

Illinois. A. S. Anderson, a son of Andrew Dahl, was a member of the Utah Constitutional Convention in 1895. Haugaas is the progenitor of 203 descendants.

Knud Anderson Slogvig went back to Norway in 1835 to find a wife. He not only found one in the person of a sister of Ole Olson

Hettletvedt, but he was also the main cause of the great exodus from Norway in 1835. Ole Olson Hettletvedt was the first Norwegian layman to preach the Lutheran doctrine in America, the first to teach Norwegian parochial school and to act as Bible colporteur. He is said to have

preached even on the



Earl Nelford Larson,
1924

(6th generation of
Daniel Stenson Rossadal's
race)

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Top Row: Eric, Jesse,
Gertrude, Lee Roy, Jacob,
Jr.

Bottom Row: Jacob,
Sr. t Calvin, Orvil, Glenn,
Mrs. Jacob, Sr.

The Jacob Rosdail,
Sr., Family

(Jacob's father, Aave
Rosdail, came over on the
Sloop)



Nels Nelson (Hersdal)
(Came over on the
Sloop)



Mrs. Emily Rosdail-
Fruland

(Daughter of Aave
Rosdail)

Daniel Rosdail

(Son of Aave Rosdail)

Sloop. He was
married twice, both times
to American women. He
had three sons and a
daughter. The three sons
enlisted in Co. F., 36th
Regiment, Illinois
Volunteers, in the Civil
War. Their names were

James Webster Olson,
Soren L. Olson and Porter
C. Olson. James Webster
came home again without
a

Nonvegian People in
America

Norwegians

scar. Soren L. had his
head blown off at the
Battle of Mur-freesboro,
Tenn., in 1862. He was a

good sergeant. Porter C. was killed in the Battle of Franklin, Tenn., Nov. 30, 1864. He had been a student at Beloit College, and at the opening of the Civil War he was teaching school at Lisbon, 111. Through his efforts a company was recruited at Newark, made up largely of He was elected captain and later promoted to

colonel. A monument to his memory has been erected at the Newark-Millington Cemetery, 111. A centennial service, was held January 11, 1925, at Newark, 111., in honor of his father as the first Norwegian lay preacher in America. The address was made in Norwegian by O. M. Norlie. As one result of

the celebration a monument will be placed over the resting place of Ole Olson Hettletvedt. His grave is on Lot 17, Block 3, Newark - Millington Cemetery. Mr. Howard \V. Derby, a great-grandson of Ole Olson Hettletvedt, is a senior at the College of the Pacific, Stockton, Cal.

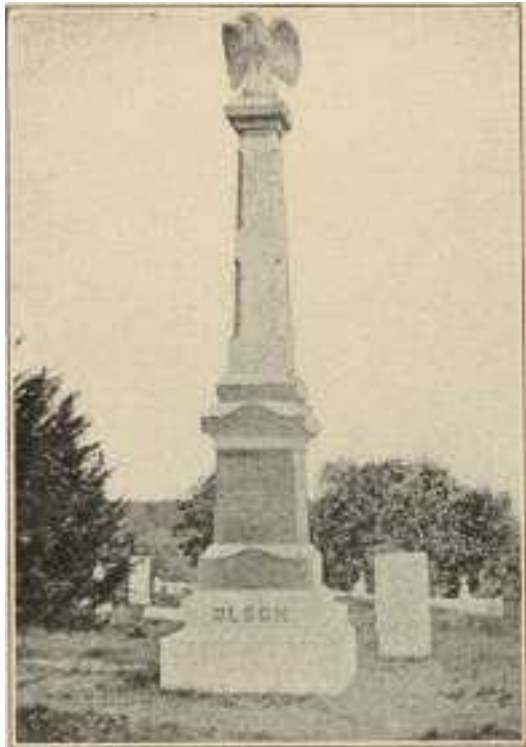
He has written a "Sketch of the Hettletvedt Family" for his aunt, Mrs. Chas. J. Platten, Highwood Park, St. Paul, Minn. Sven Miller, in the employ of the Chicago, Milwaukee and Puget Sound Railway, is a great-grandson of Johannes Stene. The wife of President C. J. Eastvold of the Southern

Minnesota District of the
Norwegian Lutheran
Church is a grand niece of
Ole Olson Hettlevedt. She
writes about the Sloop
and her grandfather Knud,
his brother, in
"Visergutten," May 7,
1925.

Like Hettletvedt,
Andrew Stangeland also
married an American lady
—Susan Cary. This was

in June, 1827, before he had learned to speak English. He lived at Kendall, but later sold his land to Ole Aasland and got in exchange some land at Wolf Lake, in Noble Co., Ind. The Aaslands, now calling themselves Orslands, still live in Kendall, N. Y. One of Andrew Stange-land's

sons, Benjamin Franklin
Stangland, is a
mechanical



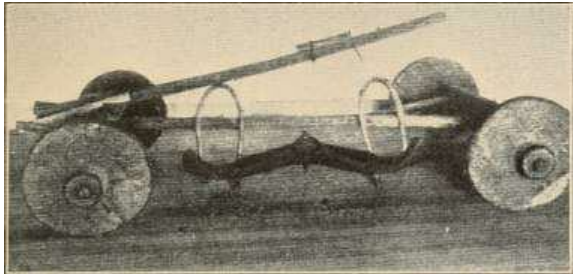
Monument of Col. Porter Olson

(Son of Ole Olson
Hettletvedt, Sloop)

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engineer of New York
City, with homes at
Morton and Rochester. B.
F. Stangland (note the
spelling) is the eighth of
nine children. The other
children are: Elezar

(1829), Lydia (1830),
Talock (1832), Bela
(1834), Rosetta (1836),
Maria (1839), Mary E.
(1844), and Andrew
(1849). Rosetta married
Rev. A. D. Olds, is still
alive and on Feb. 22,
1925, celebrated her dia-



A "Kubberulle"

(Home-made wagon
used by Norwegian
pioneers. Made by L. D.
Reque, Koshkonong,
Wisconsin. Now in
Luther College Museum)







Anders A. Klove

Andrew Jensen James M.
YYahl

Leland, 111.

Edgerton, Wis. Worthing,

S. D.

Norwegian Pioneer
Fanners

(Prominent also in
local and state politics,
church and school work)

mond (75th) wedding
anniversary. He is the
only descendant of the
Sloopers who has
succeeded in getting a
place among the notables
in "Who's Who in

America." He is a cousin of Charles Emil Stangeland, Ph. D., listed in "Who's Who" as a political economist, a graduate of Augsburg Seminary, 1898, secretary to the American Legation at La Paz, Bolivia (1912-1913), at London (1914-15), and secretary of the Nonpartisan League, Bismarck, N. D., during

the World War.

The Sloop
"Restaurationen" reached
our hospitable shores in
1825. Over a decade
passed before the next
boatload of

Norwegians came to
America. Then, in 1836,
Later Arrivals, two
Norwegian brigs,
"Norden" (the North)

1825-1860 and "Den
Norske Klippe" (The
Norwegian

Rock), left Stavanger
July 12th with a total of
approximately 160
passengers. Meanwhile
every year had brought
some Norwegians to
America. According to
the United States Bureau
of Immigration the
number of immigrants

from Sweden-Norway
from 1820 to 1835 was as
follows:

1820 3 1828 10

1821 12 1829 13

1822 10 1830 3

1823 1 1831 13

1824 9 1832 313

1825 4 1833 16

1826 16 1834 42

1827 13 1835 31

The total number of

immigrants from
Sweden-Norway during
these 16 years was 509.
Some of them were no
doubt Swedes; most of
them were surely
Norwegians. In many
ways the census figures
are puzzling. Only four
immigrants are reported
for 1825, and yet there is
overwhelming evidence
to prove that 53 came

over on the Sloop. In 1832 313 are reported as having arrived. So far we have no other evidence to prove this. Knud Langeland, who came to America in 1843, on the boat with which Cleng Peerson returned from his last visit to his fatherland, writes in his work on Norwegian immigration that individuals in those

days who wished to come to America went by way of Gothenburg, Hamburg or Havre. R. B. Anderson lists among the immigrants of this period the following: Christian Olson and Gudman Sandsberg, 1829; Knut Evenson, Ingrebret Larson Narvig, and Gjert Gregorius Hovland, 1831;

and Johan Nordboe, 1832. Flom adds the name of David Johnson as having arrived in 1832. With the exception of Johnson they all stopped for a season at Kendall, N. Y. Christian Olson moved to La Salle Co., Ill., in 1837. His son Erasmus married Helga, one of the daughters of Daniel Rossadal, the Sloop.

Gudman Sandsberg made his home at Mission, 111., in 1836. His daughter married M. B. Mitchell, a cigar dealer in Ottawa, 111. Knut Evenson settled in Kendall, where he died. His daughter Catherine married Nels Nelson (Hersdal), Jr., the last male survivor of the Sloop. Ingrebret Narvig

joined Cleng Peerson on his journey to Illinois in 1833. He tired of the march and went to work for a farmer at Erie, Monroe Co., Mich., where he remained until 1856. Then he moved to Green Lake Co., Wis., where he resided until 1885, and finally he moved to Tyler,

Minn., where he died in 1892. He was married twice, to American women, and had twelve children. He was the first Norwegian to settle in Michigan. He practised medicine as a side calling, but did not ask for fees.

Gjert Hovland was probably the first emigrant from Har-

danger. After a four years' stay at Kendall he moved to La Salle Co., Ill., in 1835. He wrote letters home to friends urging emigration, and hundreds of copies of his letters were circulated far and wide and were no small factor in leading many people in southwestern Norway to emigrate.

Johan Nordboe came from Ringeby in Gudbrandsdal in eastern Norway and is one of the first to come from some other region of Norway than Stavanger. He settled in Kendall in 1832; in La Salle Co, Ill., in 1836; in Shelby Co., Mo., in 1837; and in Dallas, Tex., in 1838, where he lived on a farm of 1920 acres and

practised medicine. He was the first Norwegian to settle in Texas. David Johnson had been a sailor. In New York he secured work as pressman. In 1834 he went to Chicago as operator of the newly installed cylinder press of the "Chicago Democrat." He was the first permanent Norwegian settler of Chicago.

In 1835 Knud Anderson Slogvig, the Sloop, returned to Norway to get married. For ten years the people had been reading the letters from America, and with growing interest. Some of the letters were sad and discouraging, telling of hard times and advising people to stay at

home; most of the letters were joyful and optimistic, portraying victory after struggle and recommending emigration. These letters had been read with the deepest interest, but here was a man who had spent ten years in the New World. The news of his arrival spread like wildfire and he was the

hero of the day. People came from far and near to see Slogvig and to interview him. Through him Norway got its first real taste of the "America Fever," and he unwittingly became one of the chief promoters of emigration. The two ships, "Norden" and "Den Norske Klippe," which left Stavanger in 1836,

were a direct answer to his tale. Most of the passengers on these boats went directly to La Salle Co., via Larson's home in Rochester. Larson's patience in dealing with the newcomers never waned and his generosity in helping them, never was withdrawn.

The next year, 1837,

witnessed two more ships depart from Norway with passengers that could not be accommodated in 1836. One of the ships was called "Enigheden" (Harmony) and sailed from Stavanger with 93 passengers, from the city and county of Stavanger. The other ship bore the name of the sea-god Aegir. It departed from

Bergen on July 4th,
carrying eighty-four
passengers from
Hardanger, Voss and
Bergen, with
also one man, the
famous Ole Rynning,
from Trondhjem. Thereby
a new movement in
immigration was
inaugurated, in that other
sections of Norway than
Stavanger began to

contribute their quota of immigrants to America.

There are many names out of the 337 on these four ships in 1836 and 1837 that are worthy of special mention. BjoYn Anderson Kvelve, for example, one of the passengers on the "Norden," was the first settler in the town of

Albion, Dane Co., Wis., and a very active and useful man in Norwegian-American history. He lived through the hardships of pioneer life at a time when the nearest town was 70 miles distant and the fastest conveyance was the oxcart through a trackless wilderness. And just as fortune began to smile

upon his labors, the cholera came and ended his life. He had 10 children: Andrew Anderson became a farmer; Bernt, a merchant; Abel, a Lutheran pastor; two girls married Lutheran pastors; two girls married farmers ; two children died before maturity; and Rasmus B. Anderson is

internationally known as
university professor,
author, editor, lecturer,
business promoter,
diplomat and authority on
things Norwegian-
American.

Another notable in
this group was Hans
Valder, a passenger on
the "Enigheden." Valder
lived one year in

Michigan, then moved to Mission, 111., in 1838. In 1844 he became a Baptist preacher, the first Norwegian Baptist preacher in the world. In 1853 he retired from the ministry and became a farmer and hotel keeper at Newburg, Minn. In 1871 he served as a member of the Minnesota State Legislature. In 1892

he had sixteen children and more than 150 descendants living in six different states. His son Charles was the proprietor of the Valder Business College and Normal School, Decorah, Iowa., 1888-1922.

Another important character who emigrated with "Enighedden," was Hans Barlien, a native of

Overhalden, Trondhjem. He had been a member of the Norwegian Storting. A radical in politics and a liberal in religion, he had as editor of a paper in Norway provoked the enmity of the ruling classes and was subjected to considerable persecution. Therefore he emigrated. Barlien was a

member of Cleng
Peerson's party that
settled in Shelby Co.,
Mo., in 1837, and in 1840
he was a member of the
party that settled at Sugar
Creek, Lee Co., Ia. This
was the first Norwegian
settlement in Iowa, and
Barlien is considered as
its real founder.

A number of
important men came over

on the Aegir, notably the following: Mons Adland, Nels Finland, Anders Nordvig and Ole Rynning. Adland came from Samnanger, near Bergen. He settled at Beaver Creek, Iroquois Co., Ill., and together with his wife was the last to abandon that marshy and malarial settlement. He then moved to Racine

Co.. Wis., becoming the
founder of

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the Yorkville

Settlement. His daughter
Martha became the wife
of Rev. Adolph C. Preus,
one of the early patriarchs
of the Norwegian Synod.
Adland was a brother of
Knud Langeland, well

known journalist. Nels Frpland also came from Samnanger and settled in Beaver Creek. His son, Lars Fruland, born March 15, 1831, is still alive and resides at Newark, 111., spry as a man of 60, in spite of his 96 years of hard labor. He has seven children and 18 grandchildren. Anders Nofdvig was a brother-in-

law of Mons Adland. He died

in the Beaver 'Creek
Settlement. His

daughter Malinda married
Iver Larson Bo\ who
emigrated from Voss,
Norway, in 1844. Victor
F. Lawson, editor and
publisher of the "Chicago
Daily News," the largest
newspaper in the world, is
her son, born 1850. He

has been president of The Associated Press, is Father of the Postal Savings Bank in America, established Daily News Fresh Air Fund and Lincoln Park Sanitarium for sick poor children and has been active in philanthropic work.

Ole Rynning was a graduate of the University

of Christiania, class of" 1830. He settled in the Beaver Creek marshes, south of Chicago, and like the rest

of the colony, took sick. While he lay confined to his death bed he wrote a small book about America, which one of his companions, Ansten Nattesta, took with him to Norway in

1838 and had it printed in Christiania (now Oslo). The title page of the book reads: "True Account of America for the Information and Help of Peasant and Commoner. Written by a Norwegian who arrived there in the month of June, 1837. Christiania, 1838." It is the first book written by a Norwegian-American and

the first book written
about the Norwegian-
Americans. It is simple,
clear,

Facsimile Picture of
First Page Rvnnin.o's
Book

Norwegian People in
America

accurate, scholarly,
and might have been
written by a man who had

spent a long life in America, instead of a newcomer fighting fever in a swamp. The book is in the form of questions and answers, questions which he asked himself about America before coming here, and answers which he had been able to make after having come here. The questions cover such ground as: Location,

distance, history,
topography, climate,
population, government,
Norwegian settlements,
cost of land and living,
wages, religion, schools,
language, dangers from
disease, wild beasts and
Indians, kind of people
who should emigrate,
dangers on the sea and as
to slavery, and guiding
advice for travelers. The

book had a wide distribution and a profound influence for over a decade, and Rynning has been considered second in importance only to Cleng Peerson, as one of the fathers of Norwegian im-



Ole K. Nattesta H. O.
Nattesta Charles Orrin
Solberg

Three Generations of
Nattestas

migration. Rynning
was not married, but he

had a sister, whose son, Rev. Bernt J. Muus, immigrated in 1859 and distinguished himself as one of the most energetic and stalwart of Lutheran pastors in the pioneer days, numbering among his achievements also the founding of St. Olaf College, Nov. 6, 1874.

Some of the immigrants from this

year (1837) came by way of Gothenburg. They came from Numedal and Telemarken in south central Norway and are a sort of advance guard from those districts. From Vaegli in Numedal came two brothers, Ole and Ansten Nattestad, and from Tinn in upper Telemarken came Erik Gauteson Midb0en, Mrs.

Thorsten Thorson Rue,
and several others.

The Nattestad
brothers, known as
Nattesta in this country,
were also members of the
ill-fated Beaver Creek
Settlement in 1837. Ole
Nattesta wrote an account
of his journey, beginning
April 8, 1837, with his
departure from home,

until Feb. 21, 1838, just before leaving Beaver Creek. From Beaver Creek the

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brothers went to La Salle Co., 111. In July, 1838, Ole Nattesta entered Wisconsin and made his home at Jefferson Prairie, also known as Clinton, thus

becoming the first Norwegian settler in Wisconsin. His brother Ansten returned to Norway with the two manuscripts about America, Rynning's "True Account of America" and Ole Nattesta's "Day Book." The latter was printed in Drammen in 1839. The original manuscript was recovered

by a son, James Nattesta, on a trip to Norway in 1900. A printed copy of the first edition is in the possession of the youngest son, Henry O., who still occupies the original homestead, a farm that has so far never failed of a crop. A grandson of Ole Nattesta is Dr. Charles Orrin

Solberg, president of
Augustana College and
Normal School, Sioux
Falls, S. D. The



Rev. N. E. Boe

Hon. Oley Nelson

Veterans of Three Wars

Gen. Alfred Wm.
Bjornstad

significance of
Nattesta was that he led
the stream of Norwegian
migration into Wisconsin.
The direction of the
stream was uncertain
until he took the step he
did.

One of the leaders
from Tinn was Erik
Gauteson Midbo'en. "He

had a large family," says Anderson, "and settled in La Salle County, but fortune does not appear to have smiled on him. He became a Mormon, and in the capacity of a Mormon preacher, he made a visit to Norway and died soon after his return to America." That is, he was one of the first Mormon missionaries to Norway,

if not the very first. Mrs. Thorsten T. Rue was a widow with two sons, Thorstein and John. They made their home at first in La Salle County, Ill.; then moved to Shelby County, Mo., in 1838; in 1840 they departed for Lee County, Ia.; and in 1846 they became a part of the Blue Mounds

Settlement in Dane
County, Wis. John Rue
took the name

John Thompson,
better known as
"Snowshoe" Thompson
from the fact that for
twenty years (1856-1876)
he was the U. S. mail
carrier from Carson
Valley, Ida., to
Placerville, Cal., over the
Sierra Nevada Mountains,

covering the ninety mile route on skis. He had gone to California as a gold hunter in 1851 and is said to have worked faithfully for the postal department twenty years without any other pay than fine promises. His life was rilled with heroic adventure. Only once in his life was he afraid, he is reported to have said,

and that was when he had to pass six hungry, howling wolves. Thompson's skis are on exhibit at the capitol at Sacramento—silent witnesses of a day that is gone forever.

It is impossible to list all the ships and representative men that came from Norway after

1837. It is also impossible to say just how many immigrants did come. The immigration statistics of the U. S. Bureau of Immigration places Norwegians and Swedes in one rubric until 1869. It has been estimated that during this period at least two-thirds of the arrivals from Sweden-Norway

were Norwegians. The statistics of immigration kept by the U. S. officials do not agree with those kept by the officials of Norway. The two lists, for the period 1836-1860, are as follows:

IMMIGRATION

STATISTICS, 1836-1860

As reported by As
reported by

the U. S. Census the

Norw. Census

Swedes-Norwegians

Norwegians only

Year	Number	Number
------	--------	--------

1836	57	200
------	----	-----

1837	290	200
------	-----	-----

1838	60	100
------	----	-----

1839	324	400
------	-----	-----

1840	55	300
------	----	-----

1836-1840	786	1200
-----------	-----	------

1841	195	400
------	-----	-----

1842	553	700
------	-----	-----

1843 1748 1600

1844 1311 1200

1845 928 1100

1841-1845 4735 5000

1846 1916 1300

1847 1307 1600

1848 903 1400

1849 3473 4000

1850 1569 3700 .

1846-1850 9168

12000

As reported by As
reported by

the U. S. Census the
Norw. Census

Swedes-Norwegians
Norwegians only

Number	Number	
1851	2424	2640
1852	4103	4030
1853	3364	6050
1854	3531	5950
1855	821	1000
1851-1855		14243
20270		

1856 1157 3200

1857 1712 6400

1858 2430 2500

1859 1091 1800

i860 298 1900

1856-1860 6688

15800

1836-1860 35620

54270

1825-1860 36094

54323

The United States

Census for 1860

enumerates 43,995
Norwegians born in
Norway and 18,625
Swedes born in Sweden,
2.3 times as many
Norwegians as Swedes.
On the basis of this report
the immigration figures
of the United States
Bureau are too small and
those of Norway are too
large.

3. The Norwegian Population, 1825-1860

The Sloop Folk comprised nine married couples whose average age was thirty-two years. They had twenty-one children whose average age was about eight years. And there were thirteen single men and one single woman, the average age of these fourteen being

about 24 years. The average age of the whole group was 20.4 years. There were therefore several children born to these young married couples before 1830 and thereafter. Lars Larson, for example, had, in addition to the Sloop baby, Margaret Allen, several other children:

Inger Marie, born
Feb. 18, 1827, married
Wm. F. McFaden, 1872.

Lydia Glazier, born
Nov. 18, 1828, married
Fred C. Whit-telsey.

Elias Tastad, born
July 9, 1830, married
Effie .

Martha Jane, born
July 30, 1832, married
Elias C. Patterson, 1879.

Clara Elizabeth, born

July 30, 1834, married
Alfred E. Willets.

George Monroe, born
July 8, 1841, married
Louise .

Georgiana Henrietta,
born July 19, 1845, not
married.

The other families
had as a rule large
families The young
bachelors married as soon

as they could get around to it. Andrew

Stangeland met Susan Cary and it proved to be a case of love at first sight, so they married, in 1827. He had two children by 1830 —Elezar, Jan. 11, 1829; Lydia, Feb. 20, 1830. Ole Johnson went back to Norway to find a bride in the person of Mrs. Malinda Frink. He

married three times and had in all ten children, born between 1827 and 1850. Oyen Thompson died in 1826 and his brother Nels married his widow in 1827. Nels had three children: Serena, born March 18, 1828; Abraham, born Dec. 23, 1830; and Caroline, born July 15, 1833. The children that came over

on the Sloop soon were of age and got married. Julia Madland, for instance, married Dr. Gudmund Haugaas, in 1827, and had ten children by him before her death in 1846; her sister, Serena Madland, married Jacob Anderson Slogvig in 1831. Rachel, the oldest, married Captain Lars

Olson Helland, possibly
in 1825. Ellen Rosdail
married Cornelius
Cothren in 1832 and had
six children, twenty-three
grandchildren, thirty-nine
great-grandchildren, and
twenty-five great-great-
grandchildren (sixth
generation from Daniel
Rossadal, Sloop).
Caroline Rosdail was
born April 1, 1829; she

married Jens Jacobs, and
had six children by him.
She had fourteen
grandchildren and
twenty-eight great-
grandchildren.

Margaret Allen
Larson married John
Atwater, in 1851, and had
nine children, five of
them within this period:

John Larson, born
August 7, 1852, married

Emma F. Scran-ton, 1874.

Margaret Elizabeth,
born Nov. 12, 1854, died
Sept. 25, 1855.

Jane Sara, born March
3, 1858, not married.

Lydia Eva, born Oct.
12, 1860, died August 27,
1861.

Clara Josephine, born
Feb. 5, 1863, died Dec. 6,
1866.

Mary Anna Lincoln,
born May 6, 1865, died
Dec. 11, 1866.

Emma Mabel, born
Oct. 4, 1868, married
Chas. Harvey Trues-dell,
1895.

Grace Lillian, born
Nov. 6, 1870, died Sept.
15, 1872.

Sarah Nelson,
daughter of Cornelius
Nelson Hersdal, was born

Feb. 16, 1827, and on July 2, 1849, married Canute Peterson (Marsett), afterwards a Mormon bishop. Her first son, Peter Cornelius, was born June 2, 1850, at Salt Lake City. In 1895 she had seven children and thirty-two grandchildren. All this is written to illustrate that the Norwegian-

Americans were a prolific race. 106 Nels Nelsons have been traced, 203 Haug-aases, 212 Cornelius Nelsons, 255 Rosdails, etc. In the absence of full facts as to the second and third generations the following conservative estimate has been made:

Year	1st	Generation	
2nd	Generation	3rd	

Generation Total

1830 *100 *5 0 *105

1840 *1,000 *100 0

*1,100

1850 12,678 *1,902 *2

*14,582

1860 45,995 *10,999

*64 *55,058

* Estimate.

4. Norwegian

Settlements, 1825-1860

Birds of a feather flock

together. So do

immigrant newcomers
from foreign lands,
whenever possible. Thus
our Sloop-er friends
found it expedient to
settle down together at
Kendall, N. Y. Later,
most of these moved
farther west and made
new settlements, similar
to the one they forsook.
In" 1830 there was as yet

only one Norwegian settlement. In 1840 there were seventeen, located in six different states. In 1850 there were fifty-three or more, distributed throughout a dozen states. In 1860, more than 110 counties, scattered over fifteen states, had one or more Norwegian settlements. In addition to this there were

Norwegians who for valid reasons did not live in a Norwegian settlement. Thus, Lars Larson, the leader of the Sloopers, did not go to Kendall, but preferred to remain at Rochester, where he could ply his trade as boatbuilder. The U. S. Census of 1850 shows that there were Norwegians in 26 states,

that is, in fourteen states besides those that had Norwegian settlements. The U. S. Census for 1860 shows that there were Norwegians in thirty-six states, that is, in twenty-one states besides those that had Norwegian settlements. The Norwegian foreign-born population had increased

from about 100 in 1830,
to about 1000 in 1840, to
12,678 in 1850 and
43,995 in 1860."

The following table,
with accompanying map,
gives a bird's eye view of
the progress in settlement
making during this
period.

NORWEGIAN SETTLEMENTS BY COUNTIES

Year

1825

1834

1835

1836

1837

1837

1837

1838

1838

1838

1839

1839

1839

1839

1839

No 1 2 3 4 5 6 7 8, 9

10,

11 12 13

14

IS

Norwegian People in

America

No. Year State

16. 1840 Wisconsin

17. 1840 Io ^" a
18. 1841 ^ isconsin
19. 1841 Wisconsin
20. 1842 Wisconsin
21. 1843 Wisconsin
22. 1844 Wisconsin
23. 1845 Wisconsin
24. 1845 Wisconsin
25. 1845 Iowa
26. 1845 Texas
27. 1846 Illinois
28. 1846 Wisconsin
29. 1846 Wisconsin

- 30. 1846 Wisconsin
- 31. 1847 Utah
- 7,2. 1847 Michigan
- 2)2>- 1848 Wisconsin
- 34. 1848 Wisconsin
- 3\$. 1848 Wisconsin
- 36. 1848 Wisconsin
- 2,7- 1848 Wisconsin
- 38. 1848 Texas
- 39. 1849 California
- 40. 1849 Iowa
- 41. 1849 Wisconsin

- 42. 1849 Wi sconsin
- 43. 1849 Wisconsin
- 44. 1849 Wisconsin
- 45. 1849 Wisconsin
- 46. 1850 Minnesota
- 47. 1850 Wisconsin
- 48. 1850 Wisconsin
- 49. 1850 Wisconsin
- 50. 1850 Wisconsin
- 51. 1850 Iowa
- 52. 1850 Iowa
- 53- 1850 Minnesota
- 54. 1850 Minnesota

- 55- 1851 Michigan
- 56. 1851 Wisconsin
- 57- 1851 Minnesota
- 58. 1852 Wisconsin
- 59- 1852 Iowa
- 60. 1852 Minnesota
- 61. 1852 Minnesota
- 62. 1852 Pennsylvania
- 63- 1853 Iowa
- 64- 1853 Minnesota
- 65- 1853 Minnesota
- 66. 1853 Iowa

67- 1854 New

Hampshire

68. 1854 Wisconsin

69. 1854 Wisconsin

70. 1854 Wisconsin

71. 1854 Texas

72. 1854 Iowa

73 1854 Iowa

74 1854 Iowa

75 1854 Iowa

County

Dane

Lee

Iowa

Lafayette

Walworth

Dodge

Green

Columbia

Fond du Lac

Clayton

Henderson

Jo Davies

Osaukee

Manitowoc

Winnebago

Salt Lake

Muskegon

Brown

Crawford

Jackson

Jefferson

Vernon

Kaufman

Fayette La Crosse

Monroe Pierce Portage

Richland Ramsey Adams

Juneau Waushara

Waupaca Allamakee
Winneshiek Ram sey
Goodhue Manistee Door
Fillmore Burnett Michel!
Carver Winona Potter
Worth Dakota Houston
Clinton Coos Kewaunee
St. Croix Trempealeau
Bosque Benton
Chickasaw Iowa Story

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No. Year State

76. 1854 Minnesota

77. 1854 Minnesota

78. 1854 Minnesota

79. 1854 Minnesota

80. 1855 Wisconsin

81. 1855 Illinois

82. 1855 Iowa

83. 1855 Minnesota

84. 1855 Minnesota

85. 1855 Minnesota

86. 1855 Minnesota

87. 1855 Minnesota

88. 1856 Wisconsin
89. 1856 Iowa
00. 1856 Michigan
91. 1856 Minnesota
92. 1856 Minnesota
93. 1856 Minnesota
94. 1857 Minnesota
95. 1857 Minnesota
96. 1857 Minnesota
97. 1857 Nebraska
98. 1857 Kansas
99. 1858 Illinois

100. 1858 Minnesota

101. 1858 Minnesota

102. 1858 Kansas

103. 1859 Wisconsin

104. 1859 South

Dakota

105. 1860 South

Dakota

106. 1860 South

Dakota

107. 1860 Minnesota

108. 1860 Kansas

109. 1860 Kansas

no. i860 Iowa

W

County

Dodge

Olmsted

Steele

Mower

Grant

Livingston

Hamilton

Faribault

Freeborn

Rice

Sibley

Waseca

Buffalo

innebago

Oceana

McLeod

Meeker

Watonwan

Blue Earth

Chippewa

Red Wood

Dixon

Greenwood
Lee
Kandiyohi
Wright
Atchison
Polk
Clay
Yankton
Union
Jackson
Brown
Doniphan

Woodbury



Oettlemento by
Decades
(The diagonal lines

represent decades
beginning with the '30s.
For every 10 years the
line moves
northwestward about 100
miles)

NORWEGIAN

SETTLEMENTS BY STATES

Foreign-born Foreign-

born

State No. Settlements

Norwegians, 1850

Norwegians, i860

Wisconsin 37 8651

21442

Minnesota 27 7 8425

Iowa 15 361 5688

Illinois 10 2415 4891

Kansas 4 223

Michigan 3 no 440

Dakota (S. D.) ... 3 • •

• • 129

Texas 3 326

Indiana 2 18 38

New York 1 392 539

New Hampshire 1 2 5

Missouri 1 155 146

Nebraska 1

California 1 715

Utah 1

Total— these 15

states no 121 n 43007

Total—other states o

567 088

Grand total no 12678

43995

In the above list it

will be seen that 37 of the settlements were located in Wisconsin, 27 in Minnesota, 15 in Iowa, 10 in Illinois, four in Kansas, three in Michigan, three in Texas, three in South Dakota, two in Indiana and one each in New York, New Hampshire, Missouri, Nebraska, California, and Utah. In 1860 nearly fifty per cent

of the Norwegians were located in Wisconsin.

It should be noted that these early Norwegian settlements were all pioneer settlements, and that they were on the very outskirts of civilization at the time they were made. They lacked practically all the modern conveniences in the home and on the farm; they had

no church, school or market awaiting them. Neighbors were few and far between. There were no roads; the prairies were trackless. The rivers and marshes were difficult to ford. The woods and forests were almost impassable. Even the matter of reaching their destination was a

work of no small concern, because the steamboat and the railroad were as yet only in the earliest pioneer stage of their development. Wild beasts and hostile Indians were their neighbors; destructive prairie fires and death dealing plagues made their annual visits.

The Erie Canal had just been opened in 1825,

the year in which the advance guard of Sloopers came. In Pennsylvania, the opening of this canal caused great excitement, and well it might, for traffic would now go by water through New York for about one-third what it would cost over land. The people of

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Pennsylvania

demanded canals and roads at state expense to meet the competition.

The energy of Pennsylvania alarmed the neighbors in Maryland, who now demanded a speedy and cheap route to the West, which all felt was now opening up. It was decided to build the

Baltimore and Ohio Railroad, and on July 4, 1828, the work of construction began. In 1830 the road was opened—a distance of fifteen miles. The rails were of wood and the cars were drawn by horses. An era of railroad building began. In 1835 there were twenty-two railroads in the United States, but

only two were west of the Alleghanies, and not one was 140 miles long. Steam engines began to come into use in 1830, and after 1836 became the sole locomotive power. In 1840



Prairie Schooner

the railroad mileage
had increased to 4,026
miles for the whole
country. In 1850* to

9,021 miles, and in 1860 to 30,626 miles. The Norwegian people, however, went on ahead of the railroads in the making of the 110 settlements listed above and others not listed. Most of the immigrants went by the canal route through New York and then by steamboat on the Great Lakes to

Milwaukee and Chicago. Some stepped off at Detroit and then proceeded by ox cart the rest of the way, while others journeyed the whole distance, from New York to the Mississippi Valley in their prairie schooners.

The first Norwegian settlement, as already stated, was at Kendall,

Orleans County, New York, in the northeastern corner

of the county on the shores of Lake Ontario New York, 1825 in northwestern New York. The land here

was heavily wooded and the clearing of the forests required hard work, but no income. The

people naturally suffered great privations and often longed to get back to the Old Country, a fact shown very plainly in some of the letters home, which have been preserved, and in the traditions which have been handed down to their descendants.

In 1923-1924 Gunnar Malmin was sent by the Carnegie Foundation and

the American-Scandinavian Foundation to Scandinavia to make researches concerning immigration. Malmin found a large number of interesting letters and newspaper accounts, some of which have been published serially in "Decorah Posten" under the title "Norsk Landnam i U. S." (Norwegian

Landtaking in the U.S.).
A number of these letters
are bright and cheerful;
others are gloomy and
sorrowful. "Fruitful land,"
remarks Tor-sten
Gaarden, Racine, October
28, 1843, but he tells a
sad tale of 31 who died of
the cholera that fall.
Wisconsin is best, thinks
Gunder Misbo'; Texas is

best, is Halvor Aslakson's dictum. JpY-gen A. Wibelve writes from Pein Lek (Pine Lake), Weskontien (Wisconsin), October 12, 1841, that he made the trip in eight weeks. John N. Gjo'sdal relates that 68 from Tinn were already dead of the swamp fever, in 1844. One man writes from Decorah, Eovei (Iowa),

August 1, 1857, saying that he was bid \$2,000.00 for his 120 acres. An anonymous writer from Milwaukee, August 12, 1853, complains: "Woe is me, that was so foolish as to leave Norway, and I surely have been punished for my folly." "Glorious land!" writes Halvor H. Bjornestad of Chicago, January 4, 1844,

"my advice is: Come here." Halvor J. Nymoen of Modum tells, January 9, 1840, that he left Gothenburg on an American boat May 25, 1839. The immigrants on this boat, "The Constitution," were badly mistreated. "We were kept as prisoners," he writes. "The captain had a

vicious dog on board who went about loose and bit both adults and children many times, but the crew just laughed at this. They called us devils. The sailors threatened to hit me with a hammer in order to force me to drink whiskey. Many of us were beaten up." Another one writes that he had his collar bone broken by the

captain of his boat. He had riot understood the captain. Most interesting and judicious of all the letters are those by Munch-Rseder, a law graduate, who wrote for the "Norske Rigstidende," November 6, 1847-July 3, 1848, 20 letters in all. He prophesies that the United States will become one of the greatest of nations

and that the Norwegians will contribute largely to its making.

In 1871 Arad Thomas published a pioneer history of Orleans County in which he speaks about the first Norwegian settlement, in part, as follows: "They came from Norway together and took

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up land in a body.

They were an industrious, prudent and worthy people, held in good repute by people in that vicinity. After a few years they began to move away to join their countrymen who had settled in Illinois, and but a few of that colony are still in

Kendall. They thought it very important that every family should have land and a home of their own. A neighbor once asked a little Norwegian boy, whose father happened to be too poor to own land, where his father lived, and was answered: 'Oh, we don't live nowhere. We hain't got no land.' '

Concerning the
progress of this colony,
interesting information is
Lahe Ontario

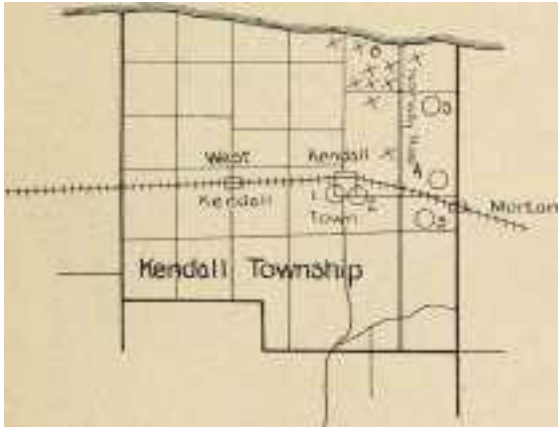


Lewis Parker and
Wife, nee Anna
Danielson, Kendall, N. Y.

given in three letters
found in Anderson's
"First Chapter." One is a
letter by H. Harwick,
being the Henrick Hervig,
Slooper. He says: "After
the land was cleared, we
found the soil to be very

good, and a crop grows here as good as in few places in the vicinity." At the time of his letter, "January 20, 1871, the land was worth from \$50.00 to \$100.00 an acre. Now (in 1925) it is the best Baldwin apple tract in the world. The main part of his letter relates to the church conditions in the colony.

He says that they have many churches and various denominations, but he does not mention either Quakers or Lutherans. It seems that they



Northeast Corner of
Orleans County Kendall
Settlement

never had either

Quaker or Lutheran congregations in this colony. For that reason, Ole Johnson, a Quaker, finally left the colony and moved to Rochester where he could attend Quaker meetings. He was a Hicksite Quaker, whereas Lars Larson was an Orthodox Quaker. A well-thumbed copy of Hicks' "Sermons"

published in 1826, owned by Ole Johnson, is now in the Luther College Museum, presented by Ole Johnson's daughter, Inger. A letter from Canute Orsland dated January, 1895, shows that the colony had at least seventeen Norwegians at the time, 16 of whom had moved in at various times after the founding of the

settlement— 1838, 1840, 1852, 1853, 1857, 1858, 1870, 1871, 1882, 1883, 1887, and as recently as 1891.

The only direct descendant of the Sloopers living in the colony in 1895 was Andrew J. Stangeland, whose father was Andrew Stangeland, Sloopers. The

third letter dated
February 28, 1895, and
written by Anna
Danielson, now Mrs.
Lewis Parker of Kendall,
gives a good deal of
information about the
early times and the
condition in 1895. She
still resides in Kendall,
has been a seamstress,
raises strawberries, writes
for the papers, and is

proud of her Norwegian lineage. "When I was little," she writes, "I used sometimes to hear the people say: 'Oh, they are Norwegians,' in a tone as though we did not count for much. They made fun of the Norwegians and it cut so deep the wounds have never healed exactly. The scars are very tender." Kendall

should have a proud monument in memory of the Sloopers.

Illinois was made a territory in 1809; a state, in 1818. Its population in 1800 was 2,358, largely French. La Salle County received its name from the French explorer, La Salle, 1834, who sailed down the

Mississippi in 1682

and proclaimed the Mississippi and all the land it drained, the property of France. La Salle County was organized in 1830 and the first settlers were a mixed class from New York, Ohio, Kentucky, Virginia, and immigrants from Germany, Ireland and Norway.

(a) La Salle

The Norwegians settled along the Fox River in the northeastern part of the county, in Rutland, Mission and Miller townships. The land had not yet been surveyed into sections. The newcomers on their arrival selected claims and squatted on them until they were placed on

the market. The records at Ottawa, the county seat, reveal that when the land was put on the market in 1835 the following Norwegians purchased land: On June 15th Jacob Slogvig, 80 acres in Rutland; and Gudmund Haukaas (Haugaas), 160 acres in Rutland. On June 17th, Cleng Peerson, 80

acres in Mission; and his
sister, Carrie Nelson,
widow

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Kendall Co
Grundy Co
Northeast Corner of

LoSolle County Fox
River Settlement

of Cornelius Nelson
Hersdal, 80 acres in
Mission. On June 25th,
Peerson bought 80 acres
more for himself. On
June 17th, Gjert Hovland,
who immigrated in 1835,
bought 160 acres in
Miller; and on the same
date Thorstein Olson
bought 160 acres, of

which he sold, on Sept. 5th, 80 acres to Nels Nelson Hersdal. On June 17th, Nels Thompson bought 160 acres in Miller; and on Jan. 16, 1836, Thorstein Olson purchased 80 acres more. This was the beginning of the Fox River settlement in La Salle County, in point of time the second settlement, and in point

of interest, perhaps the first, in Norwegian-American history.

(b) Chicago

Chicago is the second Norwegian settlement in Illinois. The first Norwegian settler in Chicago was the sailor David Johnson,

who came to Chicago to run the new press of

the "Chicago Democrat,"
Chicago's first
newspaper. This was in
1834, and Chicago was
then a very small village.
It was not yet
incorporated, and no man
could have foretold its
marvellous growth, which
surpasses any of the
fictitious tales of the
Arabian Nights. The
progress of Chicago truly

amazes mankind. Think of it: A dismal swamp, surrounded by water on the one side and a trackless desert on the other, within the span of a single life, has been transformed into one of the mightiest cities on the globe, with a population of nearly 3,000,000 busy people from all parts of the world. Lars Fruland,

still hale and hearty,
living within the shadow
of Chicago's sky scrapers,
came to Chicago in 1837,
the year it became
incorporated, and has
beheld all this fabulous
growth within his own
lifetime. The rapid
growth of the city ceases
to be an enigma



Lars Fruland at 96

when one studies
intelligently the
conditions which have led
to it. It has in reality only
kept pace with the
country of which it is the
natural commercial
center.

The Norwegians have
been pioneers in opening
up this west country
whose commerce is
drained by Chicago, and

they have been prominent also as citizens of Chicago in its building. In 1925 Chicago has about 100,000 citizens of Norwegian birth or descent —20,481 born in Norway, 24,480 born here of foreign-born parentage, and over 50,000 belonging to the third, fourth and fifth

generations. It is the largest Norwegian settlement in America.

It would be impossible to name all the prominent Norwegians in Chicago, even during the period 1825-1860. Suffice it to say, that in 1836 there came a number of Norwegian immigrants who settled in Chicago.

Among these were Johan Larson from Kob-bervik, Svein Lothe from Hardanger, Nils Rothe from Voss, and Halstein Torrison from Fjeldberg. Torrison worked as gardener for W. L. Newberry, the founder of the Newberry Library. Torrison built himself a fine house on the spot where the Northwestern

Depot now stands. In 1840 Iver Larson, the father of Victor Lawson, the present publisher of the "Chicago Daily News," landed in Chicago. Also Jens Olson Kaasa, a master mason and builder of Our Savior's Church at Erie and May Streets. He and the pastor, Rev. Jens

Krohn, were the most generous givers to the building of this house of worship. Kaasa donated \$3,230.00 and Krohn \$2,370.00, magnificent sums in those pioneer days. John Anderson from Voss arrived in Chicago in 1846, then a ten-year-old lad. His father died of the cholera in 1849, and thereby John's school

days were at an end. He peddled apples and sold newspapers on the streets, got a job in a printing office and became the best compositor in the city. Then, in 1866, he founded "Skandinaven," now in its 60th year, one of the best newspapers in the country, and organized the John Anderson Publishing Co.,

which is still doing business at 511 N. Peoria Street. Paul Anderson, one of the earliest Norwegian pastors in Chicago, was the first Norwegian pastor to use the English language in his pulpit and Sunday School. There could hardly have been a call for it at that time, but

Paul Anderson believed in the use of English to the extent that he did not teach his own children Norwegian. There are others equally foolish even in our enlightened day.

(c) Beaver Creek

Brief mention will here be made of only one more Norwegian colony in Illinois—the ill-fated

Beaver Creek Settlement. It was located in the northeast part of Iroquois County, near the present town of Beaverville, about 60 miles due south of Chicago. It had been founded in the summer of 1837 by the party of immigrants

that came over on the Aegir in June of that year. At Detroit they had been

joined by the Nattesta brothers, Ole and Ansten. At Chicago they met Bjp'rn Anderson Kvelve who then lived at Fox River in La Salle County, but advised them not to settle there because they would all die of the malarial fever which raged there. They paused in despair. Ole Rynning,

their leader, could talk English and was advised by two Americans, with whom he conferred, to go south to Beaver Creek. A delegation of four— Ole Rynning, Ole Nattesta, Ingebrit Brudvig and Niels Veste— was sent down there to explore the country. These returned with a favorable report. And so these people—

eighty-six in number—
went to Beaver Creek.
When the rains came, it
was discovered, too late,
that the settlement was
situated in a vast marsh.
In this low and unhealthy
climate most of the party
died next spring. Also Ole
Rynning died, this great
and good man, who on his
death-bed wrote "A True
Account of America,"

already referred to. The settlement disappeared the next year. The last one to leave it was Mons Adland (Aadland), who staid on until 1840. Later, the marshes were drained and Frenchmen ploughed the sod under which the Norsemen of 1837-1838 lay buried. Visiting the Beaver Creek region in

1917, the author found that boys and girls on the streets of Beaverville conversed in French in preference to English.

Indiana was the third state to be settled by the Norwegians. The first European visitor to these parts- was La Salle, who coasted along the Ohio River in 1669. Indiana, 1837 was

taken from the English in 1778. It

became a territory in 1800 and a state in 1816. Indiana is an unbroken, undulating plain and has rich alluvial soil, which should have been attractive to the land-hungry Norwegians.

Our first information about Norwegian settlements in Indiana is

that by Ole Rynning, who, in answer to the question, "In what part of the country have the Norwegians settled?" answers: "Norwegians are to be found scattered about in many places in the United States. One may meet a few Norwegians in New York, Rochester, Detroit,

Chicago, Philadelphia and New Orleans, yet I know of only four or five places where several Norwegians have settled together." He then names Orleans County, N. Y., La Salle County, Ill., White County, Ind., Shelby County, Mo., and Iroquois County, Ill., as the only Norwegian settlements at that time

(1838). Concerning the Indiana settlement he says: "There are living in this place as yet only two Norwegians from Drammen, who together own upwards of 1100 acres of land; but in the vicinity good land still remains unoccupied." R. B. Anderson tried, but was unable, to discover anything further about

these two Norwegians.

Another Norwegian settlement in this state was in Nobles County, dating from 1838. In that year Ole Aasland, a wealthy farmer of Flesberg, Numedal, Norway, sold out and came to America, via Gothenburg. He stopped at Kendall and got into

the hands of a speculator who sold him 600 acres of land in Nobles County, Ind., near Fort Wayne, at a good price. Aasland, or Orsland, as he called himself, had paid the passage of twenty of his countrymen on condition that they should work for him here until their debt was paid. They accompanied him to

Indiana, but, as the land was swampy and the people took sick of swamp fever and many of them died, he returned to Kendall. He traded his 600 acres in Indiana to Andrew Stangeland, Slooper, for 50 acres of Kendall property. There, along the Norwegian Road, some of his descendants have been

living in peace and prosperity to this day. The Stangelands moved to Indiana, but later returned to Kendall. B. F. Stangland, above mentioned, was born in Nobles Co., Jan. 20, 1848.

In spite of its good soil, Indiana has never attracted the Norwegians. The number of foreign-

born Norwegians within the state in 1850 was 18; in 1860, 38; in 1870, 123; in 1880, 182; in 1890, 285; in 1900, 384; in 1910, 531; and in 1920, 544.

Missouri (Indian name, meaning Big Muddy) was discovered by Marquette and Joliet in 1673 and claimed for France. The Louisiana

Purchase made by
President Thorn-
Missouri, 1838 as
Jefferson from Napoleon
in 1803 included
Missouri.
Missouri
became a territory in
1812; a state, in 1820. As
to surface, soil, climate
and products, it is one of
the most diversified of
the great western states.

C leng

Peerson

explored Missouri and
planted a colony in
Shelby County, in March,
1837. The first colonists
were Jacob Anderson
Slogvig, the Sloop, the
Anders Askeland, and 12
others. To recruit the
Shelby Settlement
Peerson went to
Stavanger, Norway, in
1838, returning in 1839

with a company of immigrants.

A good description of the Shelby Colony and its troubles is found in Peter Tesman's "Short Description," printed in Stavanger in 1839. Peter Tesman, together with his two brothers, William and Hans, and three other persons, emigrated in 1838 by way of Bremen.

After an eight weeks' voyage they reached New York and there met Cleng Peerson, who persuaded them to follow him to Missouri. They took the Erie Canal-Lake Erie route as far as Cleveland, but stopped at Rochester to add a few more Norwegians to their company, making a total of twenty-two. From

Cleveland they followed the Ohio Canal down to Portsmouth, from whence they transferred their belongings to

Ohio River boats.

Eventually they reached St. Louis and the Shelby homesteads. The situation so far had not been very inviting—summer heat, hard labor and death-

dealing sickness, and the money going fast. The settlement was a wilderness and was far from town. Sickness and poverty stalked in every household. The squatters had an opportunity to buy their land at the public auction that year, but they were all too poor to take advantage of it. Others then bought the land, and

the Norwegians had to leave house and home and squat again on some unoccupied spot. Peter Tesman paid for his land, and in consequence he had so little money that he would either have to go out as a day laborer or go back home. He decided to go back home. Peerson had gone by the Ohio River route because

Slog-vig and Askeland had returned to La Salle County dissatisfied, and he feared that if he went by the La Salle Settlement, his new recruits would refuse to go to Missouri. Tesman returned by way of La Salle and found that people there, too, had their full share of pioneer

hardships, including the ravages of the cholera.

The Shelby County Settlement was short lived. The settlers were dissatisfied. It was too much of a wilderness and too far to market. One of the settlers, Peter Gjilje, once walked for nine days before he found a human habitation. During these days he lived on wild

strawberries. Cleng
Peerson is said to have
chosen a new place for
settlement at Sugar
Creek, about eight miles
west of Keokuk, Lee
County, Iowa. Most of the
Shelby County settlers,
following the lead of
Andrew Simonson,
moved in 1840 to Sugar
Creek, but Peerson
remained behind and did

not sell his Missouri farm until 1847, when he was about to join the Swedish Communistic Colony at Bishop Hill, 111. At Sugar Creek Barlien and others were already coming in from the east.

It has been said that the Shelby Settlement was badly chosen, but Andrew Simonson gave

this testimony in 1879:
"No settlement ever
founded by Norwegians
in America had a better
appearance or better
location than this very
land in Shelby County, of
which the Norwegians
took possession at that
time, and which they in
part still own." In 1920,
according to the U. S.
Census, Shelby County

had four foreign-born Danes and two foreign-born Swedes, but no foreign-born Norwegians.

Missouri has never been a Norwegian state. In 1850 it had 155 foreign-born Norwegians; in 1860, 146; in 1870, 297; in 1880, 373; in 1890, 526; in 1900, 530; in 1910, 660; and in 1920, 610. Missouri was a slave

state, and Norwegians hated slavery. Besides, the state lay too far south. The Norwegians preferred the North.

The Norwegians entered Wisconsin in 1838 and came there to stay. Wisconsin was visited by the French explorer Nicollet as early as 1634. In

1763 it was ceded to
Wisconsin, 1838
England; in 1783, to the
United States. It

became a territory in
1836; a state in 1847.
Rock County was
organized in 1838, that is,
the same year in which
Ole Nattesta captured it
for the Norwegians.
Wisconsin had been from
time immemorial one of

the best happy hunting-grounds of the Indians and an Eldorado for the French traders. Southern Wisconsin supplied the French and Indians with lead, and in 1821 the Americans opened operations, until the output reached 25,000 tons of lead a year. In developing the lead mines the lands of the Indian

tribes of the Winnebagoes, Sacs and Foxes were overrun. The Indians protested and began what is known as the Black Hawk War, from the name of the Indian leader. At the close of the war, in which Captain Abraham Lincoln took part, the Indians were forced to give up

10,000,000 acres of land and to move further west. In this way, Rock County was fairly cleared of its Indians.

Americans who had seen the beautiful landscapes in Rock County, took part in that great frenzy of speculation, which ended in the panic of 1837. There were many towns

on paper, in which there was not a house or a citizen, and the town lots thereof were sold at fabulous prices. In 1837, for example, Newburg, one of these "wild cat" towns, was sold for \$20,000.00 and shortly afterward resold at \$95,000.00. Luckily, the panic came, with much suffering in its train, after

which people came to their senses again.

(a) Rock County

The Norwegians found the land delightful in every way and cheap in price. The speculation boom was over. In place of speculation now came a season of settling and building, the like of which Wisconsin had so

far never seen. Rock County became, as far as Norwegians are concerned, a doorway, not only to Wisconsin, but to all the Northwest. Thousands of immigrants had in view Rock County as their first objective, if not their last, and throughout the Northwest will still be found hundreds of settlers who

came first to Rock County before deciding on where to go further. Some of them settled at Jefferson Prairie; others at Rock Prairie; still others at Beloit, Janesville, Brodhead, etc. P. O. Langseth, in his history of the Norwegians in Rock County, calls it the "Inexhaustible Rock County."

In this county many of the great Norwegians of America have been nurtured; many of the most vital historical events have there taken place. The first three Norwegian Lutheran pastors in America—Eielsen, Clausen and Dietrichson—each

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W1SCONS1 N

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lived and labored in
this county at about the
same time. Three synods
first saw the light of day
in this county—the
Evangelical Lutheran
Church in America
(Eielsen Synod), 1846;
the Norwegian
Evangelical Lutheran
Church in America
(Norwegian Synod),
1851; and the

Scandinavian Augustana
Synod, 1860.

(b) Muskego

Muskego was the
second Norwegian
settlement in Wisconsin.
In the summer of 1839,
40 people from Tinn,
Telemarken, took a
Gothenburg boat for
America, together with
twenty from Sta-vanger.

They came up through Rochester and the Great Lakes. Their boat on the Lakes was a miserable, unseaworthy craft, carrying a cargo of powder. It might have been blown up. Twice the boat came near sinking. At last they reached Milwaukee and were about to depart for La Salle County, 111., but

were prevented from doing so by the enterprising business men of Milwaukee, who pleaded eloquently against the open, storm-swept plains of Illinois and the terrible malarial epidemic down there. Finally, the newcomers were persuaded to settle in Muskego, a low, marshy place, about 20

miles southwest of Milwaukee. In the summer, when everything was dried up, Muskego looked good to them, but when the fall rains came, the poor immigrants found that they lived in a swamp and that for several months a year they were visited by the dreaded cholera and

malaria. In 1843 every home but one was visited by the cholera. In 1849 the cholera came like the angel of death in Egypt, ending lives in every hut and house. Strong men, retiring at night, often were found stiff in death in the morning. The pastor, H. A. Stub, sometimes buried a dozen or more a day. Few

settlements, if any, thinks H. R. Holand, have seen so much struggle and privation, sickness and poverty, sorrow and blasted hopes, and yet no settlement can present a brighter picture of victories won and great things accomplished during the early pioneer days than can Muskego.

Muskego is located in

the southwestern corner of Milwaukee County, the southeastern corner of Waukesha County, but mainly in Yorkville, Raymond and Waterford townships in Racine County. The eastern Part of Racine County is often referred to as North Cape and Yorkville Prairie; the western section is usually

called Norway or simply Muskego. There were many accessions to the settlement, notwithstanding the severe hardships it had to undergo. Every one bragged of his own settlement, of course, and tried to discourage immigrants from going to other fields. Johan R. Reiersen, for example,

settled in Texas in 1847. He wrote a book, "Veiviseren" (The Pathfinder), in which he specifically warns immigrants against Muskego. Consequently, many parties of immigrants made it a point to avoid Muskego. Still Muskego kept on growing, and is today one

of the finest and richest parts of Wisconsin. Big ditches have drained the swamps. The heavy forests have been felled. The land is a garden, in the midst of which stand numerous substantial residences and barns in the place of the dug-outs and log sheds the pioneers occupied.

Here is a partial list of the pioneers: John Luraas was the leader of the first party that settled at Muskego. He was a good man. John Evenson Molee, a member of Luraas' party, has given in Anderson's "First Chapter" an interesting account of the three months' journey from Tinn to Muskego. In 1855

Molee moved to Blue Mounds, Wis.; in 1873, to Bloomfield, Fillmore County, Minn. His son, Elias J. Molee, of Tacoma, Wash., has tried to create a universal language, which he calls "teutonish."

In 1840, the settlement had important accessions in the persons

of So'ren Bache, Johannes Johanneson and Elling Eielsen, the first two from Drammen, the last from Voss. These three had come over together on the same boat in the summer of 1839 and had made their way to the Fox River Colony in La Salle. Johanneson did not like the Illinois prairies, so he and Bache walked up

along the Fox River until they came to Wind Lake, and settled down there in the black forests, near the present Norway postoffice. Eielsen came later. Bache was a rich man, and very generous. He accidentally killed a woman when out hunting and, almost crazed with grief, he returned to Norway. Johanneson died

in 1845 of the cholera.

Eielsen was a lay preacher of the Haugean school in Norway. In 1841 he built at Fox River the first Norwegian house of worship in America. That same year he walked to New York to get the Lutheran catechism printed. He succeeded in getting it printed in

English. Again, in 1842, he footed it to New York, and got Pontoppidan's "Sandhed til Gudfrygtighed" and the Augsburg Confession printed in one volume in Norwegian, "in Gothic type." On Oct. 3, 1843, he was ordained, thus becoming the first Norwegian Lutheran pastor in America. On

April 13-14, 1846, he organized the first Norwegian Lutheran synod in America, of which he was president until his death, Jan. 10, 1883.

Of other immigrants to Muskego, let it suffice to mention Mons Adland (Aadland), Claus L. Clausen, Anund Drotning, Hans Friis, Jens O.

Hatlestad, Even Heg,
John Homme, Peter
Jacob-son, Nels Johnson,
Knud Langeland, Johan
R. Reymert, Hans
Andreas Stub and Hermo
N. Tufte.

Adland has already
been mentioned as being
the last man to leave the
Beaver Creek settlement.

Clausen was a Dane.

He had accepted a call to come to Muskego as parochial school teacher. When he came, his people wanted him as their pastor and he was regularly ordained,

Oct. 18, 1843. His first wife was Martha Rasmussen, the author of the well known hymn: "Saa vil vi nu sige hverandre farvel" (And

now we must bid one another farewell). In 1845 Clausen accepted a call to Koshkonong, Wis.; in 1846, to Rock Prairie, Wis.; in 1853, to St. Ansgar, Ia. He helped to organize four synods and was editor of two papers. He was a member of the Iowa Legislature and a commissioner of immigration. He was a

chaplain in the Civil War. Through his influence Luther College was not made merely a preparatory school for ministers. Luther College therefore welcomes any youth who desires a higher Christian education as well as those who intend to prepare for the ministry. C. W.

Clausen, his son by his second wife, Bergette Brekke, was the state auditor at Olympia. Washington, for many years.

Anund Drotning reared a good son in Edwin, for many years postmaster at Stoughton. Wis., an exemplary American citizen in every sense, though a pacifist.

Hans Friis was a sea captain who had brought nine emigrant ships across the Atlantic between 1837 and 1847. In 1847 he became an American citizen and sailed the Great Lakes. He enlisted in the Civil War. He was wounded, and spent his old age on his farm in Muskego. He died in 1886, at the age of 75.

Jens O. Hatlestad was the father of Rev. Ole J. Hatlestad, Norwegian Lutheran pastor, 1854-1892. Ole Hatlestad has distinguished himself as one of the first editors and publishers among Norwegian-Americans. The very first Norwegian paper was called "Nordlyset," published in

"Muskego, 1847-1849.
"Nordlyset" was
purchased by Hatlestad
and his brother-in-law,
Knud Langeland. Its
name was changed to
"Democraten," and it was
issued during 1849-1850.
Hatlestad served thirteen
years as president of the
Norwegian Augustana
Synod, 1870-1881, 1888-
1890, and wrote in 1887

one of the first histories of the Norwegian people in America.

Even Heg was a sort of Lars Larson in Muskego. His place was the haven and hospice of all immigrants who came through or to Muskego. His son, Hans C. Heg, was the colonel of the Fifteenth Wisconsin, a volunteer regiment of

soldiers in the Civil War, whose membership was over 90% Norwegian. Col. Heg was born at Drammen, Dec. 21, 1829, and emigrated in 1840. He was one of the Norwegian '49ers on the California gold fields. He was a brave soldier and a good commander. He was killed in action at the

Battle of Chickamanga,
Tenn., Sept. 20, 1863. A
fitting monument to his
memory is soon to be
erected at Madison. The
money has been raised
mainly through the
efforts of Waldemar
Ager, Heg's chief
biographer. His sister
Andrea was one of the
first Norwegians to teach
school in Wisconsin. She

The Norwegian Period

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married Dr. Stephen O. Himoe (Holmo), a surgeon in the Fifteenth Wisconsin.

John Homme was the father of Rev. Even Homme, the founder of the first Norwegian orphanage and the first home for the aged, and one of the first to issue

Sunday School papers for children and youth. The town of Wittenberg, Wis., was founded by Homme.

Peter Jacobson was the progenitor of a large tribe of Jacob-

The Samuel Jacobson Family

(Relatives of Peter Jacobson. with home at Port Washington. Wi

in<1 Kenyon. Minn.)

sons who now have a good place in the sun in many counties. From 1846 to 1906 there was in Ozaukee County, Wis., near Port Washington, a large settlement of Jacobsons, whose worth and work can hardly be overstated. Nels

Jacobson, the patriarch of the settlement, was the

unofficial arbitrator in every dispute for many miles. Germans, Americans and other nationalities used to say: "Let's ask the Jacobsons." About the year 1906 most of these good people moved to Goodhue county, Minn., in order to get closer to the Norwegian people. Peter

Jacobson, the Mus-kego patriarch, built the Muskego Church in 1843. His sons moved and rebuilt it on the grounds of the United Church Seminary, St. Paul, in 1904, now called the Luther Theological Seminary. Their cousin, Axel Jacobson, has been superintendent of the Norwegian People in

America

Indian School of the
Norwegian church, and
the American
Government, at
Wittenberg, since 1888.
Axel's daughter Carolyn
is a graduate of the
American Conservatory,
Chicago, and the wife of
Prof. L. A. Moe, Decorah.

Nels Johnson arrived
in 1839. In 1855-1857 he

was a Norwegian Methodist pastor at Cambridge, Wis. From 1857 to his death in 1882, he lived in Winneshiek county, Ia. He was the father of Martin N. Johnson, congressman, 1891-1899, and U. S. senator from North Dakota, 1899-1911.

Knud Langeland is

best known as an editor. He edited "Democraten" in 1849-1850; "Skandinaven," in 1866-1872; "Amerika," 1872-1873; "Skandinaven," 1873-1881; also "Den Norske Amerikaner," in the early fifties. He was a member of



James D. Reymert

Knud Langeland

Hans C. Heg

the Wisconsin

Legislature in 1860.

Before his death, in 1888,

at Milwaukee, he

published a short history of the Norwegians in America. His son Peter is a practising physician in Milwaukee. Another son, Leroy, is news editor of the "Evening Wisconsin," Milwaukee.

James Denoon Reymert was the first editor of a Norwegian paper in America, "Nordlyset" (The

Northern Light), published at Muskego, 1847-1849. Even Heg furnished the money to run the paper. Ole Torgerson was the typesetter. The paper had 200 subscribers the first year. As to politics it supported the Free Soilers. Ole J. Carlson, a pioneer at Colton, S. D., contracted to deliver it to

the settlers in Muskego, and should get as pay a pair of overalls the first year and thereafter \$10.00 a year. The paper brought Reymert into public notice. He was made a member of the Wisconsin Constitutional Convention in 1847, of the State Legislature in 1849, of the Senate in

1854-55 and 1857, and was the first Norwegian in America to hold a state office. He built a plank road over the Muskego marshes. He established saw mills. He was justice of peace, superintendent of schools,

The Norwegian
Period;



Where the First
Norwegian Newspaper in
America Was Printed

vice-consul for
Sweden - Norway,
presidential elector,
receiver and tax collector,
U. S. disbursing agent,
and Democratic candidate
for Congress. In 1861 he
moved to New York and
established a law office
with large practice. In
1873 he went to Chili,
South America, and
engaged in business. In

1876 he moved back to the United States and organized the Reymert Silver Mining Company at Pinal, Ariz. President Grover Cleveland appointed him a judge. He died in Los Angeles in 1896. One of his sons, and three of his nephews, through his influence became lawyers. Lake

Denoon is named after him.

Hans A. Stub heeded the call of the Norwegian settlers: "Come over and help us." Full of faith and youthful enthusiasm he began to serve the Norwegian Congregation at Muskego as Lutheran pastor in 1848. In 1855 he was transferred to Coon Prairie, Wis. On June 27,

1907, Pastor Stub was called to his reward after a long life of blessed service in the Master's kingdom. In 1849, during the most frightful epidemic of cholera in the history of the Norwegian settle-

Hans G. Stub at Age of 12 and His Sister men T ts .' a son was born Bolette Marie (later Mrs.

Rev. J. E. Bergh) to H. A.
Stub and



Norwegian People in America



Sorcn Bache's Log
Hut
English, Norwegian

and German with

wife, destined to rear
head and shoulders
above his fellows. This
son is Hans Gerhard Stub,
D.D., Litt. D., LL.D. Stub
was educated at the
Bergen Cathedral School,
Norway; Luther College,
Iowa; Concordia
Seminary, St. Louis; and
Leipzig University,
Germany. He speaks and

writes equal facility. He
has been pastor at
Minneapolis, 1872-78;
professor of systematic
theology and Old
Testament at Luther
Seminary, 1878-96;
pastor and college
professor, Decorah, Iowa,
1896-1900; professor of
theology, Luther
Seminary, 1900-17;

president of Luther
Seminary; president of
the Norwegian Synod,
1911-17; president of the
Norwegian Lutheran
Church of America, 1917
—; president of the
National Lutheran
Council, 1919-22; etc. He
has been editor of
"Theologisk Tidsskrift"
and "Kirketidende" and
has written several books.

He has been thrice knighted by the King of Norway, Haakon VII: In 1908, created Knight of St. Olav; in 1912, made Commander of St. Olav; in 1923, decorated with the Grand Cross. His life has been most closely identified with the story of the Norwegians from the days of the most primitive beginnings to

the present

with its manifold

HHHpi^Mp^pilii 11

|H9PJ|HM|HS successes.

He has Wr&M mfc

tasted poverty, hard-

M1^{BK} ships, aspiration,

toil, self-denial, victory.

BP ff In him are harmoni-

|RH ously blended a true

love of the country WHfiJ

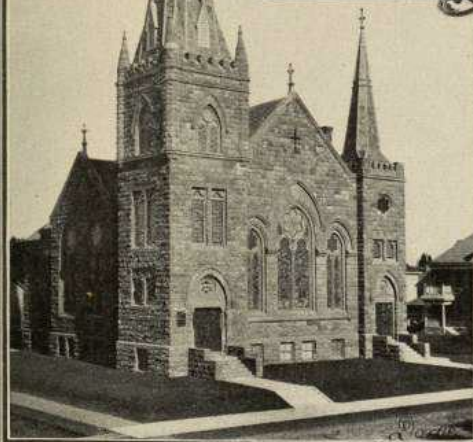
of his fathers and of this

his native land, BB
together with a just
appreciation of the free
institutions and mSm
opportunities of each.
iSplli He has been a
faithful servant. His life
is inspiring.



Hauling Grain to Market

The Norwegian Period 167



Muskego Church
(1843), Rev. J. M.
Hestenes, Pastor (1925),
and Bethlehem Church,
Minneapolis (1893), Olin
S. J. Reigstad, Pastor
(1925)

Hermo N. Tufte was
the first immigrant from
Hallingdal. Now there are
surely over 25,000

Hallings in America, over twice as many as dwell in the old valley. Tufte was a devout Haugean. His family turned out well. One of his sons is said by Holand to have been the most lovable man in Racine County. Three of his daughters made notable marriages—Sigrid married Rev. Elling Eielsen, the far-

famed revivalist and pioneer missionary; Julia married Thomas Adland, son of Mons Adland, himself like his father, one of Muskego's best men; and Betsey married O. B. Dahle, a wealthy merchant of Mt. Horeb, Wis. father of Congressman Herman B. Dahle.

(c) Koshkonong

Only one more of the Norwegian settlements will be noticed, and that very briefly. Koshkonong was the third and mightiest of the Norwegian settlements in this great Norwegian state. Koshkonong lies in the southeastern part of Dane County. The first Norwegians located there

in the spring of 1840.
They were Gunnul Olson
Vindeg, BjoYn Anderson
Kvelve, Nels Larson
Bolstad, Lars Olson
Dugstad, Anders Finn© 7
, Nels Severson Gil-
derhus, Amund Anderson
Hornef jeld and Thorstein
Olson Bjaad-land, one of
the Sloopers. Also Magny
Buttelson, Lars Davidson
and Foster Olson.

Bolstad, Buttelson and Severson were the first to record in the land office the land they had purchased,— May 5, 1840. Vindeg was the first to build a house.

Most of the settlers in Koshkonong have hailed from southern and southwestern Norway—from Telemarken, Numedal, Sta-vanger,

Hardanger and Sogn. Few settlements have been more prosperous. Perhaps no other settlement has turned out so many eminent men. Here at Koshkonong lived Rev. Johannes W. C. Dietrichson, the first preacher ordained in Norway, who came here to serve his countrymen

as pastor. He came in 1844, organized ten congregations, returned to Norway in 1845 to get more help, then came back to Koshkonong, 1846-1850. In 1846 he wrote a book about his experiences in America. His successors in the pastorate, A. C. Preus, 1850-1860, and J. A. Ottesen, 1860-1885, were

learned, stalwart, zealous men, who left a deep impress on that neighborhood. East Koshkonong Church, though the third church edifice to be built, was the first one to be dedicated by Norwegian-Americans. In this church the Norwegian Synod was organized Feb. 5, 1853, by seven pastors and

forty-five delegates,
representing thirty-eight
congregations—thirty-
one in Wisconsin, three in
Illinois, and four in Iowa.

Among the famous
sons of Old Koshkonong
(Kaskeland, the pioneers
called it) may be
mentioned the following
77:

R. B. Anderson, U. S.

minister to Denmark.

Lars S. Reque, U. S.
Consul General, Holland,
and Lutheran professor.

Andrew E. Lee and
Charles N. Herreid,
governors of South
Dakota.

Knute Nelson, U. S.
Senator from Minnesota.

Halvor Steenerson,
congressman from
Minnesota.

John Mandt Nelson,
congressman from
Wisconsin.

Fred P. Brown,
secretary of state,
Minnesota.

John L. Erdall,
insurance commissioner,
Wisconsin.

Canute R. Matson,
sheriff in Chicago.

N. O. Falk, J. J.
Holman, L. L. Hulsather,

Christopher Jerdee, N. A. Ladd, William Nelson, lawyers.

J. L. Johnson, judge.

N. C. Amundson, Andreas Holo, G. M. Johnson, Albert Kittleson, G. M. J. Lee, Alfred B. Olson, and K. M. O. Teigen, physicians.

J. A. Johnson, T. G. Mandt and N. O. Stark,

inventors and
manufacturers.

Knute Reindahl,
violin maker.

Edwin Drotning and
Levi Kittelson, tobacco
commission merchants.

Erik S. Gjellum, Knud
Henderson, Peter
Hendrickson, Nels
Holman, Per Ro'the,
Aslak Teisberg and A. A.
Trovaten, authors and

editors.

J. J. Anderson, Knute E. Bergh, Ole G. Felland, Jacob D. Jacobsen, C. A. Naeseth and E. J. Onstad, professors in Lutheran colleges.

Andrew O. Johnson, Adventist professor.

J. T. Flom, professor at University of Illinois.

J. E. Olson, professor at University of

Wisconsin.

Henry Johnson, Albert Olson, Andrew Olson, Edvard Olson, Martin Olson and Ole A. Olson, Adventist pastors.

Bendix Ingebretson and J. H. Johnson, Methodist pastors.

A. O. Aasen, Abel Anderson, N. B. Berge, Knut Bjo'rgo, G. M.

Erdall, N. A. Giere, N. O.
Giery, H. B. Hustvedt, O.
O. Klevjord, G. A.
Larsen, A. J. Lee, G. T.
Lee, O. T. Lee, A. E.
Lien, Olaf Mandt, O. A.
Normann, Otto Ottesen,
N. A. Quam-men, Peter S.
Reque, S. S. Reque, A. K.
Sagen, T. K. Thorvil-son
and Ole K. Vangsnes,
Lutheran pastors.

For about thirty years,

1845-1875, Wisconsin was the greatest Norwegian state in America. Then Minnesota took the lead and has kept it ever since. The number of foreign-born Norwegians in Wisconsin in 1850 was 8,651; in 1860, 21,442; in 1870, 40,046; in 1880, 49,349; in 1890, 65,696; in 1900, 61,575 ; in 1910,

57,000; in 1920, 45,453.

Norwegian People in America

Father Marquette and Joliet visited Iowa in 1673 and claimed it for France. In 1763 it was ceded to Spain; in 1803 it was ceded back to France and then sold to the Iowa, 1840 United States as a part of Louisiana. It be-

came a territory in 1838; a state in 1846. The "Iowa State Song" says about Iowa: "Best in all the land, Here's where the tall corn grows." Hon. O. M. Oleson, the enterprising merchant, philanthropist and song veteran, of Fort Dodge, Ia., has written an Iowa song, entitled, "Come to Iowa." Iowa is well-

watered, has rich soil and a healthy climate. Almost every foot of it is tillable, and in 1919 the value of its crops was nearly one billion dollars, only surpassed by one other state, Texas, which has nearly five times the area of Iowa. The

railroads of Iowa now make her map look like a

piece of intricate lace-work, but in 1840 there was, of course, not even a thought of building railroads in this vast wilderness, designated in the old geographies as a part of the "G r e a t American Primitive Plowing Desert."



fa) Sugar Creek

The first settlement was at Sugar Creek, Lee County, eight miles west of Keokuk. Cleng Peerson had explored it. Hans Barlien was the first

settler. His colony was fed by migrations from La Salle County, Ill., Shelby County, Mo., and more recent immigrations. In 1843, according to Reiersen's "Veiviser," the settlement had between thirty and forty families, 200 to 300 souls. In 1856 the number had dwindled down to 56; in 1885, to 31 ; in 1920

there were only twenty-seven foreign-born Norwegians in that county. Flom gives as reasons why Sugar Creek did not grow as did the later settlements to the north and west, that the land in Sugar Creek was not of the best, that the tide of immigration was toward Wisconsin and the Northwest, and it was

impossible to stem the tide, and that Mormons and Quakers were very active in the neighborhood of Sugar Creek, and, finally, that the Norwegians at Sugar Creek found it difficult to secure title to the land upon which they had settled.

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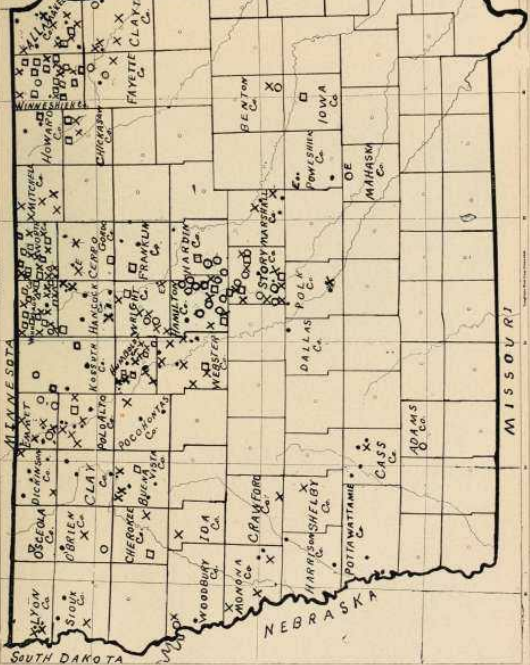
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Legend:
X - General Settlement
O - Households
□ - Households
△ - Townships
E - Elliptical Symbols



Norwegian Settlements

Norwegian People in America

(b) Fort Atkinson

The second settlement in Iowa was made at Fort Atkinson, Winneshiek County, in 1843. Fort Atkinson was at that time a real fort. It had been built by the government with a double object in

view—to protect the white man against the Indians and to teach the Indian the white man's method of agriculture. Two Norwegians from Numedal, Ole Halvorson Valle and Ole Tol-lefson Kittilsland, hired out to Uncle Sam at \$12.00 per month and arrived at the fort in the early spring of 1843 on skis. As an

Irishman put it; "The two first white men in Winneshiek County were two Norwegians, who came clear from the Old Country on a pair of snow shoes." In 1846 Valle quit his posi-



Rev. U. V. Koren

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m

Rev. U. V. Koren



Mrs. U. V. Koren

Koren Parsonage,

1853, Washington Prairie,
Iowa

(See Mrs. Koren's "Fra Pioner Tiden," being selections from her diary)

tion and was replaced by his cousin, Sp'ren Olson So'rum from S. Land, Norway. In 1847, Valle obtained employment at the fort for another cousin, Miss Ingeborg Nilsen. The next year, 1848, the government decided to

remove the Indians to Long Prairie, Todd County, Minn., and the Norwegians of Fort Atkinson followed their Indian charges into Minnesota. Sjzfren Olson and Ingeborg Nilsen became man and wife in 1850.

(c) Clayton County
Meanwhile, in 1846,

Valle had made his home in Clayton County on a farm three miles southeast of the present village of St. Olaf. There his first child was born, Sept. 20, 1846—Jorund Halvorson, now Mrs. Lars Thovson, St. Olaf, Ia. She is the first Norwegian child born in northern Iowa. St. Olaf is the

The Norwegian Period

old home of Rev. Ole Glesne, the author's good pastor. Pastor Glesne's father staked his claim at St. Olaf in 1850.

(d) Westward Ho

Once begun, the settlements in northern Iowa were made in rapid succession. Fayette was entered in 1849; Allamakee and

Winneshiek received their fair share of Norwegians in 1850 and every year thereafter for many years. In 1852 the pioneer line had reached to Mitchell County; in 1853 to Worth County;



A Sod Church at
Hemingford, Box Butte
Co., Neb., 1903. Student
(now Pastor) T. A.
Johnson and His

Parochial School.

in 1854, to Story County; in 1855 to Hamilton County; and in 1860, as far as Woodbury County, on the Nebraska-Dakota boundaries.

Another line of march approached Iowa at the center, entering Clinton in 1853. This line had gotten to Benton and Iowa counties in 1854,

but for lack of reinforcements did not push on farther west. Norway in Benton County, is the home of some of the Rosdails, Sloopers.

(e) Decorah

The Norwegians have always been numerically strong in northern Iowa, ever since they discovered it. Their

influence has no doubt been far out of proportion to their numerical strength, This is due in large measure to the personal influence

of the great church leaders who lived in Iowa, for example, U. V. Koren, Laur. Larsen and C. K. Preus; also to the work of Luther College,

founded in 1861,
probably so far the most
influential school that the
Norwegians have had;
also to the high character
of its Norwegian press,
as, "Decorah Posten,"
founded in 1874, the
largest Norwegian
newspaper in the world.
They tell almost as many
good stories about this
paper as they do about the

Ford auto. Here is one just off the bat. Dr. Otto O. Svebakken had been out in the country on a sick call. An old Norwegian woman was dying. Nothing could save her. Dr. Svebakken is a pious man and as concerned about the soul's welfare as a preacher is. He inquired about her religious state.

He chanced to ask if she had been a "reader," meaning Bible reader, as Norwegians call the converted. "Jan. me har lest 'Decorah Posten.' "

Yes, she had read "Decorah Posten."

Decorah, the Norwegian capital of Iowa, is a beautiful little city of about 4,000 people, but

that its fame far exceeds its size can be seen from this true story: An intelligent Norwegian lady in Brooklyn, N. Y., remarked that she had heard so much about Decorah. She wondered how large it really was. "How large do you suppose?" "It is not as large as New York, is it?" she innocently guessed.

In "Decorah Posten" for April 14, 1925, is an account of Professor C. A. Tingelstad's recent visit to the little, ancient town of Southport, Connecticut. He wanted to see the Pequot Library. The librarian said: "Where are you from?" "From Decorah." The librarian smiled: "Ah, that's where the gladioli

came from." Editor Prestgard and Dr. Hoegh have some of the finest gladioli in the world and number among their patrons even the great wizard Luther Burbank himself.

In 1850 Iowa had 361 foreign-born Norwegians; in 1860, 5,678; in 1870, 17,554; in 1880, 21,583;

in 1890, 27,078; in 1900, 25,634; in 1910, 21,924; and in 1920, 17,344.

Texas was founded by the Spaniards. After the United States bought Louisiana, it became a great question as to where that territory ended on the west. Spain Texas, 1843 claimed the Sabine as the boundary line; the United States claimed

the Rio Grande. Texas thus became a No Man's Land made almost a desert by revolutionary forays from both sides. Mexico began the policy of inviting American immigrants; by 1830 about 20,000 hardy American adventurers had pitched their tents on Texan soil. This led to a demand for statehood for

Texas, among the Mexican commonwealths. Gen. Austin, the spokesman, was thrown into prison for his presumption, and civil war ensued. Texas declared itself free, hence it is called the Lone Star State. After

ten years of national life Texas joined the

American Republic (in 1845). With the annexation of Texas the United States succeeded to a quarrel with Mexico, which was settled in favor of the United States by the Mexican War (1846-1848).

Johan Nordboe came to Dallas, Tex., in 1838. He was the first Norwegian from

Gudbrandsdalen, the first Norwegian in Texas and one of the first Norwegian doctors in America. Nordboe did not found a settlement in Texas.

(a) Henderson County

The first one to do that was Johan Reinert Reiersen who left Norway in 1843 by way of Havre for New Orleans. From

New Orleans he
proceeded north to
Illinois and Wisconsin
and then down to Texas.
There he had gone to
Austin, the capital, and
had been presented to the
governor, who was
anxious to get
Norwegians to occupy the
Texan prairies. He
returned to Norway,

published in 1843 his famous book, "Veiviseren," rounded up his family and a few others, and set sail again for America. He located in Henderson County and called the colony Normandy, but it was later changed to Brownsboro. He died at Prairieville, Tex., Sept. 6., 1864, but his widow

was still living there in 1895. One of his sons was then a hotel keeper at Kaufman, Tex.; another son was a bank cashier at Key West, Fla.

(b) Kaufman County
Prairieville, founded in 1847 by Reiersen, is the second Norwegian settlement in Texas. It was known also as Four Mile Prairie. One of the

most remarkable
Norwegians in Texas was
Mrs. Elise Wa^renskjold.
She came to Four Mile
Prairie in 1847 as Mrs.
Foyen, then married
Waerenskjold in 1848 and
lived with him until he
was assassinated on
account of his anti-
slavery views. She had
been an editor in Norway

and wrote many articles for the Norwegian press from her far western home. The}' give much first hand reliable information about pioneer life. She organized a temperance society in her community ; also a Lutberan congregation, taught school and prevailed on her husband to preach until a trained

pastor could be secured. Through her Rev. Ellinp-Eielsen made a missionary journey to Texas in 1849 and Emil Frederichsen was called as minister of the Gospel at Four Mile Norwegian Lutheran Congregation, 1854-1857.

(c) Bosque County

The third Norwegian settlement in Texas is in

Bosque County, stretching from Clifton westward to Cranfills Gap, with Norse as the center. Ole Canuteson was the founder of this settlement, in 1853. Canuteson had gotten the America Fever in 1842, when as a ten-year old boy he listened to Cleng Peerson's stories about

America. In 1850 his parents resolved to go. They reached New York, Buffalo and Chicago, but on the way to Ottawa on a canal boat his good mother died of the cholera. Cleng Peerson was at La Salle, just back from Texas and full of its praises. So the Canutesons and some others followed Cleng to

Texas. They bought land at fifty cents an acre. In 1852 the Texas Legislature resolved to give land to actual settlers. Ole Canuteson found vacant land in 1853 in Bosque County, near the Bosque River, and in that rich and beautiful spot a Norwegian settlement was then established which

flourishes to this day. Down there they still speak the Norwegian language. They have Norwegian congregations and a Norwegian college, Clifton College, founded in 1896, whose president is Carl Tyssen, A. M. Cleng Peerson lies buried there—at Norse. T. T. Colwick is the postmaster

at Norse; J. K. Rystad, the Lutheran pastor.

The Norwegian foreign-born population of Texas has never been very large. According to the census, there were no Norwegians there in 1850. There must have been nearly 75 in 1850. In 1860 the census reports 326 born in Norway; in 1870, 403; in 1880, 880;

in 1890, 1,313; in 1900, 1,356; in 1910, 1,785; in 1920, 1,740.

Utah is the Holy Land of the Mormons. In the spring of 1847, after their expulsion from Nauvoo, 111., 12,000 Mormons

lay in camp on the site of Council Bluffs, Ia. Utah, 1847 Brigham Young and 142 picked men then

marched westward to spy out a home beyond the power of the United States. They came to Salt Lake and dedicated it to the Lord. July 4, 1847, 1,653 persons and 580 wagons started on the long trek from Iowa to Utah. Thos. Ros-dail was a Mormon. He and wife started in 1851 to walk

from Norway, 111., to Salt Lake, each one lugging a child. They trudged along with their dear burdens as far as the Mississippi. There they lost courage and returned to La Salle.

There were Norwegians in that band of religious enthusiasts. A number of the La Salle county Norwegians had

become Mormons.
Canute Peterson Marsett
had become a Mormon
bishop. He was sent as a
missionary to Norway in
1852 and came back in
1856 with 600
Scandinavian immigrants
bound for Salt Lake City.
Ole Heier had been made
a bishop, but withdrew
when the Mormons in
1843 proclaimed

polygamy legal, and joined the Close Communion Baptists. Dr. Gudmund Haugaas, the Sloop, became a high priest of the Order of Melchizedek and was a Mormon preacher at the time of his death, in 1849. His son Thomas became his successor as Mormon pastor in

La Salle. The congregation there still exists. A. H. Lund was made an apostle; In the Sugar Creek Colony most of the Norwegians became Mormons. So, from the very start in Utah, there have been Norwegian Mormons. Prof. "John Andreas Widtsp'e, Ph. D., president of the

University of Utah, 1916-1921, one of the greatest experts on dry-farming, is a member of the Council of Twelve Apostles of the Latter Day Saints.

The first census for Utah, 1870, gives 613 foreign-born Norwegians; in 1880, 1,214; in 1890, 1,854; in 1900, 2,128; in 1910, 2,305; in 1920,

2,109.

Michigan (Chippewa Indian name for Great Lake) was explored by French Jesuits as early as 1641. It was taken from the French in 1763 and Detroit was made the Michigan, 1848 capital of England's Northwest Territories.

England did not evacuate Detroit until

1796. Michigan became a territory in 1805 and a state in 1835. Its people are engaged in farming, lumbering, mining, shipping and the manufacture of furniture, autos, breakfast foods and health cures.

The first Norwegian to settle in Michigan was Ingebret Larson Narvig, already mentioned as

having been Cleng
Peerson's traveling
companion to the West in
1833. On the way to
Illinois he went to work
for a farmer six miles
north of Erie, Monroe
County, Mich., where he
married. About two years
later he moved into the
neighborhood of Adrian,
Lanawee County, and

there he dwelt until 1856.

According to Martin Ulvestad, in his "Nordmaendene i Amerika," the first permanent Norwegian settlement in Michigan was at Muskegon in 1848. Osten Andersen of Ulefos, Telemarken, and Lars Larson of Arendal, were the first settlers. In 1851 Oliver Thompson,

another Telemarken
emigrant, settled down
near Onekoma, Manistee
County. In 1856 a third
settlement was started at
Shelby, Oceana County,
by the arrival of Hendrik
Hendriksen of Fossum,
Bratsberg.

The Norwegian
settlements in Michigan
are small and scattered.
In 1850 there were 110

foreign-born Norwegians in the state; in 1860, 440; in 1870, 1,516; in 1880, 3,520; in 1890, 7,795; in 1900, 7,582; in 1910, 7,638; in 1920, 6,888.

California was discovered by the Spanish officer Mendoza in 1542 and by the Englishman Drake in 1590. It became a Mexican territory in

1824. During our war
with California, 1849
Mexico, 1846-1848, it
became the possession

of the United States.

On Jan. 24, 1848, a piece
of native gold was found
by Marshall at Coloma,
Eldorado County. The
news electrified the
world. By the close of
that

year miners assailed

the foothills from the Tuolumne to the Feather River. They came from everywhere, adventurers and outlaws, good men and bad, and wild speculation, gambling, robbery, murder, and every other crime was openly committed, unhindered by other form of law higher than lynch law and self defense. In

1849, 100,000 men crossed the American continent to search for gold. In 1850, when California became a state, its registered population was only 92,597.

The Norwegians were among the first to set out for the gold fields. Elias Tasted Larson, oldest son of Lars Larson, Sloop,er,

went there in 1849 and came back alive to tell the story. "Snow-shoe" Thompson was the first mail carrier across the Sierras, a most hazardous position, which he faithfully held from 1856 to 1876. In 1860 there were no less than 715 Norwegians born in Norway recorded as citizens of the state.

There were probably that many in 1850 trying to pick up a fortune. There is a letter in the "Bratsberg Amtstidende" from Christian Holer, dated Nevada City, Cal., Nov. 25, 1850. He had just crossed the desert—a frightful ordeal. He had met Norwegians at Salt Lake City, members of the Mormon Church—an

outlawed sect. He had begun to dig—no sweet task.

California, with its unusually varied and rich natural resources, scenery and climate, had always attracted Norwegians. But, strange to say, it has never developed any large and prominent Norwegian colonies. The Norwegians

of California are widely distributed. The census of foreign-born Norwegians is as follows : 1850—no report; 1860—715 ; 1870—1,000; 1880—1,765; 1890—3,702; 1900—5,060; 1910 9,952; and 1920—11,460.

Minnesota (Indian name, meaning Sky-tinted Water) is the chief

Norwegian state in
America. It was
originally the home of the
Chippewas and the Sioux,
or Dako-Minnesota, 1850
tas. The French fur-
traders and mission-
aries began to come
here in 1659. Duluth
established trading posts
in 1678. Hennepin
ascended the Mississippi
in 1680. In 1803

Minnesota became the property of the United States. It was made a territory in 1849; a state, in 1858. The first number of "Nordlyset," July 17, 1847, discusses the advisability of its being made a territory. "Nordlyset" was the first Norwegian newspaper, right up-to-date in its

contents.

Mention has already been made of the fact that four Norwegians came to Todd County in 1848. Rev. C. L. Clausen came pretty near becoming a citizen of Minnesota in 1849. He was out on an exploring expedition, hunting for a new site for a Norwegian settlement. St. Paul was then a

village only eleven years old and consisted of only thirty huts. Clausen took the

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first steam boat that ever went as far north as St. Paul. The territory of Minnesota had just been created by Congress and St. Paul was its capital city. The boat brought the

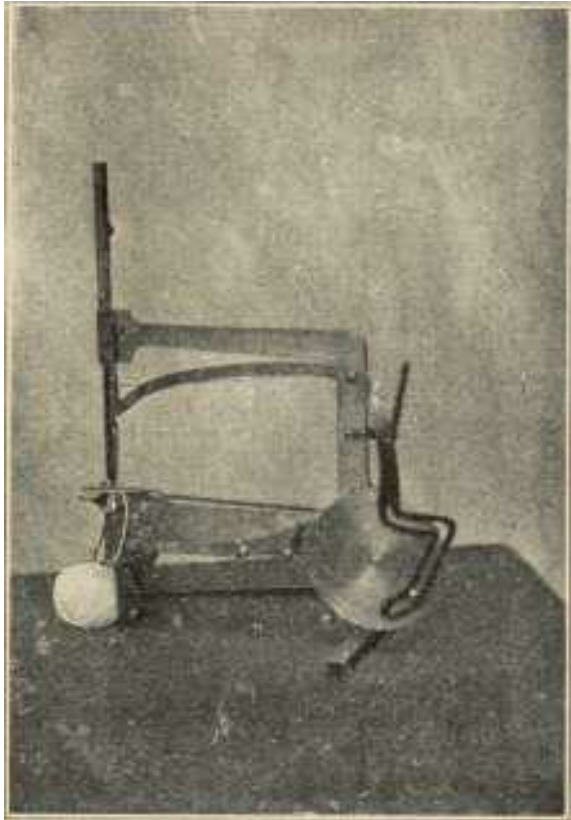
good news, which was received with wild acclaim. Clausen was not much impressed with the hills of St. Paul as a prospective settlement. So he proceeded on to the Minneapolis side. There was no town on the west side of the river, not a house. On the east side lay the little village of St.

Anthony, now a part of Minneapolis. Clausen might have preempted Minneapolis, but did not do so, for the Minneapolis plain was too small and too sandy for the settlement he had in mind. An Indian told him about land some ten miles to the east of St. Paul. Thither he went and found what he wanted in

Pierce County.
Wisconsin. Thus, writes
Holand. Clausen barely
escaped becoming the
founder of one of the
world's large
metropolises.

Minneapolis is now
the capital city of the
Norwegian country in
The Knitter of the
Johnson Self Binder,
America. the First Twine

Binder in the World



(a) St. Paid and
Minneapolis

The second governor
of Minnesota was
Alexander Ramsey. He
had a Norwegian servant
girl, Ingeborg Levorsen
Lange-teig, who, together
with her brother Amund,
came to St. Paul in 1850.
They were from

Hallingdal and had stopped off at Rock County, Wisconsin, for a season. Ingeborg Langeteig worked for Governor Ramsey one year, then moved to Fridley, just north of St. Anthony. In 1854 she married an Irishman by the name of Clark. After his death, in 1864, she married Mikkel Johnson,

from Selbu, Norway, and settled down in North Minneapolis, where he reigned as a patriarch for many years. He was one of the first settlers of Meeker County, Minn., in 1856. His younger brother, John P. Johnson (Moen), a brave

soldier in the Civil War, became the inventor of the first self binder in

the world.

(b) Goodhue County

In 1850 a number of Norwegians from Rock Prairie, Wis., set out for St. Paul. There were two men who stepped off at a steamboat landing place before reaching St. Paul and, finding the

Self Binders at Work
Using J. P. Johnson's Idea

spot to their taste,
settled there. They were
Halvor H. Peterson
(Haugen) and Osten
Burtness, both from
Numedal, and the place
they selected as their
home was Red Wing,
Goodhue County, where
they started to
manufacture and ship
charcoal. In 1852
Goodhue County was

opened for settlement. Strange enough, the general opinion was, that it would take 100 years to settle the whole county. It did not take ten years. In 1851 Matthias Peterson Ringdahl located also at Red Wing, which then boasted three or four houses. In 1854 the immigration caravans

began to come in, one after the other, hardy Norsemen from Koshkonong, Rock County, and elsewhere. The first lot to arrive consisted of Henrik Nelson Talla and his brother To'ge and four other families. Henrik Talla had been a gold miner in California. To'ge had found gold in

Australia. A son-in-law of
Henrik Talla was the well
known Hon. Osmund
Wing, a noble and
philanthropic

soul. A son-in-law of
Osmund Wing is the
professor of church
history at Luther
Theological Seminary, St.
Paul, Rev. Carl M.
Weswig, D. D., famed for
eloquence. To'ge Talla

bore witness to the charms of Goodhue County in these words: "I have lived in three-continents and have traveled through many lands, but never have I seen such a beautiful sight as this. Here will I live and here will I die."

Hardly had the first caravan settled down

when a second one came into sight. This one consisted of Andreas Bonhus, Erik Gunhus, and about ten other families. Andrew G. Bonhus, a grandson of Andreas Bonhus, is a St. Olaf graduate, a law graduate from the University of Minnesota and has served as mayor of Valley City, N. D., 1920-1924.

Andrew's sister, Louise, married one O. M. Norlie, at the time of the nuptials a high school instructor at Stoughton, Wis. A grandson of Erik Gunhus is a man bearing the same name, Rev. Erik H. Gunhus, president of the Lutheran Brethren Synod. No doubt the greatest man who has lived and labored in Goodhue was

the Rev. Bernt J. Muus,
pastor at Holden from
1859 to 1899. He is
buried near the
Trondhjem Cathedral,
Norway, and a little
wooden cross marks his
grave telling the story
that here lies B.J. Muus,
1832-1900. Some day a
more fitting monument
will mark the resting

place of this tall and noble son of the Lutheran Church, a pioneer among the pioneers of America. Meanwhile St. Olaf College rears up high and pleasant to behold as one of the memorials to his faith.

(c)

Southern

Minnesota

In

Southern

Minnesota, too, large and

thrifty Norwegian settlements were made in the early fifties. Fillmore County was entered in 1851. Even Ellertson started farming that year near Mabel and is the first Norwegian farmer in the state. Carver and Winona counties received Norwegian settlers in 1852; Dakota, Houston and Nicollet counties in

1853; Dodge, Olmsted, Steele and Mower counties in 1854; and so on. Minnesota land had been discovered, dearer to the hearts of Norwegians than the gold of California.

According to the census, the number of foreign-born Norwegians in Minnesota in 1850 was

7; in 1860, 8,425; in 1870, 35,940; in 1880, 62,521; in 1890, 101,169; in 1900, 104,895; in 1910, 105,303; and in 1920, 90,188.

Swedish ships entered the Delaware in 1638 and the first towns founded in Pennsylvania were Swedish. The land was then called New Sweden. Its progress

alarmed Pennsylvania,
1852 the Dutch in New
York, who swooped down
on

the Swedes in 1655
and made captives of
them. Nine years later the
Dutch had to surrender to
the English.

Norwegian People in
America

Pennsylvania was
given to William Penn to

cancel a debt. In 1682 he came to his principality. Pennsylvania was one of the original thirteen states. In the colonial days it was the haven of German refugees and is still the most German of the American commonwealths.

The first Norwegian settlement in this state

was that in Potter County, in 1852. Potter County lies in north central Pennsylvania, among the foothills of the Alleghanies, a wild and romantic country, "far from the maddening crowd's ignoble strife." This settlement was conceived and projected by Ole Bull, the master violinist. In his first

concert trip to America, 1843-1845, he had studied with sympathetic interest the toil and troubles of the early pioneers. The thought came to him that he could find a better spot to live in than he had seen in Illinois and Wisconsin and that he himself could build a colony which could stand as a

monument to his day's work. He got into the hands of some landsharks who sold him 120,000 acres of wild hill and dale at twice the market price. He tried to raise the \$300,000.00

to pay for the land by giving "Farewell Concerts," that is, not a farewell to America, but

a farewell to his fiddle. His work from now on would be to build the colony. The enterprise might have succeeded except for the fact that the deeds that he and his settlers received for their money were not worth five cents. The whole transaction was a swindle. The immigration was encouraging. Within a

short time he had 1.000 Norwegians in his New Norway and several towns were established—Oleana, Odin and New Bergen.

A Coudersport paper, "The People's Journal," has an editorial dated Sept. 10, 1852, entitled "Good News for Potter County." This announces the coming of Ole Bull

and the Norwegians. It relates that 105 are on the way to the proposed colony at Kettle Creek (now Oleana), and adds: "Let them come. The more, the better." This paper contained poems to the colonists, of which the following lines are a sample:



Ole Bull (insert) and
Ole Bull's Castle (1852)
(By permission of Pa.
Dept. of Forest and

Waters)

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Lo ! Forest and valley
and mountain lie spread

Untouched save by
sunlight and wandering
breeze,

Awaiting to welcome
the Northmen's free tread

To their echoing
slopes and their
shadowing trees.

To make a long story short, the project failed. The settlers could not get their warranty deeds and began to pull out. Ole Bull hastened away to raise money by his concerts, from the proceeds of which he sent load after load of provisions to his people to meet their needs. The latest survivor of the

colony



Autos Visiting Ole
Bull's Castle in 1924
(By permission of
Pennsylvania Department
of Forest and Waters)

who remained there as long as he lived was Ole Olsen, who died at New Bergen in 1903. fifty years after the hopes of the colonists were shattered.

In "Oleana," a very interesting work on the Ole Bull Colony, by Thorstein Jahr, a library expert at the Library of Congress, the story of the

colony is related and a number of survivors are located. As, for example :

John X. Holfeldt established the firm Holfeldt and McDonald, Quebec, 1853-1863, and then a shipping business at Stavanger, 1863-1873. Bertel V. Suckow became a bookbinder at Rock Prairie, Wis., 1854, the

publisher of "Billed
Magasin," Madison,
1868-1870 (Prof. Svein
Xilssen, editor), and
finally he worked for the
"Milwaukee Sentinel,"
until 1885. Christian F.
Solberg became editor of
"Emigranten," 1857-1868.
studied law, was
postmaster in the
Wisconsin Legislature,
1869-1871, edited

"Minnesota," 1872, was appointed commissioner of statistics, 1872-1876, railroad commissioner, 1876-1881, was with the Chicago, Milwaukee and St. Paul Railroad, 1881-1883, with the New York Life until his death. A daughter of Jens Jacobsen, of Oleana, became the wife of Charles Kittleson, state

treasurer of Minnesota,
1879-1883, and president
of Columbia National
Bank,

Minneapolis. Johan S.
Irgens was a soldier in the
Fifteenth Wisconsin and
the first Norwegian to
hold the office of
secretary of state in
Minnesota, 1875-1879.
Burt Olson was editor of

the "McKean County Miner," Pa., and died in Chattanooga, Tenn., Nov., 1902. Ole Snyder, the first child born at Oleana, is a lawyer at Buffalo, N. Y. Knud Olsen lived at Stoughton, Wis. Ole Teppen and Syver Iversen were farmers at Coon Valley, Wis.

The foreign-born
Norwegians of

Pennsylvania for the decennial years are: 1850—27; 1860—83; 1870—115; 1880—381; 1890—2,238; 1900—1,393; 1910—2,320; 1920—2,446.

New Hampshire was founded by Englishmen in 1623 and was one of the original thirteen states. The state has only one real Norwegian settlement—at Berlin

Mills, New Hampshire,
Coos County. This was
founded in 1854 by 1854
Johannes L. Osvold,
immigrant from Oslo,

Norway. The next to
join his colony were Carl
Olson, Herman Olsen and
Nils Holje. Osvold was
postmaster at Berlin
Mills for many years.
Osvold, Even A.

Np'ttestad, Hans C.
Johnson and Anton L.
Pettersen, all
Norwegians, have been
members of the New
Hampshire State
Legislature. In 1890 Rev.
G. T. Rygh organized a
Norwegian Lutheran
Congregation at Berlin
Mills with 87 members.
In 1915 this congregation
had 538 members.

New Hampshire has never figured as a Norwegian state. In 1850 it registered only two born in Norway; in 1860, five; in 1870, 55; in 1880, 79; in 1890, 251; in 1900, 295; in 1910, 491; and in 1920, 427.

Nebraska was a part of French Louisiana. It became a territory in 1854; a state in 1867. The

name is an Indian word,
meaning "Shallow
Water." There are no
Nebraska, 1857
mountains in the state,
but wide, rolling prai-
ries, cut by slow,
shallow streams. Both the
valleys and the uplands
provide rich soil. It is a
great farming country.

The first Norwegian

settlement was at Lime Grove, Dixon County, in 1857. Mons Nilson, from Vossevangen, was the first Norwegian settler. In 1920 there were foreign-born Norwegians in 88 of the 93 counties in Nebraska, but the settlements were all small; Dixon County ranked fifth in Norwegian population. It has had

four Norwegian Lutheran congregations. The first of these was the Lime Creek Church, three miles south of Maskell, organized September 25, 1873, with 34 souls, Rev. E. G. A. Christensen, first pastor.

The Norwegians of the first generation located in Nebraska by census years are as

follows: 1850—no report;
1860—no report; 1870—
506; 1880—2,010; 1890
—3,632; 1900—2,833;
1910— 2,750; 1920—
2,165.

Kansas is the
geographical center of the
United States. Coro-nado
marched through Kansas
in 1541 and says that he
traversed

"mighty plains and sandy heaths, smooth and Kansas, 1857 wearisome, and bare of wood." In describing

the buffalo then roaming over the limitless plains, he says: "All that way the plains are as full of crooked-backed oxen as the mountain Serena in Spain is full of sheep." Kansas

became a part of the United States by the Louisiana Purchase in 1803. It was made a territory in 1854 and a state in 1861. The Kansas-Nebraska Bill of 1854 left it to each commonwealth to settle whether it should be slave or free. Two



Hunting the Buffalo

great hostile tides of
immigration began to
flow into Kansas, the one
Pro-slavery from
Missouri and the South,

the other Free-Soilers from the North. A terrible civil war ensued, and "Bleeding Kansas" aroused the pity of the world. John Brown was the leader of the Freedom party, later a martyr to the cause. "His soul is marching on." The settlers of Kansas were some of the bravest men

from the North and South,
met here to fight for a
principle.

The hardy Norseman
was also in Kansas, and,
though a newcomer, he
was in the thick of the
fight—for freedom.
Charles Christianson,
from East Toten, Nels
Ladd from Sogndal, and
Mathias Johnson from
Biri, moved from Dane

Co., Wis., to Greenwood Co., Kans., in 1857. Their address was Eureka; their market, Kansas City, Mo., was 150 miles distant. In 1858 they were joined by six other countrymen from Dane Co. In 1870 Rev. G. M. Erdahl organized a Norwegian Lutheran congregation for them. In 1858 a second settlement was planted at

Lancaster,

Atchison County, by
Harold O. Tvedt, a
Yaldris, coming down
from La Crosse, Wis.
Brown and Doniphan
Counties were peopled by
Norwegians about 1860.
In 1920 88 of the 105
counties in the state had
Norwegians born in
Norway. None of the

settlements is large.

The immigrant Norwegians in Kansas are listed by the census as follows: 1850—no report; 1860—223; 1870—588; 1880—1,358; 1890—1,786; 1900—1,477; 1910—1,294; 1920—970.

In 1859 there were no Dakotas. The territory of Dakota was created in 1861 out of Nebraska and

Minnesota. In 1889
Dakota Territory was
made two states—South
Dakota South Dakota,
1859 and North Dakota.
South Dakota is a
farming-state essentially,
with gold and silver
mining in the Black Hills
in the southwest corner of
the state. The seal of the
state bears a river with a
steamboat, and on the

right a farmer at the plow, with a herd of cattle and a field of corn. On the left stands a smelting furnace and a range of hills. The Norwegians came to South Dakota early in great numbers and have worked hard to make it a good state. Four of the nine governors have been Norwegians—A. E. Lee.

C. N. Herreid, P.
Norbeck, and Carl
Gunderson; 3 of the
lieutenant governors—
Herreid, Norbeck and
Gunderson; 3 of the
secretaries of state—A.
O. Ringsrud, Thomas
Thorsen and O. C. Berg; 1
state auditor—H. B.
Anderson; 2 state
treasurers—George G.
Johnson and G. H.

Helgersen; 2 state
superintendents—H. A.
Ustrud and C. G.
Lawrence; 1 U. S. Senator
—Peter Norbeck; 2
congressmen— C. A.
Christopherson and
William Williamson.

Clay County was the
seat of the first
Norwegian settlement in
South Dakota, founded in
1859. South Dakota was

entered from the
Nebraska, not the Iowa
side, by these first land
seekers. Lars A. Torblaa,
from Hardanger, Sjur H.
My ran, from Hal-lingdal,
Ole O. Gjeitli, from Yoss,
and Elling O. Engum,
from Sogn, were the first
to cross over into Dakota.
They came from
Koshkonong. Torblaa has

the honor of being the first Norwegian to place his feet on Dakota soil. Soon there came other delegations from the eastern settlements. Three of the Norwegian governors of South Dakota—Andrew E. Lee. Peter Norbeck, and Carl Gunderson—have lived in this county. Norbeck was born in Clay County.

According to Martin Odland, the newspaper man. born in Clay Co., the first white child born in Dakota was a Norwegian, Ole Olson, also a Clay Co. product. In 1894 Ole Olson ran for senator against Carl Gunderson, the present governor, and defeated him. Olson now lives in Oregon.

In 1861 Rev.
Abraham Jacobson, of
Decorah, Ia.,
accompanied a company
of eight to these Dakota
settlements at Vermilion,
Clay Co.. and the
adjoining counties to the
east and west, Union and
Yankton. The town of
Yankton was the capital
city. Jacob-son was

pleasingly surprised to
find that he was
acquainted with

0 M I W 0 X

the newly appointed governor, his wife and other functionaries. They all hailed from Springfield, the home of Lincoln, then just elected president of the United States. Jacobson had attended the Illinois State University, Springfield,

1852-1860, and had been a school mate of Robert Todd Lincoln, who attended that school. Jacobson describes the primitive conditions—the slow ox cart, the sod cellars without windows or roofs, the open prairies and prairie fires, the Indians and their ways, the political tension, the hunger for God's Word.

During a rain, Jacobson had to seek shelter at a shack. The husband was not at home. The wife and children slept in the wagon box, for there was no other bed. So Jacobson sat on a bench in the corner of the cellar, holding an umbrella over his head all night, to ward off the cold November rain. Hospitality was

freely shown in those days. Everyone was willing to share his last morsel with a traveler. And these settlers were young and full of faith and hope and charity. When asked if she did not think the situation looked rather hopeless out there on the cold, bleak prairies, a woman replied:

"Better times are coming." They came.

South Dakota has been a favored state with regard to the Norwegians. Of Norwegians born in Norway it had in 1850, none; in 1860, 129; in 1870, about 800; in 1880 about 8,000; in 1890, 19,257; in 1900, 19,788; in 1910, 20,018; and in 1920, 16,813.

5. Churches, 1825-1860

Since 1536 the Lutheran Church has been the State Church in Norway. At the time of the departure of the Sloop, in 1825, the whole country was nominally Lutheran except about a dozen dissenters. Even today nearly 99% of the people belong to the

Lutheran Church, in spite of the fact that there is complete religious toleration and that Roman Catholics, Methodists, Baptists, Adventists, Salvation Army people, Mormons, Quakers, and other denominations have carried on a very active propaganda in Norway for many years. The

American Methodists, for example, began work in Norway in 1853, in Sweden in 1854, in Denmark in 1857, and in Finland in 1883. From 1851 to 1920 they contributed \$2,636,141.00 to establish themselves in Scandinavia and \$746,760.00 among the Scandinavian immigrants to the United States. In

1920, according to the Report of the Board of Foreign Missions of the Methodist Church North, there were 27,688 Methodists in Scandinavia, of whom 6,406 were in Norway. Nearly all the sectarian movements have come from England and America, and, while they have not caused much of

an exodus out of the Lutheran Church, they have nevertheless in places profoundly affected the thought, life and literature of the Norwegian Lutherans. Thus, the Quaker movement which began in 1816 with Lars Larson, Elias Tastad, and a half dozen others, had

increased outwardly to only 86 in 1920, but inwardly it had affected many of the

Lutherans so that they were dissatisfied with the Lutheran Church and bore a spirit of dissent against it.

The Norwegian immigrants to America carried with them as religious heritage from

Norway, not only the Lutheran faith, but also the religious tendencies within the Lutheran Church over there. There were three in Norway marked tendencies which can possibly be ex-

pressed by the terms high church, low church and broad church.

The high church

tendency was as one that highly respected the Church as a divine institution, the Word and the Sacraments as the Means of Grace, and the ministry as a holy office. The pastors of Norway and the upper classes generally were high church-ly. Now, unfortunately, during the

18th century Rationalism came like a black shroud over the State Church of Norway. Under cover of this darkness there was much indifference both to pure doctrine and Christian living. The high churchly view then came to be associated with worldliness in teaching and practice.

The low church view

came as a protest to this worldliness. It demanded that men should repent and believe. It called for personal experience in the power of the Gospel to save sinners and the privilege of every man, nay, even the duty, to bear witness of the fact that he has himself found peace with God and that God can save sinners. It

called for Bible reading and prayer, prayer meetings and lay preaching, in addition to the regular work by the pastor. But,

unfortunately, since the pastors and official classes as a rule opposed the low church movement, the men who held the low church views

began to look upon everything connected with the high church as dangerous—the Church, the ministry, the ritual, the ordinances, the ministerial training. They regarded seminaries as spiritual cemeteries. Hans Nielsen Hauge, the great reformer, was clear in his own mind as to the value of the Church and the

ministry, but some of his followers, called Haugeans, were more extreme in their opposition to the high church party.

The broad church view saw the need, on the one hand, of law and order, of ministry and ceremonies, and, on the other hand, they acknowledged also that

there must be Christian living according to the true teaching of the Word and that lay people must have the privilege, as they have the duty, to bear witness and "show forth the excellencies of Him Who called them out of darkness into His marvellous light" (1 Pet. 2:9). But, unfortunately

here, too, the men of the broad church view were apt to include the bad as well as the good in the other two tendencies. These tendencies were found in Norway in 1825. The leaders were high church people. The Haugeans were low church. The majority of the people were broad church,

tolerant and easy going.

In addition to these three movements within the Lutheran Church there was the sectarian movement which refused to conform to Lutheran doctrines and practices. The Quakers of Stavanger were such dissenters and schismatics. And while possibly not more than

five of the Sloopers were Quakers, the members on the boat were to a large extent affected by the Quaker spirit of dissent.

Norway had only one recognized church in 1825; America had over 100, most of them of the Reformed group. Here was

perfect religious

freedom with high
churchly, Religious
Situation low churchly
and broad churchly
groups of in America
every description. Here
you could belong to

church or not, as you
pleased. What a strange
world to these newcomers
of ours who had been
compelled to baptize their
children and confirm

them in the Lutheran faith! But there was some difficulty in knowing just what to do here. Should they join the great throng who did not belong to any church? Should they join one of the American churches? If so, which one? Even the Quakers in the party found it difficult to agree as to whether they should be Orthodox,

Hicksite, Wilbur-ite or Primitive. Lars Larson remained Orthodox Quaker; Ole Johnson chose the Hicksite brand. Their children became Baptists. The Adventists made a strong bid for their support; they put up a school right in the heart of the Fox River Settlement, which is still

standing as a witness of missionary zeal. The Baptists and Methodists labored among them both long and faithfully, but there were a dozen kinds of Baptists and #s many Methodist denominations, so it was rather difficult to know whici. one was in the right. Campbellites and Congregationalists, Presbyterians and

Episcopalians, all looked upon the Norwegian immigrants as their rightful possession and added to the religious confusion. Possibly the boldest of all, and the most successful, were the Mormons. In La Salle County Mormon and Methodist congregations are still at work, whose membership is to a large

extent drawn from the descendants of the Sloop Folk and later arrivals from Norway. As a concrete illustration of the effects of the religious confusion in America the case of the Rossadal family is typical. Daniel Rossadal was a good man and a good Quaker. He had a

large family and no doubt
tried to bring them up in
the Quaker faith. His
descendants are numerous
—255—and
representative citizens
and churchmen. But they
are distributed among a
great number of
denominations, in the
following order,
beginning with the
denomination that has

had most of them as
members,—Lutheran,
Methodist,
Congregational-

ist, Adventist,

Catholic, Quaker,

Campbellite, Mormon.

And in addition 40% of
them are not known to
belong to any church.
Such are the conditions in
America.

And yet, in the midst

of all the preaching, it seemed to many that there was a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the Lay Preachers words of the Lord" (Amos 8:11).

The words

of their friends in Norway came true, that "they would feel like a

people in captivity among the heathen people, when they could not gather about the Word of God according to their custom ; they would think of the ringing of the church bells in their home valley; they would remember the festive march to church on a clear, glorious Sunday morning, call to mind the

singing, the sermon, the communion, the chanting at the altar, and feel so unutterably forsaken and poor." So great would their want and longing be, that their wail of woe, as A. O. Vinje had predicted, would be likened to that of the children of Judah in captivity: "By the rivers of Babylon, there we sat down, yea, we

wept, when we
remembered Zion. We
hanged our harps upon
the willows in the midst
thereof" (Ps. 137:1-2).
That many of the
immigrants felt such a
hunger and sorrow is
really a fact, as can be
seen from the letters
which they wrote home
and from the personal

witness of men and women who have lived through the pioneer days before the Lutheran Church came to feed their hungry souls. And this situation was perfectly natural, for the Word of God has been taught in its truth and purity in the Old Country, and His Word does not return void unto Him (Isa. 55:11).

It was especially the Norwegian Lutherans of high churchly leanings that felt that it was a great hardship not to have a Norwegian Lutheran Church in their midst. The low churchly group had recourse to prayer meetings, by means of which they strengthened one another. Practically everyone took along his

Bible and hymn book and possibly also his catechism and postil. Occasionally, of course, this had been neglected. Still, most of the goodbyes had been said amidst prayers by the old folks and admonitions to read the Bible and follow its precepts to watch and pray. John W. Arctander,

in his book, "Tr0st for Tvivlere" (Comfort for Doubters), relates that when he left his home, his pious parents duly prayed with him and admonished him to be a child of God. Then, with these parental blessings, he set out. As soon as he came out in the harbor, he went to his trunk, for he was sure to find a Bible there. And

there it was, a brand new one. At that time, and for many years afterward, he hated all this talk about Christianity, so his object was to get a hold of the Bible and throw it away. He took the Good Book, spit into it and then

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heaved it into the sea. But there came a day when he had to have it again to get peace for his troubled soul.

The immigrants of the low church group held prayer meetings. At these devotional gatherings, some one acted as leader. He would read a Bible

selection, which he then proceeded to expound and to apply. Sin and grace was the general theme of every lay sermon, and exhortations to repent and believe were as much a part of the sermon as the amen was a part of their prayers. Anyone in the gathering could take part in prayer, praise, personal witnessing or song. The

prayer meetings were serious occasions, at which sinners came to the throne of mercy for pardon and peace.

Ole Olson Hettletvedt was the first lay preacher among the Norwegian settlers. He preached on the Sloop and was engaged in preaching until his death in 1849, 24 years later. There are men

still living who can testify to having heard him and to having been edified by his glad tidings. O. J. Hatlestad writes about him these words of fitting tribute: "He was the first one in the Fox River Settlement to gather the people about the Word of God. This humble and serious-

mindful man later became known in wider circles among our countrymen, in that he was sent out by the American Bible Society as a Bible agent. In that capacity he visited the Norwegian settlements in Illinois, Wisconsin and parts of Iowa." Hatlestad mentions also a number of other laymen in

Illinois and Wisconsin
who served their people
as lay preachers. His list,
which is not exhaustive,
includes : Aslak Aae,
Endre Os-mundsen
Aagerbo\ Herman
Osmundsen Aagerbo 7 ,
John Brakestari, BipYn
Hatlestad, Even Heg,
Peder AsbjoYnson
(Melius), and Kleng
Skaar. AsbjoYnson

became ordained in 1856.

The people felt the need of more fixed forms and regular services than they were getting through the prayer meetings and lay preachings. JoYgen Pedersen was called by the Haugean Lutherans to administer the Sacraments as well as to preach the Word. He

accepted the call, and once administered the Lord's Supper at Indian Creek, near Leland, 111. Shortly afterward he joined the Mormon Church. In 1837, Ole Olson Heier came to La Salle. He had been a school teacher in Norway and was an earnest Haugean of fine presence and great ability as a

speaker. He was then called to take Pedersen's place. He accepted. For a time he warned against the heresies of the Mormons, but not long afterward he also joined them. He became an elder in their church and then a bishop, but eventually he joined the Baptists. The third layman to be called as minister was the

greatest of all Norwegian lay preachers in those days, and perhaps since. He remained faithful to the Lutherans to the end. This man was Elling Eielsen.

Eielsen was born at Voss, Norway, September 19, 1804. He was just 35 years old when he arrived in America. Trained as a

blacksmith and carpenter, when he "got religion" he dropped his

profession and began to witness. In the footsteps of Hauge he traveled as a revivalist back and forth all over Norway, from North Cape to Lindesnes. He had suffered under the cross — had been mocked and threatened, and cast into

prison. Still he kept on undaunted, bearing testimony to the faith that was within him. He was assured that a disciple was not above his Master. In his sermons he was true to Scripture. His sermons were expositions and exhortations, well seasoned with quotations from the Bible and the hymn book and

illustrations from life. He had little use for the established order of things in church work, especially with regard to rituals, vestments, scholastic training and the like. He was suspicious of the regular clergy because they had persecuted him and defended the sham and

hypocrisy of the Church.
He was therefore often
intolerant and hard to
cooperate with.





Rev. Mr. and Mrs.
Elling Eielsen

He came at the right
time, and he came to

work while it was day. He preached in Chicago the day he arrived there. He preached in Fox River and at all places where he went. At Fox River he built a house of oak, with two rooms on the ground floor to be used as a hospice for immigrants and one room on the second floor as a church auditorium for his

services. This house was actually used as a church from 1841 to 1847 and as hospice for many more years. It is the first Norwegian Lutheran church edifice in America. When he discovered that there was a shortage in Norwegian school books he secured a supply by going to New York to get them printed.

This he did twice, in 1841 and in 1842. In 1841, when he was in New York, the good ship "Emilia" came in with another boatload of immigrants. Eielsen went on board, caused the people to pause a few minutes before landing, and then he conducted a devotional meeting as a

fitting entrance to this land of promise. On that boat he met a young woman, Sigrid Nelson Tufte, who two years later became his wife. The cane which Eielsen used and which comforted him in his long pilgrimages he gave to his friend, Rev. Ole E. Hofstad; Hofstad gave it to

his favorite deacon,

Mathias J. Aus, Canton, S. D.; Aus gave it to O. M. Norlie, reared on the Dakota prairies as his neighbor; Norlie gave it to the Luther College Museum, the greatest depository of Norwegian pioneer articles in America. See "Ellings Stav" in "Visergutten," October, 1920.

He came at the right

time, and his influence is felt to this day. Drinking, dancing and other forms of worldliness were getting the upper hand in the Norwegian settlements. His was a voice in the wilderness, calling to repentance. The work of the sects, as stated, was bewildering. Eielsen was a dissenter,

but not a sectarian. He knew what he wanted, and proceeded in a bold, uncompromising manner to get it. He wanted people to be converted Christians according to the Lutheran doctrines. He established congregations. He organized the first Norwegian synod in America. In the

constitution of this synod he makes provision for the teaching of the young in both languages (Norwegian and English). He was the first Norwegian to publish books in America. He was the first home mission superintendent. He helped to found three higher schools—Lisbon Seminary, Lisbon, 111.,

1855-56; Eielsen,
Seminary, Cambridge,
Wis., 1865-68; and Hauge
College and Eielsen
Seminary, Chicago, 111.,
1871-1878. He advocated
doing mission work
among the American
Indians, a "foreign"
mission work that his
synod still is engaged in.
He intended to build an

orphans' home in memory of his son Elias, who was killed while working as a carpenter on the Palmer House, Chicago. His greatest influence is perhaps in this, that he got the Norwegian people to start doing definite congregational work and, by his uncompromising attitude in favor of lay preaching and conversion,

he kept the extreme high churchmen from becoming too much like the State Church. Blessed be his memory.

It is written: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things" (Isa. 52:7; Rom. 10:15). This Bible passage ap-Pastors, 1825-

1860 plies with peculiar fitness to the pioneer pastors among the Norwegian settlers. In the period 1825-1860 there were 38 Norwegian Lutheran pastors. The honor roll is given on Page 196.

These 38 ministers averaged 26 years of service in the Norwegian

Lutheran Church of
America. Eielsen,
Clausen, Andrew-son,
Anderson, Scheie,
Hatlestad, AsbjoYnsen.
Olsen, Boyum. Strand,
Johnson, Scheldahl,
Amlund and Fjeld were
parochial school teachers
and lay preachers who
had been pressed into the
service as preachers. J.
W. C. Dietrichson, Stub,

A. C. Preus, Brandt, G. F.
Dietrichson, H. A. Preus,
Ottesen, Koren, Duus,
Munch, Thalberg.
Brodahl, Claussen,
Larsen. Jensen,
Magelssen, and Muus,
held the degrees of
Master of Arts and
Candidate

Norwegian People in
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in Theology from the

University of Christiania.

Duborg had attended the

universities of

Copenhagen and Kiel.

Larsen and Johannesen

were graduates of

Hartwick Seminary, New

York, founded in 1798 as

a Lutheran school.

Hartwick Seminary

belonged to the Hartwick

and Franckean synods. Rasmussen was a graduate of Concordia Seminary, Ft. Wayne, Ind., a school belonging to the Missouri Synod. Norem, Petersen and Jacob-son were graduates of the Illinois State University. This was the name of the college and theological seminary of

the Illinois Synod and the Northern Illinois Synod of the English Lutherans. Anderson had attended Beloit College, but no seminary. Just 50% of these pastors were college-trained men, but this percentage is higher than for the Norwegian Lutheran pastors for the 70-year period 1843-1913. In this 70-year

period only 40% of the ministers had college degrees.

It should now be noted that the university-trained men from Norway all except Thalberg joined the Norwegian Synod, while the lay preachers were at first followers of Eielsen. The Norwegian Synod represented a high church type of

Lutheranism; Eielsen, a low church type. Eielsen's ministerial followers deserted him in 1848 and in 1851 took part in the organization of the Northern Illinois Synod, a broad church synod. In 1850 he obtained a valuable ally in P. A. Rasmussen, but Rasmussen and Eielsen

parted in 1856. In 1858 Arne E. Boyum became an "El-lingianer," but in 1876 he became president of the Hauge Synod. A word or two about a few of these pastors: Claus Lauritz Clausen was a Dane, born Nov. 3, 1820, at Aero 7 , Fyen. He had studied business, law and theology, but was not a graduate from any school.

He had wanted to go to Zulu-land as a missionary, took to lay preaching, went to Norway, received a call to come to America as parochial teacher, and came. Shortly after his arrival he was examined by Rev. L. F. E. Krause of the Buffalo Synod and ordained at the wish of the Muskego

Congregation. He lived at Muskego; Eielsen was his neighbor at North Cape. They often met, but they could not exactly agree. They agreed to disagree. Eielsen was too extreme. When Dietrichson, a high church extremist, arrived in 1844, Clausen joined him, although at heart he was really a broad church

man. In 1845 Clausen became pastor at Koshkonong; in 1846, at Rock Prairie, ill health compelled him to resign and seek a new climate. In 1853 he removed to St. Ansgar, Ia. Here he founded congregations that he served several years, 1853-1856, 1861-1872, resigning again on account of sickness. He

was a member of the Iowa Legislature, 1856-57, and a commissioner of immigration, 1857-60. He was a chaplain in the Fifteenth Wisconsin, 1861-62. In 1851, H. A. Preus, A. C. Preus and Clausen met at Rock-Prairie, and organized the Norwegian Evangelical Lutheran

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America

Church in America.

The constitution of this body, which it was claimed contained too much leaven of Grundtvigianism, was revoked next year, and the Norwegian Synod arose in 1853 on its ruins. Clausen was made the president of the former in

1851. In 1868 he withdrew from the Norwegian Synod on account of a resolution, adopted in 1862, relating to slavery. In 1870 he was one of the leaders in establishing the Norwegian-Danish Conference, a broad church synod. In 1890 he assisted in organizing the United Norwegian

Lutheran Church. In 1872 he removed to Virginia to regain his health. He was pastor at Philadelphia, Pa., 1875-77.; at Austin, Minn., 1877-85. He spent the last years of his memorable life at Paulsbo, Washington, with his son, who for several years was auditor of Washington. Says J. C. Roseland of him: "His

name is woven into the principal events of the history of the Norwegian Lutherans of this country, down



J. W. C. Dietrichson

to recent years. Zealously and faithfully he administered to the spiritual wants of the pioneers, traveling continually between the small and scattering settlements throughout the Northwest." He died Feb. 20, 1892.

Johannes Wilhelm Christian Dietrichson was 31 years old when he

came to America as a missionary among his people who were literally scattered as sheep without a shepherd. He was a disciple of Bishop N. F. S. Grundtvig and succeeded in swinging Clausen over to his views. A zealous man he was, with a firm hand, and a mighty exponent of the

high church view. He had great respect for the office of the ministry and performed his official duties with authority and in full regalia. U. V. Koren said of him: 'There is in the 'Ordinance of Christian the Third' a rule, saying that 'Pastors shall always be dressed in the proper vestments.' Dietrichsen observed this

command literally, and it is related of him that, even when he hauled wood, water or other stuff, he was clad in his long preacher's gown and with a clerical ruff about his neck." Eielsen, on the other hand, did not use any uniform to distinguish him from others. He was terrified at Die-

trichson's high church
manners and especially
his Grundtvigian
doctrines. Grundtvig was
a Danish reformer who
had awakened the Danish
Church out of a
rationalistic sleep, but he
himself had promulgated
some heresies. He
strangely declared the
Apostles' Creed to be the

living Word and the Bible
to be a dead word and that
there was a possibility for
conversion and salvation
after death. Eielsen
declared war on
Dietrichson and
Dietrichson on Eielsen.
"With Dietrichson's
arrival," declares
Norelius, "commenced
the great church war,
which has raged among

the Norwegians up to the present time."

Dietrichson made a trip to Norway in 1845 to get more men to come to his assistance. He and Clausen could by no means serve the multiplying and growing settlements. In 1850 he returned to Norway for good, where he labored as pastor until 1874, and

then as postmaster until 1882. Dietrichson was a worthy exponent of the high church view, a Christian man with both knowledge and zeal. He shared pioneer life with his people without a murmur. He preached his first sermon at Amund Anderson's barn in East Koshkonong on August

30, 1844, and his second service he held under a large oak tree on Knud Aslakson's farm in West Koshkonong. He wanted clean-cut rules to go by; his aim was to transplant the Norwegian Lutheran Church to American soil. He was a good husbandman.

Paul	Anderson
represented	another

element in the life of the Norwegian Lutheran Church in America. He had attended a Congregational College (Beloit), and had seen and heard things there which he thought worth taking along. He favored the use of English. He was much wrought up about the slavery question. In 1848 he joined the Franckean

Synod of New York,
chiefly because of the
vigor with which this
Synod combatted slavery.
The name Franckean
sounded good to him and
the one Franckean pastor
he knew was a fine
Lutheran. That this
Franckean Synod was
rather weak on the
Augsburg Confession he

at that time knew little or nothing about. In 1851 Anderson joined in the movement to establish a Northern Illinois Synod. Swedish, Norwegian, German and English Lutherans joined hands in the venture. Anderson served both as secretary and president of this new synod. The new synod was to be a part of the

General Synod, whose leading theologian at the time was S. S. Schmucker, a man of liberal tendencies. The English Lutherans of the N. Illinois represented Schmucker's views all too well, for they wrote a constitution in which the Augsburg Confession was referred to as only "mainly correct." In 1852,

upon motion by Paul Anderson, the words "mainly correct" were stricken, but the spirit which had put them there remained as strong as before. It finally caused the Scandinavians to withdraw and organize a more staunch Lutheran synod, the Scandinavian Au-gustana, in 1860.

Anderson translated the
Illinois Constitution

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America

into Norwegian in
1847 and the United
States Constitution, in
1854. He wanted the
Norwegian people
quickly to become
Americanized and
Anglicized.

Hans Andreas Stub

was a much-beloved pastor, whose name is still a household word. Adolph Carl Preus was an energetic president of the Norwegian Synod during many trying years, 1853-1862. Nils O. Brandt was the first pioneer pastor west of the Mississippi, a teacher at Luther College, 1865-1882, and a man of long and inspiring

influence. His wife, nee Didrikke Ot-tesen, was a wonderful mother in Israel, of blessed memory. She never tired in behalf of students at Luther College; thousands enjoyed her hospitality. Hundreds of the great Norwegians, as well as those not so famous, have had their

stockings darned and
their pantaloons mended
by this kind woman and
her ladies'





P. A. Rasmussen

Knud Henderson

L. M. Bi0rn

aids. Her brother,

Jakob Aall Ottesen, was

one of the most learned of the early pastors. Herman Amberg Preus was the man who reorganized the Norwegian Synod and commanded it through thick and thin, from 1862 to 1894. And those were strenuous days, with doctrinal controversies and practical problems every day. Ulrik Vilhelm Koren, pastor at

Washington Prairie, Iowa,
1853-1910, succeeded
Preus as president of the
Norwegian Synod, 1894-
1910. A staunch
Lutheran, a learned
scholar, an excellent
writer, a wise
administrator, mighty in
debate, inspiring in his
contacts with men. Ole J.
Hatlestad added much to
out-knowledge of pioneer

conditions by his
"Historiske Meddelelser"
(Historical
Communications) based
on 40 years' experience as
church worker, a man
among men. Peter
Andreas Rasmussen, at
first a disciple of Eielsen,
then a member of the
Norwegian Synod, then,
again, a leader among the

Anti-Missourians who fought the Norwegian Synod, and finally, one of the organizers of the United Norwegian Lutheran Church. Pastor at Lisbon, 111., 1854-96; president of Lisbon Seminary, 1855-56; founder of the Lisbon Norwegian Lutheran Society for the Publication of Norwegian

School Books and
Devotional Literature,
1856; publisher of "Kirkelig
Tidende" (Church Times),
1856-61; "Opbygg-
gelsesblad" (Devotional
Paper), 1877-1887;
printer of many books;
friend of foreign
missions; father of four
sons in the ministry—
Gerhard (1883—), Henry

Edmund (1890—),
Wilhelm Augustin (1890—)
and Halbert Jacob (1898—). Laur. Larsen,
the grand old man and
Nestor among Norwegian
educators, pastor, 1857-
1915, professor, 1859-
1915; and president of
Luther College, 1861-
1902. Arne E. Boyum, a
Haugean, faithful unto

death, pastor, 1858-1916, first president of Hauge Synod, 1876-1887. Bernt J. I. Muus, pastor at one time of 28 pioneer congregations, in a district as large as Denmark, and which now numbers over 150 self-supporting Norwegian Lutheran congregations.

Whole books might be written about each of

these men and also about the other pastors of this period. Their lives are epics. Two books have already been written about Eielsen—Bro'-haugh and Eisteinsen's in 1883 and E. O. Mo'rstad's in 1917. There are good sketches of him in various other books, as: one by John Johnson, in 1887; J. C. Roseland, in

1890; O. M. Norlie, in 1915; and M. O. Wee, 1919. R. Andersen has published the Life of Clausen, 1924; L. M. Bi0rn wrote one on P. A. Rasmussen in 1905. Mrs. Elisabeth Koren's "Era Pioneer-tiden" (From the Pioneer Days), extracts from a daybook and letters in 1853-1854, was

published by her children
in 1914. The historical
magazine "Symra"
contains spirited accounts
about some of these
heroes : Svein Strand
writes about C. L.
Clausen (1913) ; H. G.
Stub, about H. A. Stub
(1907); A. Bredesen,
about N. O. Brandt
(1907), and H. A. Preus
(1910) ; C. K. Preus,

about H. A. Preus (1906) ;
L. S. Swenson, about
Laur. Larsen (1909) ; Th.
Eggen, about B. J. I.
Muus (1910) ; Clara
Jacobson, about A.
Jacobson (1912) ; also
one on "Nogle Gamle
Minder" (Some Old
Recollections), by Laur.
Larsen, 1913.

In his speech before
the House of

Representatives, February 24, 1925, Congressman O. J. Kvale, himself a Norwegian Lutheran pastor (1894-1923), says about the pioneer pastors:

"An inspiring thing it is to recall the stories of the lives of the young men, many of them university graduates, who had been ordained to the

ministry in Norway, with splendid openings and careers ahead of them there, but who, nevertheless, at great sacrifice, were willing to abandon these confident hopes and throw their lot with their countrymen who so sorely needed their services in the New World. Of these there were many; more than

could be enumerated here. But the roster of their names includes, among others, the names of Eielsen, Clausen, Dietrichson. Anderson, Stub, Preus, Brandt, Ottesen, Koren, Hatlestad, Rasmussen, Larsen, Magelssen, Muus, Hanson, Dahl, Homme, Lys-nes, Weenaas, Ylvisaker, Wright,

Hoyme, Mohn, Oftedal,
Sver-drup. Surely these
names are chiseled in
adamant by the Record-

ing Angel of God.

Their work lives forever
in the hearts of their
blood brethren, in the
history of this Nation."

Pastoral calls were
extended to Jo'rgen
Pedersen in 1836 by the

Fox River Lutherans; to
Ole Heier, in 1837. Ole
Nattesta, on behalf of the
Jefferson Prairie

Lutherans,
Congregations, sent a
letter of call to Norway in
1839. Elling

1825-1860 Eielsen
was called in 1843 at Fox
River, al-

though he had
previously served the

Lutherans there four years and had built them a church there in 1841. C. L. Clausen was called to serve Muskego in 1843. J. W. C. Dietrich-son tells in his book on the settlements ("Reiser blandt the norske Emigranter") just how he proceeded to organize the congregations at Koshkonong in 1844.

These were the first attempts at gathering the Norwegians into organized congregations and securing regular pastoral care. The following is a list of the congregations organized before 1850. There were also preaching stations, but they are not included. For a description of the

congregations see "Norsk
Lutherske Menigheter i
Amerika, 1843-1916".

The first Norwegian
Lutheran Synod was the
Evangelical Lutheran
Church in America,
commonly called the
Eielsen Synod

or the Elling Synod. It
was organized in 1846
Synods, 1825-1860 at
Jefferson Prairie, Wis.,

"where a few of
the widely scattered
believers were assembled
at a publicly called
church meeting." A
constitution was then and
there drawn up. "Eielsen
dictated and Andrewson
wrote" that constitution
which has since been
called the "Gamle
Konstitution" (Old
Constitution). It was quite

polemical. In Paragraph 1 it refutes the charge that the followers of Eielsen are a sect—they are true Lutherans. In Paragraph 2 conversion is demanded as a condition for membership — Clausen and Dietrichson accepted nominal Lutherans as members. Paragraph 6 is an attack on the "papal

authority" and the clerical gowns of the State Church pastors and a warning is put on record against the "scribes which desire to walk in long robes, and love greetings in the markets, to be seen of men" (Luke 20:46). Paragraph 6 rejects the laying on of hands in Communion, practised by the Norwegian Synod.

The second synod with which the Norwegians were connected was the Franckean Synod of New York. It was organized in 1837 by four German-English Lutheran pastors and four delegates. In 1908 it united with the Hartwick Synod (1830) and the Synod of New York and New Jersey

(1872) to form the New York Synod, since 1918 one of the constituent synods of the United Lutheran Church in America. Paul Anderson was the only Norwegian pastor who officially belonged to the Franckians. Andrewson supported it in 1848-1851.

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Norwegian People in America



A. C. Preus, N. S.

1853-62

H. A. Preus, N. S.

1862-94

Dr. U. V. Koren, N. S.

1894-10

The Northern Illinois Synod is the third attempt of the Norwegians to establish synodical connections. Paul Anderson was the Norwegian leader in the movement; Lars P.

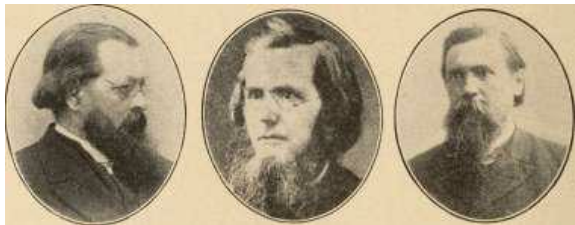
Esbjo'rn was the Swedish leader. This synod had 8 pastors, 20 congregations and 653 souls in 1851, and in 1859 it had 5,316 souls; while in 1860, after the Swedes and Norwegians withdrew, it had only 1,551 souls. In doctrine and practice, largely through Reformed influence, the English members of the Northern

Illinois Synod were rather liberal. Esbj0rn desired to have included in the minutes of the organization meeting a note showing the doctrinal position of the Swedish churches, to the effect that the Bible is the infallible Word of God and the highest authority and rule of faith and

practice, and that the symbolical books of the Lutheran Church contain a correct summary and exposition of the Bible. The reason why he did this was, that Article 2 of the constitution of the N. Illinois Synod referred to the Augsburg Confession as only "mainly correct." Anderson moved the objectionable words

struck out, and this was done, without changing the views of the English members. Esbjorn

became the Scandinavian professor of theology at the Illinois State University, at \$700.00 a year. The first president, Francis Springer, 1852-1855, was an ultra-liberal. The sec-



Paul Anderson, N. T.

1857-58

C). J. Hatlestad, A. S.

j870-81, 1888-90

Synodical Presidents

Wright, A. S. 1885-88

The Norwegian Period



Osten Hanson, H. S.

1887-93

M. G. Hanson, H. S.

1899-05, 1910-17

Johan Olsen, N. C.

1872-81

ond president, Simon W. Harkey, 1855-1858, was mediating. The third president, Wm. M. Reynolds, foolishly opposed the theology, the practices and the languages of the Scandinavians at his school, and the results were as sudden as they were emphatic. The Scandinavians picked up

their hats and hooks and departed. The rupture came in 1860, the year in which Dr. Reynolds resigned his post. He joined the Episcopal Church in 1864, to get, as he said, something to do.

The fourth synod, organized in 1851, by C. L. Clausen, H. A. Stub and A. C. Preus, was

dissolved in 1852 on account of H. A. Preus's objection to Paragraph 2 of the constitution. This paragraph read as follows: "The doctrine of the Church is that which is revealed through God's Holy Word in our Baptismal covenant, also in the canonical books of the Old and New Testaments." As this

paragraph, according to the constitution, could never be altered, it was found necessary to dissolve the organization and to start anew. This was done.

The fifth synod, usually called the Norwegian Synod, was officially named the Synod for the Norwegian Evangelical Lutheran

Church in America. It was organized February 3, 1853, under the direction of H. A. Preus. Six other pastors were present at the



L. M. Björn, A. M. Dr. T. H. Dahl, H. C. E. E. Gerdh, L. E.

M. BioYn, A. M.

1886-90

Dr. T. H. Dahl, U. C.

E. E. Gynild, L. F. 1902-

17 1899, 190.S. 1909,

1912

14, 1923— Synodical

Presidents

organization meeting

—C. L. Clausen, H. A.

Stub, A. C. Preus, N. O.

Brandt, G. F. Dietrichson,

and J. A. Ottesen. A. C.

Preus became the first president, 1853-1862; H. A. Preus, the second, 1862-1894; U. V. Koren, the third, 1894-1910; and H. G. Stub, the fourth and last, 1910-1917. Of the 38 congregations represented at the first meeting 31 were located in Wisconsin. Since this synod for several decades

had its main strength in Wisconsin, is was often called, by friend and foe alike, the Wisconsin Synod. Purity of doctrine was its slogan. It has fought for purity of doctrine, sometimes on the offensive, oftener on the defensive, and has been the bulwark of conservatism among the Norwegian Lutherans. It

early formed friendships and connections with the Missouri Synod, the most conservative and exclusive of the German synods in America. The chief among the theological giants of Missouri was Dr. Carl F. W. Walther, rated as the greatest Lutheran in American history. German immigration to

America was heavy. Nearly 1,000,000 came over from Germany in the fifties; nearly 500,000 had come in the forties. They came on account of economic, religious and political oppression at home. Walther came because of religious oppression. He was intensely pious and

strictly Lutheran. The Union movement was on; Rationalism and Indifferentism held honored places in nearly all church circles. Walther became involved in difficulties with his rationalistic superiors and cast his lot with the Saxon emigrants who left the Fatherland in 1839. He rallied them here,

founded congregations, synod, schools, publishing plant, church periodicals, missions; he called his people to the banner of the pure doctrine and left a deep impress, not only on his own synod, but on the remotest Lutheran bodies. The impress on the Norwegian Synod was indeed great. Beginning

with 1859 the Norwegian Synod sent its prospective ministers to the German theological seminary at St. Louis, Mo. At this school—Concordia Seminary—Rev. Laur. Larsen that year began work as Norwegian theological professor. In their controversies with the other Norwegian

Lutherans—on questions such as Donatism, the Sabbath, slavery and predestination—the Norwegian Synod often sought advice or support from the German brethren.

The sixth synod was the Scandinavian Augustana, founded in 1860. It was called Augustana to show that it

stood firm on the Augustana, or Unaltered Augsburg Confession. It was organized by Swedes and Norwegians who had belonged to the Northern Illinois Synod and had left that body on account of its halting attitude in doctrinal matters. It was a conservative synod, but not extreme as was the Norwegian Synod. It had

large sympathies for lay preaching, but not in a pronounced degree, as did the Eielsen Synod. It was a broad church synod, a middle-of-the-road church party.

The Norwegian
Period

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Norway is one of the most Lutheran, if not the

most Lutheran of all countries in the world. The Lutheran faith is the most evangelical of all the systems of religion Lutheran Doctrine based on the Bible. The Lutheran Church gets its name from Martin Luther, the Hero of the Reformation. As a separate and distinct church, it dates from

1530, when the Augsburg Confession was read before the Emperor Charles V at the Diet of Augsburg. In doctrine it is as old as the original Church which came into being on the Day of Pentecost.

In its doctrines, the Lutheran Church is a staunch champion of the Bible as the Word of God,

inspired by Him,
preserved by Him,
authoritative, perfect,
clear and efficacious. It
believes in the verbal
inspiration of the Bible.
"Firm in the faith
Immanuel taught, she
holds no faith besides." It
accepts the ecumenical
creeds of Orthodox
Christianity—the the

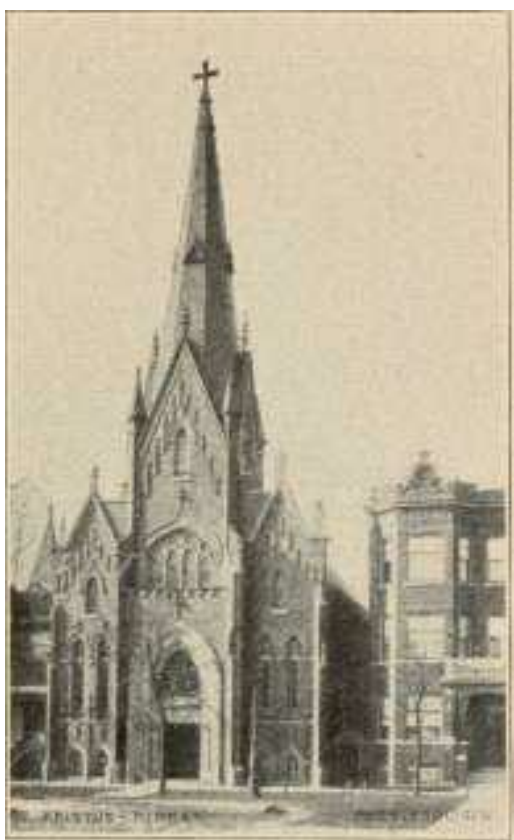
Apostolic, the Nicene and the Athanasian Creed. It holds also the Unaltered Augsburg Confession to be a correct exhibition of the faith and doctrine of the Lutheran Church, founded upon the Word of God. Every Lutheran congregation and synod accepts this as the fundamental confession. By the side of the

Augsburg Confession is
Luther's Smaller
Catechism, in use
throughout the Lutheran
Church in the instruction
of the young. No
Lutheran

body rejects the other
confessional books in the
Book of Concord (1580).
Many accept all. The
Lutheran Church is thus
seen to be a Bible-loving

and creed-loving Church. It is both conservative and progressive, peace-loving and militant, a Mary learning at the feet of Jesus, a Martha serving Him. The Norwegian Lutheran synods have suffered less from the inroads of rationalism and sectarianism than any other branch of the

Lutheran Church.



St. Francis - Dublin

Photographed by J. W. G. W.

Christ Church,
Chicago, Illinois, J. H.
Meyer, Pastor

Norwegian People in
America

As to worship, there
may be differences in
details, because the
Lutheran Church grants
great liberty in such
matters. But in the

essential things Lutheran worship is practically Lutheran Worship call the same everywhere. The typical Lutheran building has an evangelical symbolism. The tall, slender steeple, for example, points heavenward and summarizes the Gospel of Atonement, God's plan of salvation. The ground

plan of the church building is in the form of a cross. The furniture includes a pulpit, a baptismal font and an altar, representing the three Means of Grace—the Word, Baptism and the Lord's Supper. The Lutheran congregation



First Lutheran
Church, Albert Lea,
Minnesota Dr. Martin

Anderson, Pastor

assembles in God's house to meet God, and the congregation and pastor as God's ambassador are two equally important elements. Most congregations follow a beautiful, but simple, liturgy, in which the two principal elements of

worship the sacramental
and the sacrificial—
appear in splendid
balance. In the
sacramental, God comes
to the worshiper and
offers him grace. In the
sacrificial, man goes to
God and offers Him
prayer and praise and
thanksgiving. The church
year is observed, with its
stated pericopes, and the

sermon is made a vehicle for the expounding of the Scripture without fear or favor. The whole congregation sings ; the choir is of secondary importance. The minister is the shepherd of God's flock, the servant of all. Everyone has a right to approach the throne of grace; everyone has a

duty to proclaim His
praises, There is room for
men and women, for

The Norwegian Period
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young and old, in this
ministry. The Norwegian
Lutherans regard the
Church as a divine
institution and the
ministry as a holy calling.
The old Muskego Church
indicates in its structure

what a great regard the pioneer Norwegians had for the Means of Grace. One-third of the building was occupied by the pulpit, font and altar.



Scandinavian Zion
Church, Richmond,
Staten Island, R. O.
Sigmond, Pastor at Time
of Building

Organically, there is
no such body as the
Lutheran Church of
America. Not yet, and
perhaps there never will
be. The Lutheran Church
does not stress organic
union very Lutheran

Organize much, if at all. It believes in doctrinal unity, tion and Polity rather than external union. The form of government, it believes belongs to the human side of the Church, in which liberty is granted. It has thrived under every type of polity—episcopal, presbyterial,

congregational and
synodical. The synodical
is the favorite one among
the Norwegian Lutheran
synods of America. The
individual congregation
has the

right to govern itself,
possessing all the
privileges granted by the
Gospel, and governed
only by the Word of God.
It can unite with other

congregations of the same faith into larger units, such as synods, in order to promote the unity of doctrine and practice, and carry out the program of the Church. Hence, there is much striving also in the Lutheran Church, not only to promote church unity, but also church union, though, as stated, the duty of creating

church unions is regarded as a practical measure, not as a doctrinal tenet. Among the early Norwegian Lutheran congregations and church leaders there were therefore attempts to form synods and to unite the synods into one Norwegian Lutheran Church of America. And

ever since, such efforts toward a more perfect union have been going on, and there have been mergers of synods into new synods, and the organization of associations, federations, conferences, commissions, councils and inter-synodical corporations. In this way the Norwegian Lutheran

Church has better been able to do its work at home and abroad, in the fields of publication, education, foreign missions, home missions, inner missions or charity, as well as the regular work of the pastor.

It is difficult to tell just how much work was done by the non-Lutheran denominations among the

Norwegian settlements
for

the reason that the
greater part of this work
Ison-Lutheran was done
in English. Even the
history of the

Denominations work
conducted in Norwegian
is hard to write

about because it has
not been adequately

recorded. A complete history of the non-Lutheran activities among the Norwegians would involve most of the denominations and fill many volumes.

a. Quakers

The Quakers, or Friends, own as their founder George Fox, who began to preach holiness of life in 1647. They have

no creed, no liturgy, no sacraments. Their most distinctive doctrine is spiritual baptism. Periods of silence occur in their meeting, when no one feels called on to speak, while waiting for direct inspiration from the Holy Ghost. They are opposed to war and emphasize brotherhood in all human relationships. They came

to Norway in 1815
through Lars Larson,
Elias Tastad, Ole Frank
and Even Samuelsen,
Norwegians who had been
held prisoners of war in
England. They gave to
Norway its first and
greatest temperance
advocate, Asbjørn
Kloster, and made
Stavanger the open door

into Norway for
sectarians. They were the
immediate cause of the
coming of Cleng Peerson
and the Sloop in 1825.
They had a hold on the
first company of
immigrants, whose

leaders were Quakers,
and who settled at
Kendall through Quaker
influence. But gradually
this hold was lost, and the

number of Quaker congregations among Norwegians have dwindled down to one (in 1916), with a membership of 92.

b. Mormons

The Mormons call themselves the Church of Jesus Christ of Latter Day Saints. This sect was founded in 1830 by Joseph Smith at Seneca,

N. Y. It began an active propaganda but met with an equally active opposition, especially after 1843, when Smith announced a revelation in favor of plural marriages. He was shot by a mob in 1844 and Brigham Young became his successor. In 1847 there was a general migration from Illinois,

where they then had their stronghold, to Utah, where they in 1916 numbered 91.8 per cent of the total church population. In 1916 there were 1,530 Mormon congregations, of which 463 were in Utah. There were 462,329 Mormons, of whom 258,282 lived in Utah. They claim to accept the Bible and the

"Book of Mormon," both of equal authority. As to their doctrines read the expositions by O. L. Kirkeberg and I. G. Monson. The Mormons and the Sloopers came to Illinois about the same time and the Mormons soon convinced many of the Fox River Norwegians that Mor-monism was the true religion. Jeirgen

Pederson. Ole Heier,
Canute Peterson, Dr.
Gudmund Haugaas, and
others became Mormon
preachers. A Mormon
congregation was
established near Norway.
111., which still is'
flourishing. Some of the
branch presidents, or
pastors, at Norwav have
been: Yonce (Jens)

Jacobs, 1862-63; Thomas
Hougas.'1863-1900; John
Midgorden,
1902-07; Thomas
Hougas, 1907-19; and O.
T. Haver, 1919 .

Missionaries were
sent to Norway. Canute
Peterson was one of them,
returning with 600
converts bound for Utah.
Some of the greatest men
of Utah today are of

Norwegian blood and Mormon faith. Reed Smoot. United States Senator since 1903, an apostle in the Mormon Church, had a Norwegian mother—Anna K. Mauretz. John Andreas Widtsoe, one of the Twelve Apostles of the Latter Day Saints, has been president of the Utah State Agricultural

College and the University of L T tah and the International Dry-farming Congress.

c. Baptists

The Baptists appear in history as early as 1523. Persons who had been baptized in infancy, on professing conversion and applying for admission to Baptist churches, were

baptized again, hence they were often called x\nabaptists. Roger Williams of Rhode Island fame, was the first American Baptist. The first Norwegian Baptist convert and preacher in America, and in the world, was Hans Valder, La Salle Co., 111. He was converted through the instrumentality of

Elder Harding, June 22, 1842. In August, 1844, he was ordained as Baptist minister. He was earnest, aggressive, a gifted and winsome speaker, and was able, after four years of zealous work to baptize seven adult Norwegians in January, 1848—the first fruits. They organized a congregation at Norway,

111., and took up a subscription of \$13.00 as pastoral salary. In view of the fact that they were not able to earn more than 25 cents a day at splitting cord wood, this subscription was considered very liberal, and it was. An application was made to the American Baptist Home

Missionary Society for an annual assistance of \$50.00 from its treasury. Later it was found expedient to unite Valder's Norwegian congregation with the nearest English Baptist congregation. A goodly share of the Sloopers became English Baptists. The further work of the Baptists will be dwelt on

in the succeeding chapters.

d. Methodists

Methodism is the result of a movement begun in 1729 at Oxford University by John and Charles Wesley. John Wesley's conversion was occasioned by his reading Luther's "Introduction to Romans." Subsequently he made a journey to

Germany, but he did not become a Lutheran. The Moravians whom he met there were too quiet to suit his militant nature. Men could not be saved without holiness. God's people must be a holy people. The cause was urgent; the time was short. He must be up and doing, inviting, inciting,

compelling men to come to the marriage feast. Naturally, the Methodist preachers would feel concerned about the spiritual welfare of the Norwegian immigrants. They have also been the most successful in converting Norwegians from Lutheranism to Methodism. Methodism was first planted in

Norway in 1853 when Rev. O. P. Peterson, a Norwegian who had been converted in New York, was sent as missionary to his native land. The first Norwegian Methodist congregations in America were organized in 1853 at Norway and Leland, 111., by John Brown, a Danish convert to Methodism. The pastoral

appointments of the
Norway Congregation
have been : John Brown
(Dane), 1853-1854;
Halvor H. Holland
(Norwegian), 1854-1859;
Nels O. Westergren
(Swede), 1859-1860. The
Leland charge was served
by John Brown and
Halvor H. Holland.

e. Episcopalians

At Nashotah, 30 miles west of Milwaukee, Wis., the Protestant Episcopal Church had erected a theological seminary as early as 1842. It is still in operation under the name Nashotah House and has a school plant and endowments valued at upwards of

\$1,000,000.00. One of the first students, if not

the very first, was Gustaf Unonius, a Swedish Lutheran, who had come to Pine Lake, Wis., in 1841. The Pine Lake Swedes hold a position among Swedish-Americans somewhat similar to that of the Sloopers, being the vanguard of the Swedish immigration to the United

States. Unonius graduated in 1845 and was ordained, first as deacon and then as pastor in the Episcopal Church, being the first Episcopalian ordained in Wisconsin. He organized Episcopalian congregations at Pine Lake and elsewhere among the Swedes and Norwegians. Thus the Norwegian St. Johannes

or Pine Lake
Congregation, located six
miles northeast of Ocono-
mowoc, Waukesha
County, was organized in
1844 by Unonius as an
Episcopalian
congregation, but through
the efforts of Die-
trichson, Stub and
Clausen it was won back
to the Lutheran fold. Rev.
J. C. Walledom is the

pastor in 1925. St. Olaf Congregation, sometimes called Ashippun, ten miles south-southwest of Hartford, Dodge County, Wisconsin, also owes its origin to Unonius. This congregation, too, is under the spiritual care of J. C. Walledom. Unonius took up a new field of labor in 1849, at Chicago,

posing both as a Lutheran and an Episcopalian. Through the aid of Jenny Lind, who gave him \$1,500.00, he built St. Ansgar Episcopal Church in Chicago. In 1858 he returned to Sweden. His book "Minnen" (Recollections) give a true account of his 17-year stay in America and is a valuable source book

of pioneer history. The success of the Episcopalians among the Norwegian Lutherans has never been very conspicuous. From the first, the Episcopal Church has been friendly and has urged amalgamation, due mainly to the fact that the Scandinavian State Churches live under an

episcopal organization. The Lutherans do not stress episcopal succession, but justification by faith, and therefore have not desired an organic union or federation with the Episcopalians.

6. Education

The "Report of the Immigration

Commission, 1820-1910" speaks in the highest terms of the literacy of the Norwegians.

An illiterate in census statistics is a person at Literacy least ten years of age who can not read and write any language. In the United States it is considered very necessary for the well-being of democracy that all

citizens be able to read and write. A literacy test is applied to immigrants and compulsory school laws exist in every state. Nevertheless, the census returns show an uncomfortably large per cent of illiterates. Thus: In 1880—17 per cent were illiterate; in 1890—13.3 per cent; in 1900—10.7 per cent; in 1910—

7.7 per cent ; and in 1920
—6 per cent. Illiteracy is
not a

problem in Norway.
Says the "Report of the
Immigration
Commission" just
referred to: "The
character of the Norse
element in America is
well enough known to
need no detailed

description. In Norway the rate of illiteracy is the lowest in Europe. In religion the Scandinavians are Protestant almost to a man—over 99 per cent, according to the censuses of these countries." In the "Report of the Commissioner General of Immigration for 1923," as in all other years, the

Scandinavians are rated the most literate. In 1923, 37,630 Scandinavians were admitted, of whom 3 were illiterate, less than 1-10 of 1 per cent. Mother Norway had taught her children the importance of letters. Norwegian children had to be confirmed, and that meant that they had first to be instructed in the

catechism, Bible history, Bible and hymnal. To receive such instruction they had to learn to read. Hence, in Norway, as in all other Lutheran lands, it became a practical necessity to learn to read and write. The early immigrants were literate. On the fly-leaf of his New Testament Daniel Stensen

Rossadal writes: "Jeg
denne bog eier, Til lykke
og seier; Den give mig
Gud Frimodigt at straebe
Alt syndigt at draebe Min
levetid ud." Also the
inscription: "Daniel
Stensen og hustru Berthe
Stavo'datter, Sluppen
Restoration den 28 juli,
1825. Lig-
gende i Spanske So'e "
(Dashes indicate matter

too faint to decipher).

The universal passion for letters which the Norwegian inherited from Norway was not lost in this country. In fact, in this country all immigrant groups vie with Public Schools one another to give their children a good edu-

cation. In the Census for 1920, for example, 2.5

per cent of the native white are illiterate, 22.9 per cent of the native Negroes; 13.1 per cent of the foreign born whites are illiterate, but only .8 per cent of their children. There is no class in America more anxious to get an education than the children of the foreign-born, and there is no class

of foreign-born more
eager than the
Norwegians. The average
per cent of illiteracy
among the people of
foreign-born parentage in
the states where the
Norwegians are quite
numerous is a trifle over
.4 per cent. The actual
average for the
Norwegians is possibly
not over .1 per cent.

These Norwegians have been faithful patronizers of the public schools, both elementary and higher, from the kindergarten to the university. They have promoted the public schools in every possible way. They have built them and paid taxes for their support. They have sent their children to

them and urged their sons and daughters to teach in them. They have tried to keep the schools non-sectarian and free from anti-Christian doctrines and practices. The history of the public schools show that

they have had their greatest relative strength and progress in the

Northwest, where the light-haired Scandinavians have come to stay.

In Norway it was customary for the parents to teach the children the rudiments of reading and the essentials of the catechism at home. The Norwegian children could Church Schools as a rule read before they began to

go to

school. They received aid from father and mother, particularly from mother, every day they attended the elementary school until they were confirmed. Confirmation took place about the years 14-16. This home instruction was most fundamental, in that it included both religious

and secular instruction, both the common house duties of every sort as well as book learning.

a. Parochial Schools

In America they had to adjust themselves to new conditions and provide for new emergencies. Life was more strenuous here, and there was less time for

home instruction. Besides, it was not customary in this land to pay so much attention to parental teaching. The public schools were secular; they could not teach religion there if they would, and they would not if they could, on account of the many creeds represented in this country, all on an equal

footing before the law. Furthermore, the language of the public schools was exclusively English, and the parents could not keep pace with the children in acquiring it. In this way the parents could not very easily assist the children in their school work, and the religious instruction was bound to be neglected

even in the best of families.

The congregations, therefore, made provision for maintaining parochial schools, in a very few cases to supplant the public schools, in nearly all cases to supplement them. These schools were held at the most convenient times,

whenever the public schools were not in session and the farmers could most easily spare their children, for in those days all children had to work side by side with father and mother, and there was no talk about getting an amendment to the Constitution of the United States to forbid the employment of

children under 18. So these schools were held, in the heat of summer or the cold of winter, as the case might be, from a month to three months at a time. The subjects were mainly religious, along doctrinal, historical, Biblical and practical lines. The Smaller Catechism by Luther and some Explanation of it—

Pontoppidan, Sverdrup, Synodens—were learned by heart. The Bible history, with a taste of church history, was carefully mastered. The Bible became a familiar book

Norwegian People in America

through much reading and discussion. The most

select hymns and tunes in the hymn book were committed to memory. A masterful system of education, this; a truly liberal education. School masters were chosen almost as carefully as were the pastors. Parochial school teaching became a profession, not well paid, but respected. Ole Olson Hettletvedt,

Slooper, was a parochial teacher. Elling Eielsen no doubt would have been one, had he not been too busy with finding the lost sheep. His wife was an excellent parochial teacher, and her fame still lingers. C. L. Clausen was called to come to Muskego as a parochial teacher, not as a preacher, and answered: "Lord, here

am I."



Illinois State
University: The "Coffee
Mill"

b. Illinois State University, 1852-1860 (1867) But it was manifestly hard to secure teachers and pastors. They had to be Norwegian; they had to be Lutheran. It was clear to all that the harvest truly was great, but the laborers few. It was equally clear that the State Church of Norway

was not going to send a sufficient supply of workers. Those that had come, had come of their own initiative or at the call of the Norwegians here. The Norwegian Lutheran synods therefore discussed the problem of building higher schools whose aim should be to train teachers and pastors.

The first synod to take definite action was the Northern Illinois. There had been a Lutheran academy at Hillsboro, Illinois, since 1839. In 1847 this school became a college—Hillsboro College. In 1852 the school was moved to Springfield, the capital of the state, and was made a university—the Illinois

State University. This
Illinois State University
was not a state institution
but a Lutheran academy,
college and seminary, the
property of

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the Illinois and Northern Illinois synods. The English members of these synods were not particularly concerned about the Scandinavians and their need of men to teach and preach in the

Scandinavian tongues. They elected men of prominence in state politics, to membership on their board of trustees, good men withal, but most of them non-Lutherans. Even Abraham Lincoln was a patron of the school, gave of his money to its support, and sent his son Robert to study there for a number

of years, 1853-1859. A letter from Robert Lincoln to the author testifies that it was a good school. The school had a faculty of about 10 men. In 1852 the attendance was 79 in the academy, and 3 in the college; in 1858 it was 101 in the academy, 41 in the college, and 4 in the seminary. Only boys in

attendance. In 1853 there were seven Norwegians in attendance: Abra Lars P. Esbj0rn

ham Jacobson, Decorah, Iowa; John G.

Johnson, Decorah; Knud Knudson, Mission Pointy Illinois; Nelson Lawson, Chicago; Lars H. Norem, Chicago; Christian Olson, Chicago;

and P. H. Peterson, Clay, La Salle County, Illinois. Most of the students were in attendance because the school was near at hand. In 1852, 77 per cent of the students came from Springfield; in 1859, 63 per cent. Abraham Jacobson, whose daughter Helga is wife of Dr. L. W. Boe, president of St. Olaf College, the largest

Norwegian college in America, was the first Norwegian student at the University. The first Swede to enroll was A. Andreen, the father of Dr. G. A. Andreen, president of Augustana College, Rock Island, the largest Swedish school in America. The courses were standard. The college had four years of

Greek and Latin and mathematics through calculus, no subject elective. The financial support came mainly from the constituent congregations. The school stranded in 1867 on account of the withdrawal of the Scandinavians in 1860 and the lack of sufficient support by the

remaining congregations.
The buildings in 1874
became the property of
the Missouri Synod,
which has since that date
conducted there the
Concordia Theological
Seminary.

c. Lisbon Seminary,
1855-1856

The second
Norwegian synod to
establish a higher school

was the Eielsen. It is known as the Lisbon Seminary and was located at Lisbon, Illinois. It had only one teacher, Rev. P. A. Rasmus-sen, the Lisbon pastor. Rasmussen had arrived in America in 1850, a bright 21 year-old youth. He came directly to Muskego

Norwegian People in
America

intent on meeting
Rev. H. A. Stub in order
to get his bearings in this
new land. Stub was about
to set out for his
congregations at
Whitewater and directed
Rasmussen to take the
road to Mons Adland.
Rasmussen set out for
Adland's, but met Elling
Eielsen on the way, who

picked up a conversation with him and convinced him that he ought to join his party. Rasmussen did so. He taught parochial school at Neenah, Jefferson Prairie, Fox River and other places, 1850-1852. He attended Concordia Seminary, a Missouri Synod school at Ft. Wayne, Indiana, from which he graduated in

1854. That year, at the synodical meeting at Lisbon, the Eielsen Synod determined to erect its own school Bj0rn Holland and appropriated \$2,000.00 for a suitable building. An old hotel at Lisbon was purchased for \$1,800.00 and Lisbon Seminary began work in October, 1855, with three students in attendance.

The names of these men
are Björn and Syver
Holland, Hollandale,
Wisconsin, and Olaus
Landsvaerk. In
"Ungdommens Ven" for
1910 Björn Hoi-





Lisbon Seminary

land gives a spirited
account of his year at this
school. He studied

"church history, penmanship, composition, etc." The Augsburg Confession was committed to memory in toto. At Primrose, Wisconsin, June, 1855, Professor Rasmussen attacked Paragraph 2 in the constitution of the Eielson Synod as containing Donatistic leaven. Donatists held

that a holy church must consist only of holy members. Eielsen would not yield to the criticism, and the controversy forced Rasmussen to withdraw from the Eielsen Synod. His withdrawal stopped the activity of the school. The building still stands and is used as a dwelling.

d. Augnstana College

and Seminary, 1860 The
third higher school to see
the light of day was
Augustana College, the
child of the Augustana
Synod. The formal
organization of the synod
was on June 5, 1860, at
Jefferson Prairie,
Wisconsin. The
Norwegian contingent
consisted of 13

congregations, 8
churches, 1,220
communicant members
and 8 pastors. The
purpose of the school was
"to educate young men
for the Gospel ministry in
the Lutheran Church, and
also to prepare young
men for the profession of
teaching.* It was located
at Chicago, L. P. Esbj^rn
and Abraham Jacobson

were the first teachers.
Instruction was given in
the following subjects the
first year: Arithmetic,
algebra, geometry,
trigonometry; geography,
history; English
grammar, Norwegian
grammar, Swedish
grammar, German, Latin,
Hebrew, Greek New
Testament; rhetoric,
logic; sacred history,

church history;
dogmatics, symbolics;
pastoral theology,
homiletics. The

attendance for 1860-1861
was 21 boys. One of the
students that year was Ole
Paulson, of Carver,
Minnesota, who makes
brief mention of his
experiences at the school
in his "Erindringer."

Paulson enlisted and rose to the rank of captain in the Civil War. He became pastor at Minneapolis and was instrumental in locating Augsburg Seminary there and is lovingly referred to as the Father of Augsburg. He died April 20, 1907, with 39 years in the ministry to his credit.

The oldest higher

school among the Norwegian immigrants was not a Lutheran institution. It was founded in 1850 at Green Bay, Wisconsin, by Nils Otto Tank. Tank Other Schools was born in 1800, at Fredrikshald, Norway.

Trained at continental universities and at Herrnhut, Germany, he

married a Dutch girl and departed for Dutch Guiana as a missionary in 1825. His wife having died, he again sought a wife among the Dutch damsels. Through this second marriage and careful business enterprise in South America, he is said to have been in possession

of \$1,500,000.00 when he came to Milwaukee. In 1846 a Norwegian Moravian congregation was started in Milwaukee by John Olson, a lay preacher from Farsund, Norway. In 1849 Andreas M. Iverson, a graduate of Stavanger Mission School, was ordained a Moravian missionary among the Norwegians.

Hav- Nils Otto Tank



ing heard of this
venture in North
America, Tank resolved

to come here too and lend a hand. He arrived in 1850. Like the Swede Erik Janson in Henry County, Illinois, Tank was a Communist and determined now to carry out a communistic experiment. He purchased 969 acres of forest at Green Bay, platted it like a city, and 9,000 acres adjoining the town. He

thereupon invited the Norwegian Moravians to come and get free land. They came together with Pastor Iverson and a German, Pastor Fett. He erected a two-story school building, and, with five students in attendance, he conducted an academy during the year 1851-1852. Mr. Ingebretson, merchant,

Green Bay, was one of the five. Tank lived in a palace and had a library of 5,000 Dutch books, which in 1868 was donated to the University of Wisconsin. H. R. Holland has written an epic on this romantic figure in "Nordmandsforbundet," December, 1924. He

relates that Fett sowed seeds of suspicion which bore plenteous fruit. The people demanded warranty deeds to their land. They were refused these papers because this was a communistic colony. They departed and established a new colony and called it Ephraim, which name it bears to this day. Tank's

old home is now a museum and his town is called Tank Town.

7. Publications, 1825-1860

The literary beginnings of the Norwegian pioneers in America are humble, yet noteworthy. They will be listed under four heads: Books published in Norway; books published

in America; secular papers; religious papers.

These books are all written to serve as guide books for emigrants or to warn them against leaving the Fatherland. Rynning was a graduate of the University of Christiania Books Published and his book was written on his death

bed. in Norway It is the first, and perhaps the best, literary

effort by a Norwegian during this period. Nattesta was the first Norwegian settler in Wisconsin. His account of his trip to America is quite charming in its simplicity. He was much surprised to find the buildings in New York

five to six stories high. They are now ten times as high as in 1837. Testman had tried a year of pioneer life and, finding it too strenuous, he returned to Norway and published this account to warn people against coming here. Haalim had emigrated in 1836. He had tried farming at Medelpport (Middle

Point?), Illinois, and Shelby County, Missouri; had met with one disappointment after another—the huts were miserably poor, land was hard to get, work was killing and sickness raged everywhere. He had tasted sickness and dire want and warned his countrymen to stay away

from America. Knudsen
tells about the trip from

The Norwegian Period 221

Drammen to New
York and Detroit, June 6
to September 30, 1839.

Reierson was a very
competent editor who had
explored the Norwegian
settlements and had
chosen Texas as his
home. His book is, as it

aims to be, a pathfinder
for the immigrant. He
advises to keep away
from Wisconsin.

Dietrichson was the first
State Church pastor from
Norway to the Norwegian
colonies. He writes about
his journeys in and out
among his countrymen
and his efforts to
establish congregations
and bring order out of

apparent religious chaos. Fribert was a Dane who had lived here several years as a farmer. His book has 45 instructive chapters. In Chapter 7 he advises all to settle in Wisconsin. LoVenskjold was a consul general to the Norwegian Government. This is a report, dated October 15,

1847, describing his visit to the Norwegian settlements in the summer of 1847. A very judicious and enlightening book. Schytte was a Norwegian physician who had practised medicine here from 1843 to 1848. The title of Bollin's book indicates that it was a geographical and political

handbook for emigrants.

Eleven smal

Author

books belong to this
class, namely:

Year

Rynning,

Nattesta, Testman,

Ole

Peter

1838 1839

1839

Title of Book

Sandfaerdig Beretning
om

Amerika"

Ole "Dagbog :
Beskrivelse"

Kort Beskrivelse over
de Vigtigste Erfaringer
under et Ophold i Nord-
Amerika"

Beretning om en
Reise til

New York" 1840

Haalim, Sjur J

"Oplysnings:er om Forholdene i Nordamerika"

.... "Veiviser for Norske

Emigranter til de

Forenede

Nordamerikanske Stater

og Texas" 1844

"Reise blandt de

Norske

Emigranter i de

Forenede

Nordamerikanske

Stater"

"Haandbog for
Emigranter
til Amerikas Vest"

"Beretning om de
Norske Settlere i
Nordamerika"..

"Vagledning for
Emigranter"

Bollin, J "Geografisk
Politisk Beskrivelse over
de Forenede

Nordamerikanske Stater, i
Saerdeleshed for
Emigranter" 1853

Place of Publication
Christiania

Drammen

Stavanger

Knudsen, Knud

Reierson, J. R

Dietrichson, J. W. C.

Fribert, L. T. (a Dane)

L0venskjold, Adam ..

Schytte, Theodor A...

Christiania

DOCTOR MARTIN

LUTHER'S

small Catechism,

WITH

FOR CHILDREN,

AND SENTENCES

FROM THE WORD OF
GOD

TO STRENGTHEN

THE 'FAITH OF THE
MEEK,

Translated from the

Danish, and published by
I3Uius Elitluin.

Suffer little Children
to come unto me, and
forbid them not, for of
such is the kingdom of
heaven.—Matt x. 14,

PRINTED AT 176
BOWERY
1841.

(A Photograph, exact
size, of Title Page of First

Book Printed in America
by a Norwegian.)

The books published
in this country, with the
exception of one, a
veterinary book
("Dyrlsegebog", 1859, by
Chr. Krug), were

all reprints of
religious books—school
books, Books Published
hymnals and devotional
works—for use in the in

America school room,
church and home. Bibles
were

secured through the
New York Bible Society
and the American Bible
Society. These

associations handled
Norwegian books printed
in Christiania. In 1848 the
American Bible Society
published its own first
edition of the New

Testament in Norwegian;
in 1857 the whole Bible
was issued in Norwegian-

Danish. Many of the
pioneer Norwegians acted
as Bible colporteurs. As,
for example, Ole Olson
Hettletvedt, Sloopers,
Andreas A. Scheie, Peder
L. Asbjo'rnsen, Lars H.
Norem, Nils Olsen Fjeld.
The American Tract

Society issued Bunyan's "Pilgrim's Progress" as early as 1850, and some devotional books by Richard Baxter and Ph. Doddridge even earlier. These books were sold by book agents. Krug's "Dyrlaegebog" was the first scientific treatise published by a Norwegian-American. It sold at \$1.00.

Elling Eielsen was the first one to have any book printed in this country. It is interesting to note that, just as the first book written by a Norwegian-American and printed in Norway, is entitled "A True Account of America," so the first book published by a Norwegian in America was printed in the English

language. A copy of the book is in the possession of Mrs. Ellen Serine Runden, a daughter of Eielsen. Its title page is reproduced herewith. Note that Eielsen's name, through poor proof reading, is misspelt. Note also that the book was translated by Eielsen into English and that it was

printed in 1841, at 176
Bowery, New York.
Through the kindness of
J. M. Hestenes and Mrs.
Ellen Runden the present
writer has secured the
loan of this precious book
and is reprinting the
book, using[^] photograph
copies of each page. The
original Pontopidan's
"Sandhed til Gud-
frygtighed" which Eielsen

had reprinted in 1842 is now at the Lutheran Theological Seminary, having been placed there by Rev. J. A. Bergh, church historian. He secured it from Rev. J. C. Roseland, formerly pastor at Jefferson Prairie, Wis.

Books were published as individual enterprises, as association efforts or as synodical

undertakings. Eielsen issued his catechism on his own initiative; also Pontoppidan's "Sandhed til Gud-frygtighed" (Truth unto Godliness) and the Augsburgske Kon-fession. Ole Andrewson had a printing press in Norway, Illinois, on which he printed Guldberg's "Psalmebog"

(Hymn Book) in 1854 and Pontoppidan in 1856. As an example of Norwegian publication societies may be mentioned the Scandinavian Printing Association and the Lisbon Society. The Scandinavian Association was organized at Inmansville (now Orfordville), Wisconsin, in 1851, by Revs. C. L.

Clausen, A. C. Preus and
H. A. Stub and a number
of other shareholders.
This society published
two editions of
Pontoppidan, 1853 and
1856, Linderot's
"Praedikener,"
1853, Wexels'
"Bibelhistorie," 1854,
Guldberg's "Psalmebog,"
1854, "Luthers
Bekjendelse," 1856,

"Fader Vor" (short stories), 1856, "Symbolske Bp'ger," 1856, etc. The Lisbon Society published the "Symbolske Bo'ger" in 1855 and other works. In 1857 C. F. Solberg published Luther's "Kirke- og Huspostille" in Madison. This is a very large book, but paper,

print, ink, binding and
gilt edges are of excellent
quality, fully equal to the
best in Europe.

No
rweguin
Pcoph
merica

HaMor Hanson,

specialist in old books,
thinks that this
monumental work printed
for a small band of

impoverished newcomers, must show the great faith which these publishers had in their Lutheran religion and their Norwegian countrymen.

The Norwegians waited 23 years before they attempted to publish a Norwegian newspaper. Their first venture was called . "Nordlyset" (Northern Lights), 1847-

1849, Secular Periodicals and was published in Heg's log barn at Muskego, with J. D. Reymert as editor. A full set of this rare paper is now on file at the Wisconsin Historical Library, and partial sets are in safekeeping at the Koren Library, Luther College, and the Luther

Theological Seminary, St. Paul. It was a political newspaper. It favored the Free Soil Party, the forerunner of the Republican Party. The first issue

Elling Eielsen's Home, Jefferson Prairie, Wis.

bears the announcement that the price is \$2.00 a year, or 6

cents a copy. The opening editorial states the aim of the paper to be to enlighten those of the Norwegian nationality who cannot read English, by giving news of general interest, and particularly news of interest to Norwegians. An editorial is written in praise of JoYgen Pedersen, a Norwegian of Chicago,

who under the name of George Pilson had enlisted in the Mexican War which was then raging, and who had met his death at the Battle of Buena Vista. An American flag appears at the head of the column. A portion of the Declaration of Independence is printed in Norwegian

version. There is, furthermore, considerable war news, market news, local news and advertisements. There is also a sample of church controversy to give the paper its proper pep.

In the following list of papers it will be noted several of the papers were Democratic in politics. When the Republican

Party was formed, and war was imminent, the Norwegian editors and the Norwegian settlers everywhere in the North were found on

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the side of the Union and Honest Abe. In the South the Northern sympathizers were handled—like the Pro-

Germans and the Pacifists in the recent World War—rough. Waerenskjold was murdered because he favored the North. Langeland and Hatlc-stad bought up the "Nordlyset" in 1849 and changed the name of the paper to "Democraten," in order, as they thought, to get more subscribers. Editor

Reyinert was a Democrat, but edited a Free Soil paper; Langeland was a Free Soiler, but edited a Democratic sheet. Later on, Langeland became the most ardent advocate of the Republican Party.

The secular papers are nine in number, eight political and one an organ of the people from Voss. See Page 215.

The first church paper appeared four years in the wake of "Nordlyset." It was edited by Norwegian Synod pastors in support of their synod and its growing work. The Religious name of the periodical was "Maanedstidende

Periodicals for Den Norsk Lutherske Kirke i Amerika."

It was published in 1851-1853. It resumed publication in 1856 under the name "Kirkelig Maanedstidende" and continued under that name until 1874, when it again was rebaptized, this time being called "Evangelisk Luthersk Kirke-tidende," 1874-1917. In 1851 O. J.

Hatlestad began the publication of "Den Norske Lutherske Kirketidende," 1851-1853, as organ for the Norwegians of the Northern Illinois Synod. From 1856 to 1866 Eielsen published a paper in Chicago which bore the name "Organ," the aim of which was to promote the cause of his synod.



Fox River Church,

1841

Norwegian People in

America

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Principal Norwegian
Counties in the
Northwest.

Chapter VI

NORWEGIAN-

AMERICAN PERIOD,
1860-1890

The Norwegian-
American Period covers
approximately 30 years.
It begins with the Civil

War, which called the Norwegians to the American colors, and ended with the organization of the United Church, which marked the beginning of a new day in Norwegian Lutheran church history.

1. Historical Background

The events of this period are best

understood in the setting of European and American history. The inventions and discoveries of the first half of the century have taken a new and more practical turn. People no longer are hostile to inventions as something that takes the bread and butter from the toiler; they look upon them now

as work-saving and money-making devices. Men are adjusting themselves to the new conditions. There is plenty of work and food for all. Crowded Europe hears the call from America still sounding: "We need you to conquer our great plains; we welcome you and will

give you a homestead."

In England two opposing policies are conspicuous—an imperial and a reform. Disraeli was an exponent of imperialism;

Gladstone, of reform. Ireland especially was Europe crying out for needed reform. The Fenians demanded complete

separation from England and demonstrated their wants by insurrections. Gladstone was elected to redress Irish grievances. He dis-established the Epis-

copal Church in Ireland and proposed new land laws and a restoration of the Irish Parliament. He would give the poor farmers fair

rents, fixity of tenure and free sale of their interest in improvements made as renters. He went farther in his reforms than the English people could stand, and so he was succeeded by Disraeli. Disraeli wanted new worlds to conquer. His policy was:

That they should take

who have the power, And
they should keep who
can.

In brief, during this
period, through the
advocacy of reform, there
was much internal
progress and
improvement, and
through the advocacy of
imperialism, England
extended her world power
immensely. By defending

the Turk against Russia
she got possession of
Cyprus and a foothold in
the Near East and Egypt.
By the partition of Africa,
she got the lion's share of
that continent. She
entertained opposing
opinions as to our Civil
War. The common people
favored the North; the
wealthier classes and the
government wanted to aid

the South. Queen Victoria was neutral. In March, 1867, the British provinces of North America, with the exception of New Foundland, became united into one dominion, with the constitution of a substantially independent state.

On the continent there

were wars and rumors of wars, strivings toward freedom and some advances. The unification of the German states and the establishment of the German Empire were the most significant events. Prussia was the leader. Bismarck was her chief statesman, and his policy was blood and iron. There was a controversy with

Denmark about Schleswig-Holstein. It ended very abruptly in the Danish War in 1864, in which Denmark was promptly defeated and stripped of the disputed territory. Austria was jealous of Prussia's growing power and, being much more powerful than Prussia, sought every pretext for a dispute with

her northern rival. Prussia quickly settled the dispute in the Seven Weeks' War, in which Austria was completely humbled. After the debate with Austria was over, Prussia formed the North-German Union in 1867. In 1870 the vacant throne of Spain was offered to Leopold, a member of the

reigning Prussian family (Hohenzollern). Leopold refused the crown so as not to offend France, but France, like a cock on the walk, rudely demanded that no member of the Hohenzollerns should ever become a candidate for the Spanish throne. The demand was refused and a French army rushed into Germany. The result

of the Franco-Prussian War was a sudden and decisive defeat of France. Germany established an empire in 1871. The empire in France was overthrown and a republic was built on its ruins. The Turk was busy with his outrages in the Balkans and Asia Minor,



F. A. Schmidt, D.D.

Jobs. T. Ylvisaker, D.D.

M. O. Bockman, (53) (40)

D.D.. LL.D. (38)



Sven Oftedal, A.M.
Georg Sverdrup, A.M. 0.
E. Brandt, D.D.
(33) (27)



E. Kr. Johnsen, D.D.
Elling O. Hove, A.B. A. A
Helland, A.M. (27) (26)
(23)



Hans H. Bergsland C.
M. Wesvvig, D.D. G. M.
Bruce, S.T.D.

(20) (19) (17)

Lutheran Theological
Professors (Figure after
name stands for years

teaching)

England supported him and urged on the massacres. Russia protested and plunged into a new war, 1877-1878, with Turkey. England prevented Russia from ousting the Turk, but, at the Treaty of Berlin, Turkey was stripped of some of its territory, and the Balkan

states of Servia, Montenegro and Rumania were made independent of the sultan. The oppression in Russia was great, and men longed for freedom. This longing took the form of Nihilism, and was a fierce, though smothered, volcanic fire in the breasts of the lowly.

With Europe in such

turmoil, and America offering so many advantages to the poor and oppressed, it is no wonder that immigration during the years 1860-1890 should increase by leaps and bounds. The immigration to the United States in the 30 years, 1830-1860, was 4,910,590; and for the 30

years, 1860-1890, it was 10,373,628, more than twice as great.

Norway was, on the whole, more happily situated from 1860 to 1890 than the European nations just mentioned. She enjoyed domestic peace and progress. Her merchant Norway marine, flying the Norwegian flag, was visit-

ing the remotest ports.

Lumbering,
manufacturing and trade
quickenened everywhere the
pulses of life. The law
against Dissenters was
abolished in 1843; the
law excluding Jews was
repealed in 1851. The
telegraph was extended;
railroads were built. The
Storthing met annually
after 1869 and its

demands for full
sovereignty and equal
rights were being granted
one by one. The consular
question was about the
only one unsolved.
Norway brought forth
great sons in literature,
art, science and
statesmanship. Ibsen,
Bjo'rnson, Kielland, Lie,
Aasen, Vinje, Arne

Garborg, Gustav Storm, C. P. Caspari and Gisle Johnson, are names of representative literary heroes of this period, Behrens, Bull, Grieg, Kjerulf, Lindeman and Nordraak are names of representative musicians. The poets, orators, musicians and painters were aggressive, even declamatory, in their

patriotism. The Norwegians seemed to be proud of their past, contented with their present and hopeful of the future. Still, there was a deep-felt longing in the heart of many a Norseman to see his people in Vinland the Good; he listened to the call of the prairies and said goodbye to Mother

Norway.

The war which Ole Rynning in his "True Account of America" in 1838 clearly foresaw, came. It had long been abrewing. It was fierce and destructive when it came. It The United States called for men as cannon fodder, many men — strong men, young

men. The North furnished 2,269,588, 95 per cent of them under 21 years of age; the South furnished almost as many. The result of the War was

that the United States remained a united and free country, with freedom for the black man as well as for his white brother. After the war came a period of

reconstruction. The troubles attending reconstruction were aggravated by the Ku Klux Klan, whose purpose was to terrify the Negro and the foreigner. The Atlantic Cable was successfully laid in 1866. The Union Pacific Railroad was opened in 1869. Alaska was purchased in 1867. A

financial crisis took place in 1873. Frances Willard began the Woman's Christian Temperance Union in 1873. A centennial celebration was held in Philadelphia in 1876. This brought the results of industry and invention before the people to a degree impossible by any other

means, instructed them in the knowledge of their own and other countries, and greatly educated the taste of the whole community. There were many labor troubles, strikes and riots. The land was filling with people, the West was being dotted with farm homes and villages. The railroads were extending

their lines in every direction, increasing their mileage from 30,626 in 1860 to 163,597 in 1890; the Western Union Telegraph Company increased its miles of wire from 183,832 in 1876 to 678,997 in 1890. The Brooklyn Bridge was completed in 1883. The Chinese Exclusion act was passed in 1883 and

other immigration restriction laws were enacted. The Census of 1890 gave a population of 62,947,714, of whom 60 per cent lived west of the Alleghanies. People were taking the advice of Horace Greeley: "Go West, young man."

2. Norwegian Immigration, 1861-1890

According to the American statistical authorities 334,340 Norwegian immigrants came to the United States from 1861 to 1890; according to the Norwegian census authorities, 346,477 left Norway from 1866 to 1890. That means that Norway gave the United States nearly one-fifth of

her population during these 24 years. Nearly 80 per cent of this army was under 30 years of age, men, women and children in their best years, strong, healthy, vigorous, full of life and hope. It was quite a drain on the vitality of the nation, and it never met with the hearty approval of Norwegian

statesmen and patriots.

About 22 per cent of the immigrants came from the towns, 78 per cent came from the rural parts. Stavanger and its contingent territory (Rogaland), had furnished approximately one-half of the immigration during the period 1825-1860; during 1860-1890 it furnished only 24,559 out

of 346,477, or barely seven per cent of the total stream.

Opland, consisting of the great Gudbrandsdalen and Valdres valleys together with Toten and Land near Lake Mjøsen, was the banner district. It

contributed 50,140, or 14 per cent of the exodus. Norway is divided

Norwegian People in

America

into 20 "fylker," or counties. The emigration by counties from 1866 to 1890 is as follows:

No.	County
Emigration No.	
1. Oslo City 24,610	n
2. Ostfold 12,301	12
3. Akershus 18,305	13
4. Hedemark 31,681	

5. Opland 50,140 15

6. Buskerud 27,047 16

7. Vestfold 7,752 17

8. Telemark 19,161

18.

9. Aust-Agder 9,655

19

10. Vest-Agder II, 135

20

County Emigration

Rogaland 24,559

Hordaland 16,962

Bergen City 4,936

Sogn & Fjordane

18,409

Møre 12,211

Sør-Trøndelag . . .

21,893

Nord-Trøndelag .

16,729

Nordland 9,901

Troms 4,395

Finmark 4,685

Total.... 346,477

3. Norwegian

Population, 1860-1890

Below is a tabulation of the population by decades, generations, states and mixed marriages. The United States Census figures are used. The inquiry as to country of birth of the foreign-born has been made at each census, beginning with 1850. The foreign-born Norwegians

here comprise all Norwegians born outside of the United States. The earliest complete statistics pertaining to the number of children of the foreign-born are those of 1890. The United States Census makes no attempt to determine the national origins of its people beyond the first generation (foreign-born)

and the second generation (children born of foreign or mixed parentage). The third and fourth generations will have to be estimated.

BY DECADES

Census 1st Generation

1860 43,995

1870 114,246

1880 181,720

1890 322,665

Increase

31,317 70,251

67,483 140,936

BY GENERATIONS

1st • (census

Generation

1860 43,995

1870 114,246

1880 181,246

1890 322,665

NORWEGIAN

POPULATION BY

STATES, 1st Generation

State i860

Alabama 51

Arizona

Arkansas 5

California 715

Colorado 12

Connecticut 22

Delaware

District of Columbia I

Florida 11

Georgia 13

Idaho

Illinois 4,891

Indiana \$&

Iowa 5,688

Kansas 223

Kentucky 10

Lousiana 63

Maine 27

Maryland 7

Massachusetts 171

Michigan 440

Minnesota 8,425

Mississippi 15

Missouri 146

Montana

Nebraska 103

Nevada j6

New Hampshire ... 5

New Jersey 65

New Mexico 2

New York 539

North Carolina 4

North Dakota ..."

Ohio 19

Oklahoma

Oregon 43

Pennsylvania 83
Rhode Island 38
South Carolina 4
South Dakota 129
Tennessee 14
Texas 326
Utah 159
Vermont
Virginia 8
Washington 22
West Virginia
Wisconsin 21,442
Wyoming

Norwegian People in America

Mixed marriages are of infrequent occurrence among the immigrants from Norway—less than 0.2 per cent; among their children—the second generation—in 1890 they reached 14 per cent. Among the descendants of the third, fourth and

later generations they are increasingly higher.

4. Norwegian Settlements, 1860-1890

During this period the Norwegians entered every state in the Union and the eastern provinces of Canada. Following is a tabulation to show how widely the Norwegian newcomers were distributed. They were

planting themselves in the Far East as well as the Far West; in the sunny South as well as in the invigorating North.

DISTRIBUTION OF SETTLEMENTS

Counties

Geographical Total

with Norwegian

Division State

Counties Immigrants

New England 6 67 64

Middle Atlantic 3 148

125

East North Central 5

434 303

West North Central 7

612 531

South Atlantic 6 438

111

East South Central 2

194 65

West South Central 3

369 161

Mountain 5 126 112

Pacific 3 124 124

40 2,512 1,596

Alabama, Arizona,

Delaware, Nevada, New

Mexico, Oklahoma,

Tennessee and West

Virginia in 1890 had a

combined total of 260

counties. They are not

included in this

tabulation, because the

census does not indicate

how many of them had foreign-born Norwegian settlers. Of the other counties 63.5 per cent are listed as having Norwegian immigrants. New Hampshire and Rhode Island in the New England states had foreign-born Norwegians in every county; Wisconsin in the East

North Central division likewise ; Minnesota in the West North Central; Montana and Idaho in the Mountain division; and Washington, Oregon and California in the Pacific group of states, all had Norwegians in every county.

No less than 80 counties had more than 1,000 foreign-born

Norwegian citizens.
Minnesota had 29 such
counties out of 80;
Wisconsin 19 out of 68;
Iowa 8 out of 99; North
Dakota 8 out of 53; South
Dakota 5 out of 68;
Illinois 3 out of 102; New
York 2 out of 60;
Washington 2 out of 35;
Pennsylvania 1 out of 67;
Oregon 1 out of 36; and
California 1 out of 53

counties. According to
rank these counties are:

The Norwegian-
American Period

235

LARGEST
NORWEGIAN
COUNTIES (Foreign-
born only)

1890

Norwegian
Immigrants

22,365

13,014

6,861

6,728

5,955 5,002

4,37i 4,i7i 4,118

3,897 3,821 3,636

3,572 3,5i8 3,485 3,387

3,347 3,167 3,038 2,953

2,700 2,641 2,638 2,623

2,600 2,562 2,523 2,507

2,428 2,384 2,373 i,999

1,995 1,992 1,980 i,947

1,934 1,910 1,904 1,871
1,837 1,835 1,824 1,822
1,787 1,770 1,718 1,711
1,632

1,613 1,582

i,575 1,569 i,540

Rank

55 56 57 58 59 60 61

62 63 64 65 66 67 68

69

70

7i 72

73 74 75 76 77 78 79

80

Norwegian People

County

Becker

Philadelphia

San

Francisco

Chippewa

Lincoln Polk Rice

Allamakee

Waupaca

Faribault Jackson Buffalo

Barnes Steele Muskegon

Kendall Bayfield Douglas

Yankton Rock Portage

Dodge

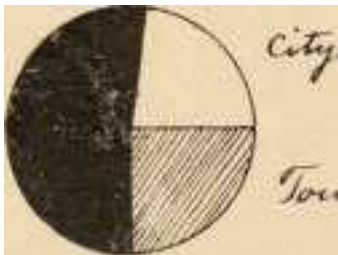
Watonwan

1

Juniboldt Multnomah
Nelson

The old Kendall
Settlement in Orleans
County, New York, is not
in the above honor roll. It
had only 25 foreign-born
Norwegians in 1890.
There were 18
settlements in New York
considerably larger than
that of Orleans County, in

1890. La Salle County is
 CW~^y-J3#



ZZ.Li*

,-z4.4%

Distribution of

Norwegians as to City,

Town and Country

way down to the 47th place; Rock County, Wisconsin, is 49th. There were over one hundred settlements more populous than Muskego. This tells the story of the steady advance westward. County by county, state by state, the land is laid under the plow, and every year ushers out upon the

western plains a brand new regiment of Norse immigrants, eager to conquer the wilderness for Uncle Sam.

The city begins to make a stronger appeal to the Norsemen. In 1890 there were 85 cities having 25,000 inhabitants or more. There were foreign-born Norsemen in 83 of these cities, an

army of 61,302 people,
nearly 20 per cent of the
foreign-born Norsemen in
America.

Space does not permit
even a catalog, not to say
a description.

of the thousand and
one settlements made by
the Norwegians

during 1860-1890.

But a few words must be

North Dakota, 1869
devoted to North Dakota
and her neighbors to
the west.

North Dakota was not
discovered by the
Norwegians before 1869,
but when they did
discover it they claimed it
for themselves and their
children and children's
children. It is relatively
the strongest Norwegian

state; 30 per cent of its inhabitants are Norwegians. The state is a perfect network of Norwegian farms. It is said that a man can cross the state in almost any direction without stepping off Norwegian land. In 1914 Alfred Gabrielsen prepared a map showing the land

holdings of the
Norwegians in North
Dakota. The map is
reproduced in this book
by permission of the
Normanden Publishing
Company, Grand Forks.

Like South Dakota.
North Dakota was a part
of the French province of
Louisiana, bought from
Napoleon in 1803. It had
been the familiar haunts

of the Red Man for ages before the French traders came. The first trader located at Pembina in 1780. North Dakota was a part of Dakota Territory from 1861 to 1889; it became a separate state in 1889, with Bismarck as capital. Up to 1875 there were less than 1,000 whites in all North Dakota, but after that a

great flood of immigration came in, favored by the advance of the railways—the Northern Pacific, the Great Northern and the Soo (Minneapolis, St. Paul and Sault Ste. Marie R. R.). Another factor that aided the rapid settling of North Dakota and other western states was the

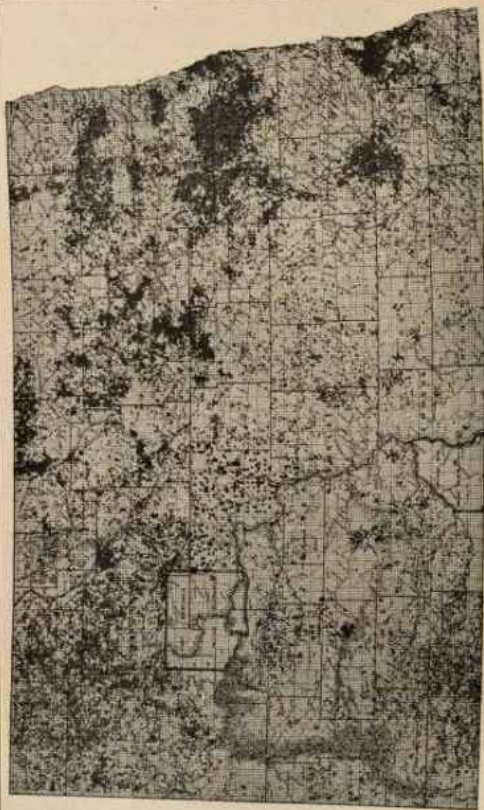
homestead law of 1862. Under this law a citizen, or an alien having declared his intention of becoming a citizen, has the right to 160 acres of land free after actual residence and cultivation for five years. In addition to a homestead, under the timber culture law, he might acquire an additional 160 acres tree

claim by cultivating ten acres of trees for eight years.

The first Norwegian to reach North Dakota and to become a permanent settler there was N. E. Nelson, appointed a tax collector at Pembina in 1869. That same year Paul Hjelm Hansen was sent by the Minnesota Board of

Immigration to explore the Red River Valley and write it up in the Norwegian press. Hjelm Hansen was born in 1810. He had studied law, but had spent most of his life in journalism. He came to America with the intention of getting first-hand information by means of which he could

in some measure check the heavy emigration from Norway, which was sapping the country of its best man power. But he found this country, with its freedom and vast possibilities, exactly to his liking and could not speak against it. So he settled down



here as an editor. On this happy exploring trip to North Dakota he came by steamboat from La Crosse to St. Paul; from St. Paul to St. Cloud he journeyed by rail; from St Cloud to Alexandria, on horseback. So far the journey had consumed 17 days. At Alexandria he

obtained an ox team and food sufficient for a month. He set out and reached as far as Georgetown, Marshall County, Minnesota, returning at the end of three weeks. He now wrote his first epistle to the readers of "Nordisk Folkeblad," Minneapolis. Again he set out, this time for Ft. Abercrombie,

Richland County, North Dakota, and was absent a whole month. As a direct result of the letters that he wrote about the Red River,

Concordia College,
Moorhead. Minnesota,
Dr. T. A. Aasgaard,
President The Norwegian
College of the Red River
Valley

letters that were

published in many papers here and in Norway, there was an eager rush of Norwegian farmers toward the Red River Valley and a quickening of immigration. The number of Norwegian immigrants leaped from 3,216 in 1870 to 9,418 in 1871, 11,421 in 1872 and 16,247 in 1873.

Many of these immigrants had the Red River Valley in mind as their objective. On the Minnesota side, Clay County received its first Norwegian settlers in 1869, Wilkin and Becker Counties in 1870; Norman and Polk Counties in 1871; Marshall in 1878; Kittson in 1879. On the Dakota

side. Richland and Cass Counties were settled in 1870; Traill and Steele in 1871; Grand Forks in 1872; Walsh in 1878. The financial crisis of 1873, due chiefly to excessive railroad building, put a damper on immigration, and the terrible grasshopper plague of 1875-1877 held the line

of the settlers so that they did not attempt to go farther west than the first tier of counties just mentioned. Beginning with 1877, the

Norwegian People in America

Norwegians added Barnes County to their possessions. Then in rapid succession came Ransom and Griggs

(1878), Nelson, Sargent and Dickey (1880), Morton (1881), Stutsman, Ramsey and Rolette (1882), Bottineau, Benson, Eddy, Foster, and Mercer (1883), and so on, steadily advancing for 30 years until the whole state lay at their feet.

This state in 1909 produced 116,781,886 bushels of wheat, 18.5%

of the total crop in the U. S., and the Rep! River Valley discovered by the old and faithful spy, Paul Hjelm Hansen, has appropriately been entitled the "Bread Basket of the World." It is quite significant of the democratic character and native fitness to become American citizens that

Hjelm Hansen so readily became converted from an avowed enemy of America to an enthusiastic friend. At 60 a man's character is pretty well established and he finds it difficult to make adjustments. Hjelm Hansen, the Norwegian patriot, did not have to make many adjustments to become an ardent

American. In recognition of his services a large bronze memorial has been placed in the Library of the Minnesota Historical Society at St. Paul. Though Hansen had been a very active and useful man during the ten years he labored in Minneapolis, he was already well-nigh forgotten. He had edited

"Norsk Maanedstidende,"
"Nordisk Folkeblad," and
"Minnesota Skandi-nav."
His letters on the Red
River Valley were
published in Norway
under the title "Om Nord
Amerika" (About North
America). In 1878 he had
published a "Business
Directory of



Paul Hjelm Hansen



Norwegian Deaconess Hospital, Grafton, North Dakota

Scandinavians in
Minnesota." All worn out

by a life of ceaseless activity he died at the home of his friend, Dr. Chr. Gro'nvold, at Holden, Goodhue County, May 5, 1881, and was buried at Aspe-lund, hard by. Still he was practically forgotten until the Norwegian-Danish Press Association advocated this bronze memorial. North Dakota

will no doubt also do justice to his memory.

The Norwegians did not really seek land in Montana to any great extent before the eighties, nineties and the first decade of the twentieth century. Still, in 1890, every Montana, 1863 county in Montana had Norwegian settlers.

The Census for 1880

lists 174 Norwegians born in Norway. Martin T. Grande settled at Lennep, Meager County, in 1877. He entered the territory by way of Wyoming. Sheep-raising was his occupation, and Helena, the nearest town, was 140 miles distant. The first Norwegian in the state was Anton M. Holter,

called the "First Citizen of Montana," who arrived in 1863.

Montana is an empire larger than Norway and Denmark combined. In 1920 the population was only 548,889, or 3.8 to the square mile. Minnesota has 29.5 per square mile; Massachusetts has 479.2. In 1870 the total

population was 20,595, most of them newly arrived. Montana, as the name indicates, is a mountainous country, a high plateau with tremendous ridges and vast plains. It has been the paradise of the rancher and cowboy. Said the president of the State University at an after-dinner speech: "I

represent a state that has more cows that give less milk, that has longer rivers and less water, that has loftier points of view and fewer things to see, than any other state in the Union." In 1860 this vast territory was occupied by wandering Indians, and the only civilized dwellers were fur-traders

and Catholic priests of the lonely Canadian missions. The gold discoveries in 1861 at Alder Gulch, yielding \$25,000,000.00 of gold dust in a few months, drew an army of adventurers from all over the world. Most of them were from the Confederate States, and the state has been a

Democratic stronghold ever since. It was made a territory in 1864 and a state in 1889. In the early mining days Montana was the Wild West, such as the movies depict, where robbery and murder are of hourly occurrence. Here, in 1876, the Indians made a last stand, and in the fight General Geo. A. Custer and his troops

were annihilated to the last man. Since the era of farming and railway-building set in, line after line of rails has been built, thousands upon thousands of farms have been cultivated, and homes, schools, churches, villages, factories, libraries, have dotted the erstwhile lone land. The

scenic wonders of
Montana now draw
tourists from afar. Here is
located the unsurpassable
Norwegian People in
America



C. A. Naeseth, A. M.
English, Luther



C. M. Christiansen,
Pd.M. Education,
Augustana



T. F. Grose, A. M.
English, St. Olaf
national parks,
Glacier Park and the
Yellowstone Park, the

latter being just across the line in Wyoming. The slogan: "See America First," was invented by Jim Hill, the late president of the Great Northern, to boost the Glacier National Park.

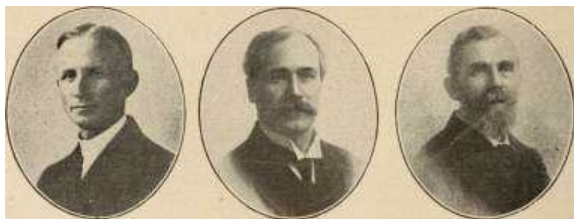
When Governor R. B. Smith of Montana was asked to send to the Omaha Exposition a picture of Montana's most

representative pioneer he sent a bronze medallion of A. M. Holter with the legend, "The First Citizen of Montana." Who was Holter? He was a Norwegian. Born June 29, 1831, at Moss, Ostfold, Norway, he emigrated in 1854 and came to Decorah, Iowa, by way of Quebec. At Rock Island his party had been

quarantined on account of cholera. He took his trunk, carried it on his back until he sighted a boat and thus escaped. He was a carpenter. The wages were only \$1.00 a day at best. He hired out for \$20.00 a month, then invested his savings in land and had saved \$3,000.00 by the end of

the first year. The panic of 1857 took his every cent. He made exploring trips to Missouri, western Iowa and northern Minnesota more than ten years before Hjelm Hansen electrified his countrymen. In 1859 he lay sick of malarial and brain fever. In 1860, together with his brother, Martin M., he set out for

the land of Pike's Peak,
now Colorado. In 1863 he
decided to go to the gold
fields of Montana, not as
a miner,



Olav Lee, A. M.
Latin, St. Olaf

J. L. Nydahl, A. B.
Science, Augsburg

J. H. Blegen, A. B.
Greek, Augsburg

The Norwegian-
American Period

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Nils Flaten, Ph. D.

Spanish, St. Olaf

E. I). Busby, A.M. C.

A. Mellby, Ph.D.

Mathematics,

Augsburg Economics, St.
Olaf

but as a manufacturer
of mining supplies. He
loaded an ox cart with the
machinery for a saw mill,
and, with a man by the
name of Evanson as a
companion, he started the
lon[^] march through the
trackless wilderness and
across well-nigh
impassable ridges and

gulches. But he came through in spite of deep snow and wild countryside. He built his mill and sold his lumber at fabulous prices. He became one of the richest and most enterprising men in the state. In 1907 he was president of the A. M. Holter Hardware Company and 15 other larger mercantile

establishments, mines,
banks, land agencies,
lumbering concerns, and
development companies.
He was also a director of
32 other important
agricultural, mining,
manufacturing,
transportation and
commercial companies.
He was a multi-
millionaire, whose

industries stretched from coast to coast. The waves of the Pacific splashed against his forests in western Oregon at the same time that the foam of the Atlantic dashed against his copper works at Bridgeport, Connecticut. He found time to do church work and serve his town (Helena) as alderman and

mayor, and his state,
though Democratic,
elected him Republican
member of the legislature
and railroad
commissioner. He was
president of the Montana
Pioneer Association for
many years, and held
other





P. G. Schmidt, A.M.

A. M. Rovelstad, Ph.D. O.

A. Tingelstad, Ph.D.

Mathematics, St. Olaf

Latin, Luther Philosophy,

Luther

offices of trust. In the days of highway robbery and vigilantes he was often in danger of life and limb, but he outwitted his pursuers, escaped their bullets, and lived to a ripe old age. He died in 1921. His son Norman has the degree of M. E., from Columbia University, is president of his father's hardware company and

other enterprises, and is a director of the Federal Reserve Bank, Minneapolis. His wife is Florence Jeffries, and he is a member of the Episcopal Church.

It is hard to tell whether Idaho became an American possession as a part of the Louisiana Purchase of 1803 or as a section

of the Oregon Country which in 1846 was Idaho, 1876 ceded to the United States by Great Britain.

The first white men in Idaho were the Lewis and Clark exploring party in 1805. For another fifty years, after their visit, the rich valleys of Idaho lay in mountain-walled solitude. Gold was

discovered in 1860 on the Oro-Fino Creek, and the pristine solitude was broken by the fighting of the rough miners and the war-whoops of the disturbed Indians. Idaho became a territory in 1863; a state, in 1890. In area it is of the size of Minnesota; in density of population it has only 5.2 per square mile (1920). It

is the twelfth American commonwealth in size, being larger than New England, but in density of population it is 43rd. The population of Idaho in 1920 was considerably less than that of the* city of Milwaukee. The climate varies greatly. Perpetual snows of mountain-walls look down on lovely temperate

valleys. The sunshiny days number 250 a year. The soil yields abundant crops of grain and fruit, and grass for grazing summer and winter. The mines are rich in precious metals. The railroads — Great Northern, Northern Pacific, Union Pacific and Chicago, Milwaukee and Puget Sound—have

brought the remotest corners of the state in touch with the whole sisterhood of states.

Tonnes Moller, according to the researches of Martin Ulve-stad, that great chronicler of pioneer events, was the first Norwegian to find his way to Idaho. He came from Wisconsin and

settled at Genesee, Lotah County, in 1876. That same year he was joined by other Norwegian settlers; John Tetly, from Lev-anger; Ditlef and Hans Smith, from Manger; Knud Bergquam, from Sogn; Hans Tvedt, from Lindaas, Nordhordland; and many others. Their chief industry was raising

wheat. Wages were 50 cents a day. The nearest town, Lewistown, was 20 miles away.

It will be seen that two migratory streams have reached the

far western states. The main stream was slow coming, because

it deposited the Norwegians all along the

line

Washington, 1847
until the country was
fairly well.filled up. In

1834 it had reached
La Salle County, Illinois.

In 1840 it had reached
a line running diagonally
northeast and southwest
100 miles farther west. In
1850 this line was
removed another 100
miles west; in 1860

another 100 miles; in 1870, yet another 100 miles; and so forth, about 100 miles for each decade up to 1880. After that more than 200 miles was covered per-decade. Now, this slow and steady movement would not have reached Washington in time for the Norse-American Centennial, unless there had been

some artificial quickening. The railroads came to the rescue. They lifted the newcomer clear across Montana and Idaho into Washington. This happened right along in the 70s, '80s and '90s.

The other stream was small, but reached Washington before there was any Norwegian

settlement in Minnesota.
Martin Zaka-rias
Tofteson landed at Oak
Harbor, Widbye Island,
Island County, in 1847.
He was a native of
Levanger, Norway, who
had sailed on an English
ship to New Orleans, and
then, in company with a
Swiss he had started to
journey across the great
American desert on

horseback. The Swiss deserted him. He continued his fatiguing march alone. He awoke one morning to find his horse gone. In the distance he sighted smoke and proceeded to discover who lived there. It was an Indian band, and there was his horse in their camp. He was permitted to get on the horse's back,

but then he set off on a gallop with his animal. They set out in pursuit, but did not overtake him. He reached California a year before gold was discovered there. In Washington he became a ranchman. Wahkiakum County was settled in 1863 by John Ericksen, a Stavanger man, from

California. Also John P. Nassa, Ole Svorkmo, and others. Lewis County was occupied in 1863 by Harold Hansen and William Johansen, also from California. Skagit County received a Tr^nder by the name of Hanson in 1869, by way of British Columbia. Whatcom and Pierce Counties were settled in

1870; Snohomish in 1874; Kitsap and Clark in 1875; King County in 1876; Chelan, Douglas and San Juan Counties in 1884; Spokane County in 1886; Skamania, Chehalis and Stevens Counties in 1889; and every county had its quota of Norwegians in 1890.

Washington is a great state, and is destined to

be a truly mighty Norwegian-American province. In 1789, the first year of our national republic, Captain Robert Gray came to Washington on his sloop, the "Lady Washington," to trade with the Indians for furs. Gray's Harbor is named after him. He called the great river that he

discovered Columbia in honor of one of his ships. In 1805, Lewis and Clark descended the Columbia and wintered on the coast. Together with Oregon and Idaho, Washington lay in the territory held in dispute by England and the United States. The dispute was settled by arbitration in 1846 and the 49th

parallel was made the northern boundary of Washington and the United States as far east as Lake Superior. Washington became a territory in 1853, and a state in 1889. Warmed by the Japan Current, the climate is equably warm and moist. They have only two seasons in Washington—rainy in

winter, dry in summer. Roses bloom in Seattle in December and pansies blossom in Walla Walla in January. Peach flowers open in February, while the eternal snows of Mt. Tacoma sparkle in the summer sun. Wheat farms and apple orchards occupy a large share of the work of the citizenry

of the state. The mining of coal and iron will make Washington the Pennsylvania of the West. The pine forests are the densest in the world, with the possible exception of Oregon. The trees are 200 feet tall and 20 feet thick. The fisheries are far in excess of those of any other state except Massachusetts. In 1915

Washington's output was 158,983,478 pounds, valued at \$5,317,080. Most of the Washington fishermen are Norwegians.

A century ago five powerful nations—Spain, France, Russia, England and the United States—laid claim to Oregon and the Oregon Country.

Since 1846 it has been a
Oregon, 1872 part of the
United States, without
any dispute

as to rights. The
country was unsettled. It
had been visited by the
American explorers
Lewis and Clarke in 1805
and a settlement had been
made at Astoria in 1811.
These American

undertakings were the main argument for the right of America to own the land. The part of the disputed territory now known as Oregon was in itself an empire, twice the size of England, rich in natural resources, but empty of people. The majestic Columbia River was called by the Indians Oregon, whence the name

of the whole section.

Where rolls the
Oregon, and hears no
sound Save its own
dashing.

In 1836 Dr. Marcus
Whitman, perceiving that
Oregon was on the point
of being lost to the United
States on account of the
lack of settlers, tried to
prevent this disaster. He
rode to Missouri on

horseback and managed to get a party of men to go and make settlements. He proceeded on to Washington, D. C, and urged upon President Tyler and Daniel Webster that Oregon was worth saving for the Union. Webster thought that Oregon was so "far off that it could never be

governed by the United States" and that a delegate to Congress "could not reach Washington until a year after the expiration of his term." Oregon became a territory in 1845; a state, in 1859. Like Washington it is a land of dismal forests and fruitful soil, with rich yields of gold and silver and large

deposits of iron and coal. The capital city is Salem; the commercial metropolis is Portland. Portland is the w@rld's greatest lumber manufacturing city. It handles one-sixth of the lumber in the United States. Portland is down grade from every one of the 250,000 square miles forming the Columbia

basin. Freight does not have to climb into Portland—it rolls.

Into this fairy land the Norwegians began to come as early as 1872. P. K. Johnson, from StjoYdalen, Norway, was the first arrival. He settled at Silverton, which to this day boasts of a strong Norwegian

contingency. No less than
20 Norwegian Lutheran
pastors have at some time
been stationed there—O.
R. Slet-ten, N. J. Ellestad,
C. M. No'dtvedt, J. C.
Reinertsen, O. J. Olsen,
H. M. Mason, H.
Hjertaas, I. Lium, J. S.
Sneve, J. C. Roseland, W.
H. Sjovangen, A. O.
Dolven, N. Pedersen, A.
O. White, Geo.

Henriksen, J. B. Byberg,
J. O. Arevik, B. A.
Borrevik, J. A. Stavney
and Leif H. Awes. Oscar
A. Tingelstad, noted
professor of philosophy
and education at Luther
College, hails from
Silverton.

Tennessee is chosen
to illustrate the attempts
of the Norwegians to find
a home in Dixieland.

Tennessee was one of the first states west of the Appalachian Mountains to be settled. It was made a state in

1796 without previous territorial organization. It is a land of cotton and tobacco, of hogs and mules. Both lumbering and mining bring large

monetary returns to its inhabitants.

Tennessee had 14 foreign-born Norwegians in 1860; 37 in 1870; 25 in 1880; 41 in 1890; 141 in 1900; 89 in 1910; and 63 in 1920. In 1910 the number of Norwegians of the second generation was 153; in 1900, 131. The largest Norwegian settlement in the state,

according to the census,
is that at Lawrence-burg,
Lawrence County, in
south central Tennessee.
The first Norwegian to
settle here was Lars
Syverson, from
Drangedal, who came to
these parts in 1887. In
1910 this settlement
consisted of 14 born in
Norway and their 11
children. Though small,

the settlement, in true viking fashion, managed to have two congregations—for a season. O. S. Skattebol organized the Zion Norwegian Lutheran Church at Lawrenceburg in 1894 and had 184 members. This points to the fact that there were more Norwegians in Lawrence County than the

census reveals.

The Zion Church was served by P. J. Fadnes in 1898-1904 and had 102 members. In 1904-1908 J. C. T. Moses led them through this earthly wilderness toward the Promised Land. In

1910, for want of a pastor and on account of an exodus, only 24 remained on the

congregational books.
The other congregation
was served by a United
Norwegian Lutheran
pastor, said to have come
down from Frankfort,
Morgan County. At
Frankfort the pastors have
been: Simon J.
Nummedal, 1893-1894;
P. T. Stens-aas, 1896-
1897; Hagbart Engh,
1899-1902; C. K.

Helland, 1902-

1908; T. O. Juve,
1908-1913; Th. M.
Bakke, 1924 , with

Deer Lodge as
postoffice. Frankfort

reported 72 members in
1896; 64 in 1907. Juve

was born in Telemarken.

He had migrated in 1852.

Was a graduate of Luther

College, Iowa, and

Concordia Seminary,
Missouri. Had been a
teacher, pastor and
member of the Wisconsin
Legislature. Was a farmer
at Lancing, Tennessee,
1895-1913, principal of
the high school at
Lancing, 1895-1896. He
wrote once that he felt
lonesome in the South
and wished himself back
to the Northwest where

Norwegian is the language of the streets. He died in 1913, way down south in Dixie. Bakke is a graduate of St. Olaf College and the United Church Seminary. He has been a pastor on the plains of Minnesota and in the woods of Wisconsin. He has broken the Bread of Life to his countrymen on the

outstations of Alberta to the North; he now is ministering to their spiritual wants in the mountain fastnesses of the South.

Maine is chosen to represent the states of the East. Maine is called the Pine Tree State from the fact that mast pine, an evergreen of towering

height, is the pride of
Maine, 1872 its vast
forests. In 1652
Massachusetts began
to govern it as a
district, but in 1820 it was
set off as a state without
any previous independent
territorial organization.
The climate is cold and
bracing. It is a land of
variable winds and
seafogs. Lumbering and

ship-building, fishing, farming, maritime trade, are the chief occupations. Portland is the largest city, once the home of Longfellow, the poet. Longfellow was no mean student of Norse language and literature and had spent a year of study in the Scandinavian lands. His "Saga of King Olaf" is concrete proof of his

interest in the land of the Northmen. This book has no doubt inspired one of our young Norwegian-Americans, Gustav Melby, a Baptist preacher, to pen the beautiful drama, "Saga of King St. Olaf."

Maine has a few place names of Scandinavian origin. Thus, in Oxford

County, there is a town called Denmark, another town called Norway, and a lake called Norway Lake. But these places have received their names rather because there were no Scandinavians there than because the county was Scandinavian. William Berry Lapham, in his "Centennial History of Norway, Oxford

County, Maine" (1886),
discusses the
improbability of

the name having been
chosen because of the
presence of Norwegians
in that town. And
concerning the discussion
as to whether the Viking
Norwegians ever visited
Maine, he says: "Whether
it be true or not that the
rude Northmen were the

discoverers of this continent, is of little consequence, as they left no lasting-monuments of their occupancy, laid no claim to the lands discovered, and if they occupied for a short time territory along the coast, they accomplished thereby nothing in the interest or direction of

human progress."

Lapham's opinion may be matched by that of O. J. Kvale in the "Congressional Record," March 10, 1925: "Norse sagas and early histories carry reports of Viking trips to Vinland, the name the first explorers gave to America. They came in part to obtain lumber, which was not to be

procured in Greenland;
they tell of efforts to
colonize, of the Indian
natives, trade with them,
battles with them

Adam of Bremen, who
died in 1076, a year after
he had completed a book
on North European
Christianity, which
included historical and
geographic facts
regarding all the

countries he mentions, tells of Norway, Sweden, Denmark, Iceland, Greenland, and then tells of Vinland, the new land to the west. His book was authentic; it was widely circulated in his day and after Surely Columbus, one of the

learned men of his day, well educated and

informed, would have known of this book and its contents. Furthermore, Columbus, a geographer and a navigator, had sailed many seas. There is indisputable evidence, contained in letters written by his son Ferdinand, that Columbus visited Iceland in February, 1477. There everyone was familiar

with reports of the Norse expeditions to the wonderful land to the southwest—Vinland. He also visited the cloister in Huelva, Spain, in 1484; and his son again tells of the conversation word for word, between his father and the monks, in which Columbus convinced the monks of his certain knowledge of a land to

the west His dogged determination in the face of threatened mutiny of his crew, bears this out. Columbus did not conjecture; he did not hope; he knew. The evidence which he possessed of a land to the west was supplied to him by the descendants of the very people who had

themselves discovered
the land of promise."

Maine had 12
Norwegians, foreign-
born, in 1850; 27 in 1860;
58 in 1870; 99 in 1880;
311 in 1890; 509 in 1900;
580 in 1910; 581 in 1920.
In 1890 every county but
one had some foreign-
born Norwegians;
Cumberland had 171;
York had 29; Penobscot,

22; Aroostook, 18; etc. In 1910, 433 of the Norwegians were urban; 147, rural. The first Lutheran Church of Portland was organized by N. J. Ellestad, August 24, 1874, with 150 members, of whom 80 were Norwegians. In 1914 this congregation had 300 mem-

Norwegian People in

America







Celia Oakland N. E.
Glasoe Airs. Julia
Christianson,
Sunday School
teacher, Parochial School

teacher Ph.D.,

57 years 61 years

Author of S. S. books

bers, of whom 250
were Norwegians. The
pastors since 1880 have
been: K. G. Faegre, 1800-
1884; G. A. T. Rygh,
1884-1889; K. O. Storli,
1890-1900; Wm.
Williamson, 1900-1902;
M. K. Hartmann, 1903-
1904; C. L. Rachie, 1904-

1906; K. O. Storli, 1906-1912; Wm. M. Pettersen, 1912-1915; Anders Bersagel, 1915 . Dr. Martin Andrew Nordgaard, now of St. Olaf College, was an instructor in mathematics at the University of Maine, 1913-1916.

John Cabot, a Venetian in the employ of England, discovered the

North American continent
at Cape Breton in 1497.
Five

centuries earlier the
Norsemen had cruised
Canada, 1862 along the
Canadian shores. Jacques
Car tier

made voyages of
exploration to Canada in
1534-1543, on the basis
of which France claimed

the land and called it New France. In 1608 Champlain was appointed the first governor and he founded Quebec as his capital city. Ottawa is now the capital. In 1620 the population of Canada was 20 white persons. Indians and Eskimos were not enumerated. Nova Scotia, or Acadia, as it was also called, was

claimed by England, and, in the struggle for supremacy between the two rival nations, Nova







J. O. J0ssendal Author
of Reader

Olav Refsdal Author
of Reader

K. O. L0kensgaard

Author of Readers, etc.

The Norwegian-
American Period
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Svein Strand
Advocate of Parochial
Schools

L. P. Thorkveen
Friend of Parochial and
Sunday Schools

J. N. Andersen

Advocate of Sunday
Schools

Scotia exchanged
masters several times
before its cession to
England in 1763. In 1763,
as a result of the French
and Indian War, all
Canada was ceded to

England. In 1755 a great number of the French inhabitants of Acadia were deported and dispersed among the English colonies, many finally reaching Louisiana. Longfellow's sad but beautiful story, "Evangeline," is an incident in this deportation. This is

Longfellow's appeal:

Ye who believe in
affection that hopes, and
endures, and is patient,
Ye who believe in the
beauty and strength of
woman's devotion, List to
a Tale of Love in Acadie,
home of the happy.

The population of
Canada in 1706 was
16,417; in 1806. 355,718;
in 1916, about 6,200,000.

Since the creation of the Dominion of .Canada in 1867, decennial censuses have been taken in 1871, 1881, 1891, 1901, 1911 and 1921. New Foundland is not a part of the Dominion. There are 9 provinces "and two territories:

Prince Edward Island,
Nova Scotia, New
Brunswick, Quebec,

Ontario, Manitoba,
Saskatchewan, Alberta
and British Columbia.

Yukon Territory and
Northwest Territory.







Carl Raugland Author
of Handbooks Sunday
School Teacher

II. P. Grimsby

Author of Graded

System

Gabriel Fedde Author

of Handbooks Sunday

School Teacher

Norwegian People in

America



Laur. Larsen (D.D.

(56) C. K. Preus (23) O.
L. Olson, Ph.D. (30)

The population at the first dominion census (1871) showed that at that time the ratio between the British and the French was as two to one. In detail the British had 60.55 per cent; the French, 31.07 per cent; and other races 8.38 per cent. Since the English

and French are both dominant races, the country is bilingual. The government reports are issued in French and English.

Since it became a dominion Canada has had a spectacular expansion. It began railroad construction in 1836. Its first transcontinental line

was completed in 1885. The Canadian Pacific Railroad contracted to build this line for the consideration of \$25,000,000.00 and 25,000,000 acres of land. The last spike on the main line was driven November 7, 1885. This road and other intercolonial and transcontinental railroads

have opened up the country, and a vigorous and generous policy of securing immigrants has peopled the wide domain of Canada with an industrious, prosperous and happy people.

Captain Jens Munk came to Canada in 1619 and wintered in the Hudson Bay. Captain John Svendsen settled at

Bury, Quebec, in 1857. Gaspé was the first Norwegian settlement in Canada. Gaspé is the name of a county forming the south bank of the St. Lawrence River, right at its mouth. There is now also a town by that name; also a bay and a cape. Two Tenders, fisher-



Th. N. Molin (25)

J. N. Kildahl, D.D. L.

VV. Boe, D.D., LL.D.
(21) (21)

College Presidents,
with Years of Service

The Norwegian-
American Period



Schmidt (37) D. G.
 Ristad (18) J. A.
 Aasgaard, D.D. (15)

men at Lofoten, had
 come to Montreal in

1859. Canada resolved to start a Norwegian colony at Gaspé, and these two, Peter and Ludvig Brandt, accepted the offer of the government and became the first settlers in Gaspé, in 1860. In July, 1861, a ship landed their brother Fredrik and his family and mother; also Didrik Nilsen and wife, Karen Brun and son Nils

Christian Brun, besides a girl passenger—Ovidia Olsen. N. C. Brun was a cousin of the Brandts. In the historical magazine "Symra," H. R. Holand and N. C. Brun give each a vivid account of the fearful experiences with hunger and cold in this forsaken and weather-beaten spot. Canadian officials employed a

Norwegian, Christopher Kloster by name, to act as immigration commissioner. Kloster was a brother of the great Norwegian temperance reformer, As-bjo'rn Kloster; he was active and successful. Soon other boats arrived with precious boatloads of hopeful Norwegians.

There were about 30 families living in Brim's neighborhood and 70 families scattered along the coast for 30 or 40 miles. They came there to make their living as fishermen. But the coast was so steep that it was impossible to land. Where a landing could be made the land was already taken by

Frenchmen. The
Norwegians had to accept
homesteads of 100 acres
each, situated in the deep,
primeval forests. They
started to make lumber,
but had no market. They
had no towns or stores, no
place to sell







P. M. Glasoe, Ph.D.

(24) H. S. Hilleboe (31)

A- G. Tuve (29) College

Presidents, with Years of
Service

or buy a thing. They had little money and the market price for flour was \$20.00 a barrel. Starvation and despair walked hand in hand. Kloster had taken their money to buy food, but he did not return for many months. Waiting time is long. Here it was also desperate. When Kloster did return, he had with

him only a portion of his intended purchase. Brun had a cow, but had to carry hay five miles through the woods to feed her. They secured some corn and ground it in a handmill that some one had sense enough to take along from Norway. This mill was busy grinding for the colony day and

night, each one taking his turn to grind. Those who lived through the winter took the first steamboat that docked at Gaspé. When they reached Montreal they met Kloster and demanded in no mistakable language to know why he had not come to their support. He had invested the money in lead mines. They met also

Rev. Abraham Jacobson, who had been sent by the Norwegian Synod to meet the incoming immigrants at Montreal and give them advice and aid and a Godspeed on their way to the States. The immigrant missionary was needed possibly more then than now. The author's mother came by way of Quebec. She and her party could

not understand the directions given by the functionary in charge. He swore fearfully and took a rawhide, beat them into a cattle car and then sealed it. The newcomers were thus shipped across Ontario as "dumb, driven cattle." The N. C. Brun of Gaspé fame later became a distinguished pastor in

the Norwegian
Conference and the
United Lutheran Church.

5. Churches, 1860- 1890

By this time a new generation of Norwegians are in command. The ranks of the original Sloopers are pretty well thinned out. Their children are in command of the ship. The fathers

came to America and became Americans by choice. Though good Americans in every sense, yet they remained Norwegians to the end. They could not change their nature any more than the Ethiopian can change his skin, or the leopard his spots. They were more at home with the Norwegian language

than the English. The Norwegian land and its scenery, the home in which they had lived and its surroundings, the laws and their lawmakers over there, the customs, ideals, culture, all had a peculiarly sweet and sacred charm altogether different to them from the things here in America.

"This," says Kristian Prestgard, poet-editor of "Decorah Posten," "does not prevent them from becoming as good Americans as ever trod the earth. It was for the purpose of becoming Americans that they left all that was dear to them, and came here. They did not come like tourists on a visit, or like students, to

return after a short stay.
They came of their own
choice to build

their homes here and
to become Americans. No
other group of citizens
has sacrificed so much to
become Americans as
these immigrants.
Through their work and
their achievements they
are united to America by

the strongest ties. But through their memories they are united to Norway. This is the peculiar position of the immigrant, his tragedy." There is a tragedy, thinks Prest-gard, enacted in the heart and life of every immigrant. The parting was tragic. Parting is sweet sorrow, bitter sweet. The building of the

new home was tragic. It must have something about it to remind him of the old home over there; it was the holy of holies. The enstrangement from the children was tragic: They did not seem to understand when he spoke about the land of his birth. The death of the wife was tragic. She and he had sprung from the

same root, had breathed
the same national
atmosphere, had roamed
about in the same
surroundings, had sung
the same songs, and had
cherished the same
thoughts; she alone could
understand when he asked
: "Do you remember ?"
Her death brought him
only sadness and an

increased feeling of loneliness. His visit to the homeland was tragic. He did not find what he sought. "And what did he seek? Without knowing it, he was in reality seeking his own youth; and he did not find it. He found nothing of what he sought. Most of his old friends were resting in the churchyard, where he

could read their names on the gravestones. The people he met were strangers to him. Everything was changed. But he did not realize that he himself had changed most of all. The picture of the old home district which he had carried in his soul for forty years did not seem real. It was false. This was not his

home district, his home, or his people Poor, stripped of every illusion, he hastened back to Christiania, where he took passage on the first steamer going to America. Neither steamer nor railway train could carry him back fast enough."

The men and women

of the second generation
are Norwegian-
Americans in the truest
sense. They did not have
this silent, all-consuming,
tragic sorrow with regard
to the land of their
fathers. Norway was
never their home.
America has always been
their home. But they have
learned to understand
more than their

immigrant fathers
imagined they would or
could and to feel a deep
and a true love for things
Norwegian. They spoke
both languages with the
same ease and perfection.
They understood too, that
the Norwegian heritage
can not be transplanted to
American soil without
much sacrificing labor.
They must prepare the

soil and plant the seed, they must keep out the weeds and have sufficient rain and shine. The second generation has, therefore, realized very keenly the necessity of working to transplant the culture and religion of the fathers to their own children.

It was especially in

the field of religion that they appreciated

the heritage of the fathers and worked for its perpetuation. The second period ushers in a most vigorous era of church work. Congregations, synods, schools, missions, publications, charities, societies, all seem to be inspired by the need of work:

Work through the morning hours, Work for the night is coming.

This period witnessed also a most intense loyalty to purity of doctrine. In the midst of a babel of sects there must needs be many heresies. They could not all be in the right. Some of these heresies might easily creep into the teachings

and beliefs of the Lutheran Church unless the watchmen watched. And then there was the temperamental divisions—the high church, low church and broad church groups. The churchmen in every synod were keyed up to wage a stiff fight for what they thought was right according to God's

Word. They all wanted to be Lutherans, and Lutherans only, of the purest dye. They felt that ordinarily it was a shame and a sin to have controversy, but when it came to correcting a wrong or defending a truth, it would be a shame and a sin not to have a controversy. The doctrinal battles were, on

the whole, carried on in a commendable manner. There was relatively very little personal enmity. On the whole, the disputants conducted themselves in a respectable manner. They regarded one another as earnest Christian seekers after the truth. If they could not come to an agreement, they said so and parted

company. They tried hard to unite their forces on the basis of unity of doctrine. They prayed fervently in the words of the General Prayer in their liturgy: "Unite us and make us strong." The discussions surely brought large spiritual returns. They increased the interest in Christian

doctrine in an age of doctrinal indifference and heresy. They made the second generation a race of Bible readers and seekers after truth. They saved the Norwegian Lutherans from being swallowed up by the sects. If the ideal life for a Norwegian-American is to live the dual life of a Norwegian-American, the

doctrinal discussions promoted this state, and never before or since has the Norwegian-American been so Norwegian-American as during this Norwegian-American period.

The first 35 years of Norwegian history in America had produced 38 Lutheran pastors. This second period of 30 years

pro-

„„™ * nnn duced 614.

Arranged by synods the
new ac-Pastors, 1860-
1890 , r n 0^*7

cessions year by year
are as 101 lows on p. zrv :

As representatives of
these synods a list of 140
are selected

almost at random (See
Appendix). Brief sketches

of them and

photographs can be found in "Norsk Lutherske Prester i Amerika," commonly called simply "Prestekalenderen." The average

length of service for these 140 men was 37.8 years.

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ORDIXATIOXS OF
NORWEGIAN
LUTHERAN PASTORS,
1861-1890

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1861. 1862. 1863,

1864. 186[^]. 1866. 1867.

1868. 1869. 187c.

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[861-1870.

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1871. 1872. 1873.

1874. 1875. 1876.

1877. 1878. 1879.

1880.

20

30 23

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23 18

14

1871-1880.

1881. 1882. 1883.

1884. 1885. 1886. 1887.

1888. 1889. 1890.

194

29 26

34 31

29 29 4-' 38 35 42

1861-1800.

28 29:

20

33 123

43 24 614

In the period 1825-1859 157 congregations had been organized and 12 other preaching stations had been maintained. In the period 1860-1889, 2,272 new congregations

Congregations, were
organized and 176 extra
preaching places

1860-1890 were
listed. By decades the
growth in congre-

gations and preaching
places was as follows:

Decade	New
Congregations	New
Preaching Stations	

1860-1869 255 13

1870-1879 935 54

1880-1889. 1082 109

1860-1889 2272 176

These are all new congregations located as a rule in new settlements that had no congregations before. In some cases the doctrinal controversies split old congregations and congregational organizations were thereby multiplied. In many communities there

were both Norwegian Synod (Missourian) and Anti-Missourian congregations, or Norwegian Synod and Conference or Augustana congregations. Many of the congregations existed only a year or two, or perhaps five, ten or fifteen years, and then dissolved. On account of

the great mortality among the congregations the actual number of the congregations during this period is considerably less than the total number organized.

In the '40s congregational work was attempted only in Illinois and Wisconsin. In the '50s new congregations were created in Iowa,

Minnesota, Missouri and Texas. In the '60s Indiana, Kansas, Michigan, New Jersey, New York and South Dakota were added to the church states. In the '70s there was the further addition of California, Idaho, Maine, Maryland, Nebraska, North Dakota, Ohio, Oregon, Pennsylvania, Vermont, Washington,

Manitoba, Ontario and Quebec. In the '80s the home missionaries entered Colorado, Massachusetts, Montana, New Hampshire, Rhode Island and Wyoming. In all 29 states and 3 provinces had been covered by the Norwegian Lutheran pastors. They usually had three or more

congregations each. The pastor would live near one congregation and then serve two or three or more congregations from 10 to 100 miles distant. He would also look around for Norwegian settlements and try to organize more congregations. At times he would be burdened with a dozen or more

congregations before the mission board could find a man to come out and help him.

Never have the Norwegian-Americans lived through such hard times as during the '70s. There was the money panic, and to this was added failure of crops and the grass-hopper plague. It never rains but it pours.

But these great trials did not hinder the work of the Church. Quite the contrary, as in the days of Israel. Never has the Norwegian people been more churchly than during

The Norwegian-American Period

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the 70s. The growth of

the congregations was truly remarkable; the attendance and the contributions were such as to please both God and man. The total of 144 pastors in 1873 increased to 310 in 1883; the 587 congregations in 1873 increased to 1,185 in 1883; the 108,694 members in 1873 grew to an army of 193,776 in

1883.

There were only three Norwegian Lutheran synods in the field in 1860—the Eielsen, the Norwegian and the Scandinavian Au-

gustana. In June, 1870, the Scandinavian Au-Synods, 1860—1890 ^ustana was disrupted. A Swedish Augustana was organized to take

care of its Swedish members and a Norwegian Augustana was created to look after the Norwegians. In August, 1870, there was a division in the Norwegian Augustana, which added another synod to our list —●



John E. Haugen
Pharm.D., Manager
St. Paul Hospital
Julius C. Hallum
President Fairview
Hospital
Alfred O. Fonkalsrud,

Ph.D., Consultant
Hospital Service

the Norwegian-Danish

Conference. In 1875, the
Eielsen people went to
work and revised their
constitution. The

reorganized synod was
called the Hauge

Norwegian Evangelical
Lutheran Synod in

America. Eielsen was not
able to see the need of

making the changes and continued the old organization under the old constitution. In 1886, the Anti-Missourian wing of the Norwegian Synod withdrew from the parent body, and marshalled its forces under the name Anti-Missourian Brotherhood. In 1890, the Anti-Missourian

Brotherhood, the
Norwegian Augustana
and the Conference
merged their forces and
became the United
Norwegian Lutheran
Church.

The Eielsen Synod
depended for its supply of
ministers on the
converted laymen who
are gifted with power to
preach. Eleven such men

were discovered during the '60s and prevailed on to accept a call as ambassadors in Christ's stead. This synod made two more attempts to solve the school problem. A preparatory school for ministers was begun at Cambridge, Wisconsin, in 1865 and continued three years under the principalship of Andreas

Norwegian People in America

P. Aaser[^]d. The second venture was at Chicago. Trinity Church on North Peoria Street had secured an energetic and ambitious pastor in J. Z. Torgerson. His congregation offered to build a church so as to accommodate both a

congregation and a school. The offer was accepted and the corner stone of the new structure was laid August 27, 1871, on which occasion Elling Eielsen delivered the main address. Thus began Hauge College and Eielsen Seminary, as the school was named. Classes began at once. Torgerson was the

president of the school.
The great Chicago fire
which occurred that fall
made it hard for the
Chicago people to carry
out their promises.
Torgerson tried for seven
wearisome years to
maintain the school, and
then gave it up. as the







Ingeborg Sponland
Sister Superior,
Chicago
Lena Nelson
Sister Superior,

Minneapolis

Lena Brechlin

Sister Superior,

Brooklyn

Eielsen Synod was not back of him. They wanted a school at Red Wing.

The Norwegian Augustana Synod was organized mainly on account of the language question. The Scandinavian Augustana

was not thriving as much as its Norwegian founders had expected. The theological candidates from Norway all went over to the Norwegian Synod; the lay preachers were heading into the Eielsen. The students did not want to go to the Illinois State University, for that was felt to be too

much of an American institution and would not fit them for the Norwegian ministry. The Augustana College and Seminary was felt to be too Swedish. A Norwegian supply professor—Johan Olsen—was appointed in 1867; a regular Norwegian professor—August Weenaas—was secured in

1868. He suggested that the Norwegians separate from the Swedes—there could be two schools within the one synod. This was granted. The Norwegian Augustana located at Marshall, Wisconsin, in 1869, and, on motion by O. J. Hatlestad it was renamed Augsburg—the German name for Augustana.

The Swedish Augustana College remained at Paxton, to which place it had been moved from Chicago, in 1863. Since 1872 the Swedish Augustana has been situated at Rock Island. It now owns buildings, grounds and endowments valued at over \$1,000,000

and has over one thousand students in attendance. The Norwegian Augustana is now, in 1925, represented by the Augustana College and Normal at Sioux Falls, South Dakota, the Augsburg Seminary, Minneapolis, the Canton Lutheran Normal and a part of the Luther Theological Seminary, St.

Paul. In 1870, the Norwegians proposed one more change, namely, that they should establish an Augustana Synod independent of the Swedes. This was granted and the Norwegian Augustana Synod came into being in June, 1870, at Andover, Illinois.

The Norwegian-

Danish Conference was organized in August, 1870, by a number of Augustana pastors in conference with C. L. Clausen, who had in 1868 forsaken the Norwegian Synod on

Group of Nurses,
Good Samaritan Hospital,
Rugby, North Dakota

account of an old
resolution (1862) on die

slavery question. The occasion for the conference was the coming of B. B. Gjeldaker to America, a candidate from the Norwegian University. Gjeldaker somehow had not applied for admission to the Norwegian Synod. Johan Olsen and August Weenaas were also graduates of Chris-tiania,

so there was now no necessity for uniting with the Norwegian Synod. It was suggested: Why not start a new synod with a different name? This was done—the name chosen was Conference, Norwegian-Danish Conference, so as to gather the scattered Danes along with the

Norwegians. The
Norwegian Augustana
was also entitled
Norwegian-Danish and
for the same reason. In
1869 the Swedes of the
Augustana Synod had 46
pastors; the Norwegians,
only 19. Twelve of the 19
went along in the making
of the new synod, and
only 7 remained in the
Nor-

wegian Augustana.

The Augustana never fully recovered from this blow. It claimed the school at Marshall, and forbade Ween-aas the use of its buildings. Weenaas, nothing daunted, turned his own residence into a seminary, until, in 1872, Augsburg Seminary was removed to its new quarters at Minneapolis.

There Father Ole Paulson was on hand to welcome teachers and students. The Conference was fortunate in getting strong leaders into its school and chief offices—Weenaas, Sven Oftedal, Georg Sverdrup, Gjermund Hoyme, and^ others. Oftedal and Sverdrup were university graduates

from Christiania and fully
as able in debate and
strategy as their
opponents in the rival
synods. They carried on
an aggressive fight,
attacking with broadsides
the weak points in
"Wisconsinismen," as
they termed the marks of
peculiarity in the
Norwegian Synod.
Ofstedal had been here

hardly a year when he issued his famous "Aaben Erklaering" (Open Declaration), which he threw into the camp of the Norwegian Synod like a bomb shell. He and Sverdrup paid more attention to polity than to doctrine and established a consciousness of there being a great difference in polity between the

synods and the Conference. The congregations in the Conference had greater freedom than in the synods, said they. They began also to develop the idea of "living congregations" as opposed to the "dead congregations" of the synods. Naturally, the

Conference as a body could not keep pace with Sverdrup and Oftedal, and two parties arose —the New (Nye Retning) championing the Augsburg professors, and the Old (Gamle Retning), opposing them. J. A. Bergh, N. C. Brun and N. E. B0e are well-known names in the "Gamle Retning."

The Hauge Synod was a re-organization of the Eielsen and dates its origin from 1846 instead of 1876. The Eielsen Synod still writes 1846 as the year of its genesis.

The Anti-Missourian Brotherhood was a child of doctrinal strife. During the '50s there was strife between Eielsen and the Norwegian Synod; during

the '60s, between Augustana and the Norwegian Synod; during the '70s, between the Conference and the Norwegian Synod; and during the '80s, between the Anti-Missourians and the Norwegian Synod. This last strife was a civil war and by far the most intense ever waged by

Norwegians anywhere in
any cause. The war had
raged among the
Germans, especially
between the Missouri and
the Joint Ohio Synod,
before the Norwegians
were drawn into it.
Professor F. A. Schmidt,
a German, professor at
Luther Seminary,
Madison, Wisconsin, and
Professor Ole B.

Asperheim, a Norwegian, professor at Concordia Seminary, Springfield, Illinois, may be said to have brought the Norwegian Synod into the fray. These men were Anti-Missourians. They accused Missouri of Calvinism;

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Missouri charged them with Synergism. To save the Norwegian Synod from a threatened division, the membership in the Synodi-cal Conference was given up, in 1883. In 1884, Dr. U. V. Koren wrote a "Redegjo Yelse," in which he stated in the form of

theses the position of the Norwegian Synod, in favor of Missouri. It was signed by 87 pastors and professors. Drs. F. A. Schmidt and M. O. Bo'ckman, in 1886, were chosen by the Anti-Missourians to start a new seminary —the Lutheran Divinity School, at Northfield, Minnesota. St. Olaf's School, at that

place, was made a complete college—St. Olaf College—and was promised the support of the new body.

The last of the synods to be founded during this period is the United Norwegian Lutheran Church of America. It was founded June 13. 1890, at Minneapolis, Minnesota. And the event

is of so great importance that it easily marks an epoch, not only in Norwegian Lutheran church history, but also in the history of the Norwegians without regard to church connections. In fact, it is the beginning of a movement in church history which has great

possibilities in store.

The United Norwegian Lutheran Church was a union of three competing Norwegian Lutheran synods, sprung from the same Mother Church, with the same doctrines and rituals, the same language and customs. They differed only in temperamental



Gjermtind Hoyme,
Church Statesman



E. J. Homme the
Norwegian Francke



Homme's Orphanage
(1881)

Norwegian People in
America

matters and minor practices. Some had been brought up in a high church atmosphere; some in low church; just now they were all broad church organizations. Several free conferences were called—St. Ansgar, 1881; Roland, 1882; Holden, 1883; Gol, 1884; Chicago, 1885; Kenyon, 1886; Willmar, 1887;

Baldwin, 1888;
Scandinavia, 1888—for
the purpose of discussing
the doctrinal basis. They
found that they were in
heartly agreement on all
the essentials and mostly
everything else beside.
They decided to combine
their camps, for in unity
there is strength. And so,
on June 13, 1890, the men

of Augustana met at
Augsburg Semi-



Canton Normal
School, 1920— John X.

Brown, President (Former
Augustana College, 1884-
1918)

nary and ratified the
proposed constitution of a
United Church; the Anti-
Missourians met in St.
Paul's of the Hauge Synod
and voted for the new
constitution; and the
Conference people
assembled at Trinity
Church and accepted the

constitution. This done, the three groups met in joint session at Trinity Church. The Conference men took places in the rear. The Anti-Missourians came marching to the front, at which the assembly burst forth into a hymn of praise: "God's Word Is Our Great Heritage." Then the Augustana

delegation entered in
stately procession, during
which another song:
"Praise to Thee and
Adoration," pealed forth
from a thousand thankful
hearts. Thereupon the
convention united in the
"Te Deum," prayer and
confession and another
hymn of praise, "Min
Sjael, min Sjael, lov

Herren" (My

Soul, Now Praise Thy
Maker). After this the
United Norwegian
Lutheran Church of
America was formally
organized. Gjermund
Hoyme of the Conference
was elected president; L.
M. BioYn of the Anti-
Missourian Brotherhood,
vice president; J. N. Kil-
dahl of the Anti-

Missourians, secretary;
Hon. Lars Swenson of the
Conference, treasurer.
Later, in 1894 (1894-
1917), J. C. Roseland of
the Augustana served as
secretary of the United
Church.

In the evening a
festive gathering was held
at the Coliseum, which
had seating room for five
thousand people. It was

filled to overflowing. The atmosphere was filled with joy and thanksgiving: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). At the annual conventions of the United Church from 1890 to 1917 the attendance ranged from 3,000 to 15,000. The United

Norwegian Lutheran Church was the first merger of Norwegian Lutheran synods in America. It was the first merger of any Lutheran synods in America, at which the merging bodies became extinct. It was the first merger of its kind among all the denominations of the United States. The

tendency in the United States is to talk about union, but to keep on multiplying denominations and organizations. In the United States Religious Census for 1890 143 distinct religious bodies are listed; in 1906, 186 religious bodies; and in 1916, 202.

The growth of the

synods from 1860 to 1890
can be seen from this
table:

PASTORS, 1860-1890

Synod 1860 1870 1880

1890

Eielsen 3 14 3 8

Norwegian 17 60 155

138

Scandinavian

Augustana 9 65 ..

Norwegian Augustana

9 24 28

Conference 14 60 115

Hauge .. 18 66

*Anti-Missourian ..

78 98

United Norwegian

241

^Figures from 1886.

The synods increased
from a total of 144
pastors in 1873 to 310 in
1883; from 587
congregations in 1873 to

1,185 in 1883; from 108,694 members in 1873 to 193,766 in 1883. The Norwegian population increased from 1880 to 1890 125 per cent; the membership in the synods increased only 67 per cent. Still many new congregations were organized—approximately 600, and about 600 new pastors

were secured. The largest congregation was the one at Scandinavia, Wisconsin, having 1,530 members; the smallest was at Juanita, Nebraska, having only 3 members. Ac-

According to the United States Census for 1890 the congregations of the Norwegian Synod, Hauge

Synod and the United Church were distributed as follows:

CONGREGATIONS,

1890

Norwegian Hauge	
State Synod	Synod
California	3 o
Colorado	1 o
Idaho	1 o
Illinois	14 10
Indiana	2 1
Iowa	40 17

Kansas 1 1

Maine o o

Maryland o o

Massachusetts 2 o

Michigan 14 1

Minnesota — 164 55

Missouri 2 o

Montana 3 o

Nebraska 21 8

New Hampshire o o

New Jersey 1 o

New York 5 o

N orth Dakota 53 16

Ohio 4 o

Oregon 3 o

South Dakota 46 36

Texas 4 o

Washington 1 2

Wisconsin 95 28

Total 489 175 1122

1786

The Norwegian Synod

in 1890 owned 275

church edifices and 182

"halls for church services,

with a total valuation of \$806,825.00; the Hauge Synod owned 100 churches and 75 halls, valued at \$214,395.00; the United Church owned 669 churches and 393 halls, valued at \$1,544,455.00.

In 1853 the Norwegian Synod had 38 congregations and seven pastors; in 1862 over 100

congregations and 20
pastors, of whom two
were also professors. The
congregations were small,
but widely scattered over
the prairies, and the road
to the church, school
house, log hut or sod
cellar, where services
were held, was pretty
long for the average
church goer. The roads
were poor at the best, and

the conveyances were heavy and slow. Rev. B. J. Muus walked from Goodhue County to Stearns County, Minnesota, with a satchel on his back. The air line distance was 100 miles; the actual route taken was over 250. The "Big Woods" lay between him and his destination,

almost impassable.
Rivers, swamps and lakes
beset his path. Muus
swam the streams and
walked around the
lakes and swamps,
burrowed his way through
the woods and reached
Meeker, Kandiyohi and
Stearns. There he
organized new
congregations, baptized a
large number of children,

confirmed several groups of overgrown youth, and promised to find some one to send them as pastor. Part of the route on the plains he covered in an oxcart, as in the accompanying picture sketched by Eben E. Lawson of Willmar.

In 1872 the Eielsen Synod had 17 pastors; the Norwegian Augustana

had 8; the Conference had 36; the Norwegian Synod had 74 —total 125. The pastors of the Norwegian Synod served 335 congregations and 77,415 souls; the pastors of the Confer-

UTT^T:



"V

A Crow River Farmer
and B. J. Minis Rounding
up the Settlers, 1861

ence

had

121

congregations and 16,409 souls. Augustana and Eielsen pastors had together about 100 congregations and 10,000 members. There was a gain of 400 congregations during the decade. The line of Norwegian congregations was far-flung, and extended from New York to California, from Canada to Texas.

With regard to the Danes in the Norwegian synods, the Norwegian-Danish Augustana Synod never had a single Danish pastor on its roster. The Norwegian-Danish Conference had a total of 11 foreign-born Danes in the ministry—Anton M. Andersen (ordained 1874); Hans Peder Berthelsen (1879);

Gotlieb B. Christiansen
(1881); Claus L. Clausen
(1843); Adam Dan
(1871); Hans Hansen
(1874); Niels Madsen
(1874); Anders
Rasmussen (1883); M. C.
H. Rohe (1877); Hans M.
Thorup
(1872); and Peter J.
Ostergaard (1884). The
Danes withdrew from the

Conference in order to form a Danish Synod. In 1884 they organized the Danish Evangelical Lutheran Church Association. In 1896 they united with another Danish body, the Danish Evangelical Lutheran Church in America, and organized the United Danish Lutheran Church, still in operation, with

headquarters at Blair, Nebraska. The Norwegian Synod, while never making a bid for the support of the Danes, in 1903 could boast of 24 Danish pastors and twice that number of Danish congregations. Among the Danish names are: Johannes N. Andersen (ordained 1895); Hans Peter Berthelsen (1894);

Johannes R. Birkelund
(1897) ; Peter P. Blicher
(1906) ; Paul Borup
(1898) ; Peter N. M.
Carlson (1899); Severin
E. S. Meisel (1893); Nils
Pedersen (1877) ; Emil J.
Petersen (1879) ;
Christian Falck (1903);
Hemming H. Frost
(1894); Lars P. Hansen
(1894); Sjøfren Hansen

(1882) ; Anders K.
Henriksen (1908) ;
Anders H. Jensen (1898) ;
Eskild P. Jensen (1871) ;
Frederik C. M. Jensen
(1883) ; Lars P. Jensen
(1884) ; Jens Johansen
(1880) ; Anders Larsen
(1878); Lauritz P. Lund
(1909); Svend G. A.
Marck-mann (1910) ;
Julius C. Molil (1891) ;
Carl J. O. Nielsen (1901)

; Hans C. Olsen (1895) ;
Lauritz Rasmussen
(1908) ; Harold W. So-
rensen (1902); Ditlev W.
Turnjzfe (1908); Jens D.
Wein (1904) ; Anders O.
White (1903) ; and
Markus F. Wiese (1869).
The Hauge Synod has in
Martin J. Westphal
(1890) a good
representative of the
Danes. The United

Church numbered among its clergy such Danes as Christian H. Hjortholm (1896), Niels A. Stubkjaer (1893), Nils P. Thorp (1897) and Nils Juel Holm (1907). Nils J. Thomasberg (1893) and James Falk (1918), at one time of the Lutheran Free Church, are Danes; so also Lars C. Pedersen of

the Lutheran Brethren Synod (1914). Of pastors from other nationalities may be mentioned: Alfred E. Backman (1877), Heinrich Thurunen (1885) and William Williamson (1887), born in Finland. Alfred Picard (1908) is a native of France. John Bjarnason (1884) , Hans B. Thorgrim-sen (1882)

and Paul Thorlakson (1875) hailed from Iceland. Rudolf H. Gurland (1893), Emanuel N. Heimann (1903), Theodor C. Meyersohn (1881) and John Resnick (1899) were Russian Jews. Frederick H. Carlson (1869), Karl O. Eliassen (1910), Martin Engen (1893), Anders J. Hulteng (1887), Carl W.

Landahl (1896), GoYan
Norbeck (1885),
Nicholaus Oker-lund
(1902), Olof Olson
(1906), Gustav Rast
(1891), Johan O. Seleen
(1871)', Johannes Telleen
(1907), Gustav
Westerlund (1887) and
Albert Wihlborg (1892),
were born in Sweden.
Hans P. Duborg (1860),

Claus H. Fechtenburg
(1897), Max F. Momm-
sen (1909), Peter
Mortensen (1887), Carl
Otte (1882), Friedrich A.
Schmidt (1861), Viljads
B. Skov (1889) and Hans
J. Wein

look to Germany as
their native land. Paul
Werber (1882) was a
Galician Jew. Gabriel N.
Isolany (1893), Christian

Pedersen (1908), Ludvig C. C. Pedersen (1899) and Eugene A. Rateaver (1911) came from Madagascar. Heinrich Otte (1896) came from Natal; Christopher U. Faye (1912), from Zululand. Sigurd Folkestad (1909) was born in England of Norwegian parentage.

6. Education, 1860-

1890

This period witnessed a great activity in the building of church schools. The public schools taught everything except the cultural

heritage of the immigrant races and the Chris-Aim tian religion. Private schools had existed in

this land for three hundred years, while public schools were yet in their infancy in 1860. The state universities are younger than most of the church colleges surrounding them. The University of Illinois dates from 1867; the University of Wisconsin, from 1848; the University of Iowa, from 1855; the

University of Minnesota, from 1869. Harvard was founded in 1634; Yale, in 1701. The first American high school was established in Boston in 1821. There were only 64 public high schools in 1850, but that same year there were 6,085 private high schools, or church academies. The situation

is, of course, quite different in 1925. In 1915 there were 12,003 public high schools, and only 2,203 private high schools. It was quite natural for the Norwegian pioneers to want to build higher schools. They knew that knowledge is power. They wanted to give their national heritage and their

Lutheran faith to their children. The public schools could not teach the Christian religion if they would, and they would not teach the culture of the immigrants if they could. So they proceeded to build church schools.

From 1860 to 1870 these schools were founded and maintained :

By Eielsen Synod:

a. Eielsen Seminary,
Cambridge, Wisconsin.
1865-1868.

b. Hauge College and
Eielsen Seminary,
Chicago, Illinois, 1861-
1878.

By Norwegian Synod:

c. Conoordia
Seminary, St. Louis,
Missouri (jointly with

Missouri) 1859-1874.

d. Luther College,
Halfway Creek,
Wisconsin, 1861-1862;
Decorah, Iowa, 1862 .

e. Holden Academy,
Aspelund, Minnesota,
1869-1874.

f. St. Olaf College,
Northfield, Minnesota,
1874 .

g. Concordia
Seminary, Illinois, 1874-

1876.

h. Luther Seminary,
Madison, Wisconsin,
1876-1889; Robbinsdale,
Minnesota, 1889-
1899; St. Paul,
Minnesota, 1899-1917. i.
Monona Academy,
Madison, Wisconsin,
1876-1881. j. Coon
Valley Lutheran High
School, Coon Valley,
Wis., 1878-1879. k.

Franklin School,
Mayville, North Dakota,
1878-1880. 1. Willmar
Seminary, Willmar,
Minnesota, 1883-1919.

m. Gran Boarding
School, Mayville, North
Dakota, 1880-1889.

n. Bode Academy,
Bode, Iowa, 1887-1903.

o. Stoughton
Academy, Stoughton,

Wisconsin, 1888-1900.

p. Lutheran Normal School, Sioux Falls, South Dakota, 1888-1918.

q. Luther Academy, Albert Lea, Minnesota, 1888 .

r. Aaberg Academy, Devils Lake, North Dakota, 1888-1903.

s. Bruflat Academy, Portland, North Dakota, 1889-1918. By

Scandinavian Augustana
Synod:

t. Augustana College
and Theological
Seminary, Chicago,
Illinois. 1860-1863;
Paxton, Illinois, 1863-
1869. (Continued under
Norwegian Augustana
Synod). By Norwegian
Augustana Synod:

u. Augsburg
Seminary, Marshall,

Wisconsin, 1869-1870.

t. Augustana College
and Seminary (Marshall
Classical School),
Marshall, Wisconsin,
1870-1881.

t. Augustana College
and Seminary, Beloit,
Iowa, 1881-1884.

t. Augustana College,
Canton, South Dakota,
1884-1918.

t. Augustana College
and Normal, Sioux Falls,
S. Dak., 1918-

v. Salem Seminary,
Springfield, Iowa, 1876-
1878.

w. Augustana
Seminary, Beloit, Iowa,
1884-1890.

Philadelphia Seminary
also used, Philadelphia,
Pennsylvania. By
Norwegian-Danish

Conference:

u.	Augsburg
Seminary,	Marshall,
Wisconsin,	1870-1872
(From	Norwegian
Augustana).	

11.	Augsburg
Seminary,	Minneapolis,
Minnesota,	1872-

x.	St.	Ansgar
Seminary,	St.	Ansgar,
Iowa,	1878-1910.	

y. Norwegian

Lutheran Deaconess

Home, Brooklyn, N. Y.,
1883-

z. Norwegian

Lutheran Deaconess

Home, Minneapolis,
Minnesota, 1889-.... By
Hauge Synod:

ae. Red Wing

Seminary, Red Wing,
Minnesota, 1879-.... By
Anti-Missourian

Brotherhood:

f. St. Olaf College,
Northfield, Minnesota
(From Norwegian Synod).

0. Lutheran Divinity
School, Northfield,
Minnesota, 1886-1890.

aa. Wittenberg Normal
School, Wittenberg,
Wisconsin, 1887-1890.

Capital University also
used, Columbus, Ohio,

1873-1890.

a. Eielsen Seminary

The Eielsen Synod was somewhat afraid of higher learning, but clearly saw the need of some training in secular and religious

branches. Eielsen

Seminary was intended to Higher Schools be an academy and seminary combined in

a two or three years' course. Andreas P. Aasero'd (1823-1907) was a "seminarist" from Norway and had had eight years of experience as a parochial teacher. The attendance was about 20 each year. Aasero'd became a pastor at Badger, Iowa, 1871-1878. Then he farmed, 1878-1882. He closed his

career as a music teacher at Portland, Oregon, 1891-1907.

b. Hauge College and Eielsen Seminary This was the most auspicious of the school enterprises of the Eielsen Synod. The president of the school, John Z. Torgerson, had attended Lawrence University, 1860-1863,

Illinois State Uni-

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versity, 1863-1865,
and Chicago University,
1865-1867. As colporteur
for the Chicago Bible
Society, 1867-1869, he
had visited 15,000 homes.
As pastor of Trinity
Congregation from 1869
to 1905 he is said to have

officiated at 15,000 marriages. But the times were hard. Torgerson and Eielsen did not agree. Torger-son left the Eielsen Synod in 1876 and soon afterward the school closed for want of support.





G. O. Brohough (44)

H. H. Elstad (39)







O. O. Stageberg (29)



A. K. Feroe (28) G. H.
Gilbertson (26) H. T.
Ytterboe (22)

c. Concordia
Seminary This was the
school of the German
Missourians. A very
thorough school. The
professors lectured in
Latin as readily as in
German. The students had

to have a mastery of both of these languages. Laur. Larsen was the first Norwegian teacher at Concordia, 1859-1861. F. A. Schmidt represented the Norwegian Synod at Concordia, 1872-1876, as professor of theology.

138 Norwegians have graduated from the school with the degree of C. T. (Candidate in Theology).

Concordia has given the degree of Doctor of Divinity (honoris causa) to U. V. Koren, 1903, Laur. Larsen, 1903, H. G. Stub, 1913, and Joh. T. Ylvisaker, 1914.

Concordia Seminary was founded in 1839. From 1839 to 1922 it graduated 2,641 men for the ministry. It has upward of 400 students each year

and is the largest
theological school in the
land, if not in the world.

d. Luther College

The beginnings of Luther College were humble. It was started in a parsonage at Halfway Creek, Wisconsin, with 16 students in attendance and two instructors—Rev. Laur. Larsen and Rev. F. A. Schmidt. It had been planned by the Norwegian Synod pastors, graduates of the University of Christiania, to be a

university fully as good as the university where they had been trained, and for 20 years it was frequently referred to as "The University." The times were very difficult. The panic of 1857 had left its marks. The Civil War was raging. The most pressing needs were met by the aid which

Concordia Seminary was furnishing. But Concordia was down in Missouri, a slave state, and this placed the school between the fighting lines. The connection with Concordia was not broken by the war, and it was not until 1876 that the Norwegian Synod founded its own seminary.

The Synod felt the need of a preparatory school and decided to begin in 1861, despite the war. It was not a university. It began as a six-year gymnasium, leading to the A. B. degree. It was a classical school. College classes were added as fast as students who could take such work were

developed. The first
graduating class was
turned out in 1866, the
members of which

were: R. B. Anderson
(1846), J. E. Berg (1842-
1905). G.

Erdahl (1840-1914),
T. O. Juve (1840-1913),
L. J. Markhus

(1842-1885), Ellef
Olsen (1841) and H. G.

Stub

(1849).

The second school year opened in Decorah, Iowa, in the St. Cloud Hotel. The first college building was completed in 1865 at a cost of \$75,576.23. The site for the school had been chosen by U. V. Koren. The task of raising so large a sum as \$75,000.00

in the dark days of the Civil War can hardly be appreciated now. Eggs were six cents a dozen, butter five to ten cents per pound. The markets were far away, the roads to town were wretched. Money had no stable value, everything to be bought in town was way up in price. In 1860 the Norwegian Synod had

only 7,500 baptized members. In 1865, not much over 15,000. But they raised the money gladly and promptly. And when they dedicated their building they met up over 6,000 strong.

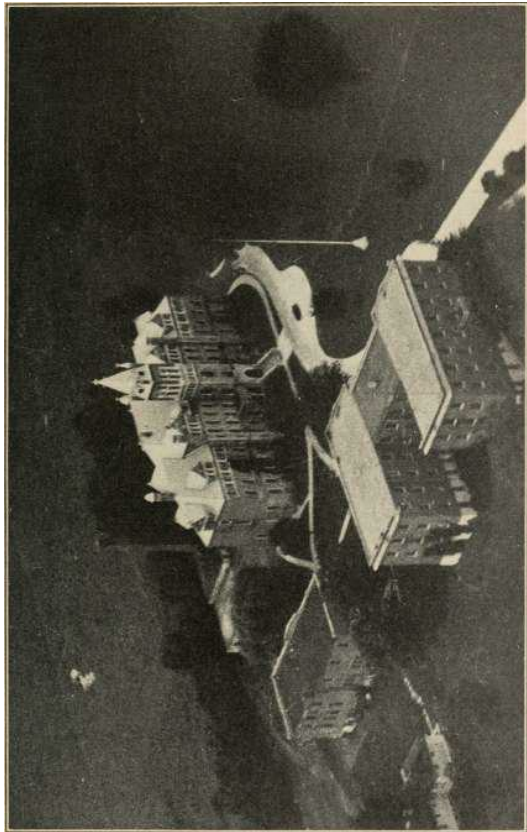
Among the things deposited in the cornerstone was an historical sketch of the Norwegian

Synod. The following words from the sketch state specifically the aim of Luther College, but also reflect the general aim of all the schools of the Norwegian Lutherans :

"Emigrated

Norwegians, Lutheran
Christians living in
Wisconsin, Iowa,
Minnesota and Illinois,

united in erecting this
building to educate
teachers of the Church,
through whose ministry.



by the grace of our
Lord, the saving truth of
the Gospel in Word and
Sacraments might be
preserved for their
descendants
unadulterated according
to the doctrine of the
Evangelical Lutheran
Church as set forth in the
Unaltered Augsburg

Confession. The Lord
grant this. Amen."

Luther College has
made good. It stands in
the front rank of
American colleges with
regard to scholarship and
is an accredited school. It
has graduated (1866-
1924) 861 men with the
A. B., 358 of whom have
been ordained as
clergymen in the

Norwegian Lutheran Church; 195 other students have become clergymen without having attained to the bachelor's degree. Its property is now valued at over \$1,000,000.00. Laur. Larsen was president 1861-1902; C. K. Preus, 1902-1921; Oscar L. Olson, 1921 .

e. Holden Academy

Founded by B. J. Muus at his parsonage, Holden, Minnesota, as a preparatory school. Muus encouraged his best confirmation pupils to go to school. An unusually large number of the leaders among the Norwegian people have come from his congregations and from

the parishes of other pastors who followed his example in leading the young. Holden Academy was discontinued to make way for St. Olaf's School.

f. St. Olaf College

St. Olaf College was founded November 6, 1874, at North-field, Minnesota, under the name St. Olaf's School. It was the first co-

educational school in the Norwegian Church. It remained an academy until 1886, when it was extended upward as a college. That year it became the college of the Anti-Missourian Brotherhood. In 1890 it became the college of the United Norwegian Lutheran Church. In 1894 it was placed on its own

resources, and, but for the heroic labors of H. T. Ytterboe, it might have entirely collapsed. In 1899 it again received the support of the United Church and has since made great advances. Harald Thorson, one of the founders of the school and a true friend of it until his dying hour,

bequeathed to it at various times a total of about \$1,000,000.00. The school now has a faculty of about 75 and a student body of nearly 1,000. For lack of room it has to limit its attendance. The academy was discontinued in 1917. From 1890 to 1924 it graduated 1,090 men and 603 women, a total of

1,693. In 1924 314 were employed as clergymen and missionaries; 778 as teachers; 152 were employed in other professions ; 449 were engaged in other occupations. Th. N. Mohn was the first president, 1874-1899; J. N. Kildahl, the second, 1899-1914; L. A. Vigness, the third, 1914-1918; and L. W.

Boe, the fourth, 1918 .



Old Main, St. Olaf
College, 1876



New Science Hall, St.
Olaf College, 1925

g. Concordia

Seminary

Concordia Seminary is the practical seminar}' of Missouri. It was founded in 1846 at Ft. Wayne, Indiana. In 1874, when the Missouri Synod purchased the Illinois State University school property, it was moved to Springfield, Illinois. It was conducted for such theological students as

did not have a full college preparation. In 1874 the Norwegian practical students began to attend there. In 1875 Ole Bugge Asperheim, a graduate from the University of Christiania, became the representative of the Norwegian Synod on the faculty of the school. He was transferred to Luther Seminary, Madison,

Wisconsin, in 1876. Concordia graduated seven men into the Norwegian ministry. The school is in a flourishing condition. In 1922 it had a total of 1,540 alumni, an attendance of 147 studying for the ministry, and several substantial buildings at its disposal.

h. Luther Seminary

The Norwegian Synod established its own seminary in 1876, at Madison, Wisconsin. It never came to Decorah, as was first the intention when "The University" was being planned. Luther Seminary was located at Robbinsdale, Minnesota, in 1889, in a suitable building erected for it. This school plant

was destroyed by fire in 1894, and the school sought temporary quarters in a hotel. A new, modern school building was made ready for use in 1899, at a cost of over \$100,000.00. It was situated within St. Paul, at Hamline, Minnesota. In 1917, due to the merger of the

Norwegian Synod, the Hauge Synod and the United Church into a new synod, the Norwegian Lutheran Church, the three seminaries of these church bodies were also merged into one—Luther Theological Seminary, St. Paul. The Hamline building of Luther Seminary and the theological plant of the

United Church Seminary at St. Anthony Park were both used during 1917-1918; but since then the Hamline building has been used by the Miller Lutheran Bible School. The teachers at Luther Seminary, 1876-1917, were: O. B. Asperheim, 1876-1878; K. K. Bj^rgo, 1881-1882; O. E. Brandt, 1897-1917; J. B. Frich,

1888-1902; B. A. Harstad, 1889-1890, 1910-1911; Elling Hove, 1902-1917; W. M. H. Petersen, 1894-1899; F. A. Schmidt, 1876-1886; H. G. Stub, 1878-1896, 1900-1917; and Joh. T. Ylvisaker, 1879-1918. From 1876 to 1915 451 ministers were trained at this school.

i. Monona Academy

A co-educational school, with an attendance from 41 to 79. It occupied the buildings of the defunct orphanage that had been sold to the Norwegian Synod for \$18,000.00. The school was

discontinued in 1881 for lack of suitable quarters. J. J. Anderson, formerly president of

Augustana College, was the president of the school.

j. Coon Valley
Lutheran High School

Founded by Hagbart Engh, a graduate of Luther College. He conducted the school one year, 1878-1879, and then accepted a position at Monona Academy.

k. Franklin School

Franklin School was conducted in Rev. Bjug A. Harstad's parsonage, about 7 miles southeast of Mayville, North Dakota. Harstad proposed to two of his friends, Stephen H. Hustvedt and Jens Menus, both Luther College boys, that they start a school for confirmed youth of Traill County. He would furnish

his residence as a school house if they would be content with the tuition fee from the pupils. The agreement was made. The attendance was about 55 each year. The school was in session only two years.

1. Willmar Seminary

Willmar Seminary was at one time one of the largest and most popular

high schools in the state of Minnesota. It started in 1883 with 116 students. In 1891 it had 371. Its president, Hans S. Hilleboe, was considered one of the best school men in the state. He was, in addition to busy tasks as executive and teacher, often called on to lecture on educational and temperance subjects. He

was a fine orator and a dangerous enemy of the saloon. The high schools and the War ended its days of usefulness. 7,110 students were in attendance from 1883 to 1919. The school property was largely the gift of the two brothers Lars O. Thorpe and Mikkel O. Thorpe. Hans S. Hilleboe was connected with the

school, 1884-1899, 1904-1907; J. C. Jansrud, 1894-1905; Oscar K. Omlie, 1895-1904; Alfred C. Pederson, 1910-1919; Albert Struxness, 1896-1897, 1906-1918; Jonetta Thorpe, 19U-1919; and S. O. Tjosvold, 1893-03. 65 other teachers have also taught at Willmar for a shorter

term.

m. Gran Boarding School

This is also the creation of B. Harstad, that great friend of church schools for youth of high school age. Gran was started in 1885 and was in operation until 1891. This school was held in the church building of the Gran Congregation one-

half mile south of Harstad's parsonage. The first two years A. Ingberg and T. C. Satträ were teachers. Satträ was the housefather; Mrs. Satträ, the mother. There were up to 85 in attendance. On Friday even-

ing they went home to their folks, and on Sunday they came back to church services and school.

n. Bode Academy

Erected in 1887 by the

Bode Norwegian

Lutheran Congregation as

a high school for the

youth of the vicinity. It

was conducted eight years

by the congregation. The

attendance varied from 40

to 100. It was found that

the building used by the

school was too small and

the drain on the congregation too great, hence the congregation voted to discontinue the school. Enthusiasts for the cause kept the work going another stretch of 7 years, and then it was quietly laid to rest, in 1902. It had a total of 800 students. Among the teachers may be mentioned: John E. Gran-

rud, 1889-1890; Celia Gullixson, 1890, 1895-1896; Andrew C. Kirkeberg, 1891-1894; Lars O. Lillegaard, 1889-1896; O. L. Olson, 1893-1895. The building was later converted into a public school house.

o. St ought on Academy

Stoughton is one of the strongest Norwegian

communities in America. K. A. Kasberg planted a school there in 1888. In 1894, an association of Norwegian Synod men came to his aid. In 1899 it received the full backing of the Synod, but on March 25, 1900, fire destroyed the building. The building was restored, and the school

was run for a while as a business college by non-Lutherans. During the 12 years of its existence it had a total attendance of 2,124 young men and women.

p. Lutheran Normal School The Lutheran Normal School opened October 1, 1889, with a faculty of three teachers and 52 students. The

Norwegian settlers of this country had long felt the need of a Norwegian-American normal school, which could train teachers both for common and parochial schools. For a number of years, 1865-1885, Luther College maintained a normal school department for training men parochial teachers. The

attendance was never large— 12 in 1883, 10 in 1884, 8 in 1885. The department was discontinued in 1886, and reestablished at Sioux Falls in 1889 as a normal school. The total attendance from 1889 to 1918 was 4,197; the actual number of persons in attendance was 2,200.

Nearly 750 have been teachers in the parochial and common schools; 28 have later entered the ministry. In 1918 Augustana College of Canton and the Sioux Falls Normal were united under the name Augustana College and Normal. The presidents of the Sioux Falls Normal have been: Rev. Amund

Mikkelsen, 1889-1892,
1896-1908; Rev. S. C. N.
Peterson, 1892-1893;
Rev. H. B. Hustvedt,
1893-1896; Rev. Z. J.
Ordal, 1908-1917;
Professor H. S. Hilleboe,
1917-1920; Dr. Charles
Orrin Solberg, 1920 .

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q. Luther Academy

Another child of faith
in the Christian education
of the young. The
presidents of Luther
Academy have been:

Hon. L. S. Swenson,
1888-1897, now United
States minister to
Norway.

Rev. E. I. Strom,
1897-1902, now pastor,
Watson, Minnesota.

Professor Martin L.
Ullensvang, 1902-1903.

Rev. J. E. Thoen,
1903-1914, now pastor,
Oklee, Minnesota.

Professor Sigurd S.
Reque, 1914-1919, now
professor of French,
Luther College.

Professor Kalmar J.
Jacobson, 1919-1921,
now Augustana College.

Luther Academy and

Dormitory, Albert Lea, Minn



Luther Academy, J. O.
Tweten, President

Professor Eli A.
Jensen, 1921-1924, now
business manager,
Wittenberg College.

Rev. Jacob O. Tweten,
1922 , Albert Lea,
Minnesota.

The school had an
attendance of 4,970—
2,590 boys and 2,380
girls during the years
1888-1923, an average of
142 each year, 74 boys

and 68 girls.

r. Aaberg Academy

Aaberg Academy was organized as a private enterprise by Rev. Ole H. Aaberg, pastor among the Norwegian Lutheran pioneers of Ramsey, Benson, Rolette, Bottineau and Ward counties, North Dakota. A religious junior academy

for newly confirmed and other youth. Aaberg built a school house costing \$2,000.00. The school had a Norwegian department, 1888-1903, and an English department, 1891-1903. It was conducted only in the winter months, yearly, but had no graduates. Ole H. Aaberg, Albert Hesla and Stener Svennungsen

are numbered among the teachers.

s. Bruflat Academy

A few lines from the 1915 catalog of the Bruflat Academy:

"Bruflat Academy was founded in 1889. It had its origin in the desire of the Norwegian Lutherans of Rev. B. Harstad's congregations to provide better parochial school

facilities than could be had by means of the usual parochial schools held at various times of the year in each of the congregations of this charge. Some three years before a boarding school had been organized at Gran Church, about seven miles southeast of Mayville, North Dakota.

This school soon proved too small for the whole charge, and being located at the extreme eastern part of the settlements, four of the congregations, lying farther in the west, decided to organize a similar school of their own at Portland. As it was necessary to build anyway, it was suggested to erect a larger building

than was needed for the parochial school only, and thus make room for an academy to be maintained in connection with the parochial school A great deal of credit is due to the early settlers for their courage in undertaking the task of establishing a school of this character, always difficult under the most

favorable circumstances,
and certainly a
tremendous undertaking
in a comparatively new
country and with small
resources. The one man
who seems to have had
the clearest vision, and
the courage and
enthusiasm to inspire the
rest was Rev. B. Harstad,
whose portrait we present

in this issue (of the catalog). Let the knowledge and 'remembrance, of the sacrifices that the pioneers made for the cause of higher Christian education inspire the rising generation to do their share in aiding Bruflat Academy to fulfil its mission." The younger generation to whom this

appeal was addressed
inherited much wealth
from their pioneer fathers
and live in a day when
money can more easily be
made; still they allowed
Bruflat to die. It died in
1918. 2,354 boys and
girls of high school age
received a Christian
education at Bruflat. The
principals of Bruflat
were:

Professor John G.
Halland, 1889-1892, state
superintendent of schools,
North Dakota, 1897-1901.

Rev. John O.
Tingelstad, 1892-1900,
now professor of
Scandinavian, University
of North Dakota.

Professor Knut M.
Hagestad, 1899-1904,
now high school

instructor, Santa Cruz,
California.

Professor Alfred C.
Pederson, 1904-1906,
now superintendent,
Argyle, Minnesota.

Professor T. E.
Thompson, 1906-1908,
high school teacher,
Chicago, Illinois.

Professor A. T.
Felland, 1908-1911,
1916-1918, principal,

Benson County
Agricultural School,
North Dakota.

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Professor Martinus C.
Johnshoy, 1911-1912,
pastor, Starbuck,
Minnesota.

Professor Erick J.
Onstad, 1913-1916,
attorney, Madison,

Wisconsin.

t. Augustana College
and Theological
Seminary

This school has been
on wheels. The idea of the
school was conceived at
the Illinois State
University, Springfield. It
was established at
Chicago in 1860 and was
moved to Paxton in 1863,

being then the school for
the Swedes and the
Norwegians of the
Scandinavian Augustana
Synod. In 1869, the
Norwegian students





Augustana College
and Normal, Dr. Charles
O. Solberg, President
and their professor—
A. Weenaas—were

moved to Marshall,
Wisconsin, where a
building had been
purchased to
accommodate the school.
The Norwegian
Augustana congregations
lay to the south and
especially to the west of
Marshall, so it was
generally agreed that
Marshall was not a good
location for it. Through

the energetic work of Hon. James M. Wahl the school was moved to Beloit, Iowa, in 1881. In 1884, the college was separated from the Seminary and moved to Canton, South Dakota, then a rival town of Beloit on the opposite side of the Big Sioux River. Canton furnished the Naylor House as a

school building on condition that the school would stay in Canton 10 years. Under the able management of President Anthony G. Tuve the college at Canton grew large and strong. In 1918 it had 324 students and had had for 14 years an average of 250 a year, men and women.

Norwegian People in America

It had a total enrollment of 6,990 from 1860 to 1918. The powers that were decided in 1918 to put the school on wheels again. They rolled it up to Sioux Falls, where it is now happily united in lawful wedlock with the Lutheran Normal. The presidents of

Augustana have been:
Rev. L. P. Esbjjzfrn,
1860-1863; Rev. T. N.
Hasselquist, 1863-1869;
Rev. A. Weenaas, 1869-
1870; Professor J. J.
Anderson, 1870-1874;
Professor Dorman, 1874-
1876; Professor Fred S.
Huntington, 1876-1877;
Professor J. W. Den-
nison, 1877-1881; Hon. J.

M. Wahl, 1881; Professor
M. D. Miller, 1881-1889;
Rev. C. S. Salvesen,
1889-1890; Professor A.
G. Tuve, 1890-1916; Dr.
Paul M. Glasoe, 1916-
1918; Professor H. S.
Hilleboe, 1918-1920; Dr.
C. O. Solberg, 1920 . At
Marshall it was
commonly called the
Marshall Classical
Academy.



Main Building,
Augsburg Seminary,
George Sverdrup, Jr.,
President
u. Augsburg Seminary

Augsburg Seminary
dates its existence from
the time that the
Norwegian professor (A.
Weenaas) and his
students left Paxton in
1869 and settled down at
Marshall. The school was
called Augsburg by
synodical resolution.
Now, as already related,
Augsburg became the
school of the Norwegian-

Danish Conference. In 1872 it was located permanently at Minneapolis, where it stands today in a thriving condition. From 1870 to 1890 it was the seminary of the Conference; from 1890 to 1893 of the United Church; and since 1893, of the Lutheran Free Church. It has

always been a strong school, with strong personalities at its head. The names Sverdrup and Oftedal are some of the best known and most respected names in Norwegian-American history.

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The presidents of the

school have been: A.
Weenaas, 1869-1874;
Georg Sverdrup, 1874-
1907; Sven Oftedal,
1907-1909; George

Sverdrup, Jr., 1909 .

Theologians at Augsburg
holding full
professorships:

August Weenaas, 1869-
1876; Sven Oftedal,
1873-1904; S. R.
Gunnarsen, 1874-1883;

Georg Sverdrup, 1874-
1907; B. B. Gjeldaker,
1876-1877; M. O.
Bookman, 1890-1893; F.
A. Schmidt, 1890-1893;
E. G. Lund, 1891-1893;
H. A. Urseth, 1899-

1909; Andreas
Helland, 1905 ; George
Sverdrup, 1908 ;

J. O. Evjen, 1909-
1919; E. P. Harbo, 1909 ;

Lars Lillehei,
1920 . College
professors of long
standing: J. H. Blegen,
1885-1916; Theo. S.
Reimestad, 1885-1900;
Wilhelm M. Petter-







T -v °K G - Fdland J.
C. M. Hanson Karl T.
Jacobsen

Ubr., St. Olaf College
Librarian, U. of Chicago

Libr., Luther College

^ 1886_1910; J" J" N

^ dah1 ' 1891 J H - N.

Hendrickson,

1900 ; S. O. Severson,

1904-1915; Wm. Mills,

1907-1919;

P. A. Sveeggen, 1915

; R. B. Nell, 1916-1924.

The aim of

the school was to
meet the demands of our
Lutheran immigrants for

earnest, consecrated
ministers of the Gospel.
But if this aim was to be
attained the very
foundations of the school
would have to be a true,
living Christianity,
Lutheran profession, and
a close allegiance with
the congregations,-. The
school has therefore
stressed conversion,
prayer meetings, and

other manifestations of Christian life, as well as careful and prayerful study of God's Word. The total number of students (men), from 1869 to 1923, was 6,988. The school has a four-year academy, a four-year college and a three-year theological seminary. It has been the most

successful of the colleges in getting its college men to study theology. From 1869 to 1914 348 of its graduates became pastors. 54 per cent of its college graduates have taken up the study of theology. Since 1922 the school has been co-educational.

v. Salem Seminary
Started by Rev. David
Lysnes, pastor at

Springfield, Iowa, six miles south of Decorah, in his parsonage. Lysnes was a pro-

found Bible student and a pietist, akin to the great mystics of medieval history. He was a very earnest and inspiring preacher and teacher, and fortunate were those who sat at his feet. The Springfield congregation

has given a number of good men to the Church—Abraham Jacobson, K. Salvesen, Iver Andreassen, A. E. Erikson, K. O. Lomen, C. S. Salvesen, and Olaf Lysnes, all ministers, and Professor A. G. Tuve, president of Augustana College, 1889-1916. The Salem Seminary did not

have a large attendance. It was moved to Marshall in 1878, and from that time it was called Augustana Seminary. Rev. C. J. Roseland of Philadelphia is one of the Salem boys.

W. Augustana
Seminary Augustana
College and Seminary
came to Beloit, Iowa, in
1881. In 1884, Augustana
College was detached

from the Seminary and moved to Canton. The Seminary kept right on at Beloit until 1890, when the Augustana Synod voted to merge the seminary with the Augsburg. Professor K. O. Lomen, a graduate of Marshall, Thiel College, and Philadelphia Seminary, died January 1, 1890; Professor Lysnes,

August, 11, 1890. They were the whole faculty at Augustana in 1890.

x. Red Wing Seminary Red Wing Seminary is now one of the leading college preparatory schools of the Norwegian Lutheran Church of America. The equipment of the institution at Red Wing,

Goodhue County, Minnesota, includes a pro-seminary (pro-theological) department, a school of commerce, a Bible school, and a school of music and dramatic art. It has a faculty of twelve members. In 1879 the Red Wing Seminary became the successor of the Red Wing Collegiate Institute, an independent

institution which in 1871 erected the present Sande Hall, now a dormitory for boys. In the early '80s Sumner Hall, now used as a woman's dormitory, was added. The seminary opened in 1879 with two departments: an academy with a four-year course and a divinity school with a three-year course. One of the first teachers, G. O.

Brohough, Ph. D., is still a member of the faculty. The owner of the school was the Hauge Norwegian Lutheran Synod, an organization which in 1917 united with two other Norwegian Lutheran synods to form the Norwegian Lutheran Church of America. In 1899 an expansion toward

a junior college began, and by 1910 the school had a senior college department, graduating in the year its first class to receive the A. B. degree. Because of the church union in 1917 the theological department was moved to Luther Seminary in St. Paul, and the college department to St. Olaf College. At the

same time various other departments as indicated above were either added or enlarged. The present main building, a very fine structure of pressed brick, was built in 1903. The school has a fine heating plant, a hospital, and a residence for the president.

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The number of students annually in attendance varies from 150 to 200. During the last few years co-education has been in force. The school has distinguished alumni organized into an active alumni association. The following educators have

been presidents of the
institution: The Rev.
Ingvald Eisteinsen, 1879-
1881 (acting) ; Rev.
August Weenaas, 1882-
1885; Rev. J. X. Kildahl,
1885-1886 (acting) ; Rev.
M. G. Hanson, 1886-1887
(acting) ; Rev. O. S.
Meland, 1887-1889; H. H.
Bergsland, 1889-1897;
Rev. M. G. Hanson, 1897-
1910; Edward W.

Schmidt, 1910-1918;



Red Wing Seminary,
H. E. Jorgensen, President
Rev. M. J. Wick.

1918-1920; Herman E. Jorgensen, 1920 .

Of the many able teachers who have taught at the seminary seven deserve special mention for long and efficient service. They are :

G. O. Brohough, 1879 ; H. H. Elstad, 1887 ; C. R. Hill,

1887-1895; Julius Boraas, 1895-1900; E. O.

Ringtsad, 1900-1917;

George H. Ellingson,
1908-1917; O. O.
Stageberg, 1908 .

The names of Hans
Markusen Sande, Ole
Ellingson and Rev. Osten
Hanson should be
mentioned as the original
purchasers of the old
Alain Building, in 1878.
This involved an
expenditure of \$10,000.00

and was an act of foresight and courage on their part which deserves to live on in fond memory.

Total attendance, 1879-1923. 6,127. Pastors trained at Red Wing, 1879-1914, 177.

y. Lutheran Divinity ScJwol The seminary of the Anti-Missourians,

1886-1890. Dr. M. O. Bockman and Dr. F. A. Schmidt, professors. 29 men were graduated. The school merged with Augsburg Seminar}- in 1890.

z. Wittenberg Normal School Rev. E. J. Homme had established at Wittenberg an orphanage, an old people's home, a printing press, a Sunday

school paper, a young people's paper, an almanac, etc. He wanted also a school. Wittenberg Normal School was established as the training school for teachers within the Anti-Missourian Brotherhood. Two exceptionally good teachers were secured—Knut O. Ljzfkensgaard and Peter J. Eikeland. The

school was in session three years (1882-90) and had an attendance of 35, 41 and 50 boys and girls.







ae. St. Ansgar

Seminary

St. Ansgar Seminary

was a great school in its
day, 1878-1910. The

history of St. Ansgar dates from October 1, 1878, when Professor Halsten S. Houg, a teacher at Augsburg Seminary, encouraged by Revs. Johan Olsen and B. B. Gjeldaker, opened a private high school in two vacant rooms in the public school building of St. Ansgar. The school continued here for two

years, and then the two following years it was conducted in two rooms above one of the downtown stores. In 1882 Professor Houg had secured the backing of the St. Ansgar Circuit of the Conference and a suitable building was erected for his school. In 1890, Knute O. Ljzfkensgaard and P. J. Eikeland of the

Wittenberg Normal were added to the faculty, making six teachers. The general aim of the school was "to give to young men and women an opportunity of acquiring a thorough, practical education on a Christian foundation." The total attendance at the school was 2,868. It had 56

teachers. The presidents were as follows:

Halsten S. Houg, 1878-1890, later county auditor, Mitchell County, Iowa.

Knute O. Lpltensgaard, 1890-1893, president elect, Gale College.

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Knut Gjerset, Ph. D.,
1893-1895, now professor
of history, Luther
College.

John Olaf Sethre, A.
M., 1895-1898. Deceased.

L. J. Sigurd Olsen,
1898-1901, pastor,
Minneapolis, Minnesota.

John P. Tandberg,
1901-03, pastor, Weldon,
Saskatchewan.

Matias R. Odegaard,

1903-1905 (teacher, St.
Ansgar, 1893-1910),
Sioux Falls, South
Dakota.

Ivar Ramseth, 1905-
1907, now pastor, Luther
Valley, Wis.

George T. W. Mohn,
1907-1908, now business
manager, Mohn Printing
Company, Northfield,
Minnesota.

Carl C. Swain, Ph. D.,
1908-1910, president,
Mayville State Normal
School.

a. Baptist

From 1884 to 1913
the Norwegian and
Danish Baptists
conducted the Dano-
Norwegian Baptist
Seminary at Morgan
Park, Chicago. The school
had organic connection

Reformed Schools with the University of Chicago and its Divinity School, which is Baptist. The first head of the Morgan Park school was a Dane, N. P. Jensen, 1884-1895. His first associate was a Norwegian, Edward Olsen, Ph. D., who had been professor of Greek at the University of

Chicago, 1875-1885. In 1887 Dr. Olsen was elevated to the presidency of the University of South Dakota. He lost his life on a visit to his brother, the merchant prince, S. E. Olsen of Minneapolis, in the Tribune fire, November 30, 1889. Another Norwegian, Dr. Hen-rik Gundersen, took Olsen's place at the

seminary in 1887 and

he became the dean of the school in 1895 upon the death of Dean Jensen. He has been assisted by a Norwegian, C. J. Olsen, and a Dane, Dr. Nils S. Lawdahl. In the first 20 years of its existence 170 men were in attendance, many of whom are now in the ministry



Northern Baptist
Seminary
in Norway, Denmark,
America and foreign
mission fields. In 1910
the Norwegians organized

a General Conference and in 1913 they established a Norwegian Seminary, which, since 1921, has been in affiliation with the Northern Baptist Theological Seminary, Chicago. Dr. Gundersen continues as the dean of the school and professor of New Testament Greek.

Norwegian People in America

In the 1924 catalog of this school it is stated that there are about 2,000,000 Norwegians in America. "To give this people the Gospel, free from human inventions and admixtures, is both a duty and a privilege for us as Baptists. The progress, however, of our Baptist work among them, has been somewhat hampered

on account of the strong attachment of the Norwegians to the Lutheran Sacramentalism in which salvation is connected with outward forms and conveyed through them. There are about 2,000 Norwegian Baptists in the United States and Canada and 40 churches. They have

formed an organization
called the Norwegian



J. H. Johnson A.
Haagensen T. Ottman
Firing

Norwegian Methodist
Divines

Baptist Conference of America, for the promotion of the welfare of the churches connected with it and for the spread of the Gospel."

1). Congregationalist
In proportion to their numbers the
Congregationalists spend more money on
educational and

missionary work than perhaps any other denomination in the world. The Mayflower people who landed at Plymouth Rock in 1620 were Congregationalists. They developed great strength in New England and have wielded a tremendous influence throughout the whole country in all fields of

thought and endeavor. Being Separatists, they naturally were interested in the early Norwegians, of whom many were Dissenters. There was a Norwegian Congregational church organized in connection with the Tabernacle Church in Chicago in the early '80s and one in Tacoma, Washington, a

little later. The present system of Norwegian Congregational congregations had its beginning as a result of the work originating in the Chicago Theological Seminary, which was opened to Scandinavian students in 1884, with Rev. P. C. Trandberg as their teacher. Trandberg

was a Danish Lutheran, who had been a dissenter in his native land, and had established there The Danish Evangelical Free Church. He was on the faculty of the Congregational School until 1890

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and then withdrew in

order to found a new school, The Evangelical Lutheran Free Church Seminary, Chicago. This seminary he conducted until 1894. He died in 1896. In 1885 R. A. Jernberg, a graduate of Yale, became Trandberg's assistant. Dr. Jernberg was a professor at the Dano-Norwegian Institute of the Chicago

Theological Seminary,
1885-1916, and at its
successor, Union
Theological College,
Chicago, 1916-1923. He
was the founder of the
church paper
"Evangelisten" and its
editor ten years, 1889-
1899. Rev. O. C. Grauer
has been an associate
professor in the

Seminary. During its first 20 years of work the school had 123 Norwegian and Danish students, of whom 52 completed the full course. Six of these eventually came back into the Lutheran Church. From 1887 to 1915 21 of the graduates of this Congregational school sought admission to the

ministerial ranks of the Norwegian Lutherans.

c. Methodist

The Norwegian-Danish Theological Seminary at Evanston, Illinois, dates from 1870, when three Norwegian Methodist pastors—Andrew Haagen-sen, John Henry Johnson and P. H. Rye, all Norwegians, and two laymen—Ole Wigdal

and O. M. Oren, resolved that Carl Schou, then a student at Northwestern University, should start a school for those who desired to enter the Norwegian-Danish Methodist ministry. C. B. Wil-lerup succeeded Schou in 1873, and after him came B. Johannesen, Marcus Nilsen and

Martin Hansen in turn. In 1886 Nels Edward Simonsen, A.M., D.D., was elected president of the seminary. He was connected with the school as president and teacher over 30 years. I. Ottman Firine



Methodist

Theological Seminary,
Evanston, Illinois

is in charge of the
school at present. H. P.
Bergh, John O. Hall,
Tobias Foss, Herbert
Hansen, Carl W.
Schevenius, T. H. Loberg
and Asbjorn Smedstad

have been on the
teaching staff at various
times. The school was

chartered in 1875 and obtained its own building in 1889. It has close relations with the Garrett Biblical Institute and Northwestern University. From 1870 to 1905 the school graduated about 45 ministers.

d. Quaker

The Norwegian Quakers, according to

Ulvestad, maintained a school at LeGrand, Marshall County, Iowa, for a number of years. Ole T. Sawyer was the principal. The attendance, ranged from 20 to 25.

a. Valder Business College and Normal School

Founded in 1888 by Charles H. Valder, teacher of penmanship at

Luther. The first year he sent out 12,000 catalogs to country youth and they came by scores. Sub-Private Schools sequently he had up to 400 students a year. The growth of the public high schools gradually diminished his attendance. He had 10,000 students in all and 900 graduates. He died in 1922, and his school

closed down in 1923.

b. Albion Academy

In 1889 Peter Hendrickson, at one time professor of Latin at Beloit College and editor of "Skandinaven," bought the Albion Academy property and re-opened the school in 1890. The attendance the first year was over 100—boys and

girls. In 1900 Hendrickson sold his school to a corporation composed of sixteen Norwegian Lutheran congregations of the Norwegian Synod, and the school took a new lease of life in the fall of 1901 under the name H. A. Preus Academy, which a few years later was changed back to Albion

Academy. In 1918 it closed its doors for good.

Albion Academy was an old school, founded in 1854 by the Seventh Day Baptist Church, under the leadership of Dr. C. R. Head. The people of the Seventh Day faith had that year organized two academies ten miles apart—Milton Academy at Milton, and Albion

Academy at Albion. These schools are only four years younger than the University of Wisconsin and nine years older than the oldest public high school in that state. They had a fairly good attendance. R. B. Anderson was added to the faculty of Albion in 1866 as teacher of

languages, and the attendance rose by leaps and bounds. Anderson was a Norwegian and attracted the Norwegians from the neighboring Koshkonong settlements. Milton also appointed a Norwegian teacher, Edwin E. Evenson. He secured a number of students from Edgerton and Stoughton. The most

outstanding of these is the well known Dr. Anthony Rud, Chicago, whose son, Anthony M. Rud, is the author of a novel, "The Second Generation."

Ludwig Kumlien,

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son of Thure Rumlien, the noted naturalist, was on the Milton faculty,

1889-1902. R. B.

Anderson's work attracted the attention of Madison educators, and in 1869 he was asked to take a position at the University of Wisconsin. Anderson is the first Norwegian to hold a professorship of Scandinavian at an American university. K. A. Kasberg was a teacher

at Albion in 1884-1888. Owing to the growth of the high schools, the Baptists found that they could not keep two schools going and offered Albion for sale. Professor Hendrickson bought it.

In the list of its graduates are such names as Senator Knute Nelson of Minnesota; Governor Alva Adams of Colorado;

Hon.



O. A. Buslett

H. H. Boyesen Early

Literary Men

Kr. Janson

C. V. Bardeen, judge
of the Supreme Court of

Wisconsin; Dr. J. F. A. Pyre, professor of English, University of Wisconsin.

In 1901 Albion Academy became a church school, having been transferred to an association consisting of 16 Norwegian Lutheran congregations of that vicinity. D. G. Ristad

(1901-1904), Theo. R. Ringo'en (1904-1914), and Torger C. Torgerson (1914-1918), were the presidents.

In its last published catalog, 1917, the last message of this school to the Church which supported it and the world which tolerated it, we read: "While the Church recognizes the great work

done by our free public schools, it nevertheless laments the fact that the spiritual nature of the student must of necessity in these schools be more or less ignored in order to conform to the laws of our free Republic. Our church schools then fill a gap in the American plan which every fair-minded citizen will be forced to

admit. What the twentieth century needs more than anything else is, men and women of Christian faith and character, true to their convictions and ideals, honest and upright in all things. That is the type of men and women a Christian school always aims to develop. Having this aim, our church

schools ought to commend themselves to all who have the highest interest of the young at heart."

c. Wraamann s
Academy

Wilhelm \Y.
Wraamann studied at Luther College, 1868-1869, taught at St. Ansgar Academy and Augsburg Seminary, and served as

county superintendent of
schools, Hennepin
County, Minnesota, 1886-
1888. He established in
1890, a private high
school, known as
Wraamann's Academy,
which he was able to
conduct until 1897. The
school was located in
South Minneapolis, but
was kept in different
buildings according to the

attendance. H. Borglund, a Swede, was the most important assistant. The strength of the school was built on Professor Wraamann's great popularity as a teacher. The last year the attendance dwindled down to 26 and the school closed. Wraamann was the author of a textbook

on learning English,
"Praktisk Laerebog i
Engelsk."

The number of
Norwegians seeking a
college education was on
the increase. At the
Norwegian Lutheran
colleges the total

attendance of college
students in 1860 was
Graduate Work 0; in 1870
it was 36; in 1880 it was

131; and

in 1890 it was 145. A number of these were encouraged to do postgraduate work at standard universities, and others felt the urge from within to get more wisdom and win scholastic degrees. Luther College, famed for its thorough classical scholarship, took the lead.

Sixteen of her graduates won the Master of Arts degree between 1883 and 1890. in the 70s there were only two Norwegians who attained to the Doctor of Philosophy degree. From 1881 to 1890 there were six who graduated with this degree. From 1891 to 1900 there were 15; from

1901 to 1910, 26; from 1911 to 1920, 43. From 1877 to 1925 at least 112 Norwegian-Americans became Ph.D.'s. A list of these doctors will be found in the Appendix. It is probably not complete. The following won their doctorate during this period:

Anton B. Sander,
Luther College, A.B.,

1874; Yale, Ph.D., 1877.

Magnus C. Ihlseng.

A.B.. 1875. Ph.D.. 1879.

Thorstein B. Veblen.

Carleton, A.B., 1880;

Yale, Ph.D.. 1884.

Albert E. Egge,

Luther, A.B., 1879; Johns

Hopkins, Ph.D., 1887.

Andrew Fossum,

Luther, A.B., 1882 ; Johns

Hopkins, Ph.D., 1887.

Ole Edward Hagen,

Wisconsin, A.B., 1882;
Leipzig, Ph.D., 1890.

Joseph S. Schefloe,
Luther, 1885; Tohns
Hopkins, Ph.D., 1890.

Agnes M. Wergeland,
Nissen, A.B., 1878;
Zurich, Ph.D., 1890.

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Sander was the first

Ph.D. He was a teacher at Flushing for one year, 1877-1878, and at Luther College for one year, 1878-1879. His subjects were Hebrew, Greek, Latin and German. He died young—only 30 years old. Ihlseng has been instructor at Pennsylvania State College and Brooklyn Polytechnic Institute and

is a civil engineer in the employ of the New York Central. Veblen has been professor of economics at the universities of Chicago, Leland Stanford and Missouri and the New School for Social Research, New York. He has written ten or more scholarly books on economic and social problems and is

considered one of the
world's greatest
authorities in his field.
Egge was an English
philologist and teacher at
St. Olaf, University of
Iowa, State College of
Washington and
Willamette University.
He died in 1919.



Andrew B. Sander

Agnes M. Wergeland

Andrew Fossum

Andrew Fossum has
been a teacher of Greek
and French at St. Olaf,
Park Region and

Concordia Colleges and
has written on the Greek
theater and Norse
discovery of America. He
has been a wonderful
pedagog in Greek. Hagen
was a professor of
languages at the
University of South
Dakota, 1891-1901.
Schefloe was a professor
of Romance languages at
Johns Hopkins. Miss

Wergeland was a professor of history at the University of Wyoming. She has written two volumes of poetry and other books. She was the first Norwegian woman in the world to receive a Ph.D.

7. Publications, 1860-1890

This country guarantees to its citizens

freedom of speech and freedom of press. The Norwegians early made use of their privilege and right to use the press. From The Press 1860 to 1890 they established no less than

169 journals—91 news and political papers, 25 cultural and reform, 35 Lutheran religious and 18

non-Lutheran religious. A list of these periodicals will be found in the Appendix.

The aim of the newspapers was to chronicle the news of Nor-

Norwegian People in America

way and America and as much of the rest of the world as would be of

special interest to the Norwegian readers. These papers introduced the Norwegian immigrants to the ideals and practices of the Americans, recounted the best news of the Norwegian settlements and kept the Norwegians here in touch with the course of events in their former home land. They contain hundreds and

thousands of little poems
written by the
immigrants, expressing in
lyric lines their love for
the land they forsook as
well as their loyalty to the
land they had of their own
free will sworn allegiance
to. They give first hand
glimpses of the
Norwegians at work in,



B. Anundsen Gustav
Amlund John Anderson
Pioneer Founders of
Publishing Houses that
Bear Their Names

home and school, in
church and state, on the

broad prairies and in the
busy marts. It is indeed
sad to think that most of
these papers have been
destroyed, and of some of
them there is not a single
copy left in any historical
depository.

Only a newspaper!
Quick read, quick lost,
Who sums the treasure
that it carries hence?
Torn, trampled under

feet, who counts thy cost,
Star-eyed Intelligence?

It may be that the
books penned by
the Norwegian immigrants
and their children during
this period, 1860-1890,
cannot be called

immortal. The
pioneers were as yet too
busy Books with the work
of clearing the ground
and

building the
foundations of home,
school, church, state,
industry, society, to find
time to write artistic
literature, belles lettres.
What books they did
write, were written as a
rule to meet some
practical requirements, to
satisfy some deep-felt
want.

a. Theological Works

Next to their homes and their work the pioneers were concerned about their religion. They had to be supplied with Bibles, hymn books, catechisms, postils and other Christian literature.

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There was no attempt

by the Lutherans to write anything in the field of Biblical theology, such as commentaries and introduction. Most of the books were written by clergymen. One bibliography enumerates 115 books by Norwegian Lutheran pastors, 1860-1890, —26 in dogmatic theology, 38 in historical

theology, and 51 in practical theology. In dogmatic theology there was considerable writing on the subject of Predestination by such men as: N. Amlund, A. Bredesen, O. N. Fosmark, H. Halvorsen, U. V. Koren, J. I. Krohn, I. G. Monson, P. A. Rasmussen, F. A. Schmidt and H. G. Stub.

A. H. Gjevre wrote on the Sabbath, O. Juul and O. J. Norby wrote on Baptism, A. Wright wrote on Redemption, N. T. Ylvisaker wrote on the Gospel and Absolution. The doctrines of the sects were analyzed by



Dean C. P. Lommen

Dr. H. P. K. Agersborg J.

A. O. Larsen. A.M.

Biology, U. of S. Dak.

Zoology, Jas. Millikin U.

History, U. of Wash.

O. L. Kirkeberg and I.

G. Monson; the religion of the lodges, by J. B. Frich and H. G. Stub. In historical theology the ground covered was general church history, the history of the synods, the story of the colleges, personal memoirs. Among the historians were such writers as: O. B. Asperheim, J. A. Bergh, S. R. Gunnersen,

S. M. Krogness, H. A. Preus, A. Weenaas, M. Shirley, J. T. Ylvisaker and J. C. Roseland. In practical theology E. K. Thuland, a "Norsk Lesebog," 3 volumes (1882) ; B. J. I. Muus, 'Til Mine Konfirmander' (1890); K. L. Lundebj, "Fra Mis-sionsmarken i Dakota" (1884); J. A. Bergh, "Hans Egede"

(1886) ; K. B. Birkeland,
"Missionens Betydning
for den Kristne
Menighed" (1888); Georg
Sverdrup,
"Diakonissegjerningen"
(1888); N. T. Ylvisaker,
"Seks Prædikener"
(1876); F. E. Wulfsberg,
"Prædikener over
Kirkeaarets Evangelier"
(1888); D. Lysnes,

"Scrivers Sjseleskat"
(1874); J. M. Eggen,
"For-lovelsen" (1889); M.
P. Ruh, "Guds Evige
Pagt" (1874); C. O.
Broliough, "B0rnenes
Harpe" (1879) ; M. F.
Gjertsen, "Hjem-
landssange" (1887) ; J. P.
Gjertsen, "Missionssange
for Israel" (1881) ; G.
Hoyme and L. Lund,
"Harpen" (1878-88) ; E.

Jensen, "BoYneharpen"
(1883); "Scandinavian
Songs" (1890), "Koral-
Norwegian People in
America



Thorvald Gulbrandsen



Gunnar Lund



J. J. Fuhr

bog" (1880); Isaac

Jenson, "Nogle Aandelige
Sange" (1860) ; T. S.

Reime-stad,

"Afholdssange" (1888) ;

O. Walde-land,

"Missionssalmer" (1888);

M. F. Wiese, "Lidt

Salmehistorie" (1879); A.

Wright, "Turtelduen"

(1877) ; P. G. Ostby,
"Sangbog for Bom"
(1885).

Of religious books by
non-Lutherans mention
may be made of the
works of Andrew
Haagensen and J. H.
Johnson, Methodist
pastors, and Kristofer
Janson, Unitarian pastor.
Haagensen was editor of
the Methodist church

paper "Mission-aeren,"
1870-1877, of the church
organ "Den Kristelige
Talsmand," 1880-1884,
1890-1897. He was author
of a "trenchant volume
entitled 'Methodism and
Lu-theranism Compared';
also The Norwegian and
Danish Mission History'
and an illustrated Bible
history, all in the
Norwegian language." J.

H. Johnson issued a volume of sermons, "Opvaekkelses Praedikener," in 1880. Kr. Janson (1841-1917) had been a poet, novelist and school teacher in Gudbrandsdalen, Norway. In 1879 and 1880 he made a visit to the United States. In 1881 he returned to become pastor

of a Norwegian Unitarian
congregation at
Minneapolis. While here,
he kept up his remarkably
productive literary ac-



A. X. Rygg

P. O. Thorson
Publishers and Editors
Carl G. O. Hansen
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tivity. Among his writings were: "Salmer og Sange for Kirke og Hjem," 1883 ; "Jesus-Sangene," 1893; "Lys og Frihed: Praedikener," 1892; "Har Ortodoxien

Ret?" He published a Unitarian paper, "Saamanden," and several novels dealing with Norwegian-American life. Unitari-anism did not make very strong appeals to the Norwegians. Janson himself drifted over to Spiritualism, and the Unitarian congregations

he founded have faded away with the exception of one, on Mt. Pisgah, at Hanska, Minnesota, served by Amandus Norman. Janson returned to Norway in 1894. The Norwegian Congregationalists published a hymnal that has been quite extensively used in some of the Norwegian Lutheran churches of

Chicago.

b. Poetry and Fiction

The oldest piece of poetry written by a Norwegian-American was composed for a Fourth of July celebration on the good ship iEgir in 1837. The poet was Ole Rynning. The poem struck the keynote for two or more generations of sweet singers of

Norwegian birth and descent—a love of two countries. It was entitled "Til Norge" (To Norway). The second stanza has been rendered, in free translation, by Theodore C. Blegen as follows:



Wm. Ager



Hans A. Foss



Kr. Prestgard



Wm. M. Pettersen

Ton Xorstog Poets

and Novelists

Peer O. Stromme

Nonvegiean People in America



Iver A. Hain



N. N. Ronning



K. C. Holtcr



Though Destiny; as
Leif and Bjorn, Call
Northern son to alien
West,

Yet will his heart in
memory turn To native
mountains loved the best,

As longs the heart of a
lone son

To his loved home
once more to come.

It is believed that the
first Norwegian-
American who seriously
took up the task of
writing literature was
Hjalmar Hjort Boyesen.

He was born in Norway in 1848 and died in New York in 1895. He immigrated to America in 1868 and was assistant editor of the Norwegian paper "Fremad," Chicago, in 1868-1871. Thereupon he obtained a position as teacher of German at Urban University. Ohio* 1871-1874; at Cornell

University, 1874-1880;
and at Columbia
University, 1880-1895.
His first book was the
novel "Gunnar," a story of
Norway. His first volume
of poetry was "Idyls of
Norway and Other
Poems," 1882.

The Father of
Norwegian-American
Literature is Ole A.
Buslett. He was born in

Gausdal, Norway, May 28, 1855. Came to Northland, Waupaca County, Wisconsin, in 1868. Has been a farmer, merchant, postmaster, justice of peace, member of the legislature, editor and author. His writings are a battle for the best in Norwegian-American life. His own life was very honest and noble. On

May 17, 1909, when he was at Madison, the state legislature adjourned to hear him give a Seventeenth of May oration in the capitol. His writings have appeared in a great variety of periodicals. In January, 1922, he began a magazine, "Buslett's," in which he aimed to reprint

these articles in 30 issues. But he died, June 5, 1924, before this goal was reached. His first book was a story, "Fram," which appeared in 1882. The next year he published two poems in book form, "Skaars Skjaebne" and "Oistein og Nora," pioneer tales in verse; also a history of the Fifteenth Wiscon-

A. M. Sundheim

Norwegian Publishers

of Note

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sin Regiment,

enlarged and re-issued in

1893. These were

succeeded by a six-act

drama, "De To

Veivisere," in 1885 ;

"Digte og Sange," in

1889; a tragedy, "Et
Dozens Tegn," and a
comedy, "Snip-snap-
snude." Most of his
writings are in prose, not
poetry. Other Norwegian
poets in the '80s are
Edvard Larssen
("Politiske RoVere,"
1885), John Benson ("Ved
Grv og Kveld," 1889),
and Wilhelm M.

Pettersen ("Digte," 1890).

Boyesen was the first Norwegian to publish a novel in English. It seems that Andreas Wright was the first to publish a story in Norwegian. His allegory, "Gjenlo'ser blandt Syndere," was set up, printed and bound in 1881 in the Wright parsonage at Rushford, Minnesota, by Wright and

his daughter Anna, who is now a ward school principal at Minneapolis (Jackson and Clay Schools). In 1882 Buslett published his story "Fram" and Kristofer Janson his collection of historical stories, "Vore Bedsteforaeldre." Two other writers of fiction appeared—Hans A. Foss and Bernt Askevold.

Boyesen's novels were
all in English
—"Gunnar," 1874;
"Norseman's Pilgrimage,"
1875; "Tales from Two
Hemispheres," 1876;
"Falconberg," 1878;
"Against Heavy Odds,"
1880; "Ilka on the Hill
Top," 1881; "Queen
Titania," 1882; "A
Daughter of the

Philistines," 1883;
"Norseland Tales," 1884;
"A Daring Fiction," 1885;
"The Modern Vikings,"
1887. Buslett's tales are
in Norwegian—"Rolf
Hagen," 1893; "Saga-
stolen," 1900;
"Folkefaerd og
Dumfaerd," 1908; "Glans-
om-sol," 1911. Kr.
Janson's chief aim
seemed to be to undo the

work of the Norwegian
Synod pastors,
nevertheless his stories
are very interesting—
"Praeriens Saga," 1885;
"Vildrose," 1887; "Et
Arbeidsdyr," 1889; "Bag
Gar-dinet," 1890; and
others. His wife, Drude
Krog Janson, published in
1887 a novel entitled "En
Ung Pige"; in 1888

Four Editors of

Lutheraneren



Rasmus Malmin



Peder Tangjerd



Thore Eggen



J. M. Sundheim

Norwegian People in America

she had another novel ready, "Ensomhed," and in 1894, yet another, "En Saloonkeepers Datter." Another woman writer, Ingrid Berrum, made quite a success with her idyllic "Familien paa Stjerneklip," published late in the '80s. H. A. Foss is a newspaper man. He

has edited "Nordmanden,"
Grand Forks, and "Nye
Nor-manden,"
Minneapolis, and other
journals. Born in 1851, he
emigrated from Norway
in 1878. He taught school
and worked as a farm
hand. In the winter of
1884 he wrote his
"Husmands-gutten,"
which he published first

as a serial in "Decorah Posten." The story was popular. It increased the subscription list of "Decorah Posten" by 6.000 new subscribers in one winter. It is still a good seller in book form. In 1885 he wrote "Kristine." Later he wrote "Livet i Vesterheimen," "Hvide Slaver," and "Den Amerikanske Saloon."

The last mentioned book
has been





Amandus

Norman

Unitarian

Dr. R. A. Jernberg

Congregationalist

Dr. Henrik Gundersen

Baptist

translated into

English by J. J.

Sk^rdalsvold and bears

the title, "Tobias, a Story

of the Northwest." It is

perhaps Foss's best work.

Askevold's "Familien paa

Skovsaet," "I de Gamles

Sted," "Et Barns DoM"

and "Trang Vei" are

worthy stories by a

worthy pastor.

c. Other Books Books

cover many fields besides theology, poetry and fiction, but not many of these were cultivated during this period. Boyesen tried his hand at history and literary criticism. His "Story of Norway" (1876) is found in public school and private libraries generally; it was written

1,000 years after the Norsemen discovered Greenland (America). His standard book on "Goethe and Schiller" (1879) has been translated into German, Norwegian and Russian. His work on Ibsen (1893) was sold out within ten years—cannot now be had at any price. His "Essays on

Scandinavian Literature" (1895) is a work of the first order. Knud Henderson was the first Norwegian in America to teach Norwegian singing school and the first to write a "Koralbog" (Choral book) and instruction books for playing and singing

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J. Dorrum O. E.

R0lvaag

Professors of

Norwegian

J. A. Holvik

(1865). Emil J.

Petersen wrote a text book in shorthand in 1886, and H. Roalkvam wrote a text book in catechetics in 1881.

These were forerunners to a many-sided literary activity in the Third Period, 1890-1925, when the Norwegians have become thoroughly acclimatized and have

leisure to write.

8. Miscellaneous
Matters A number of
other interesting and vital
topics belong to the
history of this period,
such as, occupations,
publishing houses,
foreign missions, home
missions, charitable
institutions, associations,
science and art, home

life, public life, representative men and women, relative place and influence, but space does not permit any discussion at all. "The half has never yet been told." Some day these noble deeds of the Norwegians in America will be adequately written up. And many of them will live in the memory of the nation.

For the good deed,
through the ages Living
in historic pages, Brighter
grows and gleams
immortal, Uncconsumed
by moth or rust.







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Minister of Norway to the
U. S.

Chapter VII

AMERICAN

PERIOD, 1890-1925

The third period of
the century that we are
reviewing may be called
the American Period. It

begins around the year 1890 and occupies 35 years of time. In this period we shall find that the Norwegians in America are far more American than Norwegian and that they are assuming positions of trust and influence in state and nation as though they were to the manor

born. In 1925, at least five of the 48 governors of the United States happen to be Norwegian and a sixth governor is Norwegian in his remote ancestry. In the Norwegian Period, no Norwegian could ever have reached the governor's chair. Such things do not happen. In the Norwegian-American

Period, it might have happened, but it didn't. In the American Period, there is no reason why it should not happen.to a man of Norwegian descent as well as to a descendant of Irish or English forebears. The Norwegians in this period are in every way native to the American soil just as their fathers before them

were born and bred in America. They are Americans all, even if one-half of them still can speak Norwegian and are familiar with Norwegian culture. They are 100 per cent Americans even if they all nourish kindly thoughts of the land of the North that gave birth to their grandsires.

It can be truly said
even of the immigrant,
the Norwegian of

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the Norwegian Period,
if you please, that he, too,
can be 100 per cent
American,
notwithstanding all the
unjust things which have
been said to the contrary
during the recent War and

since. Speaking on this point, Kristian Prestgard very aptly remarks: "Lately much has been spoken and written about this matter, but the amount of nonsense which has been uttered reveals an astonishing ignorance of the difficult position of the immigrant. I do not refer

merely to the hysterical absurdity to which we were treated during the war. But even highly cultivated and intelligent men and women have talked away about these things without thinking. Even former President Roosevelt, who was such



First Norwegian
Church Built in
Washington, at Stanwood,
1878, Destroyed by Fire,
1892

a master in coining

striking phrases, said once that it was just as impossible to love two countries at the same time, as to be faithful to two women. Now, I am sure that I am 'in no way an exception when I state that I have loved two women at the same time, and that, as far as I know, I have been faithful to both. One of them was

my mother; the other, my wife. It has never occurred to me that I loved my wife less because I also loved my mother, and I am sure that President Roosevelt would have said the same. But without thinking he coined a phrase that has done great harm."

Now, if it can be said of an immigrant that he

can be 100 per cent American and still be deeply attached to the land he forsook, it surely ought to be true of the Norwegians of the third, fourth, fifth and sixth generations born on American soil and carefully nurtured in American ideals. "The American-born

Norwegians would love America even if they had never been taught to do so. It is natural for a man to love his native land, as natural as for him to care for his kith and kin.

Breathes there the man with soul so dead,
Who never to himself
hath said, This is my own,
my native land ! Whose
heart hath ne'er within

him burned, As home his
footsteps he hath turned,
From wandering on a
foreign strand !

1. Historical Background, 1890-1925

Modern civilization,
through railroads and
telegraphs, through
steamships and cable-
grams, through airplanes
and radio, tends to draw
mankind closer together

in under-Europe standing and sympathy and unity of purpose.

It should make it easier to understand the Gospel message that all men are brothers. But, sad to say, national rivalries and antipathies have been developing alongside the growth in internationalism. The

countries of Europe have
been promoting
patriotism at any cost,
deifying their own flags,
and engaging in a mad
race to get ahead of their
neighbors in the amount
of land possessions and
the ability to fight.
America has been just as
imprudent as the
European powers. When
Roosevelt visited

Norway, he addressed the Norwegian Storting. "If you want peace," said he, "prepare for war. Prepare so well that they will not dare to touch you."

Meanwhile, the nations of Europe had been pursuing a policy of intense national expansion. They built up their countries internally and then looked around

for colonies to annex. Germany was most aggressive in her industrial and commercial work, rapidly gaining on England, which had held the lead for a century. There was a good deal of war talk and much preparing for war. Carnegie endowed a Peace Palace and kept a

Peace Tribunal at the
Hague, but the
commissioners who were
sent there returned home
only to find that their
countries were going into
militarism and navalism
worse than ever.
Carnegie wrote strong
tracts to prove that we
could never again have a
war because we were so
highly civilized and had

so much commercially at stake, but he let his factories construct warships and manufacture ammunition. The nations were afraid of one another in spite of the influences toward internationalism.

Germany, Austria and Italy in 1882 formed a Triple Alliance to go to each other's assistance in

case of need. France and Russia promptly made a Dual Alliance, in 1884, and England joined them informally in a Triple Entente. So the great powers of Europe were aligned in these two hostile bands. They had sown the wind and in due season they reaped the whirlwind.

During the intense race for national improvement from 1890 to 1914, when the war broke out, times were very good in Germany and England, and the emigration was reduced very materially. In the decade 1881-1890, 1,452,970 Germans came to

America, while in the

decade 1891-1900, only 543,922 arrived here, and in 1901-1910, only 341,498. The falling off of English emigrants was also great. Now the War is over, leaving so much wreckage in its trail, many would naturally like to get away from all their war debts and sorrows, and start anew

here in America. Our immigration which was much reduced during the war, would be larger in volume than ever before. But there are at least two factors which have kept the Central Europeans at home: They have been too poor to come, and we limited the number of those who may enter.

Norway was one of

the few countries that did not enter the World war. Like the rest of Scandinavia, Norway maintained its neutrality throughout those terrible years, Norway 1914-1918. On the whole Norway fared well during the war and has made much material progress since 1890. The

greatest event in this period is the peaceful negotiation with Sweden and the house of Oscar II, which resulted in the separation of Norway from Sweden, in 1905. Norway was an independent nation before the separation, but since the separation this fact does not have to be

asserted and proved in season and out of season. The country has witnessed a phenomenal industrial growth since 1905. There have been hard times, especially since the War. The newer arrivals from Norway are as a rule city bred people and they prefer to settle in the cities.

In the United States,

since 1890, Benjamin
Harrison (1889-
1893), Grover
Cleveland (1893-1897),
William McKinley
(1897-
1901), Theodore
Roosevelt (1901-1909),
Wil-
America Ham H. Taft
(1909-1913), Woodrow
Wilson
(1913-1921), Warren

G. Harding (1921-1923), and Calvin Coolidge (1923) have been elected to the presidency of the country. Vast changes have taken place during the 35 years here marked off.

Under Harrison the McKinley Protective Tariff (1890) was passed.

By means of this law the trusts of the United States have been protected at the expense of the consumer, and a fine crop of millionaires was produced. Roosevelt was made a civil service commissioner in 1890, and he was able to rally fresh enthusiasm about him in the hope of getting reforms in an "orgy of

spoils/'

Under Cleveland the Columbian Exposition was held in Chicago in 1893. The attendance was 27,000,000. The fair brought the world to Chicago and Chicago to the world.

The world went Columbus-mad. A secret order, the Knights of Columbus, was organized

in 1882 within the Roman Catholic Church, and a Columbus Day as a legal holiday was inaugurated

Norwegian People in America

in many states. The references to Leif Erikson in the school histories were weeded out of most of them. Men sneered at the idea that the Viking

could have crossed the ocean in an open boat. Spain decided to make three ships exactly like the three of Columbus fame and they were towed to America by a man-of-war. The pride of the Norseman, Magnus Andersen, was hurt. He would vindicate the historical name and fame of his native land on the

seas. He made an exact replica of the Viking ship found at Gogstad, and with eleven men sailed over to the United States without the aid of anything except a small sail and twelve pairs of oars plied by twelve pairs of stout arms. They left Bergen May 1, 1893, and reached New London, Vinland, June 13, after 44

days' sailing,—"with Jesus in the boat," as F. T. Bullen says in his book "With Christ at Sea."

Norway did not take any notice of the deed of Captain Magnus Andersen until 25 years later, and then not until Captain





The Viking Boat,
1893

Rasmus E. Rasmussen
Andersen himself had
given an anniversary

dinner to the survivors of the expedition. America was for the moment very enthusiastic about the success of the venture and greeted the boat as it sailed up to the Chicago Exposition Grounds with the booming of cannon. The American historians paid no attention to the feat and gradually eliminated from the

American consciousness
the story of the Norsemen
five centuries before the
coming of Columbus. A
student at Luther College,
high school trained, said
to his teacher: "The story
of the Norse voyages is a
myth. You believe it
because you want to."
Although Andersen's boat
is on exhibition at
Lincoln Park, Chicago,

the possibility and probability of the Viking voyages is generally scoffed at. A man convinced against his will, is of the same opinion still. History is made to order, and it is hard to recast it. One of the twelve who rowed over in 1893, Rasmus E. Rasmussen, fell in love

with America and finally made it his home. He became a slum missionary in Brooklyn and like Hercules cleaned out abodes of the Devil in Hamilton Avenue. He exchanged his sailor's togs for

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the pastor's frock. He died in 1912 as a

Lutheran pastor at Cox, South Dakota. His son, Elias, was a pastor in Chicago, 1914-1921, and since 1921 he has been located at Windom, Minnesota. The financial panic of 1893-1896 hit the country under Cleveland. There was a revolt of the West. Coxey's Army marched on to Washington. For

many years the farmers had been organizing themselves under various names, to discuss matters belonging to their occupation and interests. They organized the People's Party and demanded many reforms that were sorely needed. They agreed with the Democrats in thinking

that the free coinage of silver at the ratio of sixteen to one would be a cure for the panic and voted for William Jennings Bryan for president. Bryan was then a young man, whose marvellous speech "The Cross of Gold," won him instantaneously national recognition and the presidential



Norwegian	Lutheran
Deaconess	Home,
Brooklyn, N. Y.	C. O.
Pedersen,	Rector,

Mathilde Gravdahl, Supt.
of Nurses

nomination. His
progressive views and
noble life have endeared
him to the Norwegians,
even when they have felt
that it would be more
practical to vote for a
Republican candidate.
McKinley advocated a
full dinner pail a la Mark
Hanna on the gold

standard basis, and won the election.

During McKinley's presidency the Spanish-American War was fought, and since then America has been obliged to have an imperialistic policy.

Under Roosevelt there was some attempt made to curb the trusts. He advocated the

conservation of natural resources—forests, coal, oil, gas, parks. He got the Panama Canal built, though not completed before 1914.

During Taft's peaceful reign Marconi succeeded in sending wireless messages through'the air and the Wright brothers took the lead in inventing

ships that could navigate the air.

Wilson "kept us out of the War" during his first term and

brought us into it as soon as he was re-elected. The entrance of America seemed to have been the most decisive factor in ending the War. The American effort includes 4,000,000 men drafted,

\$21,850,000,000.00 spent, and 50,572 deaths in action. Another bumper crop of millionaires was produced by the War, an increase of nearly 300 per cent. The number who had a net income of \$50,000.00 and over in 1918 was 43,037; 67 of these had a personal income of \$1,000,000.00 and over.

Harding called the country back to normalcy again and Coolidge is doing his best to keep down the taxes.

This period has been one of great advances in almost all material lines. The best prairie lands have all been taken, and people are flocking to the cities. The farmer may

think that he has not received his just share of the labor of his hands, still he lives in a modern house, and drives his Ford or Buick as proudly as his town brother. The changes in town life are just as noticeable as are those in the country. Houses and streets are better. Candles and oil lamps are replaced by gas

jets and electric lamps. Pianos and victrolas are a thousand times more common than spinning wheels. Schools provide ample education for everybody. The daily news is delivered free to the farmer as to the townsman. Libraries freely dispense the best books and magazines. Industrial workers have

reduced the hours of labor from 16 to 8 hours per day and have increased the minimum wage. Child labor is restricted. Immigration is checked by a network of "verbotens."

A number of successful expositions, national in scope, have been held, each one

adding a chapter to the story of amazing-progress in the United States. The Chicago Fair in 1893 was a world's fair and one of the most impressive. In many ways the succeeding fairs have even surpassed the great Columbian. In 1895 the Atlanta Exposition, in 1898 the Omaha, in 1901 the Buffalo, in 1904 the

St. Louis, in 1905 the
Lewis and Clark at
Portland, in 1907 the
Jamestown, in 1909 the
Alaska-Yukon, in 1915
the Panama-Pacific at San
Francisco and San Diego,
in 1920 the Plymouth, in
1921 the America's
Making at New York,
each has tried to tell from
some point of view the
most up-to-date story of

progress, the like of which the pioneer fathers never dreamt. Cleng Peerson's dream has been realized, thirty, sixty, a hundred fold. Soli Deo gloria. And "God is able to do exceeding abundantly above all that we ask and think" (Eph. 3:20).

2. Norwegian

Immigration, 1891-1924
The census figures for
emigration from Norway
and immigration to the
United States never agree.
The discrepancies during
this period vary from 2 in
1907[^] to 4,005 in 1905.
The

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Norwegian statistics
include all who leave

Norway for any foreign lands—United States, Canada, Australia, etc. And yet the Norwegian statistics are often considerably smaller than the actual number of Norwegians registered at the American ports of entry. For example, in 1908 Norway lost by emigration 8,497, but we gained by immigration of

Norwegians 12,412 and Canada gained approximately 2,000 that year. That is, 5,915 more people are recorded as having arrived in the United States and Canada from Norway than actually left Norway. In 1909 the United States received only 12,627 of the 16,152 who emigrated

from Norway. The comparative tables are given herewith.

COMPARATIVE IMMIGRATION TABLES

Year

1891, 1892 i893 1894

1895. 1896. 1897. 1898.

1899, 1900.

-1900. 1901. 1902.

1903. 1904. 1005.

1906. 1907. 1908.

1909.

1910.

1901-1910 188,505

190,858

8,464

10,817

1891-1910 283,550

285,712

16,771

18,933

1891-1918 343,503

339,220

25,151

20,968

the 27-year period,

These comparative figures show, in 1891-1918, a discrepancy of 4,283 in favor of the United States. That is, the United States has received 4,283 more Norwegians than emigrated from Norway. These must have, like the famous Sloop baby,

Margaret Allen Larsen,
been born on the passage
across! In 1911 Canada
made a census -of the
birthplace of her people.
Also the same in 1921. In
1911 14,354 of the
Canadian citizens were
born in Norway; in 1921,
68,856. Some of these
may have come into
Canada by way of the
States, but not all of

them.

The census statistics for Norway in this period are therefore manifestly too small.

It should be noted that the immigration from Norway as well as from other countries fluctuates with the business cycle. When times are hard in America, immigration is slight; when times are

good, immigration is heavy. Good times over there keeps people at home. Hard times brings them to us. Hunger breaks down stone walls. Money makes the mare go.

3. Norwegian Population, 1890-1925 A question often asked, but never answered satisfactorily, is: How

many Norwegians are
there in America ? It is
hard to answer for several
reasons:



Madison Normal
School, E. R. Rorem,

President

(1) The census lists only two generations of Norwegians—those born in Norway, who came here as immigrants (1st generation) and their children born here (2nd generation). The census counts all children born of native-born parents as Americans.

(2) In the case of

mixed marriages no inquiry is made beyond the 1st generation. Mixed marriages are on the increase among all the generations. Thus, in the earlier periods practically all Norwegian men were married to Norwegian women and vice versa. In 1890 0.16 per cent of the marriages—only one out of 600—among the

immigrants were mixed—Norwegian husband and Swedish wife, Danish husband and Norwegian wife, etc. In 1910 the number of mixed marriages among the 1st generation had increased to 8.4 per cent; in 1920, to 11.2 per cent. In 1890, 11.1 per cent of the Norwegians born here

secured a helpmeet from some other nationality; in 1900, 22.9 per cent; in 1910, 28.6 per cent; and in 1920, 33.8 per cent. In the third generation the tendency to secure a spouse from some other race is still greater, and in the fourth, fifth, and sixth generations marriage

with a Norwegian is the exception, not the

rule. Very few of the
Slooper descendants have
married Norwegians.
None of the 57
descendants of Lars
Larson has married a
Norwegian; only one of
the 36 descendants of Ole
Johnson had a Norwegian
mate. The blood of a
dozen nationalities flows
in the veins of the Ros-
dails; B. F. Stangland has

been in the public eye of New York and Rochester for 50 years, but nobody knew that he was a Norwegian until the other day when he was mentioned in an article on the Sloopers by Mrs. Anna Danielson Parker of Kendall. His mother was an American and all the rest of the Stanglands

have married outside of the Norwegian race. It is impossible to estimate correctly how many persons have a Norse strain.

The white population in 1820 was 7,866,297. If we use two as the multiplier on the number representing the 1st two generations of immigrant population, which is

approximately the same as the total immigration during the century, then we shall still have a balance of over 22,000,000 whites to account for. They can be accounted for by supposing that while the immigrants have doubled their numbers, the 7,866,297 who lived in this country in 1820, have

trebled their numbers. Three times 7,866,297 equals 23,598,891. This was the size of the old colonial stock in 1920. Even C. S. Burr, who is particularly biased toward the Anglo-Saxons, in his "America's Race Heritage," does not call for a much larger figure than this. He says that

25,046,962 is a fair approximation in the year 1920 for the descendants of the Old Immigration, that is, the white population of 1820.

(3) The census depends for its correctness on the completeness and accuracy of the returns. It was not popular after the War to have been born in

a foreign land or to be of foreign descent other than British. Looking at the census returns, one is forced to think at least that there must have been some pretty tall lying during the taking of the census.

But people want to know how many Norwegians there are in America, and so many

guesses have been ventured, ranging from 1,000,000 to 5,000,000. The two following methods are given as being fairly scientific and reasonably accurate:

In 1920 the foreign white stock in the United States numbered 36,398,958, made up of 13,712,754 foreign-born

and 22,686,204

native born of
foreign-born parentage.
Since Method of 1820 the
immigration to the United
States

Multipliers has been
very heavy. During the
100 years

from 1820-1919 the
white immigrants totaled
31,200,103. The
immigrants raise large

families. Counting the immigrant parents who came as the 1st generation, then from three to six generations have lived in this country. Some of the Norwegian Slooper families, for example, have six generations.

The census accounts for only the first two generations. On the basis

of individual studies of families, it is reasonable to suppose that the census returns for the two generations can be multiplied by two as a general average multiplier. For the newer races—Russians, Italians, Austrians—this multiplier is too high; for the older races—English,

Irish, German—this is too small. For the Norwegians it is just right. They have been coming the whole century and belong rather to the Old Immigration than the New. Now, two times 1,023,225, the census statistics of Norwegians for 1920 equals 2,046,445, an estimate of Norwegians in 1920.

Another way is to estimate the number of Norwegians in the third, fourth, fifth and sixth generations of each census and add

these numbers to the census returns. The Method of estimate must be based on a fixed reasonable

Generations standard, as, for example, five

children to each

Norwegian family.

Adopting this standard,
one arrives at the
following conclusion:

NORWEGIAN

POPULATION BY

GENERATIONS First

Generation (Census)

Year Norwegians

Year Norwegians

1830	100	1880
------	-----	------

181,729			
1840	1,000	1890	
322,665			
1850	12,678	1900	
338,426			
1860	43,995	1910	
403,858			
1870	114,246	1920	
362,174			
Second	Generation		
(Census)			
1830	5	1880	109,037
1840	100	1890	

273,466

1850

1,902

1900

449,410

1860

10,999

1910..

575,241

1870

45,698

1920

661,174

Third

Generation

(Estimate)

1850 2 1890 48,651

1860 64 1900 167,912

1870

1,261

1910

446,202

1880	9,503	1920
------	-------	------

989JH

Fourth	Generation
--------	------------

(Estimate)

1870	11	1900	6,136
1880	32	1910	36,250
1890	673	1920	151,613

Fifth	Generation
-------	------------

(Estimate)

1890	o	1910	370
1900	17	J 920	3,714

Sixth Generation (Estimate)

1910 o 1920 12

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Total Nonvegians

1st 2nd

Year Gen. Gen.

1830 100 5

1840 I,OCX) 100

1850 12,678 1,002

i860 43,995 io,999

1870 114,246 45,698

1880	181,246	109,037
1890	322,665	273,466
1900	338,426	449,410
1910	403,858	575,241
1920	362,051	661,174

3rd

Gen.

2

64

1,261

9,503

48,651

167,912

446,202

989,711

4th Gen.

1

(>73

6,136

36,250

151,613

5th Gen.

6th Gen.

17

370

3,794

Total

105

1,100

14,582

55,058

161,206

300,301

645,455

961,901

1,561,921

2,168,355

I3t

Generation 362051

2nd Generation

661.174

3rd Generation

989.711



4th Generation

151,615

5th Generation

5,794

6th Generation

\Z

Norwegian in

America, 1920, By

Generations

The increase of the
white population in the

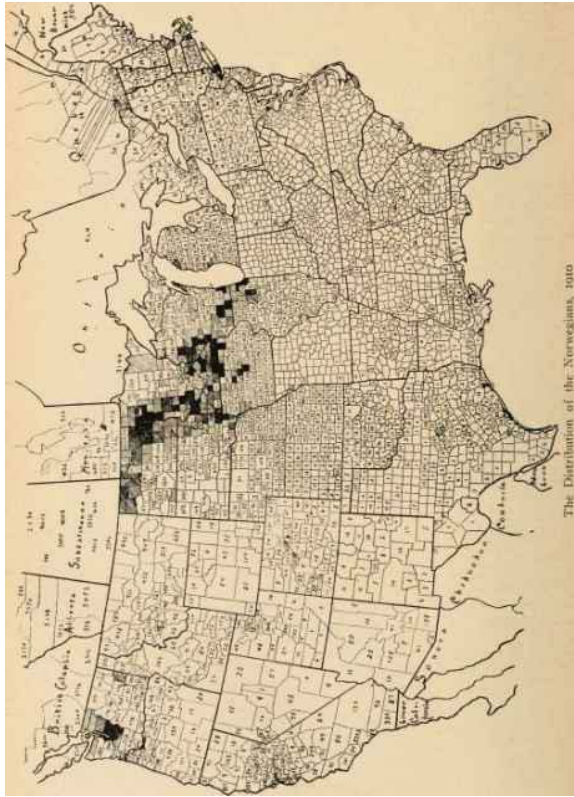
United States has varied from 35.8 per cent in 1790-1800 to 16.0 per cent in 1910-1920. If the normal increase of the Norwegians is 20.0 per cent for a decade or 2 per cent per year, then in the years 1920-1925 they will have increased 10 per cent, or 216,835. The total Norwegians in 1925 is then 2,385,290. This

makes no allowance for intermixture of races. Allowing for those who are partly Norwegian, the total will far exceed the 2,500,000 mark.

Ragnvald J[^]nsberg, chief of the Statistical Central Bureau of Norway, has published a similar calculation, which the writer did not come across until he had made

his own. Jo'nsberg allows for only five generations and keeps down his total in 1920 to 1,532,000—362,000 (1st), 597,000 (2nd), 450,000 (3rd), 120,000 (4th), 30,000 (5th). The writer has found 25 Rosdails belonging to the sixth generation. O. E. Rolvaag made a canvass of the St.

Olaf students and found the third generation largest, in harmony with the above estimate.



The Distribution of the Norwegians, 1910

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4. Norwegian Settlements, 1890-1925

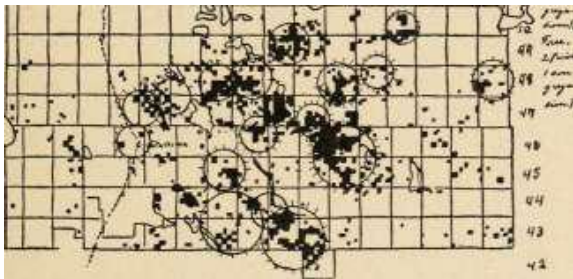
In this third period there have been several movements of the Norwegians into the western counties of North Dakota and South Dakota and the northern counties

of Wisconsin and
Minnesota; into all the
counties of Montana,
Idaho and Washington
and other parts of the Far
West; clear up into
remotest Alaska and far
down into the Sunny
South—Virginia,
Tennessee, Alabama,
Florida, etc.; and, last, but
not least, into Canada—
Manitoba, Saskatchewan,

Alberta and British Columbia.

On page 315 is a map showing where the Norwegians lived in 1910, in the United States and Canada. This map indicates by shading the density of the larger settlements. The heaviest shading shows the greatest Norwegian population. In the other

counties the



Norwegian Land in
Central Alberta, 1904

census population of
the first and second
generations are given for

the United States, and for Canada the census population of Norwegians born in Norway is multiplied by four. About 50 per cent of the Norwegians living in Canada were born in the United States and are therefore not listed in the Canadian census as Norwegians, but as Americans. Foreign-born

Norwegians plus their children, plus the Norwegians counted as Americans, make a number three or four times the census figures.

The map shows that the Norwegians are found in 1949 out of 2938 counties of the United States and in 164 out of 218 provincial districts of Canada—in 66.3 per cent

of the American counties,
75.2 per cent of the
Canadian districts. In the
most northeastern corner
of Quebec—Rimouski
Provincial District
(county) —they located
four foreign-born
Norwegians in 1911. In
the most southeastern
corner of Florida—Dade
County—in 1910 10

Norwegian People in America





R. Bogstad (26)

N. J. Hong (25)

Hans Allen (22)

Norwegians were

found. Way clown in San

Diego County, California, to the southwest, the census reports have discovered 339 Norwegians. Far up to the northwest in the remotest regions of British Columbia lies Comox-Atlin Provincial District, with 3,644 Norwegians. There are 3,156 counties and districts (counties) in America. Norwegians of

the first generation have found their way into 2,113 of them. They are rovers and pioneers as of old.

A census of the Scandinavian pioneers of Alberta was taken in 1904. The accompanying map of the land holdings by Norwegians in Central Alberta was made at that time. The pioneer days of

Alberta were pioneer days, with the hardships and privations incident to such conditions. Excepting for the C. P. (Canadian Pacific Railroad) crossing Lower Alberta and sending a sideline up to Edmonton, the country had no railroads. Many of the farmers had 100 to 150

miles to town. There were few roads, and they were abominable. Central Alberta was full of woods and swamps and lakes, and it sometimes took a whole day to cross a creek with a wagon.

A man had been to Edmonton to get a load of provisions. It took two weeks to go to town. When he came within 14

miles





H. S. Houg (21) J. P.
Fossum (18) Carl Tyssen
(17)

Academy Principals,
with Years of Service

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O. O. L0kcnsgaard

(16) A. H. Solheim (14)

K. O. Eittreim (14)

of his home, while
crossing a stream his

wagon tipped over, and his flour, sugar and other supplies were gone in the twinkling of an eye. A Galician woman chanced to be there when he was crossing. She stopped. Out there one could travel a whole day and not see a human being, therefore any kind of person, Norwegian, Galician, Indian or what-not, was a

precious sight to behold. This woman understood the cost and sacrifice represented by the overturned load, so she stripped off some clothes and dived into the icy waters and fetched up sack after sack and package upon package. The Norwegian said "Thank you" and "Mange tak," in as many

languages and gestures as he could invent, and bade goodbye with the feeling that "these foreigners" are not all bad anyhow.

Out there in the wilderness was a little store surrounded by marsh and fen. The storekeeper related that in the early spring his place is situated in the midst of

a lake. "Do you then have any trade in the spring?"

"Certainly. Why, the first day that I discovered that I had located in a lake, two women came to my store in the afternoon. I asked them if they had a boat. They said no. I asked how they had come across. They said they had







C. B. Helgen (14) A.

O. B. Molldrem (13) H.

E. Jorgensen (12)

Academy Principals, with
Years of Service

Norwegian People in America



H. A. Ustrud, S. Dak.
J. G. Halland, N. Dak. C.
G. Lawrence, S. Dak.
State Superintendents of
Schools

waded. I asked how they escaped getting wet. They said: 'We carried our clothes and shoes over our heads.' '

Such was pioneer life in 1904. And these pioneers lived in log cabins and sod cellars as their fathers had done in South Dakota and their grandfathers in Wisconsin. Their farm

tools were not quite as primitive. Still, some of the settlers were obliged to use primitive tools. Hakon C. Norlie made his own wagon and plow. He made even the hinges and knobs on the door of his house, and everything that he made was very well done.

The horses and cattle

imported from the States died of swamp fever, and much sickness raged among the settlers too. A little girl broke her arm in several places. It happened in early March when the country resembled a vast lake. It happened on a cold, rainy day. Her father picked her up and carried her in the dead of night on a pony's

back to the home of a country doctor 15 miles away. He was happy when he found the doctor at home. The pioneer doctor, like the pioneer pastor and store keeper, has gladdened many a soul.

The Norwegian people in Alberta felt keenly the loss of their wonted church services.

They began to organize
Sunday Schools,



J. A. Widtsoe, Ph.D..
LL.D. Aven Nelson, Ph.D.
Pres., U. of Utah Pres., U.
of Wyo.

Edward Olsen, Ph.D.

Pres., U. of S. Dak.

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Gertrude M. Hilleboe,

Elsa Ueland Beatrice

Olson, A. M.

A. M. Pres., Carson

College Dean U. of N.
Dak.

Dean, St. Olaf College
ladies' aids and
congregations. They
made use of their best lay
preachers to expound the
Word unto them and sent
for regularly ordained
pastors to come over and
help them. As soon as
they could—scarcely ten
years after they had

begun to settle in Alberta—, they founded a college in their midst—Camrose College—at Camrose, now a thriving town of 1,892 people. In 1904 there was no town there at all.

Many of the Norwegian names end in "son"—"Anderson," "Johnson," etc. These are

good names, but the Alberta land officials found trouble in keeping track of the many "sons." So they recommended that the names in "son" be changed—not to Smith and Jones, but to Norwegian place names—Groven, Ekland, Ostrom, Kjo'sness, Bjerke, Levang, etc. Near Camrose lived a

Norwegian. Before going over to this man's farm, the census enumerator asked about him, his name, and the like. "Well, his name had been So'renson," said the informant, "but he has followed the custom here of changing it." "And what is his name now?" "His name now? It is Olson," was the reply.



J. O. Evjen, Ph. D. V.
O. Skyberg, A. M Pres.,
Mayville Normal
Gallaudet College

C. C. Swain, Ph. D.
Pres., Mayville Normal
Manitoba is the most

easterly of the prairie provinces of Canada and the first to be rated as a province. It is iii area four times as large as Iowa, having 231,926 square Manitoba miles of land and 19,906 square miles of water

surface. It is twice the size of the British Isles. It became a province in

1870. It is typically an agricultural country, especially on the southern plains. Lake Winnipeg is situated in the heart of the province and abounds in fish. East and north of this lake the country is rough and covered with woods. Copper mining and lumbering are as yet infant industries which are bound to grow to lusty

manhood. Winnipeg, the capital, had a population of 241, in 1871; 7,985, in 1881; 25,639 in 1891; 42,340, in 1901; 136,035, in 1911; and 179,087, in 1921. It is the third largest city in the Dominion, being surpassed only by-Montreal and Toronto.

The provincial government of Manitoba

resembles that of
Saskatchewan and
Alberta. There is a
lieutenant governor,
appointed by the
government at Ottawa. He
holds office five years.
He is assisted by a
cabinet, consisting of a
minister of public works,
an attorney general, a
minister of agriculture, a

provincial treasurer and a provincial secretary.. In local matters there is much self-government, as in the United States, but the laws are more strictly obeyed and enforced. Laws in Canada seem to be meant to be observed.

The Norwegians are said to have made their first settlement in Manitoba in 1887. at

Brown, near the Dakota line. B. O. Holo, of Sogn. came to Brown from Pembina County, North Dakota. Holo was a veteran of the Civil War and well acquainted with pioneer hardships. Jacob Spangelo, Nils O. Vigen, Ole B. Nelson, Knud Halvorsen, Gisle K. Gundersen, Halvor Halvorsen. Thore

Halvorsen, and Lars H. Lien are other first settlers mentioned by Martin Ulvestad in his great work "Nordmsendene i Amerika" (The Norwegians in America). These first settlers established a post office called Nummedal, in honor of the district in

Norway from which most of them hailed.

The Norwegian foreign-born population of the provincial districts of Manitoba for 1911 and 1921 was as follows:

District	1911	1921
Dirtrict 191] 1921		
Brandon	33	114
Winnipeg Centre .		405
489		
Dauphin	144	159

Winnipeg North . . .	183	
Lisgar	49	221
Winnipeg South	246	
MacDonald	273	132
Xeepawa	84	
Marquette	150	517
Xelson ...	165	
Portage la Prairie.	19	
197 Springfield	239	
Provencher	118	452
<hr/>		
Selkirk	203	905 1434
4203		

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Camrose College



J. J. Akre Martha

Ostens0 Henrik Voldal

Pres. Norw. Luth.

Winnipeg Founder of Det
Norske

Church, Canada

Winner of \$13,500.00

Selskab and For
Literary Prize
Faedrearven



Outlook College

Manitoba has been the favorite province of the Icelanders. Vilhjalmur Stefansson, the arctic explorer, recently voted the most distinguished alumnus of the University of North Dakota, was born in the Icelandic settlement of Arnes in Manitoba. Martha Ostens0\ the Norwegian girl who in 1924 won the

\$13,500.00 "Pictorial Review" Prize for the best novel (the Curtis Brown Prize), was born in Bergen, Norway, but had her training at the University of Manitoba. There were 1,500 contestants for the prize, but she won out. Her plot is taken from a little Icelandic settlement in

Manitoba. Her story, "Wild Geese," will be filmed.

Icelandic immigration to America began in 1870. The first company settled in Milwaukee, Wisconsin. Rev. Jon Bjarnason, D.D., an Icclander, educated in Iceland, came to the United States in 1873, was engaged as a

professor at Luther College 1874-1875, was editor of "Budstikken," Minneapolis, 1875-1877, and then he moved to Ny Island, a little settlement of Icelanders on the shores of Lake Winnipeg. Rev. Paul Thorlaksson of the Norwegian Synod organized the Vidalius, Flotsbygd, Gudbrands, Hallgrims and Winnipeg

congregations in 1876. T. K. Thorvil-son, J. P. Oien, T. Castberg, A. H. Bergford, Otto Lock, S. G. Nelson, A. O. B. Molldrem, L. M. Skunes, R. Bogstad, J. K. Lerohl, O. H. Haugen, G. A. Sovde, Olof Olson, A. O. Breivik, S. O. Vangstad, H. H. Hagen, J. J. Akre, are some of the

Norwegian Lutheran
pastors who have brought
the Good News to the
Norwegians of Manitoba.

29 Norwegian
congregations have been
established. Rev. R. O.
Sigmond is a Norwegian
pastor, formerly of Staten
Island, N. Y., now on the
faculty of Jon Bjarnason
Academy, Winnipeg.

Saskatchewan is a

province situated right west of Manitoba, and of nearly the same size—242,808 square miles of land and 8,892 of water. It became a province in 1905. Saskatchewan The country consists for the most part of

open rolling prairie at an average altitude of 1,500 feet above sea level, while in the north it

assumes a more broken aspect, and is abundantly watered by lakes and rivers and rich in coal and timber resources. The south is almost treeless. Saskatchewan is the greatest wheat producing state in America. In 1921 it had over 12,000,000 acres sown to wheat, one-sixth as great an acreage

as the total wheat fields of the United States, and its wheat yield is 18% of the total of that of the United States, and of better quality, No. 1 hard. Norwegian farmers are scattered all over the Saskatchewan plains and take the lead in wheat raising.

The total number of Norwegians in

Saskatchewan in 1911 was 7,625 born in Norway; in 1921 it was 31,438. It would have been larger but for the World War, in which Canada made such heroic

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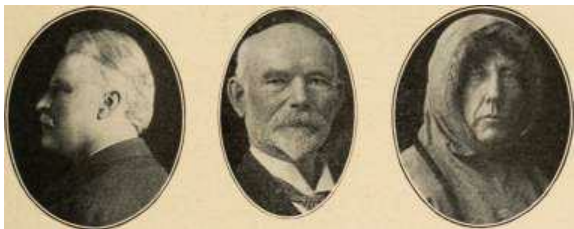
sacrifices.

Saskatchewan is the most Norwegian of the Canadian provinces. If we

count all the Norwegians from the States as well as from Norway, and of all generations, then Saskatchewan in 1921 must have had from 100,000 to 125,000 of them. The first Norwegian settlement, according to Ulvestad, was Glen Mary, about 40 miles from Prince Albert.

It was made by Christian
and Ole Bjzfe, from
SoloY, Norway. Carl C.
Larsen, from Ho'nefos,
Tollef Knp'ntvedt, from
Nummedal, and Carl
Hovdeby, from
Kongsberg, Norway,
joined this first colony;
also others. In 1903 Rev.
H. C. Holm, of the United
Norwegian Lutheran
Church, then mission

superintendent, organized
at Norden a congregation,
and S. H. Njaa became
the first pastor, 1903-
1908, followed by H. O.
Gro'nlid, 1908-1914, and
T. Thompson, 1914.
Christian



N. A. Grevstad

Ex-Minister to

Uruguay

and Paraguay

L. S. Reque

Consul General to

Rotterdam

Roald Amundsen

Discoverer of Northwest

Passage and South Pole

Bo'e, Ole Orvedal,

Carl Larsen, Jo'rgen
Svenkesen, M. Jacobsen,
Iver Nelson, Carl
Thompson, M. Breimon,
J. Petersen, Iver Nes-
heim, Hans Thompson, O.
Hamre were among the
first officers of the
congregation. In 1903
they paid a salary of
\$30.00 per year, in 1914
they had raised it to
\$75.00. Their first church

cost \$1,200.00. The oldest congregation in the province is the Saskatchewan First Norwegian Lutheran Congregation, situated 10 miles southwest of Langham, Eagle Creek, P. D., organized in September, 1903. H. Jensson was the first pastor, followed by O. J. Hungness, K. O. Eliassen,

O. J. J. Tollerud, and others. The pastor at Shell Brook and Prince Albert, 1910-1913, and

at Mistawasis, 1913 , is Sigfried Wessel, born and bred in

the glamor of Oslo, capital city of Norway, an officer in the Norwegian Army, an excellent pianist and a composer of

piano music, yet freely and faithfully sharing the trials of the prairie pioneers. It is said of his young bride that when she stepped across the threshold of his shanty she could not hold back her tears. The change was so great—from the cultured homes of Oslo to a miserable shack in the wilderness of

Saskatchewan.

Norwegian People in America



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VI

Norwegian Lutheran

Congregations in Alberta, 1915

The Norwegian Lutherans in the period 1903-1916 established 224 congregations and 98 preaching stations in Saskatchewan, the work of the home missions. Many faithful men of the type of Wessel, Njaa and the other pastors alluded

to above, have alongside of their farmer friends up there been "sowing in the morning, sowing seeds of kindness, sowing in the noontide, and the dewy eve." The Norwegian Lutherans erected Outlook College in 1916. Hjalmar O. Gr^nrlid, A.B., C.T., was the first president. He joined the colors during the War,

serving as chaplain with the rank of captain. He is now located at Trinity Church, Brooklyn, N, Y. as Rev. Sven O. Sigmond's first assistant.

Alberta is a trifle larger than its sister to the east, Saskatchewan. It has 252,925 square miles of land and 2,360 of water. It is larger than Germany and Bulgaria together.

Alberta Formerly almost exclusively a ranching coun-

try, it has now become a great grain, lumber and coal producing region. It yields enormous crops of wheat, oats, barley, rye, flax and potatoes. The southern part is an open prairie, suitable for

winter and summer
grazing and all sorts of
grain farming. The
middle and northern
portions are covered with
a belt of forests, with
open patches here and
there. The south is dry,
has little rain and few
streams. The middle and
northern sections have
more rain and many
streams and lakes. The

climate loses some of its severity by the presence of the warm Chinook winds from the west. The Rockies on the western border rise to a height of over 15,000 feet. Coal beds crop out of the hills; coal mines can be unearthed by digging a cellar. Alberta is said to possess a trillion tons of coal, 87 per cent of the

coal fields of Canada. It has also gold and gas in great store. Here, too, the Norseman has built himself a kingdom.

Calgary was the first district in Alberta to receive Norwegian settlers. Bernt Thorp, Conrad Anderson and a dozen other men from Oslo, Fredrikstad and

Farsund, Norway, came to Calgary in 1880 and made their home among the Indians and Canadian halfbreeds. New Norway was organized in 1893 in central Alberta by Even O. Olstad of Hedemarken, Gulik Iverson of Nummedal, and Peder O. Haukedal of Ringerike, Norway. New Norway was soon reinforced by

settlers from the States, especially South Dakota, and it became a prosperous community. It is very beautifully located. Seminarist Peder O. Olufson, schoolmaster from Bangor, South Dakota, was the first parochial teacher at New Norway, and, if he is not dead, he no doubt still plies his beloved

profession. H. C. Wik
(1901-1902), C. M.
N^dtvedt (1903-1907)
were the first pastors in
New Norway.

Not far from New
Norway Jacob M. Stole
settled down, coming up
from North Dakota. One
of his sons is Dr. Michael
J. Stolee, formerly
missionary at Ft.

Dauphin, Madagascar,
and now professor of
missions at Luther
Theological Seminary.
Another son of Jacob
Stole is Rev. Haakon J.
Stolee, superintendent of
Coeur d'Alene Old
People's Home, Idaho.
Rev. Hans Mosby, of
Torquay, Saskatchewan,
is also from this vicinity.

A few miles to the

north of New Norway lies Bardo, or Northern, on beautiful Beaver Lake. This place was founded in 1894 by men from Bardo, Nordland, Norway. The first settlers included P. B. Anderson, son of the pioneer missionary, Hauge Bersvend Anderson, who was the first Hauge pastor in the Red River Valley

(1878-1894), and the first
Lutheran pastor in

Norwegian People in
America

Alberta (1894-1918),
a man whose whole life
as a sailor, farmer and
pastor was spent in doing
good to others. He came
to Bardo in 1894 and
organized the Bardo
Congregation in 1895. In

1897 the congregation had 67 members. A son of the congregation is the Rev. Albert Anderson, Fancheng, Honan, China. In 1916 Alberta had 159 Norwegian Lutheran congregations and 20 preaching places extra. It had a college at Camrose and an old people's home at Bawlf. Rev. N. R. T. Braa is the superintendent

of the home. Rev. A. H. Solheim is president of the college. A bi-lingual church paper, Hyrden (The Shepherd), is edited by Rev. Knute O. L^kensgaard, of Edberg, Alberta.



Norwegian Lutheran
Deaconess Home,
Chicago, 111.

British Columbia lies
in the far west on the

coast and bordering
Alaska. It is, next to the
province of Quebec in the
far east,

the largest of the
Canadian provinces. It
has British Columbia
353,416'square miles of
land area and 2,410

square miles of lakes.
It is as large as the United
Kingdom, Norway and
Italy together. The many

islands along the Pacific coast, notably Vancouver Island with an area of 13,500 square miles, belong to the province and are remarkable for their temperate climate and abundant natural resources. In some respects British Columbia is the most favored part of Canada. Within its boundaries are

reproduced almost all the varied climates of the Dominion and almost every natural feature

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and resource. The mineral and lumber wealth of British Columbia is simply fabulous; the fishing and agriculture possibilities

are stupendous. The mountain scenery is the wildest and vastest in North America. Mt. Fairweather is 15,287 feet. British Columbia became a province in 1866.

Says the chronicler Martin Ulvestad: "The first Norwegian to become a permanent resident of British

Columbia, as far as we know, is the Hon. Hans Helgeson, who has lived in the neighborhood of Victoria since 1860. He is a well known and influential man, a fact that is proved also by the circumstance that he has

Norwegian Lutheran
Deaconess Home,
Minneapolis, Minn.

been a member of the

British Columbia
Legislature." The first
Norwegian settlement,
near Matsqui and
Aldersgrove, New
Minster, was organized in
1884, by John L. Broe,
from Fayette County,
Iowa. He was soon joined
by John L. Wilson, a
Stav-anger man, and
others.

The Census for 1911 reported 3,732 Norwegians born in Norway located within British Columbia; in 1921 there were 6,570—4,084 men, 2,486 women, pretty evenly divided throughout the 13 provincial districts of the province. The actual Norwegian population is three or four times as

large as the number born in Norway. In 1916 there were 20 Norwegian Lutheran congregations in the province, all located in Vancouver and Westminster districts near the Washington boundary. There the Norwegians have lived longest and closest together.

The chief settlements are in Vancouver and New Westminster provinces, where some 15 congregations had been organized between 1890 and 1916. The Norwegian Synod had 7 congregations; the United Church had also 7; the Lutheran Free Church had 2. There was a Free Church congregation at

Hagensborg, Comox
Atlin, a United Church
congregation at Waldo,
Kotenay, and a Hauge
Synod congregation at
Pauce Coupe in the Peace
River country of Yale-
Cariboo. Rev. H. N.
Running, brother of
Editor N. N. Running, of
Minneapolis, and
formerly a missionary in

Central China, was the pastor at Peace River from 1908 to 1917. Among the pastors who have worked in British Columbia are: G. M. Aasheim, A. O. Bjerke, O. Borge, K. O. Eliassen, E. A. Ericksen, O. J. Eriksen, C. Forthun, L. C. Foss, E. A. Hage, O. Hagoes, G. N. Isolany, E. O. Lane, C. J. Olsen, O. J.

Ordal, A. C. Quale, P. O.
Qualen, H. O. Sageng, B.
O. Sand, C. T. Saugstad,
W. N. Sjovangen, M.
Skonhovd, M. C. Stensen,
H. O. Thormodsgaard, S.
R. Tollefsen.

A word should be said
about the extension of the
Norwegian settlements to
Alaska, farthest
northwest. The
Norwegians are

scattered over Alaska
from Petersburg to
Alaska Nome. The city of
Petersburg was named
after a Norwegian,
Peter Thams Buschmann,
who in 1891 with wife
and nine children left
Norway and settled in
Tacoma, Washington. He
put in the first salmon
trap at Lummi Island,

Puget Sound, in 1892, a location that soon sold for \$90,000.00. In 1894 he moved to Alaska, as he figured that Alaska was the future fishing country. And his judgment was correct. Alaska's fisheries in 1923 yielded over one-half as much as the 48 states of the Union together—\$38,678,825.00 for Alaska and

\$76,326,000.00 for the United States excluding Alaska. Buschmann started a cannery, and later on more canneries. On his homestead a town grew up, named Petersburg in his honor. It is a Norwegian town. Nome, too, is quite a Norwegian town. One of its leading citizens is Judge G. J. Lomen, a

Decorah boy, formerly an attorney in Minneapolis, since 1900 a resident of Alaska. He is one of the great promoters of the reindeer industry, which supplies the American markets with venison. He controls a herd of 30,000 animals. The Alaskan reindeer were imported from Norway through the

kindly offices of Hon. R.
B. Anderson, United
States minister to
Denmark, 1884-1888.

The Dane, Vitus
Bering, explored Alaska
for Russia in 1741.
Siberian fur-hunters
exploited the land for
nearly a century, killing
off the Eskimo natives as
well as the polar bears.
Russian missionaries

began to work among the natives in 1818. In 1867 the

United States purchased the land for \$7,200,000.00, or less than one-half cent per acre. The area is 531,000 square miles. It is over twice the size of Texas, nearly ten times the area of Iowa. In 1920 the population was 55,036—

27,883 whites, 26,558 Indians (Eskimos) and 595 of other races. There are 11,597 foreign-born whites in Alaska. 2,169 of these were born in Norway, 1,687 in Sweden, and 371 in Denmark, that is, 37.6 per cent of the foreign-born whites were born in Scandinavia. Many of the

Scandinavians in Alaska were born in Canada and the United States, so that over 50 per cent of the whites are Scandinavians. About 25 per cent of the whites in Alaska are of Norwegian blood.

The United States Government asked the Norwegian Synod in 1893 for a competent teacher at the Government School at

Port Clarence, Alaska.
Rev. T. L. Brevig was
sent. He occupied this
post four years and
preached the Gospel to
his countrymen, besides
the Lapps and Eskimos on
the side. He returned to
the States and prevailed
on the Synod to start a
mission among the
Eskimos at Teller and
neighboring points—

Agiopak, Mary's Igloo,
Council, Nook, Cape
Wolly, Grantly Harbor.
An orphanage was built at
Teller—the Mrs. T. L.
Brevig Eskimo
Orphanage, which now
harbors 35 Eskimo
orphans. Schools were set
in operation, running
eight months a year. The
sick were cared for. In

1908 D. R. T^rnoe relieved him; in 1910 H. M. Tjernagel took ToYnoe's place. In 1913 Brevig returned to the task. In 1917 Olaf Fosso was sent to Teller and C. K. Malmin to Igloo. Fosso returned to Minnesota in 1920 and Malmin in 1921. Elmer H. Dahle went into the breaches from 1921 to

1924. There have been a number of women assistants, as: Sisters Agnes Nostdahl (Mrs. John Reed) and Sister Anna Huseh, Miss J. Enestvedt and Mrs. T. L. Brevig. Leonard Soologuak, an Eskimo, attended Red Wing Seminary two years to prepare himself for work among his people.

Finally, a word should be said about the extension of the Norwegian settlements to Florida, farthest southeast. Florida was the first region of North America to be colonized by Europeans and is one of the last to be colonized by Norwegians. Like Maine

in the northeast, Florida has a post office called Norway (Gadsden County), but no Norwegian lives there. Ponce de Leon landed in Florida in 1513 in search of the water of life. In 1565 Menendez massacred the French colony at Ft. Caroline, leaving the grim inscription on their

hanging bodies: "Not as to Frenchmen, but as to Lutherans." In 1568 De Gourgues's expedition captured the Spanish fort on the St. John's and hanged the garrison: "Not as to Spaniards, but as to traitors, thieves and murderers." In 1819 Florida was obtained by the United States. It

Norwegian People in

America



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Senator Reed Smoot

Senator Asle J. Gr0nna

became a territory in 1821; a state, in 1845. It is a land of lumbering and fishing, cotton and corn, tobacco, rice, sugar cane, oranges, bananas, lemons and limes, grapes and grape fruit. Palm Beach is the Nation's most exclusive winter resort.

There have been foreign-born Norwegians in Florida at every census

—17 in 1850; 11 in 1860;
16 in 1870; 79 in 1880;
179 in 1890; 235 in 1900;
304 in 1910; 610 in 1920.
The favorite haunts of
Norwegians in Florida
are: Pensacola, with 129
foreign-born in 1920;
Jacksonville, with 48;
Miami, with 38; Tampa,
with 31; Palm Beach had
31 and Dade County had
59. In St. Lucie County

Norwegian congregations were organized at Oslo and Viking in 1914. H. O. Helseth and A. L. Stowell of the Lutheran Free Church have been the pastors. The Norway Seamen's Mission keeps a pastor at Pensacola.

Floridans have made several attempts to induce Norwegians to settle

down there. A typical example is that of the Kissimmee project of 1893-1895. The Henry Disston Saw Company, Philadelphia, owned large tracts of land in Central Florida, which they wanted disposed of to the mutual advantage of good settlers







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Senator H. O. Bursum

Senator H. Shipstead

Congressman

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Kittel Halvorson

Haldor E. Boen

Herman B. Dahle

and themselves. They

erected sugar mills and

other conveniences for the settlers. They sent Norwegian agents out to paint the glories of the Florida climate and resources to the Norwegian farmers of South Dakota suffering, as they were, from winter blizzards and summer droughts. In the year 1893 there was a great exodus of farmers from Dakota

to Kissimmee and Narcoos-see, Osceola County. Among these settlers were John and Perry Juel, brothers; Ole H. and Hakon C. Norlie, father and son; M. J. Aus and Shulson, brothers-in-law; Rev. Ole E. Hofstad and many others. They settled to the south of Lake Tohopekaliga at Narcoossee. They built

themselves bungalows
and planted orange
groves. They enjoyed the
climate and urged all
their friends to leave the
North and come to
beautiful Florida, each
man to live under his own
fig tree and date palm.
Here grew the best
oranges in the world, 50
varieties. Everything was

lovely—until the frost came and killed their orange crop. They had no immediate prospects as farmers. Wages was only 50 cents per day. Times were hard. They were in the midst of the Cleveland Panic. They asked their friends in Dakota to send them





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(Copyright)

Gilbert N. Haugen
Congressmen of

Norwegian Descent
(Copyright, Harris &
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A. J. Volstead

Norwegian People in
America



John M. Nelson

Sydney Anderson

Henry T. Helgesen

money to keep them

alive and to enable them

to come back. So they all

came back, after a two

years' sojourn in the land

of "cotton and cohn."

Sometimes now they long

for the magnolia

blossoms and the live

oaks, the razor back hogs

and the drowsy alligators,

the friendly southern
neighbors and the happy
darkies, and they sing:

I wish I was in de land
ob cotton, Old times dar
am not forgotten.

Or, still better:

Way down upon de
Suwanee Ribber, Far, far
away.

Visiting Narcoossee
in 1921, the writer asked

a storekeeper what he thought of the South Dakota settlers. "Those foreigners were fine," he replied. "Why call them foreigners ?" "They spoke a foreign language." "Why call them fine?" "They paid their debts." "Why do you suppose they did that ?" "They were brought up that way." Floridans still

welcome Norwegians to
settle in their midst. The
Norwegians are
considered first class
settlers.



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Chester B. Van Dyke
Harold Knutson C. A.
Christopherson
Congressmen of
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Alger B. Burtness
M. A. Michaelson
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William Williamson

5. Steamship Lines

Robert Fulton was ahead
of his time when he made
his experiment on the
Hudson with his

steamboat, the Clermont. The usefulness of the invention was not appreciated. Still, he slowly convinced the skeptical world that it was possible to apply steam power to transportation by water. One of the first shipping men to realize the practical advantages of steamboats over sailing

ships was Samuel Cunard, a Halifax ship owner. In 1838 Cun-ard sailed for England to raise the necessary capital for starting a steamship company. In 1840 he launched the Britannia, which was 207 feet long and registered 1,154 tons. The first trip of his boat was begun on July 4, 1840. The event assumed

international importance. When the boat anchored at Boston, Cunard was the embarrassed recipient of no fewer than 1873 dinner invitations during his first twenty-four hours' sojourn in that place. He had a good deal of powerful opposition, especially from the competing Collins Line.

Still he went on with his program, and the Cunard Line has grown to become one of the greatest in the world. The largest Cunarder in commission in 1880 was the





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Wcfald
O. J. Kvale
Congressmen of

Norwegian Descent

August H. Andresen

Norwegian People in America

Gallia, of 4,880 tons, four times the tonnage of the Britannia. The Saxonia in 1900 displaced 14,027 tons, 12 times as much as Britannia. The Berengaria in 1920 had a tonnage of 52,000, forty-five times the size of the

Britannia. Among the well known vessels of this line are the Aquitania, 901 feet long, 97 feet wide, and 60,000 horsepower; the Mauretania, 790 feet long, 88 feet wide, and 67,000 horsepower. The Cunard Line has swallowed up minor lines such as the Anchor and the Donaldson, both of

which, as well as the
Cunard itself, have been
instrumental in
transporting

Stavangerfjord of the
Norwegian-America Line
thousands of
Norwegians to America.
Commodore Vanderbilt,
one of the mighty
organizers of the Cunard
Line, was of remote

Norwegian ancestry.

A Norwegian Steamship Company was organized a little over a decade ago. It bears the name Norwegian-America Line. Besides a whole fleet of freight boats, it has had two boats—Ber-gensf jord and Stavanger fjord, looking after the passenger traffic. They

are of large tonnage and modern in every respect. In the twelve years, from 1913 to 1924 inclusive, The Norwegian-America Line carried 120,586 passengers westward and 82,077 eastward, a total of 202,663. Magnus

Swenson is the president of the Norwegian-America Line Agency, Inc., with residence in

Madison and offices in New York. "His life," says "The Wisconsin Engi-

neer," for April, 1918, "should serve as an inspiration to all present and future engineers. If the details of his varied experiences could be written, they would read more like a romance than

a chapter from real life." He was born April 12, 1854, at Lange-sund, Norway. In 1868 he left his native land in a sailing vessel bound for America. The voyage was long and tempestuous. It lasted twelve weeks, during which time 22 of the 60 passengers died of starvation and exhaustion. The ship finally landed at

the island of Anticosti at the mouth of the St. Lawrence River. The ship was towed to Quebec. There was not a friend to meet him. A thunder storm was raging such as Magnus had never seen or heard in Norway. He was a stranger in a strange land, but he made his way "to Wisconsin, secured employment in a

blacksmith shop
belonging to the Chicago
and Northwestern
Railway at Janesville,
Wisconsin. He made up
his mind to go to school
and become an engineer.
He sent for a catalog of
the University of
Wisconsin, and came to
Madison to attend
Commencement, but to

his surprise, he learned that Commencement was the end of the school year, not the beginning of it. Four years later, he took his Bachelor's degree. In 1883 the university gave him the M. S. degree; in 1899, an honorary M. E., and in 1921, an honorary LL.D.

He was instructor in chemistry at his alma

mater, 1880-1883. The United States Department of Agriculture offered a prize of \$2,500.00 for the best paper on making sugar. This prize Magnus Swenson won, and with it came an offer of the management of a sugar factory in Texas. He made many improvements in sugar machinery and processes.

In 1886-1905 he was a chemical engineer and manufacturer at Fort Scott, Kansas, and Chicago. In 1906-1915 he constructed hydro-electric plants of the Southern Wisconsin Power Company at Kilbourn and the Wisconsin River Power Co., at Prairie du Sac,

being president and general manager of both companies. These plants, next to Keokuk are the largest in the West. Since 1905 he has been first vice president of the Central Wisconsin Trust Company and since 1919 vice pres. of the First Nat. Bank, Madison. Since 1920 he has been chief executive director of the

Norw.-Am. Line Agency.
He has held many civic
offices of trust, such as:
President of the Board of
Regents of the University
of Wisconsin; chairman
of the Wisconsin Capital
Commission; chairman.
State Council of Defence;
Federal Food
Administrator for
Wisconsin, and chief of
Mission for Northern

Europe, American Relief Administration^ He has received the John Scott medal in recognition of his services. The King of Norway has created him a Knight of St. Olav. The president of Finland has decorated him with the White Rose and Star of Finland. America has bestowed on him the

United States Liberty
Service medal. The
"Wisconsin

Norwegian People in
America

Engineer" says: "Mr.
Swenson possesses those
qualities that go to make
up a sturdy and loyal
citizenship. He loves
America and never tires
of speaking of her as the
land of opportunity for

those who have vision, and are not afraid of hard work." The "People's Favorite Magazine" for February, 1921, has an article about him by Walter A. O'Meara, which calls attention to his motto: "Save the Waste." His whole life has been spent saving for others, whether the waste be in dollars, power, or

lives. "He was the pioneer in what has become almost a national passion — efficiency. Out of the industrial scrap heap he has extracted a fortune."

The "North Star" for October, 1919, quotes from a Copenhagen paper concerning Swenson. Here are a few lines taken



Ole Nilsen G. T. Lee

John Peterson

Editors of Lutheran
Periodicals

almost at random: "A
pessimistic Swedish
observer once said that

Scandinavians who
emigrated to America
became the slaves of the
Anglo-Saxons. Magnus
Swenson is decidedly of
another opinion; he holds
that the descendants of
these immigrants will be
among America's leaders
Magnus Swenson
represents the plain,
democratic America We
are pleased to

have had him with us. His great nation wishes to win the confidence and good will of all nations; by being represented by such men as Magnus Swenson it will succeed in this effort."

6. Railroads

No history of America could proceed far without some mention of "the iron rails." The development

of the Mississippi Valley and the Far West of Lower Canada and the Prairie Provinces, could be followed step by step if there were such a thing as the diary of the railroads intersecting these parts.

Some of the railroads that have been of great service to the Norwegians

in their work of building the West should receive a passing recognition here. Between New York and Chicago the Baltimore and Ohio, Erie, Pennsylvania, Wabash, and, last but

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not least, the New York Central, are most conspicuous. Between

Chicago and the Northwest the following have sometimes gone ahead of, or usually followed upon, the heels of the Norwegian settlers : Chicago, Milwaukee and St. Paul, Chicago and Northwestern, Chicago, Burlington and Quincy, Chicago Great Western, Chicago, Rock Island and Pacific Chicago, St. Paul,

Minneapolis and Omaha,
Illinois Central,
Minneapolis and St.
Louis, Great Northern,
Northern Pacific, and the
Minneapolis, St. Paul and
Sault Ste. Marie. In the
Southwest the Union
Pacific, Southern Pacific
and the Atchison, Topeka
and Santa Fe have
received most patronage.

In Canada the great roads are the Canadian Pacific and the Canadian National Railways, the latter including the Grand Trunk and Canadian Northern systems.



H. M. Saeterlie Dr. J.
R. Birkelund C. S. B.
Hoel

Secy	Foreign
Missions	Sec'y Foreign
Missions	Sec'y Home
Missions	

The first of the
railroads heading for the
West was the Baltimore
and Ohio, organized in
1827 to offset the activity
in Pennsylvania and New

York in finding a speedy and cheap route to the West. In 1828 the work of construction began; in 1830 the road was opened a distance of 15 miles. The cars were drawn by horses. In 1831 four 3 1-2-ton engines were ordered. In 1854 the line was extended as far as Chicago. The eastern road

most used by Norwegians was the New York Central. It was begun in 1828 as the Hudson and Mohawk Railroad. On August 9, 1831, it ran its first train, drawn by the famous locomotive "DeWitt Clinton," and this event marks the beginning of steam railroading in America. This historic locomotive

and train now stand at the outer edge of the east gallery of the Grand Central Terminal in New York City, where it can be plainly seen from any point in the concourse. The Hudson and Mohawk was but a tiny, short road. A number of other little roads were constructed. In 1843, it took a dozen of these together to make

a line from Albany to Buffalo. The fast express that year made this run in 30 hours. Now it takes about 5 hours and 55 minutes. In 1854 a number of other little roads had been built, connecting

Norwegian People in America

up with Chicago. The

New York Central as it is now organized, includes what was originally 315 separate companies. It has 6,899 miles of main line. It reaches directly 162 cities having over 10,000 people, and serves 50.3 per cent of the population of the United States. It carries 70 per cent of the passenger traffic between New York

and Chicago. It used 79,600 tons of steel rails in one year (1923) just for repairs in the lines east of Buffalo alone, and 1,646,100 new ties to replace those worn out in the same region. The leading spirit in the creation of this great railway system, the greatest in the world, was Commodore Cornelius

Vanderbilt, who is generally considered the first outstanding genius in the railroad world. Vanderbilt was a descend-



The DeWitt Clinton: New York Central's First Locomotive, 1831

ant of the Dutchman
Jan Arentzen Van der
Bilt, who settled in New
Amsterdam and married
the Norwegian maid
Anneken Hendricks, from
Bergen, Feb. 6, 1650.
This girl at that time
owned a farm on which
New York's mightiest sky

scrapers now stand. Wall Street is in the heart of it.

The Wabash Railroad was the first railroad in Illinois, having laid its first rail in 1838. Now it has 2,473 miles of track stretching from Omaha and Kansas City to Buffalo. 87 years of service.

The present Illinois

Central Railroad
comprises more than 130
separate railroads that
have been joined by
purchase or lease to the
original Illinois Central,
which was chartered in
1851 and built in 1852-
1856. It was then only
705.5 miles long; now, in
1925, it has 6,220 miles
extending from Chicago
to New Orleans on the

south, and from Chicago to Omaha, Sioux City and Sioux Falls on the west and Minneapolis on the north. In the two decades 1850 to 1870 the number of acres under cultivation in Illinois increased from 5,000,000 to 19,000,000. In 1867 the Illinois Central began its expansion westward into Iowa. It

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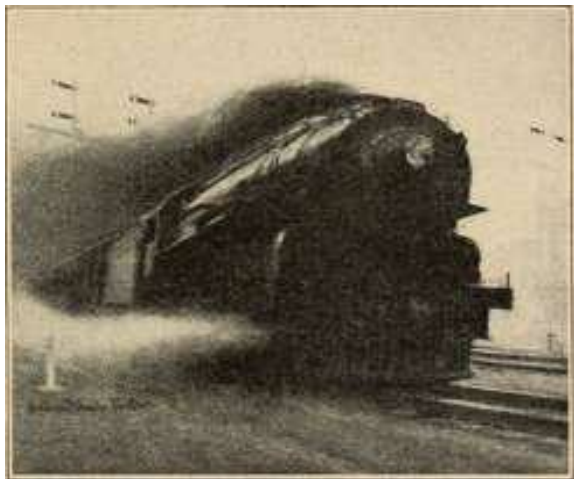
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pierced the heart of the great agricultural country of north central Iowa, and the part it played in shaping the early agriculture, industry, commerce and trade in Illinois it also had in Iowa between 1867 and 1880. It has done its

share in solidifying the economic interests of the North and the South, the East and the West. The Illinois Central ranks 14th in mileage and 4th in amount of freight traffic handled annually.

The Rock Island is also a combination of many former roads. It was first known as the Mississippi and Missouri

Railroad Co., and secured its right of way in 1852-1853. A charter



Twentieth Century
Limited: "The Greatest
Train in the World"

(From "Shipper and
Carrier," Sept., 1924)

was granted
permitting a bridge to be
built across the
Mississippi at Rock
Island, and the bridge was
built, a wooden structure
1,582 feet long, glistening
white by day and standing

by night like a monster spider, resting on five stone piers. It was dedicated Sept. 1, 1854, by James Grant, speaker of the House of Representatives of Iowa. Fourteen days after the crossing of the first train, the bridge was hit by a boat, and boat and bridge were burned. The Bridge Co. was sued and an

attempt was made to prohibit the reconstruction of the bridge on the ground that it was an obstruction.

Abraham Lincoln appeared as the attorney for the railroad and won the case. In 1866 the road was incorporated as the Chicago, Rock Island and Pacific Railroad Co. In

1852 it had 40 miles of road in one state; in 1862 it had 444 miles in 3 states; in 1872 it had 1,298 miles in 4 states; in 1882 it had 2,216 miles in 4 states; in 1892 it had 5,229 miles in 10 states; in 1902 it had 6,351 miles in 12 states; in 1912 it had 7,309 miles in 13 states; and in 1922 it had 7,961 miles in 13 states.

It runs eight main tracks from Chicago to the Mississippi, carrying mighty locomotives—power units of 300, 400 or 500 tons' weight each.

The Chicago, Milwaukee and St. Paul Railway is the second longest system in the United States. Like other large railways, it began with a consolidation of

numerous small railroads. A study of the industrial map of the United States in connection with a map of this road, discloses that along its lines is produced every kind of mineral taken from the soil of the United States; every variety of lumber milled in the country may be found along the

company's lines; and its farms and factories, its cities and marts, portray a most astounding variety and vigor of progress. The road began in 1863 with a track of less than 300 miles and its mileage on Dec. 31, 1922, was 11,032, with tracks stretching from Chicago to Seattle, and criss-crossing back and forth

throughout the great Northwest. This road, possibly more than any other, penetrates the Norwegian settlements. It has the largest engine in the world and the longest stretch of electrified road, 440 miles across the Rockies and 209 miles across the Cascades.

The Chicago Great Western dates back to

1886, when the Old
Mason City and Fort
Dodge line was built.
From this line and the
Iowa and Pacific, started
in 1870, the present
Chicago Great Western,
or Maple Leaf Route, has
been built. It has the
shortest track between
Chicago and Minneapolis,
Minneapolis and Kansas

City. The traveling public calls it the "friendly line."

The Chicago and Northwestern is an old line with 8,463 miles of track. One of the Northwestern passenger trains between Chicago and Minneapolis in 1925 was named "The Viking." Closely affiliated with this road is the Omaha Road with 1,749 miles in

operation. The Minneapolis and St. Louis has 1,650 miles and the Burlington has 9,401. The Northern Pacific has 6,669 miles, the Northern has 8,254, and the Soo has 8,254, and the Soo has 4,396.

James J. Hill is the great name connected with the Great Northern Road. He obtained control

also of The Northern Pacific and the Burlington, competitors of the Great Northern. He came to St. Paul from Canada in 1856, an 18-year-old boy of Scotch-Irish parentage, said to have been not so very remotely also of Norse strain. He worked in steamboat offices at St.

Paul, 1856-1865; was in business for himself, 1865-1870; established the Red River Transportation Co. between St. Paul and Winnipeg, 1870; organized the St. Paul, Minneapolis and Manitoba Railway, 1878; reorganized this company into the Great Northern, 1890, extended it from St.

Paul to Puget Sound, served as its president, 1893-1907, its chairman, 1907-1916. Owned and directed steamship lines, banks, iron mines, steel mills, scientific farm stations, and many other industries throughout the United

States. He was one of the greatest empire builders and was voted

the First Citizen of Minnesota. A philanthropist, he gave large gifts to church schools. In 1903 he gave \$50,000.00 to the Luther College Endowment Fund; in 1915 he gave \$50,000.00 to the St. Olaf College Endowment Fund. He affiliated with the Roman Catholic

Church. Dr. Egil Boeckmann is married to one of his daughters. Dr. Egil is one of the best foot ball stars Minnesota has had and a son of Dr. Eduard Boeckmann, illustrious Norwegian surgeon.

California was admitted as a state in 1850, and a plan was inaugurated to bind her

firmly to the Union by a great railroad, built at national cost. By 1856 the people began to demand it, and in that year the Republican party, and in 1860 both the Republican and Democratic parties, pledged themselves to build one. Two companies were chartered. One, the Union Pacific, was to begin at

Omaha and build westward; the other, the Central Pacific, was to begin at Sacramento and build eastward until the two met. The roads received aid from the Government to the extent of \$55,076,000.00 plus every odd numbered section in a strip of public land twenty miles wide

along its entire length. The roads met on May 10th, 1869, thus making the first transcontinental system. In 1924 the Union Pacific operated 3,709 miles. The Santa Fe road runs in a southwesterly direction from Chicago to Kansas and Galveston, Texas, to Albuquerque, New Mexico, and west to Los

Angeles and San Francisco. The Santa Fe is the fifth largest railway in the United States in mileage, operating 8,957 miles of track. The largest railroad in the United States is the Southern Pacific with 11,119 miles.

The Southern Pacific takes us farthest south. It starts at New Orleans and

follows the southern boundary of the United States as far as California, then it proceeds north as far as Portland, Oregon. The trip to California by any transcontinental route is fascinating. Not least the one over the Southern Pacific. You cross great mountain ranges, and

pass through sections made famous by the colorful exploits of hardy pioneers. Here are stately snow-capped peaks; here are rich valleys. A desert which is strange and beautiful contrasts with gardens of rare blossoms from all the world. Green, rolling foot-hills and vast, fearful forests. Wide sandy beaches throw back

the long breakers, rocky
headlands battle the
thundering surf, in the
solitude of the mountains
lie charming camps.
Down by the deep blue
sea are gay and giddy
multitudes. Imperial
Valley, Salton Sea, San
Jacinta, Mt. Lowe,
Yosemite Valley, Mount
Shasta, beauty spots of
nature of surpassing

charm. This is the lure of California.

The first Canadian railway was constructed in 1836, between St. Johns, Quebec, and LaPrairie. It was 16 miles long and was

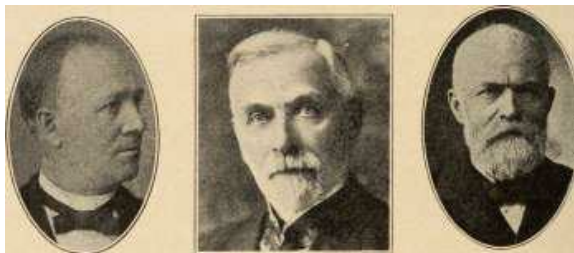
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operated by horses. In 1850 Canada had 66

miles of railway; in 1860, 2,065; in 1870, 2,617; in 1880, 7,194; in 1890, 13,151; in 1900, 17,657; in 1910, 24,731; and in 1920, 39,384. The railway era in Canada may be said to have begun in 1851 when an act was passed providing for the construction of the Grand Trunk Railway between Montreal and Toronto. In

1871 the terms under which British Columbia entered the confederation pledged the Dominion of Canada to commence the Pacific railway within two years and complete it within ten years. As a matter of fact, the main line was not completed before 1885. The Canadian Pacific is the longest railroad in

America, having 13,350
miles to



Lars Swenson Lars O.
Thorpe Halle Steensland
Financiers and
Philanthropists

its credit. A second transcontinental railway, the Canadian Northern, was begun in 1896. In 1921 this road had 9,717 miles of single track. These two railroads were instrumental in opening up the prairie provinces and bringing hundreds of thousands of immigrants from Europe and the United States into

Canada. The Grand Trunk began to look with envy at the large and increasing revenue drawn by the Canadian Pacific from the great Northwest. In 1902, therefore, this road submitted to the Dominion Government a plan to construct a third transcontinental—the Grand Trunk Pacific. The

original Grand Trunk had 3,589 miles of single track, and the Grand Trunk Pacific has 2,743. The World War checked immigration and reduced the income of these railroads so that they got into dire financial difficulties. Ultimately the Dominion Government had to take over all the Canadian

Northern and Grand Trunk properties. In 1923 these two roads were amalgamated and together with some other Canadian government roads now constitute the Canadian National Railways. In 1921 the total length was 20,738 miles.

Many Norwegians have risen to prominence

in the railroad world, some as railroad commissioners working for the state, others as railroad officials working for the railroads. Typical of the officials of the railways are the building and economy engi-

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neers, such as Olaf

Hoff of the New York Central and O. L. Lindrew of the Illinois Central.

John L. Erdall, born June 5, 1863, at Deerneld, Wisconsin, a graduate of the University of Wisconsin (A. B., 1885; LL.B., 1887), was a lawyer at Madison, 1887-1901; district attorney; asst. attorney general, Wisconsin, 1895-1899. In

1901 he became asst. general attorney for the Chicago Great Western, with office at St. Paul; in 1908 he became general attorney of the Soo, and in 1922 he was promoted to the office of general solicitor, with office in Minneapolis. His son Arthur is assistant solicitor for the Milwaukee Road.



Commodore

Vanderbilt Gerhard M.
Dahl Hauman G. Haugan

Captains of Industry:
Railroad Builders

Hauman G. Haugan
was the comptroller of

the Chicago, Milwaukee
and St. Paul, with offices
at Chicago, 1901-1921.
Haugan was born
November 7, 1840, at
Oslo, and died in Chicago
in 1921 at the age of 81.
He came to the United
States in 1858. Became a
store clerk, then a bank
clerk, then cashier. In
1870 he was made
paymaster and auditor of

the Southern Minnesota Railroad. When this road was purchased, in 1880, by the Chicago, Milwaukee and St. Paul he moved to Milwaukee and became private secretary of Sir W. C. Van Home of this road. He next served as land commissioner including the placing, naming and

developing of many new towns. In 1884 he became a member of Haugan and Lindgren, bankers; he was a director and controlling factor in the State Bank of Chicago, one of the great Norwegian banks of America. He was one of the founders of the Norwegian Chamber of Commerce and the Norwegian-America Line.

He worked hard for the Mindegave (Memorial Gift) to Norway in 1914. Fostered at the Christiania Orphanage, he remembered this institution with gifts of money from time to time, including \$5,000.00 in his will.

The street railways have also had in their employ Norwegian talent.

As, for example, Nils Marcus Thygeson, who was the general counsel for the Twin City Traction Lines. Tygeson was a law graduate of Wisconsin, 1887. Gerhard Melvin Dahl, a son of Rev. Theodore Dahl, D.D., former president of the United Norwegian Lutheran Church, is the

chairman of the Brooklyn-Manhattan Transit Corporation, the largest street railway system in the world. Mr. Dahl is a law graduate of Wisconsin, 1896, and an A.M., 1921. In 1912-1917 he was vice president of the Electric Bond and Share Co., New York; in 1917-1923, vice president of the Chase National

Bank; since 1923, partner
in Hayden-Stone and Co.
He is a director of the
Alabama Power Co., the
Alabama Traction, Light
and Power Co., the
American Foreign
Banking Corporation, the
Electrical Utilities
Corporation, the Lehigh
Power Securities
Corporation, the
Philadelphia Co., the

Chase National Bank, the New Orleans Public Service, Inc., the Pierce Arrow Motor Car Co., the Williamsburg Power Plant Corporation, the Nassau Electric Railroad Co., the Duquesne Light Co., New York Rapid Transit Corporation, etc. He has been decorated by the Emperor of Japan

with the Order of the Rising Sun. The companies of which he is chairman or director have a total valuation running up into the billions.

The Norwegian farmers have started building several railroads, which later have become integral parts of larger systems. One of the promoters of Norwegian

railroad building is Julius
Rosholt. Born at
Scandinavia, Wis.,
August 27, 1854, trained
at the Osh-kosh State
Normal, he became a high
school superintendent. In
1881 he moved to
Mayville, N. D., and
settled down as a farmer.
In 1885 he was induced to
take shares in a bank. In
1887 he organized the

Mayville National Bank,
and later he did likewise
at Hatton, Aneta, Sharon,
Lawton, Edmore,
Hampden, Willow City,
Omemee, Westhope,
Sawyer, Ryder, Hunter,
Maddock, and Don-
nybrook, all in North
Dakota; Halstad and
Hendrum in Minnesota;
Homestead in Montana;

Waupaca in Wisconsin; and Rosholt in South Dakota. In 1906 he began his career as a railroad builder. He built the Hill City Railroad which connects with the Great Northern at Swan River, Minn., and this road he sold to the Armour Co., Chicago. In 1912 he built a 90-mile line for the farmers of

Roberts and Marshall counties, S. D., and sold it to the Soo. It cost the farmers only 62.5 cents per acre, and "it is no wonder," says Harriet E. Clark in "Scandinavia," June, 1924, "that Mr. Rosholt is held in high esteem by the farmers residing along that line." The War stopped his building of railroads. He

has land investments as far north as Prince Albert, Sask., and rice fields in Texas and Louisiana.

7. Occupations, 1890-1925

The whole earth bears impress of the law of work. It is a very busy place. The ground on which we walk, the air above and the waters

beneath us, all teem with
busy life. As Coleridge
says:

All nature seems at
work; slugs leave their
lair, The bees are stirring
—birds are on the wing,
And Winter, slumbering
in the open air, Wears on
his smiling face the
dream of Spring.

The Norwegians who
came to America and

their descendants have been workers. They came here to work; they teach their children the dignity of labor in any honest calling. They enjoy their work. Most of them settled on the farm; and though one-half of them still live on the farm they are not like Markham's "Man with the Hoe":

Bowed with the

weight of centuries he
leans Upon his hoe and
gazes upon the ground;
The emptiness of ages in
his face, And on his back
the burden of the world.
Who made him dead to
rapture and despair, A
thing that grieves not and
that never hopes, Stolid
and stunned, a brother to
the ox?

Not so the Norwegian. He came here as a free man, sprung from a free race that has never known bondage, the most independent and individualistic people that history knows about. He came here because this was a free country after his own heart and because he would have the privilege of carving a

home and an empire out of the wilderness. His heart was full of sadness at parting with beloved land and people across the sea, but it was filled with gladness that he had a great work to do here and that God was near him with His blessing. So he rejoiced at his task, like Mackey's "Miller of

the Dee":

There dwelt a miller
hale and bold

Beside the River Dee;
He worked and sang from
morn till night,

No lark more blithe
than he; And this the
burden of his song

Forever used to be—
"I envy nobody; no, not I,
And nobody envies
me."

The question of occupation is a very important one, and state and national government officials, social workers and students of domestic economy, are making one investigation in this field after another. A few of these will be briefly summarized.

Prior to 1850 no effort was made to obtain a

census of the occupations of the people, although in 1820 and in 1840 the number

of persons engaged in certain general classes Census of 1890 of occupations was called for. At the census

of 1850 an inquiry was made on the population schedule as to

the occupations of free males over 15 years of age, and 323 occupations were listed alphabetically, but without any details as to age or nationality. In 1860 a list of 584 occupations was compiled, with census returns. At the census of 1870 occupations were tabulated for all persons

10 years of age and over,
and subdivided by sex,
age and nationality, and
classified under four
general heads—
agriculture,
manufacturing and
mechanical and mining
industries, trade and
transportation,
professional and personal
service. There were 338
occupations designated.

In 1880 the occupations were reduced to 265 classes, and the number of separate nationalities was much reduced. In the 1890 census the occupational list is reduced to 218, and several other changes are made. The census reports are hard to use satisfactorily, because no

two are alike in plan. The 1890 Report contains 98 pages of summary and 500 pages of tables on occupations. The statistics of Norway are combined with those of Sweden. Two tables are herewith submitted:

OCCUPATIONS OF
FOREIGN-BORN
NORWEGIANS

All Foreign-bom

1880 1880 1890 1890

Occupations Number

% Number %

Agriculture, fisheries,
mining 99,615 48.17

182,519 37.93

Manufacturing and
mechanical pursuits

36,299 17.66 112,851

23.45

Trade and
transportation 15,789

8.06 43,848 9-34

Domestic	and	
personal service	51.592	
25.10	135,213	28.10

Professional	and	
public service	2,081	1.01
5,665	1.18	

All	occupations	
205,376	100.00	480,096
100.00		

Foreign-born
Norwegian Males

Agriculture, fisheries,

mining	98,983	54-37
	179,076	44-15

Manufacturing and mechanical pursuits		
33,040	18.15	102,871
	25.37	

Trade and transportation		
		15,789
8.67	43,484	10.81

Domestic and personal service	3 2 ,4 I 5	
J 7-8o	74,882	18.46

Professional and		
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public service	1,832	1.01
	4,910	1.21

All occupations

182,059	100.00	405,223
100.00		

Foreign-bom

Norwegian Females

Agriculture, fisheries, mining	632	2.69	3,443	4- 55
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Manufacturing and mechanical pursuits	3,259	13.89	9,980	1320
--	-------	-------	-------	------

Trade		and
transportation	149	0.64
1,102	1.46	

Domestic		and
personal service	19,177	
81.72	60,331	79-79

Professional		and
public service	249	1.06
755	i-QQ	

All		occupations
23,466	100.00	75,611
100.00		

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In the following statement the total number of persons in each sex is distributed according to the principal occupations in 1890. The data have to do with the foreign-born Swedes and Norwegians only. In 1890 there were six foreign-born Swedes in America

to every four foreign-born
Norwegians.

PRINCIPAL OCCUPATIONS

Occupations

Farmers, planters,

overseers

Laborers (not

specified)

Agricultural laborers

Carpenters and joiners

Miners and

quarrymen

Steam railroad
employees

Saw and planing mill
employees

Iron, steel and other
metal workers

Tailors and tailoresses
Dressmakers

Merchants and dealers

Painters, glaziers,
varnishers

Blacksmiths and

wheelwrights

Boatmen, canalmen,
pilots, sailors

Draymen, hackmen,
teamsters, etc.

Clerks, copyists,
stenographers

Lumbermen,
raftsmen, wood choppers.

.

Machinists

Boatmen, canalmen,
pilots, sailors

Brick and stone
masons

Servants

Laundresses

Cabinet makers,
upholsterers

Salesmen

Wood workers (not
otherwise specified)

Engineers, firemen (not
locomotive) ... Cotton,
woolen, textile mill

operatives ..

Seamstresses

Marble and stone
cutters

Housekeepers,
stewardesses

Restaurant and saloon
keepers

Brick and tile makers

Agents (claim,
commission, insurance,
etc.)

Clergymen

Foremen, overseers

Bartenders

Messengers, packers,

porters, etc

Watchmen,

policemen, detectives

Leather curriers,

dressers, tanners

Hostlers, livery stable

keepers

Other occupations

The Immigration

Commission was created

by Congress in 1907. Its object was to make full inquiry into the subject of immigration. The

"Reports of the Immigration Commission" make up a series of 40 volumes mission, 1910 of detailed information on the immigration

from 1820 to 1910,

the emigration condition in Europe, the immigrant races, immigrants in industries, immigrants in cities, education, crime, insanity, distribution of immigrants, etc. There are several volumes on the immigrant in industries. The following is a digest of these reports with regard to the Norwegians of the 1st and

2nd generations.

Male Breadwinners,
1900

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S. sf s w se« £

O ££ £ £S £

Agricultural pursuits
85.093 49.9 53,942 63.0

Mining 2,180 1.3 416
0.5

Manufacturing and
mechanical pursuits ...
37,413 21.8 9,071 11.1

Transportation	5,191
3.0 2,207 2.4	

Trade	12,961	7.5
6,372 7.3		

Domestic and personal service	21,973
12.8 8,228 96	

Clerical service	3,198
2.0 3,514 39	

Professional and public service	2,997	1.8
1,914 2.2		

All occupations

171,006 100.0 85,658

100.0

Female Breadwinners,

1900

Agricultural pursuits

3,169 13.8 962 3.8

Mining

Manufacturing and

mechanical pursuits ...

3,522 15.4 4,564 18.2

Transportation

Trade 125 0.5 44 0.2

Domestic	and	
personal service	14,649	
64.0	14,172	56.5

Clerical service	831	
3.7	2,408	9.6

Professional	and	
public service	600	2.6
2,931	11.7	

All	occupations	
22,986	100.0	25,082
100.0		

These tables are self-

explanatory and are
worthy of much
meditation. They show
what occupations each
generation prefers. They
show the relation between
the 1st and the 2nd
generation, between men
and women breadwinners.
They do not show what
standing the Norwegians
have among the races of
America, nor do they

show what per cent of
 Norwegians are
 breadwinners. The
 following table presents
 these facts with respect to
 farming:

American Farmers,

1900

^ ■ J " ^ S r j

1 Norwegian 85,093

49.8

2 Danish 34,951 42.3

3 Swiss 22,831 37.8

4 Swedish 89,806 30.2

5 Bohemian 22,857

32.0

6 German 348,265

27.3

7 French n,355 22.1

8 English Canadian

41,659 21.8

9 Scotch 23,710 18.3

10 English 79,340

18.1

11 French Canadian

22,850 13.6

12 Irish 97,454 13-6

13 Polish 19,256 10.5

14 Russian 19,490

10.2

15 Austrian 12,314

8.0

16 Italian 16,614 6.0

17 Hungarian 2,854

3.2

18 Other races 84,370

24.5

All races 1,034,176

21.2

The census figures indicate that 21.2 per cent, or more than one-fifth, of the foreign-born have gone to work on the farm, and that the percentage in the second generation has increased to 25.9, or more than one-fourth. It should be said that the increase is really not in the per cent of

farmers, but in the per cent of farm laborers. It should be noted that some of the nationalities are represented by very small numbers in the second generation as compared with the first. This is true of the Austrians, Hungarians, Italians, Poles and Russians. It results from the fact that

the immigration of these people is of comparatively recent origin, so that the second generation in 1890 consisted principally of children, few of whom were old enough to take up an occupation in 1890. Finally, it should be noted that the Norwegians are far in the lead in agriculture. The

Norwegian farmer is unique. Long may he live! Greatly may he thrive!

The average size of the Norwegian farms in 1920 was 240 acres over against 180 acres for the country at large. The average price of land in the Northwest where the Norwegians live was \$25,518.00 in 1920 over

against \$12,084.00 for the country at large. That is, the land in the Northwest is more than twice as valuable as the average for the whole country. The Norwegians in Iowa own the best land in that state, averaging nearly \$40,000.00

per farm. In

Wisconsin they have the

best land. In Minnesota, the Dakotas, Montana, the same. Only 15 per cent of the Norwegians are tenants in Iowa, as over against 41 per cent of the state as a whole. In the adjoining states the same condition prevails. The Norwegian farmers have been making America.

Rev. H. C. Holm,
Eagle Grove, Iowa,

president of the Iowa District of the Norwegian Lutheran Church, happened to be in Washington once while Theodore Roosevelt was in office. He called on President Roosevelt to pay his respects. Now, Holm is a very imposing looking man. Six feet tall, large-boned, weighing easily 250 pounds, with

open, kindly face, deep, expressive voice that can carry a half mile or more. In short, a manly man, sure to delight the Rough Rider Roosevelt. These two men looked at each other in mutual admiration and clasped hands long and vigorously. "So you are a Norwegian," said Teddie.

"Yes, sir," answered Holm, "and it looks as if we Norwegians are going to rule the land at last." "What do you mean, sir?" asked the President in surprise, as he withdrew his fist. "Mean? I mean that we Norwegians are buying up the land and raising the children, and the future of America is ours." "Shake again," said

Roosevelt.

In 1901 Martin Ulvestad published his "Norge i Amerika med Kart" (Norway in America with Map). In this work he

lists 64,682 Norwegians by name, and gives Martin Ulvestad: their occupation and post office. On the basis 1901 of his researches he

concludes that in that year

64 per cent of the Norwegians were engaged in farming, 18 per cent worked-in towns and cities, 7 per cent were occupied on the water as sailors, etc., 6 per cent were lumbermen, 3 per cent miners, and 2 per cent fishermen. A recount

of the names, however,
gives the following
occupational distribution:

NORWEGIANS IN THE OCCUPATIONS

Representative Occupation	Men	Per cent
------------------------------	-----	-------------

Agriculture	41,533	64.2
-------------	--------	------

Mining	56	0.1
--------	----	-----

Manufacturing and mechanical pursuits	2,108	
--	-------	--

3.2

Trade 7,289 11.3

Transportation 322

0.5

Domestic and

personal service 7878

12.2

Professional and

public service 5406 8.5

All occupations

64,682 100 o

Volume IV of the
Census of 1920 is devoted

exclusively to occupations. It deals with the enumeration and classification of occupations, the number and sex of occupied Census of 1920 persons, color, nativity, parentage, age, mari-

tal condition, etc., of the people who work, but it does not give any

information about nationality. People are interested to know how many Norwegians are in this and that occupation, how many are physicians, clergymen, druggists, hold public office, and the like. With the help of this census report and other data an estimate can be made.

This report shows the

number and proportion of males and females 10 years of age and over engaged in gainful occupations. It is 78.2 per cent of the men and 21.1 per cent of the women. In the 1890 Report it is shown that the per cent of Norwegians engaged in gainful occupations was 4.5 per cent greater than the average for the whole

country. Let us then assume that 80 per cent of the Norwegian men are breadwinners and 20 per cent of the women.

Volume II of the Census Report for 1920 gives the distribution as to ages. 21.7 per cent of the people are under 10 years of age; 78.3 per cent are 10 years and

over. The total Norwegian population in 1925 is approximately 2,500,000, 1,250,000 males, 1,250,000 females. 78 per cent of the males is 975,000; 78 per cent of the women is 975,000. 80 per cent of the males 10 years and over are at work—80 per cent of 975,000 is 780,000 ; 20 per cent of the females 10

years and over are at work—20 per cent of 975,000 is 195,000. 780,000 Norwegian men and 195,000 Norwegian women at work.

Volume IV of the 1920 Report shows, furthermore, the per cent of males and females in total persons 10 years of age and over in each general division of

occupations. Thus:

PER CENT AND SEX
OF OCCUPIED
AMERICANS, 1920

Per cent Per cent

No. Occupation male
female

1.	Agriculture, forestry,	animal husbandry .. .	29.8	12.7
----	---------------------------	--------------------------	------	------

2.	Mining	2-3	0.0	
----	--------	-----	-----	--

3.	Manufacturing and			
----	-------------------	--	--	--

mechanical pursuits ...
33.0 22.5

4. Transportation 8.6
2.5

5. Trade 10.8 7.8

6. Domestic and
personal service 3.7 25.6

7. Clerical service 5.1
16.7

8. Professional
service 3.4 11.9

9. Public service 2.3
0.3

All occupations 100.0

100.0

If the Norwegians were just typical Americans the above percentages could be applied to them. Thus, 29.8 per cent of the

men would be on the farm; 12.7 of the women. But they are not typical in many respects. Nearly one-half of them are on

the farm, and in that regard they are not typical, for only 29.8 per cent of the breadwinners of the whole country are engaged in farming. The following is an estimate of the per cent and sex of the Norwegians who work for a living.

PER CENT AND SEX
OF OCCUPIED

NORWEGIANS, 1920

No 1 2 3 4 5 6

7 8 9

Occupation

Agriculture, forestry,
animal husbandry .

Mining

Manufacturing and
mechanical pursuits

Transportation

Trade

Domestic and
personal service 5.0

Clerical service ,
Professional service
Public service ,
All occupations 100.0

100.0

Applying these percentages to the Norwegians in 1925, we can arrive at a fair estimate of the number of men and women of Norwegian blood engaged in gainful occupations, to

wit:

NUMBER AND SEX
OF OCCUPIED
NORWEGIANS, 1925

Men	Women	No.
Occupation	at work	at work
work	Total	

1.	Agriculture, forestry, husbandry	animal 351,000
----	--	-------------------

11,310	362,310
--------	---------

2. Mining	7,800	7,800
-----------	-------	-------

3. Manufacturing and
mechanical pursuits

195,000 39,000 234,000

4. Transportation

42,900 3,900 46,800

5. Trade 78,000 9,750

87,750

6. Domestic and
personal service 39,000

68,250 107,250

7. Clerical service

31,200 39,000 70,200

8. Professional service

27,300 23,400 50,700

9. Public service

7,800 390 8,190

All occupations

780,000 195,000 975,000

The Norwegians in America in 1925 are nearly as strong numerically as the state of Minnesota. On that account it will be profitable to compare the

estimated distribution of
workers among the
Norwegians with the
actual occupational
distribution in the state of
Minnesota in 1920.

NORWEGIANS AND MINNESOTANS COMPARED

No.	Occupation		
Minnesotans	Norwegians		
Male	Female	Male	
Female			

Total	population
1,245,537	1,141,588
1,250,000	1,250,000

Population 10 years and over ..	986,877
890,255	975,000
975,000	975,000

1. Agriculture, forestry, animal husbandry	298,258	9,618
351,000	11,310	

2. Mining	14,975	19
7,800		

3. Manufacturing and		
----------------------	--	--

mechanical		pursuits
180,607	23,395	195,000
39,000		

4.	Transportation	
64,977	5,315	42,900
3,900		

5.	Trade	87,761
16,670	78,000	9,750

6.	Domestic and personal service	25,482	44,638
39,000	68,250		

7.	Clerical	service
35,360	32,842	31,200
39,000		

8.	Professional
service	24,307 31,175
27,300	23,400

9.	Public	service
11,220	554 7,800	390

All	occupations
742,947	164,226 780,000
195,000	

Each of the general groups of occupations has

many subdivisions. Agriculture, for example, in the 1920 Census was subdivided into 46 divisions and subdivisions. Fishing was classified under farming. Mining had 19 groups. Manufacturing and mechanical pursuits had 290 groups ; transportation, 77 ; trade,

96; domestic and personal service. 47; clerical service, 15; professional service, 52; and public service, 23 classes. Thus under Professional Service the actors and showmen are by themselves, the architects, artists, authors and editors, chemists, clergymen, college presidents and professors,

other teachers, dentists,
designers, draftsmen,
inventors, lawyers,
judges, justices,
musicians, osteopaths,
physicians and surgeons,
veterinary surgeons,
trained nurses,
photographers, technical
engineers (civil,
electrical, mechanical and
mining), are each by
themselves. Also various

other professional and semi-professional services are marked off into special classes. There are Norwegians in every one of these occupations. Little by little they are becoming more and more like the typical American. They are entering all the vocations and professions. The

Norwegians number now about 2 per cent of the population of the United States. Except in farming, a man can strike a pretty good estimate of how many Norwegians are engaged in any particular line of work, by finding the census figures as to the number of workers engaged in that field and then multiplying by 2 per

cent. The answer will be the number of Norwegians engaged in that field. Thus, how many Norwegians are in the ministry? The Census for 1920 says there were 127,270 clergymen in the United States. 2 per cent of

Norwegian People in America



Corn Production in 1909



Wheat Production in 1909

The Norwegians Live in the Food Producing Belt They Head the List

as Farmers

(From "Statistical
Atlas of the United
States: 1914")

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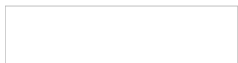
127,270 is 2,545. The
Norwegian Lutherans had
1,554 clergymen in 1921,
and there were many
Norwegian pastors in the
Reformed denominations.
2 per cent of the

physicians is 2,900—hence, 2,900 Norwegian doctors in America. 2 per cent of the civil engineers is 1,292—about 1.292 Norwegian civil engineers. And so on down the whole list of occupations.

It would be pleasant and profitable to make a study of any of these groups of workers. The

present writer has made such studies of the Norwegian Lutheran pastors—see "Norsk Luther-ske Prester i Amerika, 1843-1915," a Who's Who of 1,929 pastors in the Norwegian Lutheran synods. He has also made a similar book about the teachers in the higher schools of these

synods—





tHon. Osmund J.
Wing Anton E. Anderson
tFingar G. Enger
Successful Farmers,
Generous Givers,
Influential Citizens
the "School Calendar,
1824-1924." a Who's
Who of 3,600 teachers.

Hans Jervell has written a few small books about the farmers of North Dakota—"North Dakota," and "Nordmaend og Norsk'e Hjem i Amerika." Jervell has also published a book written by T. A. Hoverstad entitled "The Norwegian Farmers of the United States." These books are very inspirational, but


altogether too brief. Now, will some one write about the fishers and miners, the manufacturers and artisans, the transportation by water and by land, the bankers and storekeepers, the doctors and lawyers, the artists and musicians, and so forth? A study of the lives of these men in the many occupations will

make us appreciate what they have done in the making of America.

8. Churches, 1890-1925

The Church is still the most conservative, as it is also the most inspiring, influence in the world. The Norwegian Lutheran Church, including all its branches, has been the

strongest spokesman and
the hardest worker in the
matter of preserving the
Norwegian language and
culture among the
Norwegians in America,



Hans Gerhard Stub
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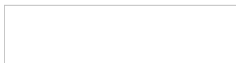
and yet, in spite of the weighty influence and earnest labor of the Church, the Norwegian people in America during this period have been dropping the use of Norwegian to such an alarming extent that about 50 per cent of them do not even understand the spoken language. Many erstwhile

Norwegian congregations have passed over to the exclusive use of English.

In "Religious Bodies: 1906," a United States Census report, the Norwegian synods had only 21 English congregations out of a total of 2,639, less than one per cent using English only; but 674, or

25 per cent, used both English and Norwegian. In "Religious Bodies: 1916," the Norwegian synods had advanced to 200 congregations using English only. 200 out of 3,161 is 6.3 per cent;

Bethlehem



Illustrating the Growth of Congregations

1,598, or over 50 per cent, were bilingual at public services. The progress toward English can be summarized in the following table:

ENGLISH IN THE NORWEGIAN LUTHERAN SYNODS				
Church work	1905	1910	1915	1920 1924

Sermons 5% 13%
22% 34% 47%

Catechizations 18%
27% 27% 49% 73%

Sunday School pupils
... 17% 21% 27% 75%
89%

This rapid departure
from the bi-lingual
standard to the use of
English only is one of
many proofs that the

Norwegian people are fast becoming Americanized, and that this period can be called the American Period of their story. In reality they are much more Americanized in language and sentiments than these church statistics show. The large number of nominal Lutherans who do not belong to any

congregation are more Americanized as a rule than the church members, not in the sense of being better Americans, but in the sense of having sloughed off their best

Norwegian People in America

Norwegian culture. The homes, the schools, the street, all favor the use of English now. Said

an old Norwegian
grandma as she was down
town shopping: "Ay tank
ay gaa to de movies
tode." Said another old
lady at her side: "Ja, ve
do dat, end dan ve gaa to
da church end hev aas
sahm kafle." Some of
these good old dames can
not speak English, and
they will not speak

Norwegian. It is the American Period.

The Norwegian Lutheran synods trained and ordained about 1,700 new ministers of the Gospel during the years 1891-1925. The exact figures for the first three decades Pastors, 1890-1925 are as follows:

ORDINATIONS,

1891-1900

*5b

>h Wen £c/) ffiw

1891 o 17 3

1892 O 22 2

1893 2 16 ' 3

1894 o 11 5

1895 o 17 6

1896 o 14 9

1897 o 12 7

1898 o 17 6

1899 o 7 6

1900 o 14 6_

1891-1900 2 147 53

ORDINATIONS,

1901 o 14 7

1902 o 21 6

1903 1 18 9

1904 1 10 4

1905 o 14 11

1906 o 21 4

1907 o 14 12

1908 o 19 5

1909 o 18 II

1910 1 16 6[^]

1901-1910 3 165 75

ORDINATIONS,

1911 o 12 9

1912 o 20 9

1913 o 11 7

I9H o 13 4

1915 o 16 3

1916 1 10 6

1911-1916 1 82 38

?1 <->

Pu

29

19 23 13 10 26 14 16

15 19

u

u

(U w

2 2

II

9 8

12 8

-I p q

o H

49 43 46 31

41 60 42 47 41 47

184

1901-1910

17 15 22 16 24 30 23

22 22 30

60

7 S

15 12 6 3 3 9 5 6

447

45 Si 65 43 55 58 54

56 59 60

221

1911-1916 18 20 36

30 23 32

74

6 6 11 8 9 9

546

45 58 67 56 61 61

159

49

IS

344

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1917.

1918.

1919.

1920.

1917-1920.

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feU Jpq £h4

35

32

32

37

136

ex

o 46

o 41

o 40

o 43

o 170

The building of new congregations during this period almost kept pace with the planting of new settlements. The United Norwegian Church at its first meeting issued a Congregations, protest to the Reformed denominations against
1890-1925 their

proselyting, and
organized itself to do
vigorous home
mission work. It
appointed able secretaries
and superintendents and
aimed to send out into the
new fields every year the
best pick from its
seminary. The home
mission superintendents
were: N. J. Ellestad,

1891-1900;

GROWTH OF THE NORWEGIAN LUTHERAN CHURCH

(Figures indicate
number of congregation
by decades)



1916

1850 1860 1870 1880

1890 1900 iQlO

JBmo-M. Kflmrfhtr

436mgMr I436mdhtr

2629 mdhu 3634 mrth+r

5566 mrfhtr 6J64

menidhete r.

H. C. Holm, 1900-1906; O. Glaso'e, 1906-1914; and G. A. Lar-sen, 1914-1917. The other synods were also up and doing and in many places outdistanced the United

Church in the race. Then came the World War and the merger of three of the synods in 1917—the Hauge Synod, the Norwegian Synod and the United Church becoming the Norwegian Lutheran Church. On account of financial straits accompanying the War the synods have been forced to adopt a policy

of retrenchment, and fewer congregations have therefore been established. Due to the merger of the three synods into a new synod, there have been similar mergers of competing congregations. At least 130 such congregational mergers have been recorded by Secretary N.

J. Lp'hre of the
Norwegian Lutheran
Church.

From 1825 to 1916 a
total of 6,764
congregations and
preaching places were
established by the
Norwegian Lutherans—
5,811 congregations and
953 preaching places. The
total for the century no
doubt reached the 7,500

mark. About one-half of these are still maintained. A comparison of the three periods shows that the church work of the third period is by no means to be despised :

CONGREGATIONAL GROWTH

* * E *% c ^

tn tWO .5 .£ <n O qj

o °o o^ o-5 2 -fo ^

1825-1860 38 157 12

169 4-5

1860-1890 614 2282

178 2460 4.0

1825-1925 Est. 2352

6250 1250 7500 3.2

A few attempts have been made to tell the story of the Norwegian Lutheran congregations. Considerable information about the congregations are found in the various

county histories of the Northwest. Individual congregations are briefly sketched in several of the narratives about the Norwegian people in America, as, for example, in A. E. Strand's "History of the Norwegians in Illinois" (1905) and E. M. Stensrud's "Lutheran Church and California" (1916). "Norske

Settlementer og
Menigheter i Benton,
Sherburne og Mille Lacs
Countier" (1903), by P.
Langseth, A. Larsgaard
and R. J. Meland, is a
brief account of these
three Minnesota counties.
The most exhaustive
survey of the
congregations is, outside
of the annual reports of
the synods, the two

volume work entitled
"Norsk Lutherske
Menigheter i Amerika,
1843-1916" (2,212
pages). It was compiled
and edited by O. M.
Norlie, assisted by T. O.
Tolo, D. Kvaase, K. A.
Kasberg, C. M. Hallanger,
E. M. Stensrud, L. C.
Jacobson, A. M. Arntzen,
A. L. Wiek and L.

Lillehei. It is based on first-hand information obtained by means of questionnaires, correspondence, visitations, an-

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nual reports, etc. The editor mailed out 50,700 letters of inquiry in compiling the material. A number of the older

congregations have celebrated their 25th, 50th, 60th, 75th, or 80th anniversary, and some of them have published souvenirs in honor of the event. A list of representative souvenirs is printed in the Appendix.

Four new Norwegian Lutheran synods came into being during

this period—The
Lutheran Free Church,
The Lutheran Brethren,
The Norwegian
Lutheran Church of
America,
Synods, 1890-1925
and The Norwegian
Synod of the American
Evangelical Lutheran
Church.



The Joint Norwegian
Syno (Standing, from left
to right: J O. G. U. Siljan,
I. D. G. Rasmussen, M. H
—United Church E.
J0rgensen, P.

Union Committee
Tangjerd, R. Malmin,
Boe, G. T. Lee, Siljan
host, not
Ylvisaker, S.

Gunderson, N. N. Hegge, J. Nordby, H. Engh. a member).

a. The Lutheran Free Church From 1893 to 1897 this body was known as the Friends of Augsburg. Augsburg Seminary, founded in 1869, became the seminary of the Conference, 1870-1890, and of the United

Norwegian Church in the 1890 merger. Now there was, as related before, within the Conference two factions, not disagreeing on points of doctrine, but rather as to the aims in the education of the ministry and the anatomy of the local congregation. The controversy was carried into the United Church, in

the effort of the United Church to obtain control of Augsburg Seminary. The controversy finally resulted in the expulsion in 1893 of a number

Norwegian People in America





{Copyright, Harris & Ewing) a. E. Lee, S. D. C. N. Herreid, S. D.

Knute Nelson, Minn. 1896-00 1900-04

1892-95 of congregations and pastors who took sides with Professors Ofte-dal and Sverdrup, the leaders of

the minority fight. The expelled congregations and pastors called themselves the Friends of Augsburg, and since 1897 they have borne the name the Lutheran Free Church. Augsburg Seminary is their theological school. "Folkebladet" is their church organ. Their slogan is congregational polity and the free

congregation, hence the name Free Church. The Free Church is active in publication, education, foreign missions, home missions and charity work. Rev. E. E. Gynild, Willmar, Minnesota, is the present president; Rev. Johan Matt-son, Minneapolis, secretary; Rev. J. H. Blegen, Minneapolis, treasurer.

b. The Lutheran Brethren-The Lutheran Brethren, known also as the Church of the Lutheran Brethren, was organized in Milwaukee, 1900, with five congregations as a nucleus. The members of this synod felt that they could not enter any of the other Norwegian bodies,

owing to disapproval of
their practice in the
acceptance of new
members,



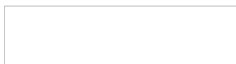
J. O. Davidson, Wis
1906-11

{Copyright, Harris &
Ewing) J Q \ m J. Blaine,
Wis.

Peter Norbeck, S. D.
1921—

1917-21 State
Governors of Norwegian
Parentage

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R. A. Nestos, N. D.
{Copyright, Lee Bros.)
Theodore Christianson,
1921-25 J. A. O.
Preus, Minn. Minn. 1925

—

1921-25
church discipline,
confirmation and a few

other matters. Only believers are admitted as members of Lutheran Brethren congregations and they are in theory allowed to remain only as long as their life and conduct are in accordance with this Christian profession. Church discipline is rigidly enforced. In 1903, the Lutheran Brethren built

their first and only school
—the Lutheran Bible
School, located at
Wahpeton, N. D., 1903-
1918,, Grand Forks,

North Dakota, 1918 .

Rev. E. M. Broen has
been president

of this school since its
beginning. The synod has
never been large in
numbers—in 1919, only
10 pastors serving 27

small congregations. But it is extraordinarily plucky and active. In 1925 six of its 27 ordained workmen are on the foreign mission fields—in China and West Africa. There is probably no church body in America that gives more per capita to the support of synodical enterprises

than this little synod. In 1907 the individual contributions of the Lutheran Brethren averaged \$35.76 per baptized member; in 1916, \$34.00 per head; in 1919, \$40.00. The church organ is "Broderbaandet," edited by R. S. Gjerde. The president is Rev. Erik H. Gunhus, Minneapolis. M. E. Sletta, Coopers-



John E. Erickson,
Mont. Carl Gunderson, S.
D. Arthur G. Sorlie N. D.
1925— 1925— 1925

State Governors of
Norzwegian Parentage
Norwegian People in
America

town, North Dakota,
is vice president; G.
Stenolen, Mayville, North
Dakota, is secretary; Otto
Rood, Minneapolis, is
treasurer.

c. The Norwegian
Lutheran Church of
America

The movement so
auspiciously begun in
1890 toward union of
different Lutheran

synods, resulted in the organization of the Norwegian Lutheran Church of America, June 9, 1917. In 1905 the Hauge Synod took up the question of union. The Norwegian Synod and the United Church responded cordially; the Lutheran Free Church expressed its sympathy, but, on account

of its polity, could not as
a body enter the proposed
union. Committees were
appointed which, during
the years 1905-1912, met-
and came to



G. Smedal Sec'y.

Pensions

H. B. Kildahl

Sec'y, Charities

L. A. Vigness Sec'y,

Education

doctrinal agreement
on the questions which
had separated them—
absolution and lay
preaching (1906), the call
and conversion (1908),
and predestination
(1912). These

Committees were made
up of the presidents of the

respective synods and their theological faculties. These committees laid the foundation for the new work of the new committees which in 1912 crowned the work of negotiation. On February 22, 1912, the Norwegian Synod and United Church union committees held a

joint session at Madison,
Wisconsin, and came to
agreement on
predestination. The news
of the Madison
Agreement was almost
too good to be true. Men
doubted it. A strong
minority in the
Norwegian Synod, under
the leadership of C. K.
Preus and I. B. Torrison,
demanded certain

additions and footnotes to the pacificatory document. Their request was granted in the sorcalled Austin Agreement, made at Austin, Minnesota, 1917. There was a strong minority also in the Hauge Synod, but through the efforts of M. O. Wee and others this minority was won over for the

union, after their reasonable doubts had been removed and their requests had been satisfactorily met. At this, practically everybody was satisfied that doctrinal agreement had been reached, and steps were taken to

The American Period
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unite the Norwegian Synod, the Hauge Synod and the United Church. This being the Quadri-centennial year of the Reformation (1517-1917), men thought a good deal about a united Lutherdom and longed for the union of the Norwegian church bodies. At the time of the union the Hauge Synod had 120

pastors serving
congregations; the
Norwegian Synod had
355; the United Church
had 556; a total of 1,031.
Hauge had 389
congregations; the
Norwegian Synod had
1,119; the United Church
had 1,799; a total of
3,307. Hauge had a
membership of 39,737;

the Norwegian Synod had 150,455; the United Church had 280,668; a total of 470,860. A small handful of pastors thought the union too hasty, and therefore did not join the new body. Then came the War; hard times and general



G. A. Gullixson Erik
H. Gunhus S. M. Stenby
(Norw.) (Brethren)
(Eielsen)

Presidents of smaller
Synods

discontent
everywhere. Still, the
Norwegian Lutheran
Church has easily
weathered the storms,
though tested in every
beam and seam.

The present officers are: Dr. H. G. Stub, president; Dr. J. A. Aasgaard, vice president; Rev. N. J. Lolire, secretary; Mr. Erik Waldeland, treasurer. The Norwegian Lutheran Church is divided geographically into nine districts and it has, in addition, an English

Association, which is ranked with the districts. The presidents of these divisions are: Rev. J. Nordby, Eastern District; Rev. I. T. Aastad, Northern Minnesota; Rev. C. J. East-void, Southern Minnesota; Rev. H. C. Holm, Iowa; Rev. N. Bo'e, South Dakota; Rev. I. D. Ylvisaker, North Dakota; Rev. A. M.

Skindlov, Rocky
Mountain; Rev. J. A. E.
Naess, Pacific; Rev. J. J.
Akre, Canada District;
Dr. G. A. T. Rygh,
English Association. The
Norwegian Church is
provided with good
working boards,
committees and societies.
The secretaries of the
main boards are as
follows: Olaf Lysnes,

Publication; Olaf
Guldseth, Book Mission;
Dr. Jacob Tanner,
Elementary Christian
Education; L. A. Vigness,
Education (Higher); H.
M. Saeterlie and

Dr. J. R. Birkelund,
Foreign Missions; C. S.
B. Hoel, Home Missions;
H. B. Kildahl, Charities;
G. Smedal, Pensions; M.

E. Waldeland,
Transportation; Joseph
Estrem and H. O.
Shurson, Trustees. Luther
aner en, edited by Dr.
Jacob Tanner and Rev.
Rasmus Malmin, is the
Norwegian organ of this
body, and Lutheran
Church Herald, edited by
Rev. G. T. Lee, is the
English official organ.
"Teologisk Tidsskrift" (R.

Malmin, editor) is a theological magazine; "Our Young People" (John Peterson, editor) is a paper for youth. The budget for synodical expenses amounts to about \$1,500,000.00 a year.

d. The Norwegian Synod of the American Evangelical Lutheran Church

This synod was organized in 1918 by those pastors and congregations that, on account of conscientious scruples or for other reasons, did not want to join the Norwegian Lutheran Church. They maintain that the Madison Agreement and the merger were too

hasty, and that indifferentism, unionism and hierarchy prevail in the Norwegian Lutheran Church. Their aim is to defend and to disseminate the old truths as they see them. In 1922 they had 32 pastors, 46 congregations and 6,737 souls. They have been made members of the Synodical Conference and

make use of its schools. Rev. B. A. Harstad, of Parkland, Washington, was the first president of the Norwegian Synod. The present incumbent is Rev. George Gullixson, of Chicago, Illinois.

Just how many Norwegians are members of non-Lutheran bodies no one can at present say for sure. Just how many

are worshipping in Norwegian is on record in the Non-Lutheran census reports and in the annual reports of

Bodies these organizations. The notices in the census

reports are, of course, very inadequate, all too brief. The work that these organizations are doing is

in many ways pioneer work and is the occasion of many a story of sacrifice and suffering. Here also is many a flower that blooms unseen.

a. United States Census, 1906

The following table shows the denominations using Norwegian in their church services. The table

is found in "Religious
Bodies, 1906."

DENOMINATIONS
USING" NORWEGIAN

Communicant
Denominations
Congregations
Membership

Adventist 14 374

Baptist 41 1,889

Brethren 1 26

Congregationalist 9

Disciples 1 58

Independent 16 1,072

Methodist 125 7,032

Presbyterian 2 36

Quaker 4 246

Salvationist 4 120

Swedish Mission 3 42

Theosophical 1 27

Unitarian 4 452

Total Non-Lutheran

225 12,164

Missouri Synod 1 80

United Norwegian

1,133 180,566

Hauge Synod 256 Z 2

-^_!!

Eielsen Synod 25 983

Norwegian Synod 875

104,556

Lutheran Free Church

319 26,864

Lutheran Brethren 16

482

Total Lutheran 2,625

345,808

Grand	Total	2,850
357,972		

This table shows that in 1906 there were 2,849 congregations that reported that they were working among the Norwegians, that 79 per cent of these congregations were non-Lutheran, and 92.1 per cent were Lutheran. It

shows furthermore that these congregations were caring for 357,892 Norwegians holding communicant membership, of which 96.6 per cent was Lutheran, 3.4 per cent was not. The communicant membership is about 60 per cent of the baptized membership.

b. United States
Census, 1916 In
"Religious Bodies: 1916"
the situation is as
follows:

DENOMINATIONS
USING NORWEGIAN

Communicant
Denominations
Congregations
Membership

Adventist 22 863

Assembly of God 1

300

Baptist 39 1,799

Brethren 2 20

Congregational 12

614

Independent 8 422

Methodist 119 6,699

Moravian 1 159

Presbyterian 1 12

Quaker 1 92

Swedish Mission 4

128

Unitarian 2 400

Total Non-Lutheran

212 11,508

Communicant

Denominations

Congregations

Membership

Hauge Synod 263

23,221

Norwegian Synod 894

107,010

United Norwegian

1,371 171,595

Joint Ohio Synod 1

104

Eielsen Synod 19

1,163

Immanuel Synod 1 80

Lutheran Free Church

356 27,011

Apostolic Finnish 1

275

Lutheran Brethren 20

850

Total Lutheran 2,926

331,309

Grand Total 3,138

342,817

This table shows that in 1916 there were 3,137 congregations using the Norwegian language; 225, or 6.7 per cent, were Non-Lutheran and 2,925, or 93.3 per cent were Lutheran. Of the communicant members 96.7 were Lutherans, 3.3

per cent were Non-Lutherans.

c. Canadian Census,
1921

In Canada a religious census is taken at every regular census. Each man is asked what church he belongs to or prefers. The results of this kind of census taking is as follows:

CANADA

RELIGIOUS CENSUS

Church Per cent

Year Population

Membership Unspecified
Members

1891 4,833,239

4,752,972 80,267 98.3

1901 5,371,315

5,280,093 43,222 99.2

1911 7,206,643

7,174,490 32,390 99.5

1921 8,788,483

8,769,129 19,354 99.8

From this table we see that practically everybody in Canada reckons himself an adherent, if not a member, of some Christian Church.

Now, with regard to the Lutherans of Canada there is a great discrepancy between the census returns and the returns made by the

Lutheran synods. G. L. Kieffer has shown that the census figures are more than four times as large as the membership lists of the congregations. That is to say, there are many Lutherans in Canada who have come from Lutheran lands and homes and regard themselves as Lutherans, but they have not joined

any Lutheran congregation as yet.

The same condition no doubt holds good here. Of the 2,500,000 Norwegians in the United States, nearly all of them might reasonably be supposed to want to be called adherents of the Lutheran faith, but barely 500,000 are members of

Lutheran

congregations in
1925. Possibly four times
that number would be
classified as Lutherans if
the United States
followed the example of
Canada and found out
from each man at the
census taking what
religion he confessed.
The religious census of
the United States makes

inquiry only into the
communicant
membership of the
congregations. This will
be seen from the
following table:

UNITED STATES	
RELIGIOUS CENSUS	
Church Per cent	
Year	Population
Membership	Unchurched
Members	
1890	62,947,714

20,612,806	42,334,908
32.7	
1900	75,994,575
27,700,804	48,293,771
36.4	
1006	84,562,000
32,936,445	51,625,555
38.9	
1910	91,972,266
34,517,877	57,454,389
37-5	
1916	102,431,000

41,936,854	60,494,146
40.9	
1920	105,710,620
42,140,897	63,569,723
39-8	

The figures for 1900 are from the "Independent"; those for 1910 and 1920 have been compiled by H. K. Carroll; those for 1890, 1906 and 1916 are from the Federal Census. They

all show that less than one-half of the population in the United States as listed on the books of the congregations. But the situation here is no doubt similar to that in Canada, namely, that if a census were taken of the faith of the individuals nearly everybody would belong to some denomination. In that event the number of

Norwegian Lutherans
would be much increased,
possibly to 2,000,000.

d. Baptists

Concerning the
Norwegian Baptists Dr.
Henrik Gundersen writes:
"There are in the United
States and Canada 30
Norwegian churches with
a membership
aggregating about 2,000

members having the right to vote. But this number does not give the real number of Norwegian Baptists, as we confidently assume that there are just as many Norwegian Baptists in the American churches as those who belong to churches of the Norwegian Conference. Instances have occurred

where whole churches, having been so much Americanized that they found it to their advantage to reorganize themselves as American churches. The Norwegian Baptists belonging to the General Conference contribute to their own local work about \$30,000.00 per year, and more than \$20,000.00 for

missions and benevolence. They have church property valued at \$152,000.00 with a debt of \$10,000.00. In the Sunday Schools there are enrolled 1,500 children with 180 teachers. The Conference publishes a weekly paper, 'Missionaeren/ and there is a book store conducted

by the Conference at 3232
W. Wrightwood Avenue,
Chicago. The Conference
officers are: Rev. O.
Larson, Minneapolis,
president; Rev. J. Rovik-
Larson, Eau

Claire, vice president;
Rev. T. Knudsen, La
Crosse, treasurer and
secretary; Rev. O.
Breiding, Minneapolis,
general missionary.

Among ministers who should be remembered for efficient work are: J. B. Smith, N. K. Larson, C. W. Finwall, L. J. Anderson." As an illustration of what uphill work it is to start a Baptist congregation among the Norwegian Lutherans let us take the case of the Norwegian Baptist congregation at

Decorah, as described by Dr. N. S. Lawdahl in his book, "De Danske Baptisters Historie i Amerika." At the conference meeting held at Newell in 1896 this thought was uppermost in the minds of the Baptists: "Iowa's 60,000 Norwegians for Christ." A missionary was chosen,

Brother L. J. Andersen, of North Dakota, and the field was assigned, Decorah, the seat of Luther College, the capital city of the Norwegian Synod, the most stalwart of the Norwegian Lutheran synods. Andersen came and worked with zeal. There were six Norwegians in Decorah

who had already joined the American Baptist congregation in town. These six, together with Anderson and wife, organized the Norwegian Baptist Congregation of Decorah in February, 1897. Andersen labored here three years and baptized four adult converts. In 1900 Brother Anderson reports that

"God had given him also four souls in Calmar." He relates that he had tried to get an entrance into the territory of Glenwood, eight miles east of Decorah, and complains: "The doors and the hearts were closed against us, so that we scarcely got shelter on New Year's eve at 9:15 p. m." Martin

Nielsen relieved Andersen in 1901, but met with the same hardness of heart. With tears he testified before his conference that he had been denied even water for himself and his beast as he went from farmstead to farmstead witnessing about his Master. Nielsen thought it was best to leave this

citadel of prejudice and church forms to its fate. It were better to go to the heathen. So, in 1903, after six years of hard labor this field was abandoned.

e. Methodists The annual report for 1924 of the Norwegian-Danish Methodist Conference is authority for the information herewith presented :

METHODIST PROGRESS

Work	1880	1890	1900	1910	1920
------	------	------	------	------	------

Pastors	24	48	66	56	62
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Congregations	43	70	91	94	81
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Members	2,266	3,902	4,640	4,984	5,356
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Sunday School Pupils	848	2,799	3,378	3,035	
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5,132

The value of churches in 1924 was \$586,000.00 and of parsonages, \$181,200.00. Salaries for 1924 were \$62,151.00 and gifts to charity amounted to \$31,354.00. Between 1880 and 1924 31

The American Period
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pastors had gone to their reward. Of the 47

pastors in service in 1924
32 were born in Norway,
6 in Denmark, 2 in
Sweden and 7 in America.

The first Norwegian
Methodist congregation
was that among the
Sloopers at Norway,
Illinois. Harry M.
Peterson, the pastor now
in charge, and H. T.
Haagensen, Lutheran
pastor at Stav-anger,

Illinois, have furnished
the following roster of
Methodist pastors for the
period 1860-1925.

METHODIST
PASTORS, NORWAY,
ILLINOIS

Pastor Term

Carlson, Erick 1860-
1862

Westergren, W. 0
1862-1863

Lindquist, L 1863-
1866

Gundersen, Ole 1865-
1866

Eckstrand, John H. ...
1866-1869

Knutson, J. M 1869-
1872

Hanson, C 1872-1873

Jensen, P 1873-1876

Johanson, B 1876-
1877

Sanaker, Otto 1877-

1880

Wierson, O. A 1880-

1882

Erickson, F. W 1882-

1883

Tollefson, J. C 1883-

1885

Hanson, Eliot 1885-

1886

Munson, H. C 1886-

1887

Jacobson, J. A 1887-

1888

Erickson, Andrew

1888-1889

Pedersen, A. C 1889-

1891

Term 1891-1893

1893-1896 1896-1897

1897-1898 1898-1902

1902-1903

Pastor

Danielson, H

Peterson, J. J

Rosness, A. W. ...

Johnson, C. J

Hanson, Carl W. .

Josephsen, C. H.

Hanson, Carl W 1903-
1905

Andersen, Arnt 1905-
1907

Helliksen, David
1907-1908

Levin, Richard 1908

Hanson, Carl W 1008-
1909

Hofstad, Ottar 1909-

1912

Bagne, O. J 1912-

1916

Firing, O. T 1916-

1919

Rohrsaff, O 1919-1920

Egeland, M 1920-

1922

Pedersen, C. E 1922-

1924

Peterson, Harry M. ...

1924

In 1859 a church was built, 26x40 feet, at a cost of \$1,500.00. During Sanaker's pastorate it was moved to Norway, where it now stands, remodeled. An addition to the main frame was built on: also a tower.

f. Reformed Influence

The influence of the Reformed denominations is no doubt much larger

than the statistics of their church work in Norwegian would indicate. When Dr. Frederick Lynch visited Scandinavia in 1922 he found the church work there of a good Lutheran type and wrote in the "Christian Work," of which he is editor, that "Methodists and Baptists

are looked upon as interlopers, and the people can not understand why they have come, and wonder why America sends them and Adventist and Pentecostal Brethren and other groups."

It is a part of history to record how these two large and distinctive church groups have lived together and influenced

each other.

The Norwegian
Lutherans believe that
they have the Christian
religion the way the Bible
presents it in its truth and
purity;

Nonvegian People in
America

Lutheran Ladies'
Seminary, Red Wing,
Minn. 1894-20

T T T

Some Norwegian Lutheran Academies



Pacific Academy,
Parkland, Wash. O. J.
Ordal, President

r t r

You May Bend the

Sapling, But Not the Tree



Park Region Luther
College, Fergus Falls,
Minn. E. Wulfsberg,
President

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Some
Norwegian

Homes for the Aged



Aftenro Old People's
Home, Dulnth, Minn.



New

Building,

Homme Old People's
Home Wittenberg, Wis.

Cast Me
Not Off
in the
Time
of Old Age

Norwegian Christian
Home for Aged Brooklyn,

N. Y.

they therefore resent the idea that the Reformed churches should treat them as a foreign mission field that is shrouded in darkness. In its report for 1907 the Norwegian-Danish Conference does not deign to admit that the Lutheran churches in the Northwest can take care

of the Scandinavians. There were 7,773 Lutheran congregations here, but they were all ignored as of no account. In the annual minutes of the Norwegian-Danish Baptist Church for 1908, it is reported that they have 300,000 people of their nationality in Minnesota. The report reads: "Therefore our

privileges are great and our responsibilities stretch equally far. Others do not know our people's characteristics, and, therefore, we must win them." In 1921, at the Baptist convention held in Des Moines, a Baptist professor from Norway said: "The Norwegians discovered America. I ask

the Baptists of America to come to Norway to discover the greatest missionary field in the world." His speech met with a round of applause. The Norwegians resent the idea that they are "heathens," "350 times as criminal as the native population of America," as a Methodist paper, "The Vanguard" (St.

Louis), once put it. The charge is not true. The Census Report on Crime for 1904 shows that one out of 6,404 native-born Americans was in prison, but only one out of 13,139 of the immigrants of Scandinavia and Germany, Lutheran lands. The Norwegians were three times as moral and law-abiding as the

average American citizen.

The influence of the Reformed churches on the Norwegians is not very great in this "foreign mission" work. It is greatest in an indirect way. Perhaps greatest through its books and papers. Thousands upon thousands of Reformed books are sold in the

Lutheran book stores and occupy places of honor in the book shelves of pastors and lay people and are studied in the Lutheran schools. The Lutheran papers freely clip stories from the Reformed papers and portray the progress within the Reformed camps, with many a word of sympathy and

appreciation. About 80 per cent of the material in the English Lutheran hymnals is from Reformed sources, and over 90 per cent of the songs sung in Sunday School are the compositions of Reformed poets and musicians. Much of the work of the Lutheran Church—in the Sunday

School, at the expense of the parochial school, in the Bible school movement, in the young people's Luther leagues, in missionary, evangelistic and other church work, is clearly influenced by Reformed models.

Whether or not the Norwegian Lutherans are

exerting a beneficent counter influence on their Reformed friends is harder to say. The Reformed will not buy Lutheran books or use Lutheran hymns or copy Lutheran ways to any great extent. The Lutheran Church has a message for the world, especially in a day like ours,

when Modernism
under many forms—
Materialism, Spiritism,
Evolution, Rationalism,
etc.—lifts its horrid head.
Concerning the Lutheran
Church, the "New
Reformation," a
Reformed paper, says
(November, 1924) : "The
Lutherans so far as we
have been able to detect,
know of no divided ranks.

The Church named after the Hero of Worms is compact and solid for the Christ of God."

9. Education, 1890-1925

The fact that the Norwegian people of America have now entered the American stage of their sojourn is very forcibly brought out

in the story of their schools. Never before have patriotic Norwegians and consecrated Lutheran Christians pleaded so eloquently for the support of the Norwegian schools, and never have they been maintained with so much difficulty.

The period started with practically every

Norwegian believing in the whole school system as an absolute necessity—parochial schools for the children, academies for the youth, and colleges for young manhood and womanhood, besides the theological seminary for the training of ministers and missionaries, normal schools for the training of

parochial teachers and deaconess homes for the training of deaconesses. In the faith of the fathers they founded a number of academies and colleges in the first half of this period, and, up to 1907, the attendance at these schools was steadily on the increase year by year.

But, beginning with

1907, the attendance has gradually declined and one precious school after another has given up the ghost and is no more. The Norwegian academe-The Academy mies are going. A wind has passed over them,

and they are gone; and the place where they stood shall know them no more. Such seems to be

the sad educational tale of
the American Period.
They prospered nicely as
long as the Norwegians
were Norwegian-
Americans, but they were
starved out for want of
students and other
support as soon as the
Norwegians became
Americans. As Americans
the Norwegians prefer to
give their undivided

support to the American school system. The American public schools are free, publicly controlled, tax-supported and non-sectarian. The system extends from the kindergarten to the university. It teaches everything except the cultural heritage of the immigrant and the

Christian religion. It often blots out that heritage and robs one of his Christian faith.

The friends of Christianity argue that the church academy is needed. The history of the Norwegian Lutherans cannot be fully understood except in the light of the views these Norwegians hold with

regard to education. They
hold as to the academy
that

Norwegian People in
America

' T T T T

Luther

Hospital.

Eau Claire,

Wisconsin

Millie A.

Jacobson,

Supt.

F. L. Tr0nsdal, Fin.

Sec'y

T T T T T

T T T T T -<■ T

Fairview

Hospital,

Minneapolis,

Minnesota

O. S. Meland, Rector

Jos. G. Norby, Supt.

J. C. Hallum,

President

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it is needed in the
American Period more
than ever before. It is
needed especially in early
and middle youth, the
high school age. Early
and middle youth is the

time of greatest bodily growth, and of greatest mental, moral and religious development. It is the age of confirmation, conversion, choice and character formation. It is the age of beginning religious indifference, skepticism and criminality. Nearly all are confirmed at this

time of life. Over 80 per cent of the registered conversions are of people under 20 years of age. Choice of occupation is made in four cases out of five in the high school age. Character is best molded in early youth, for then there is greater plasticity than at any time

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Why Destroy the
Mam Supports of
Christian TrAinin^?
later in life. You may

bend the sapling, but not the tree. Strike while the iron is hot. Most criminals get their start at this early age. All need moral and religious instruction of the right kind at this time. The public schools do not give, can not give, this instruction. Only a true Christian instruction can

create a Christian conscience and faith, in short, a Christian character. Only the Christian academy can satisfy this inherent need. The homes, Sunday Schools and churches are not supplying this instruction adequately. Secular instruction alone during these four crucial years, especially if anti-

Christian, which sometimes happens, is harmful to conscience and faith and conduct. The secular schools, by their very secular nature, not to speak of their anti-Christian spirit in many places, are de-Christianizing the land, no matter how much some of them try not to do so.

Norwegian People in America

The Norwegian Lutheran academy has reached more Norwegian boys and girls than any other church school, and it has reached them at a more crucial time. It has furnished a preparatory training for theological study of nearly all the

Norwegian pastors during the 75 year period, 1850-1925, while the colleges have trained only 27 per cent. The Norwegian Lutheran pastors have not been reared in the high schools and universities. If they had been, but few of them would have entered the humble but holy calling of the Gospel ministry in the

Norwegian synods. The religious and national heritage of the Norwegians can not be transmitted through the public schools, for the only nationalism that the public schools will tolerate is that of America, and Eng-



Agnes M. Kittilsby
Principal, Unity
School,
China

Anna E. Bagstad
Pacific University,

Oregon

Anna W. Wright

Principal, Clay

School,

Minneapolis

land as the Mother
Country. And the only
religion that can legally
be taught in the public
schools is that of the
Christian example of the
teachers, which is often
present and far-reaching

in its influence, and yet not strong enough to counteract the steady trend toward secularization and religious indifference which secularization gives rise to. The system tends to weaken the distinctively Lutheran and Norwegian character of the Norwegians, to

erase and efface these from their consciousness, to rob them of their heritage, which should be theirs for ever, and which should be their cultural contribution to America.

The Norwegian Lutherans founded 38 new schools during this period. Twenty of these are still alive, 18 have been discontinued.

Twenty-two were academies, of which one New Schools (Concordia) has become a college, and another

(Park Region) was a college for a few years, but went back to the academy grade. Six of the academies have had to become junior colleges in order to keep alive.

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Norwegian People in
America

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In addition to these

new schools several of the older schools kept on functioning during a part or all of this period. Eight of these schools have been forced to the wall, Old Schools and eight are still on duty, namely, the four col-

leges—Augsburg,

Augustana, Luther, and St. Olaf, besides Luther

Academy, Red Wing
Seminary, and two
deaconess schools.

Aaberg Academy

Augsburg Seminary

Augustana College

Bode Academy

Bruflat Academy

Luther Academy

Luther College

Luther Seminary

Lutheran Normal

School

Lutheran Deaconess,
Brooklyn . Lutheran
Deaconess, Minneapolis
Red Wing Seminary
St. Ansgar Seminary
St. Olaf College
Stoughton Academy
Willmar Seminary
869-860-887-
5-1903
1902 1918
861-876-
889-879-878-

874-888-883-

1917 1918

1910

1900 1919



Clifton	Junior
College,	Tyssen,
Carl	
President	

From 1852 to 1922
the Norwegian higher

schools have had a combined enrollment of about 150,000 students—7,000 at the theological seminaries, 20,000 at the colleges, 120,000 at the academies and normal schools, and 3,000 at the deaconess homes and Bible schools. As some students stay at the same school three or four, nay, even seven or eight years,

the actual attendance of persons is considerably smaller. The combined enrollment at Luther College from 1861-1922, for instance, was 10,250, but the actual number of names was only 3,554. A careful estimate of the actual number of Norwegians who have attended the Norwegian higher schools arrives at

the following result:
Total,
Norwegian People in
America



72,000, 43,000 men
and 29,000 women, 60
per cent men, 40 per cent
women. There have been
2,400 at the theological

seminaries; 6,000 at the colleges; 61,000 at the academies and normal schools; and 2,000 at the deaconess and Bible schools. That is, 3.3 per cent have studied theology; 9.2 per cent have been at college; 84.7 per cent have been taking secondary studies at academy or normal schools, and 2.8 per cent

have been in attendance at deaconess homes or Bible schools. Over 80 per cent of these students are still alive.

The following tables illustrate and summarize the attendance at the Norwegian Lutheran schools by decades:

ATTENDANCE AT NORWEGIAN LUTHERAN SCHOOLS

Year	College	Seminary	Academy	Special	Total
------	---------	----------	---------	---------	-------

1852	8	0	0	0	8
------	---	---	---	---	---

1862	41	4	10	0	55
------	----	---	----	---	----

1872	244	51	40	0	355
------	-----	----	----	---	-----

1882	388	121	89	0	
------	-----	-----	----	---	--

598

1892	2,089	165	117		
------	-------	-----	-----	--	--

197	2,568				
-----	-------	--	--	--	--

1902	2,864	335	159		
------	-------	-----	-----	--	--

531	3,889				
-----	-------	--	--	--	--

1907	3,906	428	159
730	5,223		

1912	3,249	572	179
669	4,669		

1922	2,037	1,378	117
1,889	5-421		

TOTAL

ATTENDANCE	AT
------------	----

NORWEGIAN

LUTHERAN SCHOOLS

Decade	Academy
--------	---------

College	Seminary	Special
---------	----------	---------

Total

1852-1861 122 10 30
o 162

1862-1871 1,130 242
218 o 1,590

1872-1881 3,514 971
604 o 5,089

1882-1891 10,384
1,243 1,022 400 13,049

1892-1901 23,245
2,543 1,404 3,987 31,089

1902-1911 32,407
4,083 1,621 6,621 44,732

1912-1921	27,263
-----------	--------

8,889	1,357	9,392	46,901
-------	-------	-------	--------

1852-1921	98,065
-----------	--------

17,981	6,256	20,310
--------	-------	--------

142,612

Per cent	69.0	12.6	4.3
----------	------	------	-----

14.1	100.0
------	-------

By special schools are here meant deaconess schools, normal schools, ladies' seminaries, business schools and Bible schools. These are

nearly all of secondary school grade, though they can not be strictly classified as academies.

The Lutheran Church is an educational church. She believes in the Christian training of the young, for childhood and youth

are the most plastic and impressionable

periods Other Lutheran of life. "As the twig is bent, so the tree is

Schools inclined."

'Train up the child the way he

should go, and when he is old he will not depart from it." Her best leaders have advocated Christian education; her best members have been active in promoting

schools of every sort that will make for knowledge of the Lord and His will. There are therefore many plans on foot to further Chris-

Attendance

^&r 1032 m mi m w
w m. w Attendance at

Norwegian Lutheran Schools

tian education. In elementary education there are still men like Svein Strand and Knute O. Ljzfkensgaard, to plead for the old-time parochial school, or vacation religious school. J. N. Andersen and H. P. Grimsby are examples of men who work for the

Sunday School—how to utilize it and improve it. G. M. Bruce, L. P. Thorkveen and Jacob Tanner have conducted Sunday School institutes. Orlando Ingvoldstad, A. B. Anderson and Marius Dixen have established Bible schools. F. A. Schaffnit and C. K. Solberg have been spokesmen for inner

mission training, and Olaf Guld-seth and H. B. Kildahl have been pioneers in making the deaconess school understood. John Peterson and Gustav Amlund are typical of those who try to teach through the Sunday School and parochial school papers. N. M. Ylvisaker is

promoting the Christian training of the youth in the congregations through the Luther League. The academies, colleges, seminaries and normal schools are active as never before in teaching religion pure and undefiled.

a. Lutheran Colleges

The language, literature and history of

Norway are taught at all the academies, colleges and normal schools of the Norwegians. At Luther College the chief instructors in Norwegian Studies have been: Thronð Bothne, 1876-1882; Gisle Bothne, 1885-1907; Knut Gjerset, 1907-1923; Ingebret Dorrum, 1923 . At St. Olaf

College, Th. N. Mohn,
1874-1899; P. J.
Eikeland, 1900-1921;

and Ole E. Rolvaag,
1903, are best known.
John S. Nord-

gaard taught
Norwegian at Augustana
College from 1897 to
1923; Carl E. Nordberg
was Norse instructor at
Augsburg Seminary and

St. Olaf; John H. Blegen, at Augsburg, 1885-1916; J. L. Nydahl, at Augsburg, 1891-1920; J. L. Holvik, at Waldorf College, 1912-1919, and at Concordia College, 1923 . Eikeland,

Rolvaag and Holvik have written a number of grammars, dictionaries, readers, handbooks and other text books for the study of Norwegian.

b. State Universities

The study of Norwegian and other Scandinavian languages has also been pursued at a number of American universities and colleges—New York University was the first to offer courses in Scandinavian—in 1858. Paul G. Sinding, a Dane, was the instructor. The University

of Wisconsin, in 1869
instituted courses in
Scandinavian, with R. B.
Anderson in charge. He is
the first Norwegian to
teach Norwegian at a
state university. Cornell
University that same year
installed William Fiske
as' teacher in Old Norse.
Columbia began in 1880,
Northwestern in 1882,

Minnesota in 1884, Johns
Hopkins in 1885, Indiana
in 1885, Nebraska

Norwegian People in
America

in 1886, Harvard and
Michigan in 1888, Yale in
1889, Bryn Mawr in
1890, North Dakota in
1891, South Dakota and
California in 1892,
Chicago in 1893, Leland
Stanford and Princeton in

1894, Pennsylvania in
1895, Iowa in 1900,
Kansas in 1902, Illinois
in 1904, Washington
University, Seattle, and
Washington University,
St. Louis, in 1912,
Oregon in 1912, Utah in
1914, Smith in 1920,
Texas in 1921, Colorado
in 1922, Pennsylvania in
1923. Wellesley, Western
Reserve, Ohio, Fargo and

other schools have given courses in Scandinavian, both ancient and modern, language and literature. Minnesota has, of course, the largest attendance in the Scandinavian classes. Gisle Bothne is the head of the department and professor of Norwegian. Andrew A. Stom-berg is professor of Swedish,

succeeding Dr. John S.
Carlson.

Dr. T. R. Running,
Mathematics
University of
Michigan

Dr. J. E. Granrud
Latin Univ. of
Minnesota

Dr. L. M. Larson
History
University of Illinois
Some State University
Scholars
Among Norwegians

teaching Norwegian at
state schools are: R. B.
Anderson at Wisconsin,
1869-1884; Julius E.
Olson at Wisconsin, 1884
. Olaus J. Breda, 1884-
1898, and Gisle Bothne,
1907 , at Minnesota;
George T. Flom, 1900-
1909, and Hen-
ning Larsen, 1900 , at
Iowa; George T. Flom,

1909 , at

Illinois; Ole E. Hagen,
1892-1901, John R.
Lavik, 1903-1906, Tollef
B. Thompson, 1906-1918,
at South Dakota; George
T. Rygh, 1891-1895, Carl
J. Rollefson, 1898-1903,
and John O. Tin-

gelstad, 1900 , at
North Dakota; Olaus
Dahl, 1891-1895, at

Yale, and 1895-1897,

at Chicago; Agnes M. Wergeland, 1896-1907, at Chicago; O. J. P. Widtsoe, 1920 , at Utah. These professors have all made good as teachers, lecturers, writers, exponents of Scandinavian culture, and scholarly representatives of the Norwegian people. They have not always been appreciated, and one

reason for the lack of appreciation is, that their colleagues on the university faculties have had little or no acquaintance with the Scandinavian North, its language, literature, history, science and

The American Period

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fine arts. The

professor longest in the service is Julius E. Olson of Wisconsin. He has built up a strong Scandinavian department against many odds, and the appreciation which is voiced in the following letter from Dean C. F. Smith of the Graduate School at Wisconsin is well earned. The occasion for the letter was a public

lecture that Olson had delivered on the poet Wergeland.

"My dear Professor Olson: I did not get over my stirring of spirit quickly last night, but lay awake a long time. I knew before that you were a good speaker, but I did not know till last night that you were one of the very chief interpreters of

poetry in our midst,
though I did know that
you loved it. With a
grateful heart I thanked
God on my knees last
night for what the
evening seemed to open
up for me. When you are
discouraged, remember
that it took fifteen years
to win your way
completely into my heart

and judgment. You were here all the time, and I might have found it out long ago, but I didn't know, or hadn't taken the trouble. I beg your pardon I understand better now why more and more students want your lecture courses in Norse literature. Charles Forster Smith."

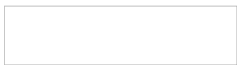
A complete list of the

teachers and courses in Scandinavian at American universities has been compiled by Dr. Flom in "Iowa Studies in Language and Literature" (May, 1907) and "Skandinaven: Almanak og Kalender, 1925."

c. High Schools
During the years 1906-1910 Dr. J. N. Lenker and others began a campaign

for the study of Scandinavian in the high schools and common schools of the Northwest. Lenker pleaded in writing and lectures for a three-language education—the language of the land, the language of the immigrant homes, and a language for professional purposes. A few common

school districts
introduced Norwegian,
but only a few. In 1910
the high schools of
Minneapolis were ready
to try the experiment of
offer-



Thronð Bothne Luther
College

Maren Michelet Mpls.

South High

P. J. Eikeland, Litt.D.

St. Olaf College

Inspiring Teachers of
Norwegian

Norwegian People in
America



United

Church

Seminary (now Luther Theological Seminary), in 1914 Dr. M. O. Bockman, President

ing Norwegian and Swedish alongside of German and French. And why should they not? Norwegian and Swedish are just as good languages as are German and French. Norwegians and Swedes outnumber the

German and French in Minnesota and surely have the right to get the kind of school subjects they want their children to study, seeing that they are paying their share of the taxes. Thus they reasoned.



Chicago Luther Bible
School Orlando
Ingvoldstad, Founder and
President

In 1917, after seven years of pioneer work, Miss Maren Michelet was able to report that she had sent out questionnaires to 168 high schools that were giving instruction in Scandinavian, and had received 73 replies. 43

schools, in seven states—
Minnesota, North Dakota,
Iowa, Wisconsin, Illinois,
South Dakota, and
Washington—gave
instruction in Norwegian
to 1,380 scholars, and 20
schools in 3 states—
Minnesota, Illinois and
Nebraska—gave
instruction in Swedish to
918 scholars. The intense

anti-foreign spirit during the World War checked the good work considerably. There was an almost insane hostility toward every foreign language, resulting in the abandonment of many Scandinavian classes. Since the armistice it has been very hard to get the interest in Scandinavian studies re-awakened. Dr.

J. N. Lenker is as enthusiastic as ever, and Miss Michelet is still at her post, at South High, Minneapolis. Dr. Lenker is German-Scotch-Irish but his better half is Norwegian. He claims that the Scotch-Irish in him is of the Old Norse strain from Edinburgh. Mrs. Lenker, before her marriage, was Nora

Cecilia Walstead, for many years president of the Walsh County Normal and Agricultural School in North Dakota and state rural supervisor of schools in California. This happy pair has a daughter, appropriately named Lutherin Lenker, in view of the fact that Lenker has been a

translator of Luther into English and the author of "Lutherans in All Lands." Miss Michelet is the first teacher of Norwegian in any public high school in the United States. She is the author of a text book for high schools—"First Year Norse," which has run six editions already. She has edited Dr. Agnes M. Wergeland's works

and written much on modern language instruction. Minneapolis is still the center of the agitation for the study of Norwegian in the high schools. The teachers in this subject in 1925 are: Maren Michelet, South High; A. C. Erdahl, Central High; E. Pauline Farseth, North High; and B. O. Eggen, Roosevelt

High.

In 1915 the population of the United States was 100,725,000. The total enrollment in all schools, elementary and higher, was

23,113,931, or 22.9 per cent of the total population. Norwegians in the Nation. 6.4 per cent of the school population Nation's

Schools attended high schools, 1.0 per cent attended

colleges and universities, .7 per cent attended professional

schools. Of the 565

standard American

colleges and universities

92, or 16 per cent, were

public institutions, tax-

supported and controlled;

473 were private schools,

founded and supported by some church or privately endowed. There are professors and instructors of Norwegian stock at more than 100 of these higher institutions. In the Appendix will be found a list of 50 universities and 50 colleges employing Norwegians and the names of a few of the Norwegian instructors in

their faculties,

Norwegian People in
America

together with their
scholastic degree,
principal subject and
years of tenure. Of the
752,055 teachers in the
elementary schools, about
2 per cent were
Norwegian—an army of
15,000 school ma'ams.

Occasionally a Norwegian rises to the highest positions of trust in the teaching world. At least three men have occupied the office of state superintendent of public schools:

John G. Halland,
superintendent North
Dakota, 1897-1901.

Hans Andrias Ustrud,
superintendent South

Dakota, 1906-1910.

Garl Gustavus

Lawrence, superintendent
South Dakota, 1910-1914.

A number have been
at the head of state
universities, agricul-

R. B. Anderson, LL.D.

Julius E. Olson, B.L.

George T. Flom, Ph.D.
Univ. of Wisconsin Univ.
of Wisconsin Univ. of
Illinois

1869-1884 1884—

1909—

Famous Professors of
Norwegian at State
Universities

tural schools, normal
colleges and other higher
institutions of learning,
as, for example:

Edward Olsen, Ph.D.,
president, University of
South Dakota, 1887-1889.

Aven Nelson, Ph.D.,
president, University of
Wyoming, 1912-1922.

John Andreas
Widtsoe, Ph.D., LL.D.,
president, University of
Utah, 1916-1921; also
president, Utah
Agricultural College,
1907-1916.

Ludvig Hektoen,
M.D., Sc.D., LL.D.,
director, McCormick
Institute for Infectious
Diseases, 1902 .

Conrad George
Selvig, A.M., president,
Crookston North Western
School of Agriculture,
1910 .

Harold Waldstein
Foght, Ph.D., president,

Aberdeen Northern
Normal and Industrial,
1919 .

Carl Gustavus
Lawrence, A.M.,
president, Springfield
Normal, 1919 .

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John O. Evjen, Ph.D.,
president, Mayville
Normal, 1919-1923.

Carl C. Swain, Ph.D.,

president, Mayville
Normal, 1923 .

Joseph Wist, A.B.,
president, Honolulu
Normal.

Elsa Ueland, A.M.,
president, Carson
College, Flourtown, Pa.

A considerable
number are deans and
departmental heads of
great institutions. Of
deans we have an

example in Alfred Owre,
M.D., D.M.D., CM., dean
of the College of
Dentistry, University
of Minnesota, 1905 .

Other examples:
Christian Peter Lom-
men, B.S., dean of
College of Medicine,
University of South
Dakota, 1891 ; M.
Beatrice Olson, A.M.,

dean of women,

University of North
Dakota, 1922 ; Frank
Morton Erickson,

A.M., dean of Ripon
College, 1909-1914;
Francis E. Peterson,
A.M., director of
extension work,
Honolulu, 1924 .



J. S. Nordgaard

Augustana College

George Sverdrup

Pres., Augsburg Sem.

J. U. Xavier Pacific

College

During the first period (1825-1860) there was one private school—the Tank, at Green Bay, Wisconsin. During the second period (1860-1890) there were three

private Private Schools
schools—the Valder
Business College and
Normal School,
Decorah, Iowa, (1888-
1922), the Albion
Academy, Albion,
Wisconsin (1890-1900),
and the Wraaman
Academy, Minneapolis
(1890-1897). During the
third period (1890-1925),

there have been at least
14 private schools. These
are:

Mankato Commercial
College, Mankato,
Minnesota, 1891 .

Crookston
Commercial College,
Crookston, Minn., 1895 .

Humboldt College,
Humboldt, Iowa, 1895-
1914; Minneapolis, 1914 .

North Star Normal

School, Minneapolis,
Minn., 1895-1898(?).

Minnesota Normal
and Business College,
Minneapolis, Minnesota,
1898-1900.

Ronnei's Business
College, Devils Lake, N.
Dak., 1902-1906.

Sk^rdalsvold Night
School, Minneapolis,
Minn., 1902-1912.

Norwegian People in

America

Aaker Business
College, Fargo, North
Dakota, 1902-1923.

Norway Lake
Domestic Science School,
Norway Lake, Minnesota,
1904-1907(?).

Aaker Business
College, Grand Forks, N.
Dak., 1915 .

Elbow Lake Business

College, Elbow Lake,
Minn., 1902-03(?)

Monson Institute of
Music, Brooklyn, New
York.

Ouam Practical
Business College,
Minneapolis, 1917—.

American Business
College, Grand Forks,
North Dakota, 1924.

The Mankato
Commercial College was

founded by J. R.
Brandrup, who has been a
teacher at the school and
its president ever since
1891. It has had a good
attendance and has given



L. J. Monson Monson
Inst, of Music

O. J. Hanson Am.

Bus. College

Hans H. Aaker Aaker

Bus. College

an excellent business
instruction to thousands
of young people.

Brandrup was a teacher at
Luther Academy 1889-
1891.

The Crookston
Commercial College was
started by M. L. Tuve and
Gabriel Loftf jeld in

1895. The attendance was so encouraging that they decided in 1896 to move to Minneapolis. The school continued under new managers. J. C. Sathre was president from 1896 to 1922. He was an M.S. from Valparaiso, an LL.B. from Minnesota. He was president of the Northwestern Commercial Schools

Association, the Men and Religion Forward Movement, the Social Service League, etc. He died in 1922. There were six teachers and about 150 students annually. The school is continued under the management of E. M. Sathre, president; F. M. Sathre, vice president, and K. S.

Sathre, secretary.

Humboldt College,
Humboldt, Iowa, was
started early in the '70s as
a Unitarian school, but
discontinued through lack
of support. In the spring
of 1895 Jens P. Peterson,
commercial teacher at
Jewell College, and his
brother-in-law, August
Leonard Ronell, register
of deeds at Vermilion,

South Dakota, re-opened the school on condition that the citizens of Humboldt would donate

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the property. The school opened in October, 1895, with only 30 students, but it had a hundred before the year closed. The available cash was only 87 cents, but yet

it was found necessary to erect a dormitory—West Hall—in 1896. To make a long story short, inside of five years the school had four buildings and an attendance of more than 200 students taking work in sixteen departments. It was paying its expenses, although the tuition was only \$33.00 for 40 weeks.

The students came from ten different states, but most of them were from Humboldt and neighboring counties. Then like a bolt from a clear sky came the announcement that the college was to be assessed \$40,000.00. In vain did Professor Peterson call the attention of the Board of

Equalization to the fact
that this was the only
school of its kind in the



Mrs. Ida Picard J. N.
Brown Mrs. Lena Dahl

Luther League and
Missionary Leaders

state that was taxed.
Plans were immediately

taken to remove the school to some more favorable state. In 1914 the college buildings and eight acres of the campus were traded for Red River land, and the remaining 72 acres were sold for cash. The school then moved to Minneapolis, where it is now located on Washington Avenue, at Seven Corners, and is

being conducted as a very successful business college. The school has done noble work. Among its graduates are such men as: A. O. Hauge, now president of the Iowa Trust and Savings Bank, Des Moines; Hans Flo, head of the Discount Department of the Federal Reserve Bank of Salt Lake City; John

Lakness, manager of the Rocky Mt. Telegraph and Telephone Co., Ontario, Oregon; Bert L. Stringer, president of the Erie Business College; A. D. Cromwell, commissioner of education, Porto Rico, now professor of agriculture, West Chester Normal, Pennsylvania, was one of the most

faithful of the teachers,
1896-1912. The staff of
teachers numbered from
15 to 25 each year.
Peterson is an unusually
able business man,
executive and teacher.
Like so many other
Norwegians in the '80s,
he had received his
college training and
educational ideals at the
Northern Indiana Normal

School, now

known as Valparaiso University. His wife, nee Elizabeth Ever-son, has been a teacher at his school for 30 years. She took third prize in artistic shorthand in the Teachers' Blackboard Contest, conducted by the Order of Gregg Artists, 1917; took highest prize in the fifth annual contest, winning

over 2,100 contestants from 41 states and countries, in 1919; took first prize in America, second in the world, in contests for school clubs on the "Gregg Writer," 1923. In 1924 one of her pupils, Minnie Mozeng, took first prize in world contest in which more than 8,000 contestants

took part. Professor Peterson and wife can be found in the school room every school day of the year, summer and winter. A. L. Ronell has been a farmer at Minot, North Dakota, since 1906.

The North Star Normal was started in 1895 and conducted a

Humboldt College, J. P. Peterson, President

few years in the
former Norw. Y. M. C. A.
building at 1900
Riverside Avenue,
Minneapolis. A. H. Faroe
was the principal and E.
M. Schelde assisted. A
very promising start was
made; but Professor
Faroe died and Schelde
laid down the work,
removing to Austin,
Minnesota.

The Minnesota Normal and Business College was conducted at 1700 E. Franklin Avenue, Minneapolis, 1898-1900, by M. L. Tuve and Gabriel Loftfjeld.

S. P. Ronnei conducted the Ronnei Business College at Devils Lake, North Dakota, 1902-1906. He

had two assistant teachers
and about 30 students.
Ronnei has taught at
Forest City, Iowa, 1897-
1898; Jewell College,
1898-1900; Scandinavia
Academy, 1906-1907;
Buena Vista College,
1908; Sioux City, 1909-
1914; Augsburg
Seminary, 1915-1916;
Osakis, Minnesota, 1917-
1918; Willmar Seminary,

1918-1919; Grinnell,
Iowa, 1919-1920; Au-
gustana College,
1920- He is the author of
the "Ronnei
System of Business,"
1913-1917.

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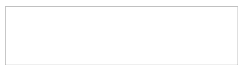
Johannes J.

SkoYdalsvold maintained
the Sk^rdalsvold Night
School from 1902-1912,

at first in the Nazareth Church, and later in a little school house of his own. English was the main subject taught. It happened that young people came to the school in the evening of the very day on which they arrived from Norway. The whole number of persons doing work at the school was

about 1,500. Among the teachers were Samuel Garborg, a brother of the poet Arne Garborg, Amandus Norman, Inga Dahl and Thor-wald Nelson. The school closed because the city offered the same grade of work free of charge. SkpYdalsvold received his A.B. at Augsburg Seminary in 1881 and a

B.L. at the University of Minnesota in 1888. He studied at the University of Berlin in



J. J. Sk0rdalsvold
Mrs. Elizabeth Peterson

J. P. Peterson

1889-1890. He was a
teacher 22 years. Since

1918 he has been a proofreader at Augsburg Publishing House. Since 1881 he has been a newspaper reporter and correspondent, translator, editor, writer of poems, stories and magazine articles. The poem, "To Our Real Heroes," on page 512, is from his versatile pen. He has been a consistent temperance

advocate and pacifist all his life and at all times a friend of the people in every political and social issue. He is a heavy stockholder and secretary of the Fremad Publishing Co., Eau Claire ("Reform"). His son Magne, student at the Minnesota Agricultural College, is the champion turner in the Middle

West. His daughter
Jennie, trained at
Minneapolis, Chicago and
New York, is one of the
sweetest singers. His
daughter Sigrid is
dietitian and teacher at
the Norwegian Daconess
Hospital, Minneapolis,
and has a knack for
pulling her scholars
through at the state

examinations. His son, Peter Skur-dalsvold, has three scholastic degrees, B.S., LL.B. and C.E. He is employed in the Schedule Department of the Twin City Rapid Transit Co. And Professor Sko'rdalsvold, as well as his wife, nee Anne Romundstad, resembles Ibsen's "Terje Viken" in this that:

On land or in sea, no
quarrel he'd seek,

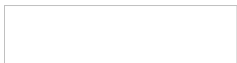
From him, none of
harm need fear.

Aaker's Business
College, Fargo, North
Dakota, was named after
its founder, Hans H.
Aaker. Professor Aaker,
trained at Luther College
and Valparaiso, has
taught at Willmar
Seminary, 1883-1888;

Concordia College, 1891-1902; Aaker's College, Fargo, 1902-1923; Aaker's College, Grand Forks, 1907—. He has been mayor of Moorhead, candidate for Congress in Minnesota and for governor of the state of North Dakota; he has also run for congress in North Dakota as a Progressive.

He was president of Concordia College, 1893-1902, and is one of the leading citizens of the Northwest.

The American Business College is a continuation of the Aaker's in Fargo. Oscar J. Hanson has taught business subjects



Upper row: Mrs. O. S.
Reigstad, Mrs. H. B.
Kildahl, Mrs. O. S.
Meland

Lower row: Mrs. Edw.
Johnson, Mrs. G. T. Rygh,
Mrs. I. D. Ylvisaker
(President)

Miss Mathilde
Rasmussen, Mrs. Jos. O.
Estrem

at Crookston, Grand Forks and Concordia College 18 years. He bought Aaker's College in Fargo in 1918 and conducted it successfully for five years under the name Fargo Business College. He sold it in 1922 and started the Hanson Funeral Homes in Fargo and Grand Forks. As the school did not

seem to flourish, Hanson bought it back. He has 400 students. He now runs three establishments and is a vigorous church worker besides, being also president of the Luther League of North Dakota.

A hundred higher schools in a hundred years! That is the mark

reached by the
Norwegians in America.
Forty-one of these are
still alive and in good
health. Sixty-three 100
Schools of them were
founded by the
Norwegian Lu-

therans alone, 12 by
the Norwegian Lutherans
in conjunction with other
Lutheran nationalities—
Germans,

The American Period

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Swedes, Danes. Seven
were founded by
Norwegian Methodists,
Baptists,
Congregationalists and
Quakers. Eighteen were
private ventures. The
Norwegian Lutherans still
maintain 26 alone and
four in connection with
other synods; the

Reformed bodies have four; there are seven privately-owned schools still a-running.

Thirty-three of the schools were first located in Minnesota; 18 in Wisconsin; 12 in North Dakota; 13 in Illinois; 9 in Iowa; 4 in Washington; 3 in New York; 2 in South Dakota; and 1 each in

Texas, Pennsylvania,
Ohio, Missouri, Alberta
and Saskatchewan.
Several schools have
moved to new localities
with the moving
population—Augustana
moved from Illinois to
Wisconsin, and from
Wisconsin to Iowa, and
from Iowa to South
Dakota. Augsburg and
Luther Seminary moved

from Wisconsin to
Minnesota; Bethania
moved from Poulsbo to
Everett, Washington;
Lutheran Bible School
moved from Wahpeton to
Grand Forks, North
Dakota; Augustana
moved from Canton to
Sioux Falls, South
Dakota.

Augustana is the
oldest school still in

existence and holds the record for moving. Under Dr. C. O. Solberg's presidency it is taking rank as a leading college in South Dakota. Luther College is the next oldest and holds the record for conservatism and wide-reaching influence. Dr. O. L. Olson is a worthy successor of

Larsen and Preus. Augsburg Seminary is the third oldest, and is the oldest theological seminary and the most urgent in stressing the need of living converted, Christian lives. George Sverdrup, the president, is one of the best Hebrew scholars among the Norwegians. He has studied in the Holy Land.

St. Olaf is the fourth oldest, was the first to establish co-education, is the largest and most modern. Dr. L. W. Boe's organizing talent will bring this school up to the highest standards of efficiency. Luther and St. Olaf are meeting all the requirements of the North Central As-

Rev. L. C. Johnson
and His Three Hand-
written Bibles (Copied by
himself — Norwegian
pages; English Bible, and
German Bible).

Bible, 1,147 1,032
pages;

Norwegian People in
America

sociation of
Universities and Colleges
and are fully accredited;
Augustana, Concordia
and Augsburg are trying
hard to meet the
standards.

The youngest schools
of the Norwegian
Lutherans are the Bible
schools—Chicago, 1917;
Minneapolis, 1919;
Miller, 1920; and

Willmar, 1921. Although the idea of teaching the Bible to the children and youth goes back to the pioneer fathers and Martin Luther, the founder of their church, still the plan of these modern Bible schools is really borrowed from the Reformed denominations, especially from the Bible

school leaders, Wm. Dwight Moody of Chicago, Reuben A. Torrey of Los Angeles and John Campbell White of New York. The movement itself is very commendable, for it emphasizes more Bible study and daily Bible reading, in short, back to the Bible as the only source and

Marius Dixer
Orlando Ingvaldstad
A. B. Anderson

rule of faith and
works. Many Lutheran
educators are hoping that
all the Lutheran higher
schools will give more
attention to the reading

and study of the Bible at first hand, while not neglecting the study of the catechism, Bible history, church history and other religious courses. Orlando

Ingvoldstad, a student of White, is the founder and dean of the Chicago Lutheran Bible School. He has a good faculty and reaches out to upwards of

1,500 a year. The school has acquired property to the value of \$400,000.00, free-will gifts. F. A. SchafTnit and J. A. O. Stub, D.D., are the founders of the Minneapolis Missionary Training School. C. K. Solberg is the president. The school is supported by the Lutheran Inner Mission Society of

Minnesota and its chief aim is to train inner mission and parish workers. Samuel Miller, a Swedish Lutheran, is the founder and dean of the Lutheran Bible Institute, St. Paul. He is assisted by Dr. C. J. Sodergren, formerly a professor of theology at Augustana Seminary; A. B.

Anderson, a pupil of Torrey's; Odd Gornitzka, a former Norwegian pastor at Seattle; and others. The management of the school does not solicit funds, but lays the case before

the Lord, and He has so far furnished the necessary money. Marius Dixen, a graduate of Augsburg, is the dean at

Willmar, assisted by Dr. B. P. Farness and others.. God bless the Christian schools!

10. Publications, 1890-1925 The literary productivity of the Norwegians in America during the third period as far outstrips that of the second as the second surpassed the first. The writer made The Press a

survey of the Norwegian
periodicals in 1918

for Professor Rob. E.
Park of the University of
Chicago and the Carnegie
Foundation. He listed 458
periodicals, distributed as
follows:

PERIODICALS	
ACCORDING	TO
PERIODS	
Periods	Secular

	Cultural	Lutheran	Non-	Total
--	----------	----------	------	-------

1847-1860	8	1	2	o 11
-----------	---	---	---	------

1860-1890	91	25	35	
-----------	----	----	----	--

18	169			
----	-----	--	--	--

1890-1917	96	69	104	
-----------	----	----	-----	--

9	278			
---	-----	--	--	--

1847-1917	195	95	141	
-----------	-----	----	-----	--

27	458			
----	-----	--	--	--

The list was not complete. A complete list in 1925 would bring the total up to 500 or more.

This does not include the many local congregational papers or the county and city papers in English edited by Norwegians.

The increase in book production is even more significant than that of journalism. In the first period there was only one original book written here and printed here in

America, namely, Krug's veterinary manual (1859). Eielsen's translation of the Catechism (1841) was published here and also reprints of a dozen Norwegian books. In the second period there were at least 115 Lutheran theological works and surely as many other books by Norwegians, as

over 90 per cent of the books printed are secular. In the third period it has been estimated that the Norwegians have published approximately 3.500 books, or an average of 100 per year. In 1921, according to "Publishers' Weekly," January 28, 1922, the United States published 8,329 new books, or one

book to every 12,600 inhabitants, and Norway published 949 new books, or one book to every 2,635 inhabitants. The Norwegians in Norway are, then, nearly five times as productive in book writing as the people of America. If the Norwegians of America maintain the average pace of book writing in

America, they will produce 166 books a year. The estimate of 100, based on incomplete bibliographies, is, then, perhaps not too high.

The Norwegian periodicals have been classified as to place of publication, year of beginning, year of discontinuation and

circulation.

PLACE PUBLICATION PERIODICALS	OF OF
-------------------------------------	----------

Number of Number	Number of
---------------------	-----------

Periodicals Periodicals Existing in State	Begun
---	-------

Discontinued 1917

California 9 7 2

Colorado 1 1 0

Illinois 61 50 11

Iowa 39 32 7

Massachusetts 1 1 0

Michigan 5 5 0

Minnesota 153 94 59

Montana 3 3 0

Nebraska 3 1 2

New Jersey 2 2 0

New York 22 17 5

North Dakota 41 35 6

Oregon 2 1 1

South Dakota 13 8 5

Texas 1 0 1

Utah 5 4 1

Washington 34 28 6

Wisconsin 58 .Si 7

Wyoming 2 2 o

British Columbia 1 o

1

Manitoba 2 1 1

Total 458 343 115

As to number of
papers begun in any one
year there was 1
accredited to 1850, 0 to
1860, 10 to 1870, 7 to

1880, 22 to 1890, 11 to 1900, 13 to 1910. As to number of papers discontinued in any one year, 1850 had 2, 1860 had 1, 1870 had 8, 1880 had 7; 1890 had 20. 1900 had 5, 1910 had 8. As to the age of the Norwegian papers in 1918:

AGE OF
NORWEGIAN PAPERS

165 were 1 year old or

less 10 were from 26 to 30 years

292 were 5 years old or less 9 were from 31 to 35 years

68 were from 6 to 10 years 4 were from 36 to 40 years

28 were from 11 to 15 years 9 were from 41 to 45 years

18 were from 16 to 20 years 3 were from 46 to

50 years

15 were from 21 to 25
years 2 were 50 years or
more

The two papers over
50 years were
"Skandinaven," Chicago,
and "Ved Arnen,"
Decorah, both established
in 1866. If we could
reckon "Lutheraneren"
with all its antecedents as

one paper, then on the
Conference side it dates
back to 1870
("Lutheraneren") ; on the
Hauge Synod side it dates
back to 1869
("Budbaereren") ; on the
Augustana side it dates
back to 1866 ("Den
Norske Lu-theraner") ;
and on the Norwegian
Synod side it dates back
to 1851

("Maanedstidende").

"Minneapolis Tidende" can also claim old age as it is a consolidation of several smaller papers of long ago.

As to circulation it was found that Minnesota had 185.000 subscribers to some Norwegian paper; North Dakota had 120,000; Wisconsin, 85,000; Iowa, 40,000;

South Dakota, 35,000;
Illinois,

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H. O. Shtirson Sec'y,
Trustee, N. L. C

Joseph O. Estrem
Auditor, N. L. C.

M. E. Waldeland

Chm., Transportation

30,000; Washington,

30,000; New York,

10,000; California,

10,000; Michigan, 5,000;

and Canada, 15,000; all

other states, 50,000; total,

615,000. "Decorah

Posten" led with 42,478

subscribers ;

"Minneapolis Tidende"

had 33,505;

"Lutheraneren," 32,193;

"Washington Posten,"
11,600; "Normanden,"
8,375. Ayer's "Directory"
reported 17,000 for
"Skandinaven" in 1917;
28,000 for
"Barnevennen"; 7,250 for
"Duluth Skandinav";
12,250 for "Sinner af
Norge"; 15,000 for
"Ungdommens Ven";
13,000 for "Visergutten";
19,000 for "Luthersk

Bomeblad"; etc. 89 per cent of the papers started have been in Norwegian only; 6 per cent have been in Norwegian and English; 5 per cent have been in English only.

The Norwegian Press, both secular and religious, has done nobly and deserves general support and appreciation.

May it live and increase
in strength and influence.
As Shakespeare says in
"Henry IV" :

And tidings do I
bring, and happy joys,
And golden times, and
happy news of price.

Or, as Joseph Story
put it in the Motto of the
"Salem Register":

Here shall the Press
the People's right

maintain, Unawed by
influence and unbribed by
gain. Here Patriot Truth
her glorious precepts
draw, Pledged to
Religion, Liberty and
Law.



Olaf Guldseth Sec'y,
Book Mission

J. Tanner, S.T.D.

Sec'y Elem. Christian
Education

Olaf Lysnes Sec'y.

Publication

During the first period
(1825-1860), the
Norwegians in America
did not produce much
literature because they
were too busy making
their living and getting
their Poetry and Fiction

bearings. What they did produce was largely the result of that innate and irresponsible craving for self-expression: "gjennem arbeidets gang en digtende trang," to use Bj^rnson's happy phrase. That is, they simply had to write, work or no work. In a large measure this was true also of the

second period (1860-1890), but in the third period (1890-1925), the Norwegians are pretty thoroughly Americanized, are in good circumstances, and have time to devote to literary pursuits. More of the young people go off to school to get a higher education. They take a greater variety of courses

of study, and train themselves for every kind of profession and trade. They buy more books and papers, and read more than their fathers and grandfathers did, although it can not be truly said that they read more thoughtfully. The tiny brooklet of literature which trickled down through the Norwegian

settlements of the first period swelled into a respectable brook in the second period, and now, in the third period, has become a mighty river fed by many streams, turning the wheels of industry, carrying the ships of commerce, purifying, refreshing and invigorating the lives of

men. In this great republic there is also a republic of letters in which each one has freedom to speak up; there is an avenue to glory, possibly, at least an opportunity to influence one's fellow-men through letters. The Norwegians have been cultivating practically all the fields of literature during this

period,—newspaper writing, books on all subjects, pamphlets and tracts, in English and in Norwegian.

The following poets, fifty in number, have during this period put on the market one or more volumes each, of Norwegian verse: Wm. Ager, B. Askevold, J. B. Baumann, J. A. Berven,

Johs. S. Bothne, Laura
Bratager, O. O. Brecke, C.
O. Bruflodt, Ulrikka F.
Gustav Melby, David
Svennungsen and Ola J.
Saervold are Sigurd
Folkestad, Oscar
Gundersen, Johannes
Haarvei, John Hegg, L.
Heiberg, O. S. Hervin,
Anna M. Holter,
Gjermund Hoyme,

Johannes Holfjeld, O. J.
Hustoft, Knut Kj[^]s, U. V.
Koren, Olav Kringen,
Thorleif Larsen, Ludvig
Lima, Otto Lock, N. N.
Minne, J. Mortensen,
Anders Neppelberg, Jon
Norstog, Johan Olsen,
Johan Ovren, Palma
Pederson, Franklin
Petersen, Wilhelm M.
Pettersen, Kristian
Prestgard, J. Rasmussen,

Olav Refsdal, R. O.
Reine, D. G. Ristad, K. K.
Rudie, P. Smedsrud, O. S.
Sneve, C. K. Solberg,
Peer O. Stromme, Knut
M. O. Teigen and Agnes
M. Wergeland. Anna
Emilia Bagstad, Th. M.
Bakke, Gustav Melby,
David Svennungsen and
Ola J. Saervold, are
among the few who have
published volumes of

English verse. Selecting
fifty of the books of
Norwegian verse, the
writer

The American Period
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J0rgen Nordby

Eastern District

I. T. Aastad N. Minn.

District

C. J. Eastvold S.

Minn. District

found that

quantitatively they

contain 6,180 pages, or

123.6 pages to the book.

Jon Norstog was the

author of seven of these

volumes, totaling 2,345

pages. Sigurd Folkestad

had written three of the

books, a total of 345

pages. Agnes M. Wergeland had written two of the books, 435 pages. The output of these three authors, then, comprised more than one-half of the pile examined. Qualitatively, these three are among the best Norwegian-American writers of poetry. Of the same rank in excellence some would place J. B.

Baumann, Wilhelm M.
Pettersen, D. G. Ristad, C.
K. Solberg, C. O. Solberg,
G. T. Rygh, J. J.
Sko'rdalsvold, Knut M. O.
Teigen and Peer O.
Strp'mme. Johannes
Holfjeld is a very
promising writer, also.
Jon Norstog stands head
and shoulders above all
the other Norwegian-

American writers. He is Ibsen-esque. He writes mainly in the Telemarken dialect. For that reason his books are not as popular as they deserve to be and do not find a great sale, but they are wonderful books. Their themes are Biblical. The workmanship is astounding. His first book, "Moses," published

in 1914, was a drama in five acts, 531 pages. The second one, "Natten," 1917, a drama in five acts, had 135 pages. The third book, "Israel," 1917, a drama in twelve acts,



L. C. Foss Pacific
District

A. M. Skindlov Rocky
Mt. District

District Presidents of
Norwegian Lutheran
Church

J. A. E. Naess Pacific
District

Norwegian People in
America



N. J. Lohre Erik
Waldeland G. T. Rygh,
Litt.D.

Sec'y, Norw. Luth.
Ch. Treas., Norw. Luth.
Ch. Pres., English Assoc.

comprises 885 pages.
The fourth book,
"Joseph/" was an epic
poem of 135 pages,
issued in 1918. The fifth
book, "Tone," 1920, a
drama of 270 pages. The

sixth, "King Saul," 1920, a drama of 208 pages; and the seventh "King David," 1923, 181 pages; also "Kain," a drama, said to be a very large work. The work of Norstog is more remarkable in view of the fact that he is a farmer and that he not only writes his books, but he sets the type, prints them

and binds them with his own hands. His wife is Inga Bredesen, a daughter of the pioneer pastor of Stoughton, Adolf Bredesen. She has an A.M. from the University of Wisconsin, is a former fellow of the American-Scandinavian Foundation, and has been teacher of Norwegian in the Minneapolis Central High

School.

Ola J. Saervold, in 1894, while a student at Luther College, published an epic poem, "Erling," which gave promise of much good poetry from his pen. Saervold, unfortunately, did not continue the work of writing poetry. He became a journalist and lecturer. He returned to

his home at Strandvik,
Norway, in 1899, and
took up the work of
running his father's farm
according to American
farming methods. He was
somewhat disappointed at



H. C. Holm Iowa
District

T. D. Ylvisaker N.
Dak. District

N. N. B0e S. Dak.
District

District Presidents of
Norwegian Lutheran
Church

the results, and
returned to America. He
is now a globe trotter,
journalist and lecturer.
Gustav Melby is the most
prolific and successful of

the Norwegians writing poetry in English. His first book, "The Seamless Robe," is a collection of lyrics appearing in 1914. The next one, entitled "King St. Olaf," is a drama in five acts, published in 1916. Number three "The "Lost Chimes, and Other Poems," is a fine bouquet

of lyrics, 1918. The fourth volume, "Twilight," is a collection of lyrics from 1921. Success to thee, Rev. Gustav Melby!

A large number of people have written occasional verse, and the Norwegian-American Press is pretty well dotted with short poems of this kind. Here are:

Roses red and violets
blue

And all the sweetest
flowers that in the forest
grew.

And yet, many of
them are destined like the
wild rose to blush unseen,
unless some lover of
poetry takes the time to
gather them into
appropriate volumes,
such as, Kristian

Prestgard's "Norske Kvad" and Ludvig Lima's "Norsk-Amerikanske Digte i Udvalg," or, could not each one who has been writing occasional verse, collect what he himself has written, such as Peer StroYnme fortunately did with his fugitive poems before he died? Stro'mme's little

volume, "Digte," contains only 84 pages, but is worth its weight in gold, being the best selection of poems from the long literary career of this remarkable man.

Strp'mme was the Mark Twain among the Norwegians, and, though his life was full of hard knocks, he was always the optimist, and his poems

reflect the struggle
between light and
darkness in his own life,
but, as Dryden says, in his
"Art of Poetry":

H a PPy> who in his
verse can gently steer
From grave to light, from
pleasant to severe.

Fiction has the same
place among the
Norwegians as among the
rest of mankind. It is the

most popular style of writing ever invented. Story telling has always been popular and the desire is deep-rooted in all of us to hear some new thing, and to tell again something deserving remembrance. By fiction is here meant any story, short or long, true or false, real or imaginary,

romantic, realistic,
naturalistic, idealistic.
The Norwegian writers
have not plunged
headlong into fiction
writing. The modern
novel and the short story
are relatively quite recent
types of literature,
although story telling is
as old as the race itself.
The Norwegians seem to
have hesitated in taking

up this new form. During this period, however, a goodly number of them have been trying their hands at novel writing, and it is quite easy to list at least 100 names of Norwegians who have published works of fiction. Here are fifty names: Wm. Ager, A. E. Anderson, J. W. Arctander, B. Aske-vold,

B. Aslagsson, J. A. Bergh,
H. Bottelson, Laura
Bratager,

Norwegian People in
America

Ulrikka F. Bruun, O.
A. Buslett, Dorteia Dahl,
Lena Dahl, P. C.
Danielson, Hans A. Foss,
M. Falk Gjertsen, G. T.
Hagen, Haldor J. Hanson,
Thor Helgesen, Albert

Houeland, Ole Hustoft,
Simon Johnson, H. B.
Kildahl, J. N. Kildahl,
Gunnar Kleven, Olav
Krin-gen, A. P. Lea, John
O. Lie, Otto Lock, F.
Lunde, J. E. Lp'beck, H.
LpVik, A. H. Mason, E.
L. Mengshoel, Jon
Norstog, Torkel Oftelie,
O. O. Odegaard, O. Br.
Olsen, Palma Pederson,
Franklin Petersen, Olav

Refsdal, Jacob Rivedal,
Sigv. Rp'dvik, O. E. Rpl-
vaag, N. N. Running, Ole
Shefveland, Peer O.
Stro'mme, K. M. O.
Teigen, T. K. Thorvilson,
D. J. O. Westheim, J. B.
Wist.



Ole E. Hofstad Nels

N. T0sseland S. O.
Simundsen
(Hofstad baptized,
T0sseland confirmed,
Simundsen married the
author)

The author took down
from his shelves 100
volumes written by 84
Norwegian-American
novelists. These books
had a sum total of 17,908
pages, or 179 pages per

book. They were all in Norwegian. In the front rank of these Norwegian writers, he would place Waldemar Ager, Hans A. Foss, Simon Johnson, O. E. Rplvaag, N. N. Running, Peer O. Stromme, Knut M. O. Teigen, and J. B. Wist. The two Kildahls never really tried to write stories. They are

theologians and churchmen busy with a multiplicity of duties, but they have done everything well that they have attempted to do, including, of course, their one attempt to tell something in story form. J. N. Kildahl's "Naar Jesus Kommer ind i Huset," has been one of

the most widely read books published by a Norwegian, as popular as Peer Strp'mme's "Hvorledes Hal-vor Blev Prest." Kildahl's book has been translated into English and bears the title "When Jesus Enters the Home." H. B. Kildahl's book, "His Workshop," is not quite so pretentious, but makes good reading.

If the popularity of a person is to be judged by the character of editorials written about him during his life and at his death, and by the number of poems which at his death are lovingly placed like floral emblems upon his coffin, then it is quite evident that no Norwegian-American has been more beloved than

was Dr. John Nathan Kildahl.

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This period bore a fruitful harvest in religious literature in both languages. At least a thousand important books in most branches of theology were written by
Nor-Religious Books

wegian - Americans.
Quite extensive
bibliographies of these
can be found in O. M.
Norlie's "Norsk Lutherske
Prester i Amerika, 1843-
1915," "Lutheran World
Almanac for 1922," and
"Cumulative Catalog of
Lutheran Books in the
English Language."



T. O. Tolo

A country pastor

Locust. Iowa

H. B. Thorgrimsen An

Icelandic pastor among
the Norwegians, N. Dak.

O. S. Reigstad

A city pastor

Minneapolis, Minn.

There has been
considerable activity in

all departments of
thought. A few
illustrations will suffice:
In biology, including
botany and zoology,
are such writers as Hanna
Secular Books C.
Aase, H. T. K. Agersborg,
I. E. Melhus,
J. P. Munson, Aven
Nelson, P. O. Okkelberg,
C. O. Rosendahl and
Leonhard Stejneger.

In physics such names as H. A. Erikson and L. O. Grpndahl.

In chemistry: Edward X. Anderson, E. O. Ellingson, P. M. Glaso'e, L. M. Henderson, C. M. Knutson, J. C. Olsen and F. W. Woll.

In astronomy: John A. Anderson.

In geology : Thomas M. Dale, F. W. Sardeson

and Knud Throndsen.

In ethnology: F. I. Monsen.

In physiology: Ole O. Stoland.

In medicine: Ludvig Hektoen, F. Voss Mohn, Carl M. Roan, M. N. Voldeng.

In dentistry: Alfred Owre and Erling Thoen.

In agriculture: Peter

Hendrickson, T. A.
Hoverstad, James
Johnson, Carl W. Larson,
J. A. Widtsoe.

In business: S. P.
Ronnei and Harry R.
Tosdal.

In military science
and life: Alfred Wm.
Bj^rnstad and Granville
Gutterson.

In law: John W.
Arctander, Henry

Gjertsen and Lauritz
Void.

In sociology: H. C.
Anderson, B. A. Arneson,
J. E. Granrud, A.
Furuset, Ole Hanson, A.
J. Lien, M. Mikkelsen, R.
S. Saby, Chas E.
Stangeland, T. K. Urdahl
and Thorstein Veblen.

In temperance:
Gustav Eide, H. A. Foss,
B. B. Haugan, J. L.

Nydahl, Elias Rachie, J. J.
SkoYdalsvold and
Andreas Wright.

In library science:
Thorstein Jahr and
Thorvald Solberg.

In art and
architecture: Olaf Glasoe,
J. E. Granrud, Michael
Mikkelsen and A. M.
Sundheim.

In travels: J. A.

Berven, K. B. Birkeland,
P. O. Langseth and W. M.
Pettersen.

In philology: A. R.
Anderson, L. I. Bredvold,
A. E. Egge, P. J. Eikeland,
Nils Flaten, George T.
Flom, Andrew Fossum, L.
O. Fossum, Knut Gjerset,
S. N. Hagen, J. A. Holvik,
Thorleif O. Homme,
Maren Michelet, O. M.
Norlie, J. A. Ness, O. M.

Peterson, O. E. Rolvaag
and A. M. Rovelstad.

In literary criticism:
S. B. Hustvedt, Hanna
Astrup Larsen, Henning
Larsen, O. M. Norlie,
Julius E. Olson, Oscar L.
Olson, M. B. Ruud.

In domestic science:
Lilla Frich.

In engineering: M. C.
Ihlseng and Peder
Lobben.

In mathematics: J. O. Eiesland, Hans Dalaker, Peter Field, Peder Lobben, Martin A. Nordgaard, A. L. Nelson, Theodore R. Running, Oswald Veblen and Edvard Skille.

In statistics: Carl G. O. Hansen, John Hjellum, John Koren, O. M. Norlie and Oscar H. Reinholt.

In education: David
A. Anderson, David E.
Berg, H. W. Foght,
Martin Hegland, Andreas
Helland, C. B. Larson,
Knut L[^]kensgaard, O. M.
Norlie, Sven Strand, O. A.
Tingelstad and L. A.
Vigness.

In musical theory and
history: Maja Bang
Hoehn, F. Melius
Christiansen, John Dahle,

Knud Henderson, Erik
Jensen, O. M. Norlie,
Peter H. P. Rydning.

In history: W. I.
Brandt, H. W. Elson, B. J.
Hovde, M. L. Hansen,
Paul Knaplund, Laurence
Marcellus Larson, Bert L.
Wick.

In Norwegian history:
R. B. Anderson, A. O.
Barton, Theodore Blegen,

Juul Dieserud, John O.
Evjen, A. O. Fonkalsrud,
Andrew Fossum, Knut
Gjerset, John O. Hall,
Carl G. O. Hansen, Einar
Hilsen, J. Hjellum, H. R.
Holand, J. O. Hougen, T.
A. HoVerstad, P. P.
Iverslie, Thorstein Jahr,
Hans Jervell, J. S.
Johnson, O. S. Johnson, P.
O. Langseth, Gabriel
Loftfjeld, A. E. Norman,

O. M. Norlie, Halvor
Skavlan, Harry Sundby-
Hansen, A. M. Sundheim,
Knut Takla, Martin
Ulvestad, Andrew A.
Veblen and J. U.
Pedersen.

In Norwegian church
history: J. A. Bergh,
Adolph Bredesen, N. C.
Brun, K. O. Eittreim,
John O. Evjen, Halvor
Halvorsen, Andreas

Helland, O. M. Norlie, E.
M. Stensrud and K. B.
Birkeland.

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In psychology : Julius
Boraas, E. O. M. Norlie.

M. Broen, CD. Larson
and

Publishing Houses

Lack of space
prevents any adequate

story of the publication houses. The Augsburg Publishing House is the largest, but a dozen or score of other concerns are just as worthy of honorable mention, as: The Lutheran Free Church Book Concern (since 1920 called the Lutheran Free Church Book Concern), the K. C Holter Publishing Co.

(1890-1923), the Christian Literature Co., the Lutheran Publishing House, the Waisen-hus Press, the John Anderson Publishing Co., the John G. Mohn Publishing Co., the J. J. Fuhr Publishing Co., the Norrpna Publishing Co., the Hauge Synod Book Department, and many others.

A few remarks about

Augsburg Publishing House will indicate the character of the work of most of these concerns. Back of its foundation is the belief in the power of the written word, especially the Bible. Almost every synod, society and institution feels the need of an official organ, reports,

periodicals, books, pictures, etc., and with this need comes the demand for a printing house. Augsburg Publishing House was incorporated in 1890 and was the printery of the United Norwegian Church. It was a union of two older establishments—from Northfield and Minneapolis, and a third,

at Rushford, ceased also to exist through this union. The managers of Augsburg have been: Lars Swenson, 1890-1904; Erik Waldeland, 1904-1917; A. M. Sundheim, 1917—. The House employs about 100 men and women in its offices and shops, and is also the headquarters for the officials and boards of the

synod that operates it, since 1917 the Norwegian Lutheran Church. It is a very busy place day and night and the center of the Norwegian Church. It is no doubt the most important spot in the Norway of America. In 1914 it was said in the Jubilee book of the United Norwegian Church

that the output of Augsburg every week varied from 50,000 to 100,000 pounds of printed matter. It is the most productive Norwegian printing shop in the world. In 1890 its net valuation was \$16,404.97; in 1913, \$208,776.48; and in 1925, \$465,731.94. In 1891 its net profits were \$2,399.54; in 1913,

\$22,948.26; in 1924,
\$29,677.45. Its total
income in 1900 was
\$56,892.87; in 1919 it
was



Augsburg Publishing
House, . Minneapolis
Norwegian People in
America


\$512,599.31—

\$189,913.92 for books,
\$221,786.30 for job work,
and \$100,899.09 for
papers. It is rated by Dun
as a concern
conservatively worth
more than \$1,000,000.00
and has Dun's highest
rating- as-to credit.
Several have been
connected with the
institution over 20 years:

A. M. Sundheim and J. A. Anderson, 35 years; Erik Waldeland and Alfred C. Haugen, 27 years; Oscar C. Fremo and Nels Johnson, 23 years. The following are heads of departments:

A. M. Sundheim, manager, 1890—; P. A. Hovland, printing manager, 1924—; A. J.

Anderson, mgr. book
department, 1890



J. A. Bergh
Hospital Missionary
and Historian
Theodore C. Blegen
Professor of History
and Librarian
L. Lillehei

Theologian and Author

(1884)—; Einar

Josephsen, mgr.

advertising dept., 1920—;

O. C. Fremo, office mgr.,

1902—; R. Skabo,

circulation mgr.,

1924—; Ed. Bergum,

shipping mgr., 1915—;

George Lindstrom, billing

mgr., 1908—; H. G.

Meyer, composing room

mgr., 1923—; A. Bergs^brenden, chief Norwegian proofreader; J. J. Skpr-dalsvold, chief English proofreader; Fred Carlson, press mgr.; W. E. Taylor, folding mgr.; Phil. Greffin, binding mgr.; Lawrence Johnson, paper stock mgr., 1916"—; Nels Johnson mailing mgr.

A. M. Sundheim was born in Valdres, Norway, Oct. 25, 1861. Came to America in 1878. In 1879 he entered the printing world. Was publisher at Madison, Wis., and San Francisco, Cal. In 1890 he became asst. manager at Augsburg; in 1917, manager. He has been treasurer and president of the Valdris Samband, the

Lutheran Publishing
House Managers' Assn.;
treasurer of the
Norwegian-Danish Press
Assn., the Mindegaven
Assn., and the General
Council of Bygdelags. He
has been a good member
of Bethlehem Cong.,
Minneapolis, having held
many offices of trust.
Every task in his hands is

handled conscientiously. He has been found faithful in little things and in great. He has wide cultural interests, as is shown, for example, by the Christmas annual, "Jm 1 i Vesterheimen," which he has edited since 1911. There have

been 100 attempts to establish a Norwegian cultural magazine in

America and nearly all have failed through lack of support. Sundheim, with his stubborn perseverance, keen business sense and fine artistic taste, has made "Jul i Vesterheimen" an international event. He is a lover of the out-door life, and there are few wild spots in North America that he has not

seen. On May 22, 1925, two of his children, Marcus and Borghild, were elected members of the Phi Beta Kappa at the University of Minnesota, the highest scholastic honors conferred by the University. His oldest daughter, Marie, also attained to this distinction. As a friend he

is faithful and true.

N. N. Running, the manager of the Christian Literature Co., was born May 17, 1870, in Telemarken, Norway. Emigrated, 1887. Started to go to school at Faribault. They looked him over and put him in the kindergarten. The 17-year-old boy was tall and the teacher did not know

what to do with his legs. After due consultation with her superintendent she promoted Nels to 1st grade. He was brighter than he looked, so he kept on advancing a grade a day until he reached the high school. When spring arrived he was in the senior class. He has the distinction of having completed nine grades in

one year, and of becoming president of the senior class and licking the biggest bully of the school. He is a Master of Arts from the University of Minnesota, has been editor of Holter's publications since 1899 and also business manager. Is interested in Sunday schools, Luther

leagues, foreign missions, evangelization, charity work, etc. A wide awake man, a great force for good. His "Experiences of a Newcomer," "Bare for Moro," "Abraham Lincoln" and "Gutten fra Norge" are samples from his fruitful, brilliant pen.

Waldemar Ager, editor of "Reform," has found time to conduct the

Sigvald Qvale Norwegian declamatory contests. Mrs. Anna Qvale established a legacy for such contests, in memory of her son. Over 200 contests have been held.

It is considered an honor to write a good book; it should be considered an honor to go out and sell it as a book agent. The

general public does not give the book agent Book Agents a very glad hand and the Norwegian people

have been slow in trying to sell their wares through agents. They even hesitate to place their books and papers in their own city and school libraries.

Augsburg Publishing House is the largest publishing house of the Norwegian people and the biggest publishing plant in Minneapolis, and yet it is a question whether the Minneapolis City Library has a single book published by this great house by and about Norwegians. It is largely the fault of the

Norwegians themselves
who are a modest people,
and do not demand that
their

Norwegian People in
America

literature be placed in
public libraries. Canton,
S. Dak., is a strong
Norwegian community,
no finer in the state. The
City Library was

presented with 103
volumes of Norwegian
classics. The Library
refused to accept books in
the Norwegian language
—year 1920. The
Norwegians meekly
acquiesced. They make
up 80 per cent of the
population in that town.
Occasionally, some
Norwegian man or
woman feels the call to

become an agent
canvassing books and
papers. It is part of the
work of the Church to do
so, it is a noble and
needed calling. This
history has pictures of
three such agents—F. L.
Tro'nsdal, Julius J.
Hopperstad and Taaraand
Vik. Tro'nsdal was
trained as a lawyer, but
saw the



G. B. Wollan
Journalist

J. E. L0beck Bible
Teacher

T. C. Wollan
Mathematician

need of getting Bibles
into every home, so he
has dedicated his life to

this work—and
temperance speaking.
Hopperstad, a refined
poet and choir director,
spent 40 years of his life
as circulation manager of
"Decorah Posten" and
"Lutheraneren." Taaraand
Vik, a parochial school
ma'am, is an exceptional
agent. She secured 1,172
new subscriptions to
church papers and sold

2,435

"Menighetskalenders" (a \$10.00 work) in 1918-1922, while working only part time. G. O. Oudal, Minneapolis, has the largest second hand theological book store in America, if not in the world. Theological works in all languages.

A few years ago, when Harding's speech at

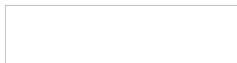
the funeral of the unknown soldier was heard by wireless in San Francisco, the people marvelled. Now the novelty has worn off, for nearly everybody has his radio. But-radio is just as marvellous today as if it were new. So it is with the printed word. That, too, is a sort of radio, and

thousands of years ago,
books flashed the greatest
messages around the
world and across the
centuries. Books are more
wonderful than radio or
movie or phonograph.
The moving pictures of
the past are thrown upon
the screen of our minds
through books. The
sweetest rhythms of long
ago are sung to our inner

ear.

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Dr. T. R. Chow and
Family,

Kioshan, China

A Christian

Daughters Seem As
Good to Him

As Sons

11. Foreign Missions, 1890-1925

The Norwegian
Lutherans have never
been anxious to proselyte
among other Christian
denominations. They
have, however,
distinguished
themselves for their
missionary zeal among
those who do not have the

Gospel. Leif Erikson was sent to Greenland by King Olaf Trygvasson to Christianize it, and he succeeded. Except for this work which had to be performed, he might have become a permanent settler in Vin-land, which he discovered. Hans Egede came to Greenland in 1721 as a missionary,

72 years before William Carey, the Baptist, went as a missionary to India. The oldest Protestant mission in the world was the Norwegian mission among the Lapps, begun while Luther was still in the heat of the battle for a more Biblical religion and a more Christian order of things. The Norwegian Missionary

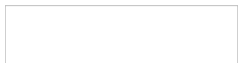
Society, organized in 1842, is one of the most successful missionary organizations in the world.

The Norwegian Lutherans of America began to support foreign missions-The Fields sions almost

as soon as they were organized into synods. P. A. Rasmussen announces

in his "Kirkelig Ti-dende" (Church Times) for April, 1859, that he had received \$118.00 in 1857 and \$223.02 in 1858, which he had forwarded to the Hermanns-burg and Leipzig Mission societies. The synods did not at first have their own foreign mission fields. They supported societies

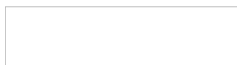
already existing. The
Norwegian Synod aided



Abraham, the
Malagasy, His Bible
Reading
Norwegian People in
America
the Norwegian
Missionary Society in

Madagascar and
Zululand, and the
Missouri Synod in its
work among the Indians
and Negroes. The
Augustana Synod sent its
contributions to the
General Council East
India missions. The
Conference aided the
Norwegian Missionary
Society, and this caused
the Norwegian Synod to

withdraw its support and align itself with the Schreuder Mission in Zululand and Natal. In 1878 a Jewish mission society was founded by J. P. Gjertsen and Sven Rud Gunnersen, called the Zion Society for Israel. It began work in Egypt and Palestine, but especially in Russia and the United States. The United



Norwegian Mission
Church at Manambaro,
Madagascar

Church in 1892, and
the Lutheran Free Church
in 1895, secured their
own mission fields in
southern Madagascar.
The Norwegian-American

China Society was organized in 1890, and a few years later its fields in Honan and Hupeh were taken over by the Hauge Synod and the United Church. The Lutheran Brethren established themselves in Honan in 1902; the Norwegian Synod, in 1912; and the Lutheran Free Church, in 1914. The Santal Mission

of the Northern Churches, which had been begun by Bp'rresen and Skrefsrud in Santalistan, India, in 1867, began to receive weighty support from the Norwegian Lutherans of the United Church and the Free Church, especially after 1893, when a Santal Committee was elected to represent the United States. The Norwegian

Synod began work among the American Indians of Wisconsin in 1884; the Eielson Synod began in 1893. The Norwegian Synod sent its first missionary to the Eskimos of Alaska in 1894.

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From 1891 to 1901

the Norwegian Synod kept a missionary stationed at Salt Lake City to win back the Mormons to Lutheranism. Three attempts have been made to start a mission in the Near East—in 1878 at Jerusalem, by the Zion Society for Israel; in 1895 to 1909, at Urmia, Persia, by the Chaldean Mission

Society; in 1910 at Soujboulak, Kurdistan, by the Evangelical Lutheran Orient Mission Society. Since 1915 the Sudan Mission Society has labored zealously for the planting of the Gospel in Madagascar, Zululand and Natal, South Africa, and the Sudan, West Africa. The Jewish work is still conducted by the

Zion Society. The
Norwegian Lutheran
Church has assigned the
work among the Eskimos,
Indians and Negroes to its
Home Mission Board.



Erik A. SjzSvik
Daniel Nelson O. R.
Wold, D. D.

Foreign Missionaries to China

P. A. Rasmussen,
Laur. Larsen, Ole
Waldeland, John P.
Gjertsen, Sven R.
Gunnerson stand among
the first Norwegian-
American exponents of
foreign missions. Mission
Leaders Hans Martin
Saeterlie has served
longest as

secretary of the Foreign Mission Board — since 1904. He has written several books on missions—"Til Guds Riges Fremme" (1910), "Madagaskar" (1912), "The Foreign Missions of the United Church, 1890-1915" (1917). He has edited two mission papers (1895-1904) and has

furnished the church papers with news of the foreign mission work for 30 years. Another prominent mission promoter is the Rev. J. R. Birkelund, M.D., who has been an emissary and secretary of the Board of Foreign Missions of the Norwegian Church since 1917. He was born in Denmark, has been a

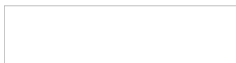
missionary in Japan (1892-1897, 1900-1902), a home missionary in Chicago (1891-1892) and Wisconsin (1902-1905), a city missionary in Chicago (1905-1917), and a mission inspector in China (1912-1913). Lars Lund, Elroy, Wisconsin, was the treasurer of the foreign missions of the Conference, 1881-1890,

of the United Church
1890-1917, and of the
Zion Society, 1881-1924.
Peder Tangjerd was a
good friend of the
missions and mission
treasurer of the
Norwegian Lutheran
Nonvegian People in
America
Church 1917-1923.
Professor Georg Sverdrup

started the Madagascar mission movement among the Norwegian-Americans. He supported it with great energy through the mission paper "Gasseren." John H. Blegen, professor at Augsburg, has been treasurer of the foreign missions of the Lutheran Free Church and also of the Santal Committee

since 1893. He has edited "Santalmissionaeren" since 1897 and is the author of a history of the Zion Society for Israel (1903) and a bird's-eye-view account of the world fields white unto harvest—"Al Verden for Kristus" (1910). Professor Andreas A. Helland, of Augsburg Seminary, has been the secretary of the Lutheran

Board of Missions of the
Lutheran Free Church
since 1907 and has
written valuable
contributions about the
Madagascar missions.
Lars Lillehei has taught
missions at Wahpeton,
Grand Forks and
Augsburg and has writ-



M. A. Pedersen Bihar,
India

T. L. Brevig Teller,
Alaska

M. J. Stolee Ft.
Dauphin, Mad.

ten a mission book
entitled "Arbeidere in
Vingaarden" (Workers in
the Vineyard), 1912.
Michael J. Stolee was a
missionary and
superintendent at Ft.

Dauphin, Madagascar,
1901-1909, and has been
a professor of missions at
the United Church
Seminary, St. Paul, 1911-
1917, and Luther
Theological Seminary,
1917.....

Mrs. T. H. Dahl
founded the Women's
Missionary Federation
and Mrs. I. D. Ylvisaker

is now at the head of this very useful organization. These are but a few of hundreds and thousands of mission friends in the Norwegian Lutheran synods, who are working and praying:

Savior, sprinkle many nations,
Fruitful let Thy sorrows be !
By Thy pains and consolations
Draw the gentiles unto Thee !

The statistics of the
foreign missions are
vibrant with life.

The small sums of the
'50s and '60s represent
great sacrifices and

much love on the part
of the pioneer giv-

Expenditures ers.

There has been a happy
increase in

the general and
special knowledge
churchmen

have of missions, in
the number who give and

the average annual
donations. In the
period 1868-1872, the
Norwegian Synod
contributed \$4,015.22. or
about 2 cents by each
baptized member yearly;
in the period 1918-1922,
the Norwegian Lutheran
Church contributed
\$1,653,196.17 to its own
fields in China,

Madagascar and South Africa, or about 80 cents annually per capita. In 1922 the Norwegian Lutheran Church reported an income of \$449,245.00 for foreign missions; the Lutheran Free Church reported \$39,807.00; the Lutheran Brethren, \$12,927.00; these three synods, a total of \$501,979.00. If we add

the Eielsen and Norwegian Synods, the Santal, Orient and Sudan missions and the Zion Society, the sum total will amount to over \$600,000.00, or \$1.25 per baptized person for foreign missions. Add to this the work done by the Norwegian Methodists, Baptists, Congregationalists and members of

other Reformed branches,
and the sum will become
quite respectable.

The expenditure
brings good returns. The
converts were few and far
between at first. The
Norwegian Missionary
Society

labored in Zululand
from 1842 to 1858—
Results 16 long years—

before it was able to report

a single convert. But the news of this one Baptism—of the Zulu maiden Umatendwase—inspired M. B. Landstad to write the well-known Norwegian hymn "Oplo'ft dit Syn." Similarly, the work of the Norwegian-American missionaries in China, Madagascar and

elsewhere at first was rather meagre in converts. But in 1922 the Norwegian Lutheran Church alone had 2,997 converts who had been baptized that year, 392 who had been confirmed, 11,825 who had communed, and a total membership of 36,071, served by 71 ordained missionaries from the

Norwegian Church in the United States, assisted by 8 un-ordained men, 57 single women missionaries and 67 married women. There were 960 native men preachers and teachers and 208 native women workers. There were 26 main stations and 272 out-stations. The work

had steadily advanced—the missionaries had advanced upon their knees. They had lived through the Boxer Raid and the World War— in China, the French persecution and the Malagasy rebellion in Madagascar. The Gospel has triumphed; the doors are now open.

Mention should be

made of a few of the earliest missionaries sent out from the Norwegians in the United States. The following table does not include the men sent Early Mission out from Norway, but supported by the Nor-

Heroes wegians in America, such as: Nils Astrup

(1883), Hans J. S.

Astrup (1884), Carl
Norwegian People in
America

Diving (1883), and
Carl S. Otte (1882), of the
Norwegian Missionary
Society in South Africa.

Missionaries Years
Lands Synods

! Conference Free C
ChSdi rCh United Church
(Conference

Tou, Erik H 1889-
1903 Madagascar <
United Church

\ Free Church

Isolany, Gabriel N
1893-1901 Madagascar
United Church

Sanders, Ole B 1893-
1902 Madagascar United
Church

Pedersen, P. A. G
1893-1900 Madagascar
Free Church

Halvorson, Peter C
1896-1914 Madagascar
United Church

H0igaard, Jonas R
1896-1901 Madagascar
Free Church

Skaar, Johannes J
1896-1902 Madagascar
United Church

Nestegaard, Ole S., Jr.
.. 1890-1902J Hupeh and
ch}na Sodety

{China Society

United Church Norwegian
Church

Netland, Sigvald

1890-1896 Honan China
Society

Running, Halvor N

1891-1908 Hupeh China
Society

Landahl, Carl W

1896-... A Hu P eh \
Hauge Synod

(Honan (Norwegian

Church

Stokke, Knut S 1896-
1921 Honan j

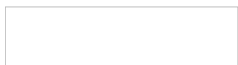
^rweg^Church

Wold, Oscar R., D.D.
... 1898-.... Hupeh \ Hauge
Synod

(Norwegian Church
Theodor C.

Meyersohn was the first
missionary among the
Jews. He worked in Egypt

and Palestine, 1881-1882,
and in Russia, 1882-1913.
Another Jewish
missionary was Dr.
Rudolf



A Group of Preachers
in Zululand
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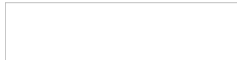
H. Gurland,
missionary at Odessa,
Russia, 1896-1905, author
of "I Tvende Verdener"
and other mission tales.
Jewish missionaries in
America include the
following-: Paul Werber,
Baltimore, 1882-1896; E.
N. Heimann, Chicago,
1894-1918; Isadore
Schwartz, Chicago, 1918-
....; Johan A. Eliassen,

Chicago, 1907-1921;

Anders H. Gjevre,
New York, 1900-1903,
Minneapolis, 1913- ;

John Resnick,
Minneapolis, 1917-1924;
Ole Waldeland, emissary,
1895-1903; John J.
Breidablik^ emissary,
1903-1913. C. K. Sol-
berg is the president of
the Zion Society for

Israel. The Norwegians have not forgotten the Jews, as the chief butler forgot Joseph in the prison. The mission among the Jews is in places very successful. The work of Gurland in Russia, for example, bears comparison with that of the New Testament times.



R. H. Gurland Jewish
Missionary

Axel Jacobson Indian
Missionary

A. H. Gjevre Jewish
Missionary

Tollef L. Brevig was
the first missionary to the
Eskimos (1894). Erik O.
MoYstad was missionary

to the Indians at Wittenberg, Wis., 1884-1886, and to the Indians at Carter, Wis., 1893-1915. The work is continued at Wittenberg by Axel Jacob-son, 1888—, and at Carter and Soperton by Louis Adolf Dokken, 1913—. The Pottawattomie Tribe among which Dok-ken works is anxious to hear

the Gospel. Nils J. Bakke, a Norwegian, was preacher and teacher among the Negroes of the South, 1877-1920. Osa A. Lawrence, a Negro preacher, joined the Norwegian Lutheran Church and worked for a year (1923-1924) among the colored people of Minneapolis. The Eskimo, Indian and Negro

missions are now under the home mission board.

Nor have the Norwegians forgotten the Mohammedans. They are of all non-Christians the nearest to the Christian faith and the most hostile. However, even they submit to the beloved yoke of Christ. In 1895 Nestorius George Malech,

an archdeacon in the Old
Evangelical Apostolic
Church of the East,
commonly called the
Nestorian Church,
prevailed on Norwegian
Lutherans to support him
as a missionary at Urmia,
Persia. In 1898-1899
Mons O. Wee was sent by
the friends of this cause
to investigate
conditions in Persia.

In his book "Fra Undersp'gelsesreisen" (1900) he reported unfavorably concerning this mission but, nevertheless, it was continued until 1909, when Ludvig O. Fossum, Ph.D., after a three years' experience as missionary in Urmia also advised that the mission be not supported. Dr. Fossum

thereupon turned his
attention to the
Mohammedans. He
offered his services to the
Evangelical Lutheran
Orient Mission Society
and became a missionary
among the
Mohammedans at
Soujboulak, Kurdistan,
Persia, in 1911. Dr.
Fossum was a linguistic

genius truly exceptional. He learned a language or dialect almost without effort. He created the written language of Kurdistan. He wrote grammars, dictionaries and school books, translated Luther's catechism, Christian hymns and the New Testament into Kurdish. His wonderfully romantic

and noble career would fill a book in the relating, a book that would hold a creditable place in any series of stories about missionary heroes. Fossum died October 10, 1920, 41 years of age, but his work will go on. The boards of foreign missions report that they have more candidates, men and women, who are

willing to go to the
foreign mission fields
than their funds permit
them to send. The day of
the Viking raids is past
and gone; the day of the
pioneer settlement is no
more; but the sons of the
Vikings ought to do well
as missionaries (Ps.
110:3).

Up! the ripening

fields ye see, Mighty
shall the harvest be; But
the reapers still are few.
Great the work they have
to do.

12. Home Missions,
1890-1925 By home
missions in general is
meant the gathering and
establishing of
congregations in the
home land, and the aiding
of

these congregations in
securing pastors and
General teachers.
Historically, it has
worked this

way, that each
mission group after
organizing itself into
congregations and
synods, began to help the
immigrant brethren of the
same nationality, also to
organize themselves into

congregations and to secure pastors and teachers. The Germans took care of the scattered Germans, the Swedes did likewise for the Swedes, the Norwegians for the Norwegians, and so on. ' The first congregational work was carried on exclusively in the mother tongue of the immigrant.

Later on, after these people had become somewhat anglicized, they began slowly to use English at the church services and to reach out to bring into the fold men of other nationalities who were unchurched. The synods using foreign languages most exclusively have sought to build up their

constituency from the
immigrants of their own
nationality and their
children. The synods now
using English
predominatingly seek to
win for their
denomination the un-
churched and the
unconverted people from
all nations and classes
about them.

The term home

missions is used also to designate the work

among people of non-Christian races within our own land. The

missions among the Eskimos of Alaska, the

Special Indians of Wisconsin, and the Negroes,

were formerly rated as foreign mission work,

but are now more properly classified as home mission work.

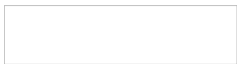
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Distribution of
Norwegians by Sections,
1906

The Jewish missions within this country as carried on by the Zion Society and supported by the Norwegian synods,

can be thought of as home mission work, being in the home country. The home mission board also has charge of a great deal of work which more properly belongs to the inner missions.



9i-sy u x

Distribution of

Norwegian Lutherans by
Sections, 1906

As examples of this
work may be mentioned:
Evangelistic work, city
mission work, slum
missions and settlements,
camp missions, hospital

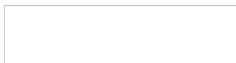
missions, university
missions, work for
soldiers and sailors,
prison and reformatory
mission work, Bible and
tract distribution work
among the blind, deaf and
epileptics, seamen's
missions, immigrant
missions, and the like.
Much, and sometimes all,
of this work is now being
done by home mission

boards, although the attempt is made from time to time to shift it over to inner mission boards and charity workers.

The home missions among the Norwegians go back almost to

the beginning of synodical work. Home mission work was, of course, extensively

performed by every pio-
Organization neer
pastor, but the work was
not organized
under committees and
boards before the
Norwegian People in
America





Oluf Glas0e Supt.
Home Missions

Ole M. Anderson
Evangelist

Ole L. Kirkeberg
Advocate of Norse
Culture

synods were
established. These
committees and boards

would look over the field, select competent men to go out and organize congregations and raise funds to pay the home mission pastors. Of the 7,500 Norwegian Lutheran congregations which have been established in the United States, no doubt at least 7,000 have been established under the

direction of home mission committees and boards. The difference between a committee and a board is not necessarily great and often not very clear. In general, it may be said that a board has greater responsibility and is more carefully chosen and permanently organized. Beginning with 1890, the United

Norwegian Church immediately planned a vigorous home mission work and appointed a home mission superintendent, whose sole duty was to travel over the whole field, organize congregations, find workers and direct the work. The following men ably filled this

position in the United Church: N. J. Ellestad, 1891-1900; H. C. Holm, 1901-1906; Oluf Glas^e, 1906-1914; G. A. Larsen, Bethesda Slum Mission, Brooklyn, N. Y. 1914-1917. h Cleaned Out the Slum



The American Period

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The work increased to such an extent that in 1904 it was found necessary in the United Church to appoint a salaried secretary for the joint foreign and home mission board. The work of this office increased by leaps and bounds, and in 1910 two paid secretaries

were elected, one for the foreign mission board and one for the home mission board. H. M. Saeterlie served as secretary for the joint board. Olaf Guldseth was secretary for the home mission board of the United Church from 1910-1917. Carl Severin Berthinius Hoel has been secretary of the home

mission board of the
Norwegian Lutheran
Church since 1917. The
Nor-

A class of Indians just
confirmed, Wittenberg,
Wis.

wegian Lutheran
Church does not maintain
the office of mission
superintendent. In lieu
thereof it has nine district
presidents and nine

district home mission
committees looking after
the home missions in
their respective districts.
There is also an English
Association taking charge
of the English interests
and the establishment of
English Lutheran
congregations. B. J.
Rothnem is the
missionary among the
state institutions for deaf

and dumb at Sioux Falls; H. O. Bj^rlie has a similar position at Faribault, Minn.; P. C. Birkelo is in charge of the immigration mission at the Norway House, 92 Columbia Heights, Brooklyn, N. Y. In 1867 the Norwegian Synod had established a seamen's mission in New York. C. S. E. Everson

was pastor for the
Seamen's Mission, 1876-
1878, and a member of
the immigration
committee, 1888-1917.
Emil J. Petersen was
immigration missionary
in New York City, 1889-
1919. The United Church
appointed Tobias

Norwegian People in
America

Ole O. Fugleskjel

A soldier of Uncle Sam and a soldier of the Cross. Born July 10, 1868, in Freeborn Co., graduate of St. Olaf College, 1894, and of the

United C h u r c h
Seminary, 1909. Had
been a soldier in the U. S.
Army. Became a pastor in
1909 and froze to death
Dec. 6, 1909, in the
woods near Clementson,
M i n n., while on his way
to a preaching
appointment. He was
found sitting down with
the open Bible in h i s

hands.



In the Cross of Christ
I glory

A Memorial to
Fugleskjel at St. Olaf
Colle

The American Period
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Tjp'rnghom immigrant

missionary at Ellis Island,
1906-1910. In his wake
Christen Westermoe, T.
A. Lillehei and Iver
Tharaldsen have met the
newcomers at Ellis
Island. Seamen's
Missions have been
maintained at San
Francisco, Seattle,
Boston, Philadelphia and
Galveston for many
years. In San Francisco

the work was organized by C. M. Hvistendahl, 1870-1875; L. A. K. Carlsen took charge in 1875-1879 while serving Our Savior's Scandinavian Church. He preached to the sailors one thousand times, distributed many thousand tracts, papers and books, visited thousands of ships and sick sailors. The pastors

following him have been:
O. N. Grpnsberg, 1890-
1900; A. H. Lange, 1890-
1896, 1900-1902; L. A. K.
Carlsen, 1902-1912; T. C.
Satra, 1912-1913; E. S.
Belgum, 1913-1914; and
O. N. Gronsberg, 1913—.
From 1902 to 1912 this
mission was visited by
175,000 Norwegian
sailors. It distributed

80,000 letters and over one million dollars in money.

The Seattle Seamen's Mission is now conducted by E. B. Slettedahl; the Galveston Mission, by Johan Olsen; the Boston Mission, by Oddmund Nielsen; the Philadelphia Mission was in charge of A. W. Hvistendahl, 1907-14. The Seamen's Mission

of Norway conducts mission of Norway coteaoinnuod sion stations in Philadelphia, Baltimore, New York, Mobile, Pensacola and New Orleans. Secretary C. S. B. Hoel has a number of evangelists at work, notably: H. N. Running, T. Tjo'rnhom, E. L. Scotvold and Johan Olsen. The home mission

work in Alaska among
Norwegians is now in
charge of John Flint,
Petersburg, and C. K.
Mal-min, Ketchikan;
among the Eskimos it is
conducted by the three
deaconesses Anna Hu-
seth, Mabel Lien and
Magdalene Kleppe
besides Leonard
Sulooguak. The Indian

mission at Wittenberg is
conducted by Axel
Jacobson, superintendent,
and T. M. Rykken, Pastor.
Meet Miss Eskimo



The smaller synods—
Lutheran Free Church,
Norwegian Synod,
Lutheran Brethren,

Eielsen Synod—are actively engaged in home mission work, as are also the Methodists, Baptists and Con-gregationalists. The Congregationalists, known as the Norwegian-Danish Evangelical Free Congregations in America, have established a mission loan fund of \$100,000.00 for the purpose of church

extension. Since 1884 they have grown from nothing to a group of 60 congregations, chiefly in the large cities, with a printing press in Chicago, a Bible school, including academy, seminary, business and music courses, at Minneapolis, an orphanage at Fort Lee, N. J., and another in Chicago, a large share in

the Scandinavian Alliance Mission, which has an annual budget of \$120,000.00 and labors in China, Africa and South America, besides Denmark and Norway.

The contributions to the home missions in the early decades of the church work were rather small owing to lack of

systematic organization. In 1868-1872 the Norwegian Expenditures Synod raised only \$2,878.46 for this cause. Most of the home mission work was performed by the individual pastors without any record being made at the central office. From 1873 to 1882 the Norwegian Synod

collected \$26,000.00, the Conference, \$6,000.00, and the Augustana Synod, \$3,000.00 for home missions. In 1920 the Norwegian Luth. Church contributed \$263,989.00 to home missions ; in 1922, \$263,998.00. In 1922 the Lutheran Free Church home mission budget was \$46,000.00; that of the Eielsen Synod

was \$2,280.00.

There is, as stated before, a great discrepancy between the number of Norwegian Lutherans on the church books and the

actual number of Norwegian- Lutheran adherents. This fact has been brought out by

the Canadian census and other studies. O. M. Norlie published in 1909 a statistical study entitled "The United Church Home Missions." In 1919 he edited Oluf Glasps Vs "Omsorg for Sine Egne" (Care for One's Own). Of the many who have written on the home mission situation in the church periodicals, no

one has written more instructingly and inspiringly than Supt. Glasoe. In this day of rapid Americanization and religious indifference such home mission literature has been of great guiding influence both to boards and officers and the rank and file of congregational

supporters.

13. Charities, 1890-1925 Charities, or inner missions, is an organized effort to promote the spiritual and bodily welfare of the destitute and the indifferent who are, at least nominally, within the church. Chris-

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tianity is a missionary

religion. Christ, its founder, commanded His disciples to preach the Gospel to every creature and to be His witnesses. He Himself set the example. The Church has ever since had its work to do and Christians gladly follow in His footsteps, not least in emulating His works of mercy.

Human needs are so

multitudinous, human labor is so diversified, therefore it has been found expedient also to organize the work of charity according to some sort of classification. There is the care of children, for example, through orphanages, home finding societies, day nurseries, slum

schools, kindergarten,
country holidays for the
city poor children, etc.
There is the care of the
aged through old people's
homes, rest homes, relief
funds and pensions. There
is the care of the sick
through hospitals,
institutions for
defectives, convalescent
homes, deaconess work,
volun-

J. A. Wang
Supt., Homme
Orphanage

A. Oefstedal Rector,
Chicago Deaconess Home

N. A. Stubkjaer
Supt., M. Luther
Orphanage

teer work, flower

missions. There is the
care of the stranger
through hospices,
immigrant missions and
homes, diaspora
missions, seamen's
missions and homes, river
and canal boat missions,
employment bureaus,
shelters for homeless,
tramps, etc. There is the
saving of the lost through
juvenile courts,

Magdalene homes,
temperance work. There
is the care of family
through colonization
efforts, building aids,
housing reforms,
temporary loans. There is
the work of training
charity workers, deacons
and deaconesses, Bible
readers and teachers,
colporteurs, evening
schools for working men

and women. There is last, but not least, the work of evangelization through regular evangelistic sermons, tent missions, slum missions and settlements, midnight missions, camp, railroad and factory missions, hospital missions, university missions, work among soldiers and

sailors, prisoners and
reformatory inmates,
Bible and tract
distribution, colportage,
free libraries and reading
rooms, mission by posters
and pictures, Sabbath
observance, and the like.
Charity work is not only
almsgiving. It is
concerned with teaching
the Gospel and to this
adds the labor

Norwegian People in America

of Christian love
wherever sin has left its
tracks, or is likely to do
so, in order to relieve,
renew and prevent. It uses
the Word and the Work as
its two hands of service.

The Norwegians, both
Lutheran and Reformed,
have been laboring in this
field, even before they

organized their first congregation. Christian charity affects even the state so that it relieves the Church of much of its load of helping the pauper, the defective and the sick. The first Norwegian to organize charity work institutionally was Even J. Homme, who, in 1881,

laid out the town of
Wittenberg, Wisconsin,
and there in the wild
woods founded the
Honne institutions
according to the spirit of
Wichern

and the plan of
Francke. He built up one
branch of this work after
another—an orphans'
home, an old people's
home, a normal school

and academy, a printing press, Sunday school and young people's papers, books, almanacs, tracts. From that day the work has expanded to include every kind of charity work mentioned in the classification above. In the Norwegian Lutheran Church the budget for charities in 1922 was \$451,-671.00, or \$1.05

per member. A good deal of money raised does not pass through the synodical budget, not even through the treasury of an institution, what the right hand doeth in a If we add the local to the synodical benevolences of the Norwegian people will surely amount to respectable sums beyond

the million dollar mark.

The charities of the Norwegian Lutheran Church of America for 1922, based on incomplete returns, were as follows:

Institutions

Employees

Orphanages 85

Home Finding 17

Hospitals 625

Hospices 10

Homes for Aged 65

Total	802	63,449
-------	-----	--------

\$5,807,479	\$1,619,426
-------------	-------------

The charities of the other Norwegian synods, and the independent institutions added to the above will bring the total for the year nearly up to \$2,000,000.



Rev. and Mrs. A.
Vatne

(In charge of Sarepta
Old People's

Home, Sauk Center,
Minn., of the

Lutheran Brethren)

the left hand does not
know great deal of this
charity work. cal charities
then the annual

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T T T T

Rescue the Perishing

f T t t

Rescue

Mission,

Minneapolis

Matt. 28:19

Luke 5:5

Lutheran

Bible

School, Grand Forks, N.
D.

T T T T f~

Suffer the
little children
to come
unto Me



Lake Park Orphanage,
Lake Park, Minn.

Norwegian People in
America

The chief charitable
institutions of the
Norwegians are as
follows:

DEACONESS

HOMES	No.	Name	Place
Year	Head		

i.	Norwegian Lutheran		
Brooklyn	1883	C.	O.

Pederson

2. Norwegian

Lutheran Minneapolis

1889 E. Berntsen

3. Norwegian

Lutheran Chicago 1896

A. Oefstedal

4. Norwegian

Methodist Chicago 1910

Fredrik Ring

(Nos. 1-3 are

Lutheran; No. 4 is

Methodist)

CHILDREN'S HOMES

1 Homme,
Wittenberg, Wis., 1881, J.
A. Wang

2 M. Luther,
Stoughton, Wis., 1889, N.
A. Stubkjaer

3 Beloit, Beloit, Ia.,
1890, T. T. Thompson

4 Lake Park, Lake
Park, Minn., 1895, L. J.

A. Jähren

5 Bethesda,
Beresford, S. D., 1896,
John O. Johnson

6 Wild Rice, Twin
Valley, Minn., 1898, N.
O. Skauge

7 Parkland, Everett,
Wash., 1900, H. H. Holte

8 Coeur d'Alene,
Coeur d'Alene, Ida, 1923,
H. J. Stolee

9 Martha-Maria,

Poulsbo, Wash., 1891, J.
L. Bestul

10 Bethesda, Willmar,
Minn., 1905, Johan
Mattson

11 Norw. Lutheran,
Edison Park, 111., 1898,
Martha Bakke

12 Children's,
Brooklyn, 1915, N. M.
Jorgensen

13 Christian Orphans',

Fort Lee, N. J.

14 Lydia, Chicago,
111.

Nos. 1—8 are
conducted by the
Norwegian Lutheran
Church. They had 881
children in 1924. This
synod has also an
orphanage at Teller,
Alaska, for Eskimo
children, and two day
nurseries and

kindergartens, at
Brooklyn and Chicago,
with 13,535 children.
Nos. 9—10 belong to the
Lutheran Free Church;
Nos. 11—12 are
independent, supported
by Lutherans; Nos. 13 and
14 belong to the
Norwegian
Congregationalists.

Home Finding The
Norwegian Lutheran

Church has a Home
Finding Department
which placed 247
children during 1924, and
over 1900 children since
1917, in Christian homes
for adoption. It placed



Lauritz Larsen, D.D.,
S.T.D, L.L.D. Pres.,

National Luth.

Council, 1920-22

Rev. J. C. Roseland,
Philadelphia,

Pres., Knights of
Leif the Discoverer

J. A. O. Stub, D.D.

Sec'y, National Luth.
Council for Soldiers' and
Sailors' Welfare

The American Period

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169 children in 67

boarding homes, where they are kept at a price until called for. It has seven juvenile court attendants, 15 city and hospital missions, with 24 workers in 15 cities. Rev. Helge HpVerstad first advocated the plan of placing children in homes rather than in orphanages. Rev. H. B. Kildahl is the secretary of the board of

charities of the
Norwegian Lutheran
Church.

Rescue Homes

The Norwegian
Lutheran Church has
three rescue homes for
girls—Minneapolis,
Fargo and Sioux Falls. In
1924 these cared for 242
adults and 216 infants.

HOSPICES AND

INNS

i Seamen's Home,
Boston, Mass., 1911, O.
Nielsen

2 Luth. Home of
Mercy, San Francisco,
Cal., 1921, Bertha J.
Bragstad

3 Seamen's Mission,
San Francisco, Cal., 1870,
Ole Gr0nsberg

4 Norway House,
Brooklyn, N. Y., 1923, P.

C. Birkelo

5 Seamen's Mission,
Seattle, Wash., 1907, E.
B. Slettedahl

6 Seamen's Mission,
Galveston, Tex., 1910,
Johan Olsen

7 Norw. Emigrant
Mission, New York, N.
Y., 1865, Iver Tharaldsen

8 Siloah Scand.
Mission, Seattle, Wash.,
1907, R. J. Berge

9 Luther Home,
Minneapolis, Minn.,
1904, F. A. Schaffnit

10 Hospice for Young
Women, Minneapolis,
Minn., 1918, F. A.
Schaffnit

11 Scand. Sailors'
Temp. House, Brooklyn,
N. Y.

12 Girls' Home,
Evanston, 111.

13 Girls' Home,
Seattle, Wash.

14 Girls' Home, Los
Angeles, Cal.

15 Seamen's Mission,
Brooklyn, N. Y.

16 Seamen's Mission,
San Francisco, Cal.

17 Young W.
Christian Home,
Brooklyn, N. Y.

18 Young W.
Christian Home, Chicago,

111.

19 Norw. Mission
House, Boston, Mass.

20 Salem Y. M.
Mission House, Chicago,
111.

Nos. 1—11 are
Lutheran; Nos. 12—16
are Methodist; Nos. 17—
20 are Congregationalist.



Sec'y Gustav Eide
Minnesota Total
Abstinence Assoc.

Mrs. Ulrikka F. Bruun
Temperance and
Settlement Worker
Hon. E. E. L0beck
Temperance Orator
and Senator
Norwegian People in
America



Martin Norstad N. M.
Ylvisaker J. C. K. Preus
Dr. Martin Hegland
Executive Board of
Young People's Luther
League

HOSPITALS

i Deaconess (Luth.),
Chicago, 111., 1896, A.
Oefstedal

2 Deaconess (M. E.),

Chicago, 111., 1907,
Emma Linderud

3 Norwegian-
American (Indep.),
Chicago, 111., 1896,

4 Central Iowa, Story
City, Ia., 1914, I. T.
Heggen

.5 St. Luke's, Mason
City, Ia., 1920, O. L. N.
Wigdahl

6 Ft. Dodge, Ft.
Dodge, Ia., 1924, S. A.

Berge

7

Bethesda,

Crookston, Minn., 1898,

Anna M. F0rlie

8 Dawson Surgical,

Dawson, Minn., 1915, G.

S. Froiland

9

Deaconess,

Minneapolis, Minn.,

1889, Marie Folkvard

10

Ebenezer,

Madison, Minn., 1902,

Otto Mostrom

11 Fairview,
Minneapolis, Minn.,
1916, Gina Aaserud

12 St. Luke's, Fergus
Falls, Minn., 1903,
Margaret Fjelde

13 St. Olaf's, Austin,
Minn., 1896, Belle S.
Anderson

14 St. Paul, St. Paul,
Minn., 1901, J. E. Haugen

15 Deaconess,

Brooklyn, N. Y., 1883, C.
O. Pedersen

16 Deaconess,
Grafton, N. D., 1904,
Naema Johnson

17 Deaconess, Grand
Forks, N. D., 1899,
Amund Othmo

18 Deaconess,
Northwood, N. D., 1902,
Mildred Olsen

19 St. Luke's, Fargo,
N. D., 1908, A. O.

Fonkalsrud

20 Minot, Minot, N.
D., 1923,

21 Wittenberg,
Williston, N. D., 1911,
Albert Johansen

22 Luther,
Watertown, S. D., 1915,
N. O. Spilde 2^ Lutheran,
Sioux Falls, S. D., 1894

24 Moe, Sioux Falls,
S. D., 1917, Frances Moe
2^ Luther, Eau Claire,

Wis., 1907, F. L. Tr0nsdal
26 Lutheran, La
Crosse, Wis., 1899, J.
Mutschmann

27 Lutheran, Los
Angeles, Cal., 1924, Mr.
Norswing

28 Good Samaritan,
Rugby, N. D., 1910,
Josephine Stennes

All except No. 2 are
Lutherans. Defunct

hospitals, such as Zumbrota and Thomas Consumptive, not listed. Hospitals in foreign mission fields, such as Kioshan, Honan, not listed. The Norwegian Lutheran hospitals for 1922 had 625 employees, 54,749 patients, property valued at about \$4,000,000.00 and an income and outlay of

about \$1,000,000.00.
From 10 per cent to 40
per cent of the work is
charity work. "Be ye
therefore merciful," is the
spirit that inspires the
majority of hospital
workers.

HOMES FOR THE AGED

i Homme, Wittenberg,
Wis., 1882, R. P.
Wasbotten

2 Skaalen, Stoughton,
Wis., 1900, B. J. Larsen

3 Josephine,
Stanwood, Wash., 1908,
Mrs. John J. Jacobson

4 Bethesda,
Beresford, S. D., 1910,
John O. Johnson .5
Central Iowa, Story City,
Ia., 1913, A. C. Molstre

6 Aase Haugen,
Haugenville, Ia., 1914, O.

E. Schmidt

7 Glenwood,

Glenwood, Minn., 1914,

H. J. Stormo

8 Coeur d'Alene,

Coeur d'Alene, 1920, H. J.

Stolee

9 Bethany, Bawlf,

Alta., 1922, N. R. T. Braa

10 Bethesda, Willmar,

Minn., 1898, Johan

Mattson

11 Ebenezer, Poulsbo,

Wash., 1908, Ingebrigt
Tollefsen

12 Sarepta, Sauk
Center, Minn., 1910, A.
Vatne

13 Elim, Minneapolis,
Minn., 1914, J. A.
Jacobsen

14 Norwood Park,
Chicago, Ill., 1896,
Camilla Andersen

15 Norw. Christian,
Brooklyn, N. Y., 1902,

Erick Ericksen

16 Northwood,
Northwood, N. D., 1910,
S. H. Njaa

17 Lvngblomsten, St.
Paul, Minn., 1912,
Johanne Larson

18 Ebenezer,
Minneapolis,' Minn.,
1916, Julia Ekern

19 Scandinavian,
Milwaukee, Wis., 1918,

P. Langbach

20 Aftenro, Duluth,
Minn., 1921, Mrs. I. N.
Sodahl

Extinct homes not
included. Nos. 1-9 belong
to the Norwegian
Lutheran Church; had 383
inmates in 1924. Nos. 10-
11 belong to the Lutheran
Free Church; No. 12, to
the Lutheran Brethren;
No. 13, to the Norwegian-

Danish Methodist
Church. No. 14-20 are
independent, but get most
of their support from the
Norwegian Lutheran
Church.

14. Societies
Societies, as here used,
are any free-will
associations organized for
the purpose of furthering
some cause. In this sense
societies are usually a

selective group and labor for love in order that others, as well as they themselves, may reap a rich harvest. To them much of the progress of the world is due, and their history makes interesting and edifying reading.

There have been formed many societies among the Norwegians

and of many kinds. On account of limited space the societies are

regretfully dismissed, except that a few re-A Multitude marks will be made about the "Bygdelags,"

of Societies through whose efforts the Norse-American

Centennial is being planned. This celebration

will be held at the Minnesota State Fair Grounds, St. Paul, June 6-9, 1925.

Pictures are submitted of some of the officers of the Norse-American Centennial Committee, namely: Prof. Gisle Bothne, president; Mr. S. H. Holstad, managing director; Dr. Knut Gjer-set, chairman of the

Committee on Exhibits.

The Norse-American Centennial Committee, with headquarters at the New Nicollet Hotel, Washington Ave. South, Minneapolis, has under their direction a whole army of committees, with a membership of 4,000, who are working day and night to make the Norse-

American Centennial a World's Fair not easy to forget. Bothne is the head of the Scandinavian Department at the University of Minnesota, a man of great abilities and international fame. Holstad is the president of the S. H. Holstad Coffee Co., a man of unusual executive ability, optimism and tenacity of

purpose. Gjerset is the scholarly historian of the Norwegian people and the curator of the pioneer museum at Decorah. The names of other members of the central organization of the Norse-American Centennial are given herewith.

NORSE-AMERICAN
CENTENNIAL

COMMITTEE	GISLE
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AUXILIARY Reception
Committee

^T^F^rp'ATTTM^
T7A » MRS ' GISLE
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(chairman

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Chairman MRQ .

AMANr) A ANDFRSON

MISS GUNHILD

OFTEDAL MRb "

AMANDA ANDERbON

Vice Chairman MISS
GEORGINA LOMMEN

Pictures are also
submitted of three
temperance leaders in
view of the fact that the
Norwegian-Americans
have been a temperate
people and have been
voting for the prohibition
cause. It was not by mere
chance that the
Eighteenth Amendment

to the Constitution of the United States was written by a Norwegian—A. J. Volstead. There are some two million others like unto him in the Norwegian phalanx. The pictures chosen are of the Honorable Engebrit E. Ljzfoeck, Mrs. Ulrikka Feldtman Bruun and Gustav Eide. Ljzfoeck

spent a long life speaking
the temperance cause,
writing about it, and
making laws in the state
capitol in support of it.
Mrs. Bruun built
Harmony Hall in the
slums of Chicago,
established a Hope
Mission, lifted the
drunkards out of the
gutter, saved the girls
from lives of shame,

organized kindergartens,
published a temperance
periodical, wrote poems,
song books, and novels
against strong drink,
stumped several states—
truly a noblewoman.
Gustav Eide, for about 30
years identified with the
Minnesota Total
Abstinence Association
and the Association for
Our Country's Welfare,

and serving as a secretary since 1902, being J. J. Sk0r-dalsvold's successor to this important and difficult post. Gustav Eide blir aldrig lei det.

In addition to these three temperance workers out of a host of over 300 societies we select three leaders—J. A. O. Stub, D.D., Lauritz Larsen,

D.D., S.T., LL.D., and
Jens C. Roseland. Dr.
Stub was secretary of the
National Commission for
Soldiers' and Sailors'
Welfare during the World
War. As pastor of the
Central Lutheran Church,
Minneapolis, he has in
the short space of five
years built up in a dying
church community a very
strong Lutheran

congregation. He is about to build a new \$300,000 church. Dr. Larsen was elected secretary of the National Lutheran Council in 1918 and president in 1920. The National Lutheran Council under his direction gathered and distributed over 2,500,000 pounds of clothing and

\$2,500,000.00 for temporal relief and reconstruction of church work in 17 European lands and many foreign mission fields. In the work of his office it became his duty twice to visit the devastated lands of Europe, and, on the return from his second trip, which had proved

very strenuous, he took sick with the flu and died. He was a great and noble executive, a tall, strong man of handsome appearance and gentle manners. Rev. J. C. Roseland is the president of the Knights and Dames of Leif, the Discoverer. He is a Norwegian Lutheran pastor at Philadelphia and

Washington, D. C. Has been secretary of the Augustana Synod and the United Church. Is an author, an "Israelite without guile."

Nonvegian People in America

A "bygdelag" is a society composed of natives from a "bygd," that is, some particular settlement or group of

settlements in Norway
and of their descendants
in this coun-Norwegian
try. Thus, the Valdris Lag
is a society of

Bygdelags me n and
women from Valdres,
Norway, and

their children born
here. The members of
Telelaget hail from
Telemarken; the members

of Stavangerlaget came from Stavanger City and County.

The objects of the bygdelags are various: (1) To re-unite relatives and friends who lived close together in Norway, but are scattered far and wide in this land; (2) To foster and preserve



Andrew A. Veblen

Thomas Lajord

Torkel Oftelie

the traditions and

memories of the ancestral

home localities; (3) To

collect and publish

historical and

biographical information

both regarding

immigrants to America

who came from the district which the "lag" represents and also their descendants; (4) To collect charitable and memorial gifts to be given to their ancestral community. Veblen, in his "Valdris Book," styles the lags "For-auld-lange-syne-societies," but explains that they are much more than that.

Since they began their course in 1899 they have printed at least 25,000 pages of biographical and historical material about their members. They have built a large number of hospitals, asylums, and rescue ships, established endowments to help the poor and sick, and in other ways given concrete demonstration of their

good will to the land of their birth. The lag movement is unique. No other people seems to have taken part in it. The nearest approach to it in this country is the annual reunion in California of the natives of this or that state, as, for example, former citizens of Iowa meeting once a year at a

picnic in Los Angeles.

a. Valdris Samband

The honor of starting the
bygdelag movement no
doubt belongs to Thomas
Lajord. Lajord was born
Feb. 26, 1842, in Vang,
Valdres, and came to
America in 1870. He
worked for

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21 years as a

farmhand, parochial school teacher and precentor, until 1891, when he moved to Alexandria, Minnesota, and got an appointment in a furniture factory. His salary as teacher was a dollar a day, but he did very good work. Through his friend, Senator Knute Nelson, he was appointed an inspector of weights

and grain. Later, he became Senator Nelson's private secretary at Washington. He died June 7, 1906. On Feb. 2, 1899, Lajord wrote an Open Letter in "Nordvesten," St. Paul, addressed to the Valdrises of the Twin Cities. Couldn't these good people





Mons O. Wee
Theological Professor
Hans Jervell Historian
Engebret M. Broen
Bible School President
have a reunion some
time that spring? The

letter started a discussion. A picnic-reunion was held in Minneapolis, June, 1899, at which Lajord presided. There were songs and speeches, feasting and games, besides informal visiting between long-separated fellow-dalesmen. The Valdris dialect was much in evidence.

The Bygdelag

Movement Had Begun A similar meeting was held in 1900. In 1901 a permanent society was organized, called Valdris Samband. Andrew A. Veb-len, professor of physics at the University of Iowa, was the first president-elect. He was succeeded in 1920 by Andrias M. Sund-heim, manager of the Augsburg

Publishing House. In 1924, Dr. John E. Haugen, manager of the St. Paul Hospital, was elected to this office. In 1903 President Veblen and the secretary of the Valdris Samband, Dr. J. S. Johnson, began the publication of a quarterly, bearing the name "Valdris Helsing," as an organ of

the lag.

In 1910 this magazine was enlarged and made a monthly and bore the name "Samband." It was discontinued in 1917. In 1920 Veblen published "The Valdris Book," telling the story of the lag movement and the Valdris Samband. A. M. Sundheim issued a historical year book in

1922 and an illustrated quarterly magazine, "Samband," in 1924. This society has published over

7,000 pages of historical matter about the Valdreses. Now there are 35 other similar societies representing other valleys and districts of Norway, besides a number of division lags.

This happy, thriving brood gladly look up to the Valdris Samband as the mother of them all.

The little seed sown by Mr. Lajord has become a mighty tree in the shadow of whose noble branches Norsemen of every clan, from every nook of this land, congregate and relax

from toil.

As soon as the Valdris Society got well under way a number of similar organizations sprang up to represent the Norwegian people of this or that community in Norway. The order in which these societies were founded is as follows:

b. Telelaget

Editor A. A. Trovaten, of "Fram," Fargo, North Dakota, was the originator of the Telelag. In 1914 this association had 1,600 members. It has published since 1909 a little magazine in the Telemarken dialect. The name of the magazine is "Telesoga." The articles are all from the pen of Torkel Oftelie, the most

prolific collector and writer of lag history in America. The presidents of Telelaget have been: Bendik Bondahl, 1907-1908; A. A. Trovaten, 1909-1919; Hans Samuelson, 1919-1922; J. O. Saeter, 1922—.

Among the representative men from Telemarken may be

mentioned: B. Anundsen,
founder of "Decorah
Posten," the largest
Norwegian paper in the
world; O. Andrewson,
pioneer pastor,
Wisconsin; H. H.
Bergsland, professor of
theology, Red Wing
Sem.; Halvor Bj^rnson,
pastor, president of "For
Faedrearven"; HerbjoYn
Gausta, noted artist;

Osmund Gunderson,
tobacco farmer and
merchant, Stoughton,
Wisconsin; Torjus and
Saa-

 mund Hemmestvedt,
Ada, Minnesota, holding
world-records in ski
jumping; Osten Hanson,
pastor and synodical
president, with four sons
in the ministry; E. J.
Homme, the Norwegian

Francke, founder of the
Wittenberg charitable
institutions; J. O. Houg-
land, Montevideo,
Minnesota, statesman;
Samuel G. Iverson, state
auditor of Minnesota,
1903-1915; Isaac
Johnson, Methodist
pastor; K. O. Lundeberg,
field missionary; Th. N.
Mohn, president of St.

Olaf College, 1874-1899;
T. G. Mandt, inventor and
wagon manufacturer; A.
E. Rice, lieutenant-
governor of Minnesota,
1887-1891; N. N.
Running, editor of
"Familiens Magasin" and
"The Friend/" and
manager of The Christian
Literature Co.,
Minneapolis; O. G. U.
Siljan, Lutheran pastor,

Madison, Wisconsin; C.
K. Solberg, president of
Missionary Training
School, Minneapolis;
Peer O. Stro'mme, world
traveler and journalist,
poet and novelist,
preacher, teacher and
politician; A. K. Strand,
successful farmer and
county treasurer, Norman
County, Minnesota;
Halvor Steenerson,

Minnesota congressman,
1903-1923. Governor
Carl Gunderson of South
Dakota is a Telemarking.

c. Hallinglaget

Hallinglaget held its
first "stevne" (meeting) at
Walcott, North Dakota, in
1907, at the suggestion of
Halvor Ulsaker of that
place. The first president
was Dr. Olaf Th.

Sherping, Fergus Falls, Minnesota, who served eight years. The second president was S. O. Olstad, piano dealer of Minneapolis, who served for three years. The present president is Prof. Knute Lolcens-gaard, Edberg, Alta., who has served since 1918. The membership is 1,000. In 1914 this lag sent a gift of

\$20,000.00 to Hallingdal, Norway, as a fund for the benefit of the "worthy" poor, the interest alone to be distributed from year to year. The fund is administered by the local government of the valley. Hallinglaget has since 1912 been publishing a quarterly called "Hallingen," which has a circulation of about

1,200. Rev. Ole Nilsen, Grand Forks, North Dakota, is the editor.

The following are fairly representative of the Hallings: Ole H. Halvorson, Litchfield, Minnesota; C. O. Livedalen, Traill County, North Dakota, and Ole O. Thormodsgaard, Hudson, South Dakota, all leading

farmers; JoYgen Kvarve, of Houston County, Minnesota, is said to be the first Norwegian in Minnesota to take a seat in the legislature; K. K. Finseth was a representative from Goodhue County in 1868; S. G. Gilbertson was the first Norwegian in Iowa to hold the position of state treasurer, 1901-

1907; G. N. Haugen has been a congressman from Iowa since 1899 and is chairman of the Committee on Agriculture; Asle G. Gro'nna was a congressman from North Dakota, 1905-1911, and a U. S. Senator, 1911-1921, and is said to have made a million dollars in farming; Lars Swenson

was the treasurer of
the United Church and
the Hennepin County
Court House Commission
and manager of the
Augsburg Publishing
House, 1890-1904; O. S.
Swenson was the warden
of the South Dakota
Penitentiary; Lauritz S.
Swenson has been
minister to Denmark,

Switzerland and Norway, besides a teacher and a banker; A. Weenaas was the first president of Augsburg Seminary; H. Allen was the first president of Lutheran Ladies' Seminary; Ole Neste-gaard was the first Norwegian missionary to China; Ole Lo'kens-gaard was the first president of the Madison Normal

School; O. T. Rikansrud is a Lutheran pastor, having served in Texas; H. S. Houg was a great teacher and so was Svein Strand; B. K. Savre is the editor of the Glenwood "Herald"; B. J. Rothnem is a missionary to the deaf and dumb and the winner of the prize for the best cantata for the Norse-American

Centennial; Tollef Sanderson is a trusted banker at Harmony, Minnesota; Dr. Eric O. Giere is the surgeon-in-chief of the St. Paul Hospital, St. Paul, with one brother and a son in the ministry, and many near relatives in the learned professions; Ole O. Otterdokken fell at the

Battle of Gettysburg, defending the Union cause; O. H. Sletten has been president of the Lutheran Free Church; and Rev. Martin Hailing is, of course, a Hailing, and a goad pastor.

d. Other "Lags"

Since 1912 the following have been added to the list of lags: (42) Agderlaget; (43)

Bergenslaget; (44)
Haugesundlaget; (45)
Nerstrandslaget, and (46)
Viktnalaget.

In addition to these association[^] of natives from a particular valley and their descendants, a few family groups have organized themselves into permanent societies for the purpose of meeting annually to promote

acquaintance and
intercourse among the
respective members and
to write their saga. The
Aaker Family and the
Tollefsrude Family are
examples of this very
interesting and worthy
movement. The Solberg
Family, Holden, Minn.,
and the Waldeland
Family, St. Ansgar, Iowa,


have published
genealogical books. A
number of extensive
biographies and
autobiographies have
appeared—R. B.

Anderson, J. N. Kildahl,
Ole Paulson, Ole Juul and
C. K. Preus. The present
writer made family trees
of the C. K. Preus Family,
going back on the father's
side, as far as Abraham

Preus, 1650, and on the mother's (Hjort) side to 1525. He discovered interconnections with 621 other families in Norway and America. Some of the lags are emphasizing the importance-of holding on to the land and sticking to the soil. Others call attention to the value of keeping the old Norwegian names intact

and of getting more place names on the American map. In 1911 only 18 out of 886 of the postoffices in North Dakota had a Norwegian name. No state and no large city has ever been named after the Norsemen. In 1856 the Norwegians

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Ole J. Glas^e
John P. Johnson
John Juel

came to Meeker
County, Minnesota. They
were the first settlers
there and called their
town Ness, because they
came from Ness in

Hallingdal. The town was called Ness by the railroad when it came, and Ness was a good enough name for all time. But some Americans came and said: "This will never do. Let's get an English name." The Norwegians meekly yielded and Ness became Litchfield (which means in Old English

graveyard). In New York, in the winter of 1924-1925, the Norwegians asked for a Leif Erikson Square, and got it.

The story of the "Bygdelags" is of far-reaching interest. It is curtailed here for want of room.

15. Cultural and Professional Pursuits

Of the cultural and

professional pursuits of
the Norwegians in
America brief mention
will be made of a few
inventors, architects,
engineers, musicians,
painters, sculptors,
doctors, dentists, and
lawyers. Norwegian
culture is, of course,
represented also by the
preachers, teachers,

writers, publishers,
missionaries, charity
workers, society
promoters, athletes,
public service men, etc.,
discussed elsewhere in
the book. It should be
understood that the
following is not a catalog
or inventory of names and
deeds in the fields
surveyed. The subject
invites further study.

Walker says in his "Making of the Nation": "Agriculture was the chief occupation in the United States at the achievement of independence Of two sons of the Norwegian same mother, one became a lawyer, perhaps a

Inventors judge, or went down to the city and became a

merchant, or gave himself to political affairs and became a governor or a member of Congress. The other stayed upon the ancestral homestead, or made a new one for himself and his children out of the public domain further west, remaining

Norwegian People in

America



A Stoughton Wagon
through his life a
plain, hard-working
farmer. . . . There was
then no other country in
the world, there is now no
considerable country
where equal mental

alertness has been applied to soil as to trade and industry."

Walker goes on to show that the saying "necessity is the mother of invention," is better illustrated here than in any other land. 'Invention is a normal function of the American brain. The

American invents as the Greek chiseled, as the

Venetian painted, as the modern Italian sings."

In this feature of Americanism the Norwegians have from the start been like unto their English brethren, and they have helped in no small measure to improve the known tools of husbandry and to invent new ones. The axe, the spade, the shovel, the

plow, the wagon, the
thresher, and a hundred
and one other implements
have been improved in
their hands, so that these
tools have become
marvels of combined
efficiency, lightness and
strength.

The T. G. Mandt and
Stoughton wagons and
sleds, for example, have

never been excelled. T. G. Mandt invented these and manufactured them. The Veal Brothers and the Moline Plow Co. continued to manufacture them after his death.

John P. Johnson (Moen), Litchfield, Minn., invented the first twine binder, or self binder, in 1877. His patent was infringed

upon, his rights stolen.

Ole J. Glasoe, a blacksmith at Lanesboro, Minn., early saw the need of a plow that would run lighter, and invented the first sulky plow

in the world. The number of his patent is 164,727, dated June 22, 1875. He began to manufacture the sulky plow, and so did other

concerns. He had no money to carry on lawsuits, and so his patent did not protect his rights.

John Juel, Canton, S. D., a farmer and thresher, found that he could no longer feed his machine by hand, so he invented a self feeder and started a factory at Larchwood, Ia. His patent number was

474,254, granted May 3, 1892, the first self feeder in the world. He soon learned that other factories were making use of his models, but he was unable to check the infringements.



The First Sulky Plow

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Then, somehow his factory was set on fire, and he ceased to manufacture.

John O. Ulberg had been a contractor and builder from 1890 to

1905, farmer and brick manufacturer, Mott, N. D., 1905-19, and experimenting with rotary engines since 1919. He has spent 20 years planning a rotary engine. In 1914 he visited the Patent Office at Washington, D. C, and found 3,086 patents of rotary engines ahead of him, but not one of them

used his principle. He is president of Ulberg and Sons Rotary Engine Co., Sioux Falls.

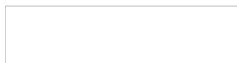
Beecher says that "he that invents a tool or a machine augments the power of man and the well-being of mankind." The inventors just mentioned have surely contributed to the welfare of humanity, and while in

this life they received no material rewards for their foresight and sacrifice. It is said of a man that he asked his fellowmen for bread, and they gave him a stone—when he was dead. It is earnestly to be hoped that the world will eventually reward these inventors of machinery of such universal and far-

reaching value with proper monuments of stone.

It has been estimated that the Norwegians have produced 33, 000 inventions in the United States. In the table below will be found 33 of these chosen to show their variety and practicality.

The Juel Self Feeder,
Front View



L. O. Grondahl C. E.
Tharaldsen J. O. Ulberg

Some Early and More
Recent Inventors

Norwegian People in
America

NORWEGIAN
INVENTORS

Name

Aasen, Mr. Bonhus,
C. Alfred Borge, John
tCappelen, F. W.
Cappelen-Smith, E. A.

Dahl, Knut Danielson,
Mr.

Evenrude. Ole

Flood, Eyvind
tGisholt (Johnson), J. A.
tGlas0e, Ole J.

Gr0ndahl, L. O.

Guettler, H. W.
Heidenreich, E. L. Himle,

Th. tHoff, Olaf

tJohnson, J. P. juel,
John Langemo. Edward
Loss, Henrick V.

tMandt, T. G.
Monson. George S.

Nordtop, Gullick
Olsen, Tinius Olson,
Carsten F.

Pihlfeldt, Thos. G.
tRigness, John Ruud,
Edwin Sageng, H. O.

Skille, Edvard
Tharaldsen, C. E. Ulberg,
John O. Wigtel. Carl
tDeceased

Place

Stoughton, Wis.
Minneapolis, Minn. New
York, N. Y. Minneapolis,
Minn. New York, N. Y.

San Francisco, Cal.
Cannon Falls, Minn.

Milwaukee, Wis.
Boston, Mass. Madison,

Wis. Lanesboro, Minn.
Pittsburgh, Pa.

Chicago, 111.

Chicago, 111. Spokane,
Wash. Montclair, N. J.

Litchfield, Minn.

Canton, S. D.

Minneapolis, Minn.

Philadelphia, Pa.

Stoughton, Wis. St.
Paul, Minn.

Millet, Alta.

Philadelphia, Pa.
Brooklyn, N. Y.

Chicago, 111. Norse,
Tex. Pittsburgh, Pa.
Milaca, Minn.

Drummond, Wis.
Evanston, 111. Sioux
Falls, S. D. New York, N.
Y.

Invention

Sleeping masks

Furnace heat regulator

Incinerator

Reduction plant

Copper extracting

methods

U. S. Navy oil burner

"Never-Wiggle"

ironing board

Evenrude marine

motor

Milling machinery

Simplematic lathe

First sulky plow

Railway signaling

appa-. ratus

Barking drum

Grain elevator

Life preserver

Subaqueous railroad

tunnel

First self binder

First self feeder

Threshing machine

First rolled steel

railway car wheels

Mandt wagon

Instrument for

reproducing movement of
human jaws

Automatic power
engine

Testing machine

Instrument of
precision (for detecting
position of ships at sea)

Jack knife bridge

Disk harrow (1850)

Automatic bake oven

Combination engine-
thresher

which has for over 50 years been making high grade farm implements and machine making machinery. The Simplematic, for example, is a simplex highly productive lathe which meets the need for a simple automatic machine capable of taking a number of cuts

on a variety of chucking
and between-centers
work. L. O. Grondahl's
Railway signaling
apparatus (Patents No.
1,503,316, 1,503,317 and
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1,503,318) uses
photo-electric and other
light sensitive means of
actuating automatic
signals for the control of

traffic on railways. As director of research for the Union Switch and Signal Co., Swissvale, Pennsylvania, Dr. Grondahl has invented a number of other electrical devices, as: A focus indicator for headlights (Patent No. 1,414,125), a system of submarine detection in alternating magnetic fields. He has

several patents pending. He is an authority on box photometers, pneumophonographs and other things electric. Th. Himle's life preserver was devised by Pastor Himle during the World War. So many people were being drowned by the submarines, and this set him to thinking. He made

a life-saving outfit which provided air, food and electric light. It is easy to put on, and when once on, it will take a man right to the surface. Rev. Th. Himle had been a medical and clerical missionary in China, 1895-1909, and was a pastor at Santa Rosa, California, when he invented this life saver. He is now an evangelist

and has been in the spiritual life-saving business all his life. Gulick Nordtop is an Alberta farmer who has applied the principles of the clock and automatic elevator to engines and has made an automatic power engine that runs without fuel, steam, electricity, gas or oil. The Philadelphian, Tinius

Olsen, won gold medals on his testing machines as early as the Philadelphia Centennial of 1876. The Texan, John Rigness, invented a disk harrow as early as 1850. Edvard Skille came to America as a 15-year old boy and at once secured a job in a Wisconsin saw mill. He rose from position to

position until he became a log scaler, a position that called for considerable mathematical knowledge. He became a student of higher mathematics all by himself and profoundly efficient. He discovered a method of trisecting an angle, a feat that had never before been performed, and invented a

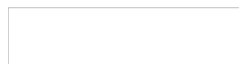
log marker by which he could divide an angle into any required part. And, finally, he devised a Metrical Calendar in which he applies the decimal system to the year. Astronomers and mathematicians regard the work, both as to originality and accuracy, as truly remarkable. Conrad E. Tharald-sen is

a professor of zoology at Northwestern University. He has invented a parafin oven and a micro-vivisection apparatus. In connection with inventions may be mentioned a few who

Th. Himle and His

Life Saving Outfit

Norwegian People in
America



Tharaldsen's Parafin
Oven

have devised
efficiency methods. Thus:
Carl G. Barth,
Philadelphia, is the

inventor of a system of efficiency in industrial management. John E. Haugen, St. Paul, is the inventor of a plan of hospital bookkeeping which is used generally even in New York. O. M. Norlie, together with G. L. Kieffer, New York, has devised the minimum parochial blanks of the National Lutheran

Council and many statistical blanks for institutions, departmental agencies and societies, no doubt the simplest, most systematic and fullest church statistical blanks in the world. Magnus Swenson has invented methods of saving in manufacturing sugar and other products. E. A. Cap-pelen-Smith has invented

methods of smelting copper. J. C. M. Hanson is one of the chief authors of the Library of Congress System of cataloguing.

U. S. Senator Norbeck was the champion well-digger of South ^Dakota before he went into politics. He didn't like the way they were drilling

with the machines then in use so he invented a combination drilling machine and pump.

T. Alvasaker, Chicago, "who is thoroughly conversant with

Norse church architecture as well as Lutheran architecture in general," has contributed designs I-XII

in

Norwegian Glasoe's
"Church Designs" (1917).

Of course

Architects Alvasaker
is an expert in other
architectural
fields, too.

Kort Berle, New
York, shared with his
business partner, Gun-
vald Aus, the
responsibilities and

honors of designing and erecting the Woolworth Building, the tallest of its kind in the world, on Broadway, near City Hall Park, New York. Cass Gilbert was the chief architect.

John Engebretsen, San Diego, Norwegian consul, is the leading street contractor and builder in

his city.

John A. Gade, New York, a high standard architect, has practiced his profession in the great metropolis. He has been knighted by Norwegian, Danish, Swedish, Belgian and Italian potentates and given the Navy Cross by the U. S. A. He is the author of "Book Plates, Old and New" (1898),

"Cathedrals of Spain" (1911), etc.

Nils I. Edward Mohn, St. Paul, oldest son of Thorbjørn N.

Mohn, first president of St. Olaf College, is an architect, with offices at 596 Endicott Building, St. Paul, Minnesota.

Olaf Thorshov, of the Long and Thorshov Co., Minneapolis, has erected

many of the tallest buildings of Minneapolis.

Olav M. Topp has for 40 years been building some of the largest skyscrapers and churches of Pittsburgh. Topp is at the top of his profession.

Rear Admiral Peter C. Asserson (1839-06), in the U. S. Navy, 1862-06, was a civil engineer and

builder of dry docks at
Norfolk, * Brooklyn, etc.
'The Army and Navy
Journal,"

Engineers December
8, 1906, calls him the
"greatest au-

thority in America on
dry docks." He was from
Ekersund. Came here in
1859. Had four sons, two
sons-in-law, and 5
grandsons in the U. S.

army and navy. One of his sons-in-law, Wm. B. Fletcher, is a rear admiral. The other son-in-law, Lieut. Frank A. Spicer, is descended from Kjerulf, the Norwegian musician.

Nils F. Ambursen, New York, consulting hydraulic engineer, inventor of the Ambursen dam. Otto J. Andreason,

New York, designing and
estimating engineer, for
many years with the
world famous Wm.
Barclay Parsons. Gunvald
Aus, New York,
consulting engineer,
designer of steel frame
for the Woolworth
Building, the "Cathedral
of Commerce," the
world's highest building.

Builder of the United States Custom House, the monumental and artistic structure facing Bowling Green, New York City, and several other important structures, as: U. S. Post Office, New York, Essex Court House, Newark, Armory Building, New York, Union Central Life Insurance Co's Building,

Cincinnati. He was construction engineer of the Phoenix Bridge Co., 1888-1894; chief engineer of the U. S. Treasury, 1894-1900.

K. Baetzman, Chicago, engineer in large steel plant. A. Berg, Patterson, chemical engineer and expert in silk dyeing.

Gustav Bergendahl,

Einar Bergendahl. and
Carl Bergendahl,
brothers, Chicago,
engineers and builders.
Einar Bergendahl built
the bridge between
Philadelphia and Camden,
the largest in the United
States. Ole Berger, New
York, paper mill
engineer. A. A. Boedtker,
Chicago, builder of

exhibit buildings,
Columbian Exposition,
and railroad engineer.
John Borge, New York,
engineer, identified with
the manufacture of
incinerators. John S.
Braune, New York,
consulting engineer.

Frederick W.
Cappelen, Minneapolis,
engineer, with Northern
Pacific Railroad, in

Montana, city engineer, 1886-1821, builder of city filtration plant, the Northern Pacific bridge and the Cappelen Bridge crossing the Mississippi at the foot of Franklin Avenue. This has the largest concrete span in the world. He also built the bridge at Third Avenue, Minneapolis, and the new Cedar Avenue

bridge, which is to be one of the finest in America,

Nonvegian People in America

is to be built according to/ his specifications. E. A. Cappelen-Smith, New York, chemical and hydro-metallurgical engineer and copper mining expert, winner of

gold medal of the Mining and Metallurgical Society of America and member of the Guggenheim Corporation. H. L. Christie, Pittsburgh, engineer with American Bridge Co. for many years. Gustav L. Clausen, Chicago, civil engineer and superintendent of sewers of Chicago. Mr. Clausen planned the

towns of Pullman and Hyde Park and has planned the sewer systems of many cities. H. Claus-sen, engineer with E. P. Allis Co., Milwaukee.

Knut Dahl, San Francisco, is engineer of the Union Iron Works of that city. Sverre Damm, New York, engineer in direct



The Cappelen Bridge
charge of subway
construction, New York,
for 25 years. Viggo
Drewson, New York, a
leading chemical
engineer and a recognized
authority on paper
manufacture. J. A.

Dyblie, for years the chief engineer of the Anaconda Mining Company, Montana. At present, chief engineer Illinois Steel Company's Works, Joliet, Illinois.

Eyvind Flood, Boston, mining engineer and inventor.

Berge B. Furre, New York, subway engineer.

Joachim G. Gaiver,

Pittsburgh, civil engineer,
designer of exhibit
buildings at Chicago,
1893, bridge engineer.
Herbert W. Guettler,
Chicago, paper mill
engineer, inventor of
Guettler Barking Drum,
an improved device for
removing bark from logs.

E. Lee Heidenreich,
the foremost engineer in
the world of reinforced

concrete construction,
inventor of modern type
of grain elevators. J.
Heyerdahl-Hansen, San
Francisco, is president of
the Diesel Engine
Company. Olaf HofT,
Montclair, N. J., con-

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suiting engineer,
inventor of new method

of laying tunnels, builder of the New York Central tunnel under the Detroit River and several tunnels under the Harlem River. Hoff died in New York City, December 23, 1924. About 30 years ago Hoff built a belt line railroad bridge across the Mississippi, near Eleventh Avenue South, Minneapolis. The bridge

was built from both sides toward the center. Everything was so carefully designed that when the last pieces met, the bolts shipped into their places without any filing or fitting of any sort. This marvel of engineering astounded the technical world. N. N. Running had a thrilling account of this wonderful

man in the April number of "The Friend," 1925. Hoff arrived in New York in 1879, a 20-year-old Norwegian newcomer, his breast pocket containing a diploma from the Polytechnic Institute at Copenhagen, and his heart throbbing with the ambition to make his mark in this land of

wonderful engineering
feats. He started at the
bottom in a fitting-up
shop. Soon he was an
engineer with the
Mexican Central Railway,
and shortly after that the
locating engineer of the
line. He lived several
years in Minneapolis and
took a leading part in the
Lutheran church
work. He built a bridge

across the Mississippi at St. Paul. In 1910 he took charge of the bridge work of the New York Central and, in four years, constructed over 400 bridges. Last year he built the Castleton Bridge for this railroad. His brother, J. H. Hoff, is the chief engineer for the American Bridge Co. at Chicago. Leonhard

Holmboe, Chicago, has designed and built one of the largest steel plants in America, and has been in the service of the Illinois Steel Co. since 1870. Christian and Severin Holt are engineers and inventors. Christian Holt has specialized in river locks and has worked for the U. S. A. Severin Holt

has



The Woolworth
Building, a product
of Norwegian
Engineering and
Architectural Science
Norwegian People in
America
specialized in farm

machinery and has worked for the McCormick Co., now the International Harvester Co. One of his inventions is the Holt Cream Separator. Norman B. Holter is a mechanical engineer. He is the son and successor of the illustrious Anton M. Holter, Helena, Montana.

Axel Olaf Ihlseng,

Brooklyn, N. Y., is a zinc mining engineer, operating in Colorado, Missouri, Mexico, Kansas and Oklahoma. M. Rude Jacobsen, Brooklyn, is a tunnel making expert. D. S. Jensen is a prominent paper mill engineer of New York.

Halfdan Lee, Pittsburgh, is an engineer in the coke manufacturing

industry. His brother, Leif Lee, is the chief engineer at a large steel plant, Youngstown, Ohio. O. L. Lindrew, Chicago, was a farmer boy at Jefferson Prairie, Wisconsin. He became a fireman on the Illinois Central in 1886, an engineer in 1890, trans-



Olaf Hoff New Jersey

Edward

Mohn

Minnesota

Ingvald

Rosok

Arizona

portation

inspector

and expert

on fuel

conservation for the Illinois Central system in 1912.

Guttorm Miller, New York, has for over 20 years been connected with subway engineering and other big construction enterprises.

A. B. Neumann, Chicago,, is the designer and builder of the largest steel plant in America,

possibly in the world, the United States Steel Corporation plant at Gary, Indiana. He planned and laid out the City of Gary. He built the plant of the American Rolling Co. at Middletown, Ohio, and the seamless tube plants for the Pittsburgh Steel Products Co.

Alf Otto is the builder of the five-mile long

bridge across the Savannah. He was born at Oslo in 1881.

J. P. Paulson, San Francisco, is the chief engineer of the C. H. Moore Iron Works of that city. Thomas Pihlfeldt, Chicago, is a noted bridge engineer, chief engineer of bridges for Chicago, inventor of the Pihlfeldt-

Ericsson, or Chicago type, of jack-knife bridges.

Oscar H. Reinholt, San Diego, is a mining engineer. Was a geographer in the Philippine Forestry Bureau, superintendent U. S. army coal mines, with U. S. Bureau of Mines, consulting petroleum engineer, with Treasury

Department, valuation
engineer of natural
resources, awarded
bronze and silver medals,
St. Louis, and gold medal,
San Diego, for mineral
exhibit; geologist, teacher
of Spanish, author of
"Statistical Handbook,"
"Treasures and Tragedies
of Oildom," associate
editor, "U. S. Treasury
Manual of the Oil and

Gas Industry."

Ingvald Rosok, Bisbee, Arizona, is an electrical and mining engineer in charge of electric light plants, ice-making factories and other enterprises. He is mayor of his city and operates oil wells in California on the side. Edwin Ruud, Pittsburgh,

where the anvil blows
never cease and the
smoke always hangs over
the city. Inventor of the
Westinghouse gas engine,
automatic bake ovens,
dual fire control services,
president of the Edwin
Ruud Manufacturing
Company.

Frederick Schaefer,
Pittsburgh, is an engineer,
inventor and

manufacturer of mechanical devices in use on railroads. A member of the Norwegian Society of Pittsburgh, which has 30 members, most of them engineers. Eugene Schou, New York, is structural engineer for the board of education of the metropolis, and has for years superintended the construction of the city's

numerous school
buildings. Benjamin
Franklin Stangland,
Slooper, is a mechanical
engineer. He was in the
employ of the Fairbanks
Co., Chicago, 1873-1877;
with Howard and Morse,
New York, since 1879;
has designed many
ventilating plants in large
buildings. Charter

member of American Society of Heating and Ventilating Engineers.

Magnus Swenson, Madison, is a chemical and hydraulic engineer, the greatest authority on sugar manufacturing and a world exponent of economy in manufacturing and the saving of waste.

Halsten J. Thorkelson,

E. Orange, N. J., is a mechanical engineer. Took his M. E. at the University of Wisconsin, 1901. Was draftsman 7 years, superintendent, J. I. Case Plow Works, Racine, 1901-1902, professor of steam engineering, University of Wisconsin, 1902-1914; business manager of same, 1913-1921; now

connected with the General Education Board, New York.

T. D. Yensen, Pittsburgh, is the chief of the Westinghouse Chemical Laboratory.

P. G. Zwilgmeyer, a former city engineer of Seattle, and at present a civil engineer in the employ of the Northern

Pacific Railroad, is a profound student of theology according to scientific methods, but (sic!) in childlike, orthodox faith. His treatises on Luther, Pascal, Paul's Relation to the Classics, Bible Introduction, are masterpieces.

Norway has produced a host of musicians, many

of them of far fame, as,
for example: Ole Bull, M.
B. Landstad, Half-dan
Kjerulf, Otto Winter-
Hjelm, Johan S.
Musicians Svendsen,
Richard Nordraak, Edvard
Grieg,
Johan Selmer,
Christian Cappelen and
Ole Olsen. These men
wrote the musical
composition distinctly

peculiar to Norway, and yet of universal charm, for music is a universal language. As Longfellow says in his "Outre-mer": "Music is the universal language of mankind," and Pollak says in his "Course of Time":

He touched his harp,
and nations heard,
entranced, As some vast

river of unfailing source,
Rapid, exhaustless, deep,
his numbers flowed. And
opened new fountains in
the human heart.

The Norwegian
musicians have made an
important contribution to
the world's music, a
contribution different in
many respects from that
of the other races, but yet
harmonizing with and

enriching the grand orchestra and chorus of the nations. It stands to reason that the sons and daughters of Norway who came to America would carry with them a love for the Norwegian songs and melodies, which meant so much to them over there. And this they did.

This heritage is treasured in the

Norwegian home. Mother sings her babies to sleep with the Old Country lullabies. Father and mother and children, too, all unite their voices in prayer and praise and thanksgiving at meals and evening devotions. At prayer meetings and Sunday services each one takes part in the

congregational singing of the Lutheran chorals, with their measured rhythm and deep devotional content, as well as in the lighter hymns and spiritual songs. In the parochial school and confirmation instruction the best hymns and tunes are learned by heart. Many of the older people whose sight has become

dimmed by years, can recite hundreds of stanzas by heart; in fact, it is nothing unusual to find Norwegians who know their whole hymn-book by heart. In the congregational choirs, Luther leagues, and singing societies vocal music is fostered.

Much attention has been paid by the

Lutherans to the
publication of suitable
song books for
congregations, young
people's societies,
children, choirs and
special occasions. The
early newcomers took
along with them in their
traveling box, copies of
Balle's "Evangelisk-
Kristelige Salmebog"

(1797), Guldberg's
(1778), Kingo's (edition
1819), Harboe and
Guldberg's (edition
1823). In 1854 two
editions of the Harboe
and Guldberg hymn
books were published by
the pioneer settlers, one
printed by Ole
Andrewson at Norway,
111., having 784 pages,
and the other printed by

the Scandinavian Press
Association at
Inmansville.

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Wis., having 648
pages. The Norwegian
Synod published in 1870
a hymnal called
"Synodens Salmebog,"
revised in 1903. The
United Church together
with the Hauge Synod

published in 1893 a revision of Landstad (1869), and added 96 hymns, making 730 instead of 634. Hagen's "Salmetoner" was issued in 1915. The Norwegian Synod in 1898 published "Christian Hymns," a hymnal for the congregation and Sunday School. That same year

the United Church issued the "Church and Sunday School Hymnal." Of the 309 hymns in the "Christian Hymns," and of the 316 hymns in the "Church and Sunday School Hymnal," about 40 per cent were taken from Lutheran sources, the remaining 60 per cent chiefly from the Reformed. From 1908 to

1913 a special committee
of 12 men from the
Norwegian Synod, the
United Church and the
Hauge Synod compiled
the "Lutheran



John Dahle

Carlo A. Sperati

Professors of Music

F.

Melius

Christiansen

Hymnary." It has 618 hymns, of which 7 per cent are taken from the pre-Reformation times, 40 per cent from Lutheran lands, and 53 per cent from Reformed sources. The aim in these congregational books, as in the books for children and youth, is to select

only the best as to doctrine, poetry and music. In the creation of the "Lutheran Hymnary Junior," which was published in 1916 as a Sunday school book jointly by the three Norwegian Synods which amalgamated in 1917, no less than 20,000 hymns were tried out. From this

rich treasury 164 songs were chosen. The best seller is "Concordia," by Bersagel, Bo'e and Sigmond.

Among the compilers and editors of hymnals for children may be mentioned: Erik Jensen, who published 16 song books (1878-1898) ; C. O. Bro'haugh (1879) ; P. G. Ostby (1885) ; D. G.

Ristad (1897) ; N. B. Thvedt and O. M. Norlie (1911) ; A. Bersagel, V. E. Bo'e and S. O. Sigmond (1915) ; D. G. Ristad, M. O. Wee, L. C. Jacobson, L. P. Thorkveen and O. M. Norlie (1916). The following have published song books for youth: S. Krogness (1858); J. H. Mvhre (1874); M. F.

Gjertsen (1877); A.
Wright (1877); G. Hoyme
and L. Lund (1878-
1888) ; C. O.
Brjzlhaugh (1879) ; A.
Nelson (1881) ; J. P.
Gjert-sen (1881) ; T. S.
Reimestad (1888) ; O.
Waldeland (1888) ; T. S.
Reimestad and M. F.
Gjertsen (1897); O. M.
Anderson (1898) ; K. B.

Birkeland (1898) ; £.
Jensen (1899); L. O. and
O. M. Anderson (1913);
O. H. Sletten (1914). The
books for the
congregation and for the
Sunday school children
already mentioned also
contain hymns and songs
suitable for youth. The
pedagogical principle in
Lutheran hymn book
making is this: That

children should be taught what they ought to sing and would like to sing when they grow up, and the best is not too good for the children.

Therefore a nucleus of the finest hymns are taught at the start, around which are gathered during youth and maturity larger clusters of the best hymns and tunes from all lands.

A number of excellent choral and choir books have been issued. Knud Henderson, born in 1835 in Voss, emigrated 1849, a wagon painter by trade, studied music under Root, Chant, and Wemmerstad in Chicago. He became an organist and music teacher, and was the first Norwegian in America to

organize a singing school. He published the first Norwegian book of chorals in America in 1865, of which over 25,000 copies have been sold. He has also published a volume of national songs, text books for the "salmodikon," and other music books. He was married in 1868 and moved to a farm near

Cambridge, Wis. Though 90 years of age, he is in good trim. Erik Jensen in 1880 published a "Koralbog"; and Olaf Glaspe in 1889 revised Linde-man's "Koralbog." K. C. Holter published "Frydetoner" (I-III) in 1893-1900, the book that has had the widest circulation among Norwegian choir singers.

E. Jensen published "Scandinavian Songs" (1890), "Klokke-toner" (1896), and "Sangbog for Kirke-kor" (1896). L. P. Thorkveen published "Kirkesange for Blandet Kor" (1905). Together with Glasoe he published the widely used book, "Korsange" (1903). The most productive and

influential of the choir book publishers are John Dahle and F. Melius Christiansen. Dahle's "Sangbog for Mandsforeninger" (1891), "Fram" (1898), "Sangbog for Kirkekor" (1908), "Nordisk Sangalbum" (1909), "Jubilate" (1900), are wonderful treasures of song, Christiansen's "Kor og Kvartet Sange,"

"Korsangeren" (1901),
"Sangerhefte,"
"Sanggudstjeneste,"
"Song Service,"
"Nationale Sange," "Lette
Lyriske Sange," "Fifty
Famous Hymns," various
cantatas, and,
particularly, the "St. Olaf
Choir Series" (I-V),
easily belong to the first
order of music. The work
of T. S. Reimestad, author

of "Sangalium" (1914), a series of hymns with music of his own composition or interpretation, is also a valuable contribution to music. Alfred Paulsen, of Chicago, has published many valuable compositions for piano, organ and voice. We venture to say that when

his "Naar fjordene
blaaner" (When the
Fjords Are Like Violets

Blue) is forgotten by
Norsemen it will be
because the last
Norseman will have
become so thoroughly
Americanized as to have
forgotten his own origin.
This song will never die.

Instruction in music is
given at every Norwegian

school, and music is a fixed part of the daily chapel exercises. The most conspicuous example of vocal training performed by these schools, is no doubt the St. Olaf Choir. Eugene E. Simpson, having heard this choir sing in New York, of his own initiative, wrote a history of it (1921), a book of

192 pages. This choir has sung in all the principal cities of the United States and in many of the great cities of Europe. It has sung before presidents and kings and the best musical critics of the world, and everywhere the enthusiasm is as flattering as it is spontaneous, with never a

dissenting note from the
keenest critics. "The Sun"
(Pittsburgh), remarks:
"This organization of
fifty young voices sang
Bach motets, chorales,
double choruses,
Mendelssohn and
Gretchaninoff works with
an ease that was simply
staggering." The
"Washington Herald"
says: "Their work is an

exposition of choral singing which is probably without equal." The "Ohio State Journal" (Columbus) said: "As a whole the program was an amazing commentary on the life of real music. From the opening number, Luther's favorite hymn, 'A Mighty Fortress,' it continued number after number, all

the work of masters of the
earlier days of the
Protestant faith.
Memorial Hall was the
only place where this
music would have seemed
fitting. This little group
of men and women from
the small Minnesota
college in Northfield
dominated the great
building and filled it with

song until the very rafters rang with their hosannas."

Some Negroes who attended the concert at St. Louis said that they thought the angels from Heaven had come down to earth to sing. Says the "Akron Press": "The atmosphere created by the choir was marvelous—organ-like tones, pure in quality, a unit in

expression, made a direct appeal to the heart. The entire program was a refreshment, an inspiration and a power. It was a sermon in music, and through the poetic forms one felt that God surely spoke." Hundreds of quotations of this sort from the pens of men like Karl Nissen, Johannes Haarklou, Herman

Devries, Hubbard, Moore,
Gaul, Keeble, Aldrich,
Sanborn, Harry Sundby-
Hansen, Carl G. O.
Hansen, Pierre Key,
Gabriel, Krebhiel,
Rogers, all critics of the
first class in Norway and
America, can be given.
Suffice it to say that the
St. Olaf Choir is the more
remarkable in view of the

fact that its members are most of them boys and girls from the farms and with little or no musical training. It should be noted that this choir sings "a capella."

The Norwegian schools pay much attention to instrumental instruction, piano, organ, violin, orchestra and band. Luther College

Band is unquestionably
the most famous
Norwegian col-

Norivegian People in
America



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lege band in America, although St. Olaf, in the person of John A. Bergh, has developed a college band of remarkable efficiency. The two chief names in the history of Luther College Band are Haldor J. Hanson and Carlo Alberto Sperati.

When Professor Hanson was at Luther he increased the membership of the band from a baker's dozen to fifty-three. He increased with characteristic energy the Musical Library and founded the Musical Union. He created a magnificent orchestra, and the Choral Union which presents annually

some of the greatest of the sacred oratorios and cantatas. He organized the Luther College Museum and collected many thousand articles of great value. When he left Luther, he became the proprietor of the Northern Book and Music Co., Chicago.

His successor, Prof. Sperati, comes from a

musical family. His parents were musical; his children are musical. His father, an Italian musician, married a Danish girl and finally settled at Christiania, where he was a church organist and musical director of brilliant and solid worth, and famed from Turin to Trondhjem.

The boy Carlo learned to play the violin, piano and organ, but was especially good on the drums. At the Tivoli Gardens, Copenhagen, he played before the crowned heads and in Christiania he received a beautiful set of studs from the dowager Queen Josephine. He attended a navigation school and sailed the

seven seas. On one occasion when his boat stopped at Havana, he went on shore and stepped into a fine hotel. A piano was standing there with the paid musicians resting for the moment from their task. One of his companions said, "Sperati, you go and play us a tune on the piano." The musicians

beckoned him to try it, smiling to themselves at the thought of this sailor lad playing on the piano. But their smiles were soon changed to wonder and amazement as he played by heart with exquisite technique the masterpieces of Italy, Germany and Norway. The room was soon filled

with enchanted listeners, and after an hour or two of playing in which there was absolute quiet, the delighted audience rushed up to him to give him their heartfelt thanks.

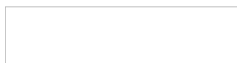
Through his- life as a sailor Sperati had a burning desire to study theology and through the instrumentality of Sister Elizabeth Fedde, he was

led to go to Luther College and later to Luther Seminary, after which he went into the Norwegian ministry at Bellingham, 1891-1894, Parkland, 1894-1895, Tacoma, 1895-1905. He became instructor in music at Pacific Academy in 1894 and director of choirs all along Puget Sound. He was the first

choir director of the Norwegian Singers of the Pacific Coast and held the position 13 years, 1903-1916. Rudolf Moeller, the composer, is now president of this association. In 1905 he came to Luther College, and has won distinction as choir director and musical instructor of

national and international
repute. In

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Haldor J. Hanson
Theo. S. Reimestad Peter
H. P. Rydning
Musicians,
Composers, Teachers,

Directors

1914 the climax of band tours was achieved when the band represented Luther College and Norwegian-American culture in the field of music at the hundredth anniversary of Norway's independence. A total of 127 concerts were played besides, no doubt, an equal number of

special short concerts and serenades. Ten different countries and six capital cities, namely: Washington, Christiania, Copenhagen, Berlin, Paris and London, were visited. There were sixty band members on the Norway tour, besides seven others. The press notices concerning Prof. Sperati and the Luther College

Concert Band everywhere have been highly favorable. The three following are illustrative: "This band is without doubt one of the finest amateur organizations in the world today, and has played in every city of note in the United States and several foreign countries."—"Daily

Avalanche," Glenwood
Springs, Colo. "Mr.
Sperati is a masterly
leader, and the baton in
his hands becomes a
"wand to sway his men at
will. He has a crisp,
clean-cut style of
directing, and is
absolutely reliable; and
this, combined with a
refined musical
temperament, profound

understanding of his art
and command of his men,
can produce but one
result,

success."—"Everett

Morning Tribune,"

Everett, Washington.

"That this able and well
disciplined corps is
master of things of
sterling artistic value,
was shown by their
rendition of Grieg's 'Peer

Gynt Suite' and Liszt's 'Second Plungarian Rhapsody,' which was artistically and effectively played."—"Verdens Gang," Oslo, Norway.

In addition to the musical organizations which flourish in the Norwegian schools and congregations, there are a

number of other musical associations, local, state and national. There is a Choral Union of the choirs in the Norwegian Lutheran Church. Dr. Paul M. Glasoe is the president. There is an association of men's choirs which includes a large number of strong local organizations. Male chorus singing is one of

the most unique
contributions of
Norwegians to American
song. The first male
Norwegian People in
America

O. M. Oleson Alfred
Paulsen, J. Arndt Bergh
Ft. Dodge, Iowa
Chicago, 111. Northfield,
Minn.

Far-famed Musicians
chorus established by
the Norwegians in
America was organized at
Granddad Bluff, La
Crosse, June 1, 1869, by
C. R. Jackwitz. It was
called the "Normanna

Choir." Hauman G. Haugan, noted Chicago banker and railroad promoter, was the first president. Emil Berg was the first instructor. The writer's father, Ole H. Norlie, from Lillehammer, Norway, was along organizing it. A few years later he helped organize a similar

organization in Sioux City, and in 1891 the "Fram Singing Society," also of Sioux City, and he was a member of the United Scandinavian Singers of America who sang so sweetly at the Columbian Exposition in 1893. A great number of these societies have sprung up here and there. Some of them have had

only a short existence, others are still virile, as, for example: Luren, Gauken and Grieg, in Winneshiek County, Iowa. Luren was organized in Decorah in 1874, and celebrated its fifty-first anniversary March 17, 1925. The annual song conventions (sangerfest) of the Norwegian male choirs

are indeed most
impressive and win from
the American public of
every nationality
unstinted praise. The
Norwegian Singing
Association of America,
organized in 1892, has at
present 32 choirs in its
membership, located in
six states. The association
publishes a musical

monthly, "Sangerhilsen,"
edited by Th. F. Hamann,
the secretary, 4009
Harriet Avenue,
Minneapolis. The
president is H. L.
Ofstedahl, Chicago; A. C.
Floan, St. Paul, is vice
president; Th. F. Hamann,
Minneapolis, is secretary;
Anton O. Saetrang,
Chicago, treasurer; Fred.
Wick, Sioux City, and I.

N. S0dahl, Duluth, the
choir directors. O. M.
Oleson, Ft. Dodge, is the
honorary president.
Oleson is a druggist. He
is a man of many
interests outside of his
professional work. He has
given his city a very
beautiful park called the
Oleson Park, has donated
\$35,000.00 to the
Lutheran Hospital there,

and has for many years given an annual prize of \$50.00 for the best literary production in Norwegian and \$100.00 for the best musi-

cal composition by a Norwegian. He is himself a splendid musician and director, and the author of a number of standard compositions, as : "In

Flanders Field."

Aside from Christiansen, Dahle, Reimestad. Paulsen, and Ole-son, there have been a cheerful number of composers bearing Norwegian names. J. Rode Jacobson has been a very successful composer. In 1920 he was awarded the first prize of \$100.00 by the

Norwegian Singers'
Society of America for
his composition
"Valkyrien," which was
sung by a male chorus of
700 voices at the Duluth
convention in 1920.
Again, in 1925, he won
the first prize for his
cantata in honor of the
Norse-American
Centennial. He has
written "Berceuse,"

"Foraarsjubel," "Vaer snil
mot mor," "Lek paa
engen," "September
Rose," and others. His
organ teacher was Peter
Lindeman of Christiania.
He is a graduate of the
Conservatory of
Christiania, and has
studied under famous
masters at Berlin. He is
the organist and musical

director of Christ Lutheran Church, Chicago, conducts a music school and lectures on missions and music. Another Norwegian-American composer is Signe Lund. In 1917 she competed with 600 other composers and won the prize of \$500.00 awarded by the National Arts Club of New York for the best

American war song,
entitled, "The Road to
France." She composed
the music for "Du Lann,"
which was written for the
Norwegian Singers'
Siene~Lund

Association and sung
by them at the Sangerfest
in Fargo, 1912. She wrote
the text and music to
"Mor Norge," dedicated
to the Minnesota Singers

who visited Norway in 1923. Lives now at Oslo.

Among the music directors not already mentioned the following are representatives: P. H. P. Rydning. United Church Seminary; Erick Oulie, Minneapolis Orchestra and Choir; Henrich M. Gunnersen, church organist,

composer and director,
Minneapolis; Paul Harold
Ensrud, Red Wing
Seminary, Concordia
College and the
University of Michigan;
Oscar I. Herts-gaard,
Concordia College and
Minneapolis ; L.
Josephine Wright,
Mayville Normal School;
Emil Biprn, painter,
sculptor, musician and

choir director par
excellence, Chicago;
Christian Sinding,
Eastman School of
Music, Rochester; 6le
Windingstad, New York
City; Alf. Klingenberg,
Eastman School; Oscar R.
Overby, Concordia
College, Park Region
College, St. Olaf College;
Oscar Lyders, Waldorf
College; Carl R.

Youngdahl, Augustana
College ; Martin
Bjornson, Oak Grove
Seminary; Edith Ouist,
Concordia College; Harry
Anderson, Augsburg
Seminary; Jo (Philip)



Norwegian People in
America

Troniz, Dallas, Texas,
Conservatory,
Hollywood, California;
Mr. Lindtner, choir
director Scandinavian
Singing Association,
Chicago, and organist,
San Francisco; Frederick
Wick, Sioux City, Ia. The
following stand in the
front rank among the
singers: Andrew J. Boe,
Vigleik E. Boe, C. N.

Engelstad, Erik Bye,
Oscar

A. Grp'nseth, Mus. D.,
Ralph Hammer, Christian
Mathiesen, H.

B. Thorgrimsen,
Albert Arveschou,
Theodor S. Reimestad,
Mr. Norskou, Carsten
Woll and Paul G.
Schmidt. Among the
women singers of note

are: Adelaide Hjertaas
Roe, Mabel Jacobs,
Gertrude Boe-Overby,
Dikka Bothne, Hannah
Christensen-

Dorrum, Carolyn
Jacobson-Moe, Alice C.
Jacobson-Arneson,
Blanche *^ j^k Wollan-
Rovelstad, Jennie
Skurdals-

M void, Sofie
Hammer-M o e l l e r ,

Mf fffw Madame
Bergljot Aalrud Tillisch,
and Olive Fremstad,
an operatic star Jtk, ' of
the first magnitude.

Of instrumental
soloists the number is
legion: Andrew Onstad is
a remarkable clarinetist
and band director; Marie
Elizabeth Toohey is a
violinist and orchestra
leader at Aug-ustana

College. She is a graduate of Leipzig Conservatory of Music. Hilma Louise Wright-Drake is an expert on the piano; so also are Lulu Glimme, Mathilde Finseth-Roseland.

Hjalmar Rabe, of Chicago, has the distinction of being one of the foremost trombone players in America. He is

a member of the Chicago Symphony Orchestra. Maja Bang, daughter of Bishop Bang, is a violinist in New York. Her book, "Violin Methods," is used by 40,000 teachers of violin. In 1922 she married Baron Hoehn. Nils Rein is a good violinist. Adolf Olsen, Minneapolis, as a violinist and director, is

in great demand. Vittorio Sperati plays the Xylophone with remarkable technique. Pearl Gran won the \$1,650.00 prize in piano playing at the Cosmopolitan School of Music, Chicago, May 19, 1925. George Markhus is a manufacturer of good violins. Knute Reindahl is also a violin maker and

president of the Violin Makers' Association of America.

Most famous of Norwegian-American musicians was Ole Bull, the man who first introduced Norwegian Music to the American public. Auber Forestier says of him in "The Norway Music Album":

"When the young artist sallied forth into the world with his violin, in 1829, the word Norway scarcely existed in the European vocabulary; but he carried with him the name of

Olive Fremstad as

"Briin-

hilde"

in

"G0tterdamme-

rung"

his Fatherland, that

poor little beginner

among nations, and

during his long and

brilliant career he

glorified it wherever he

won triumphs for his own

name. He never forgot to

consider himself a

representative of Norway,
wherever he went he
talked of his native land,
her people, her
mountains, her fjords, her
wonderful natural
grandeur, and played her
folk-music in the highest
circles of Europe in the
presence of kings and
emperors. When the
home people became
aware that he thus carried

about with him what no one else would have ventured to bring forward, and that it found favor among those whom the world honored, courage was infused into them. Ole Bull gave his native land self-confidence—the noblest gift he could have made it."

The urge of self-expression within the Norwegian group has at times taken the form of painting and sculpture. Among the

Norwegian painters are: Herbj0m Gausta, Painters Arne Berger, August Klagstad, Sarah Kirke-

berg-Raugland, Olaf M. Brauner, Jonas Lie,

Emil BipYn, Sigurd
Schow, Lars Haukanes,
Alexander Grinager,
Brynjulf Strandenses and
Amanda Bloom-Zainoff.
Gausta studied in Italy,
Germany and Norway and
lived and labored as a
bachelor in solitude in
Minneapolis. He made
many hundred paintings
of men, and pictures from

life. The pictures "The Lay Preaching" and "Grace before Meat," in this book are copied from two of his masterpieces. Arne Berger is a very good portrait and altar painter. His portraits of Thomas Lajord and O. P. Holman, for example, are masterpieces. His studio is at Minneapolis. Sigvart Sieverts has won a

national prize by his painting "A Snow Stormy Day." He painted the "Restaurationen"

reproduced in this book on page 121. Klagstad worked in portrait studios of Chicago, Brooklyn and Boston for eight years. He had a studio at Marinette, Wisconsin, where altar paintings and portraits were the principal

products of his brush. In 1915 he moved to Minneapolis, where he specializes in altar paintings. Among the outstanding portraits by him are: Martin Luther, Bjo'rnstjerne BjoYnson, James J. Hill, T. H. Dahl, Agnes Mellby and Judge J. W. Stone. Mrs. Raugland was an

excellent altar picture painter. Brauner is head of the Department of Fine Arts at Cornell University. His father was a wood engraver. He has won several fine art prizes. Lie is a nephew of Jonas Lie, the distinguished novelist of the same name. Harry Sundby-Hansen says of Lie: "Few painters of any

immigrant group have achieved the fame that Mr. Lie has. His subjects show great versatility. He depicts the storm, the thunder cloud, snow covered hills and rocks, dark, half hidden rivers and forest streams, fishing boats and a great variety of other subjects. Jonas Lie has painted New York as per-

Norwegian People in America

haps no other artist. Prosaic things like city streets and bridges he has interpreted in color, and he presents them to the onlooker in pictures of rare artistic beauty. He has painted the Panama Canal during construction operations, and these

paintings are declared by critics to be a color-epic to labor. Pictures by Jonas Lie hang in the Carnegie Institute, Pittsburgh, in the Luxembourg Gallery, Paris, and in many clubs and public institutions in Europe and America." Emil Bi0rn is not only a versatile painter but a versatile artist in all

respects. He is a sculptor,
poet and musician.
Concerning him Olaf
Huseby says in "Den Nye
Heimen:" "Director Emil
Bi0rn is the idol of every
singer, an excellent
director, an artist by
profession, wonderful as
a man. Lives in



H. Gausta Portrait
Painter

Jens O. Gr0ndahl
Author of
"America, My
Country"

A. Klagstad Altar
Painter

Chicago; was born in
Christiania." Schow is
well known for his
excellent color works..
Haukanes is a painter of

Hardanger landscapes. One of these pictures hangs in the Minneapolis Institute of Art; another, in the Chicago-Norwegian Club. In 1923 he became teacher of art at the Academy of Arts in Winnipeg, Manitoba. Grinager is a Minnesota man who does "fine work in landscapes with

babbling brooks and sunsets, rich in lights and shadows." Strandenses excels as an illustrator. One of his Liberty Loan Campaign posters was considered remarkable. Mrs. Zainoff was a young painter of much promise, an exponent of the modern realistic school. Her specialty was landscape work with high

color effects. She died March 4, 1925. How many of the pictures by these and other Norwegian artists will live on, it is impossible to say, but it is safe to conclude with Hawthorne, that: "One picture in a thousand, perhaps, ought to live in the applause of mankind, from generation to generation until the

colors fade and blacken out of sight, or the canvas rot entirely away" ("Marble Faun").

As representatives of the sculptors, Jacob Fjelde easily is in the front rank. He had his studio in Minneapolis. The Ole Bull Statue in Loring Park is a sample of his Sculptors

handiwork. His son, Paul Fjelde, with studio

in New York, has modeled the Colonel Hans C. Heg monument which is this year to be raised in Madison, Wisconsin. Dr. Herman O. Fjelde, physician at Abercrom-bie, North Dakota, 1897, and Fargo, 1912, was a builder of monuments. He took the

lead among his countrymen in having a memorial erected at the Agricultural College in Fargo to the memory of Bjo'rnson, also one of Wergeland, at Fargo, and later one in honor of Rolf Ganger. An Ibsen monument was raised at Wah-peton through his hardy work. At Moorhead the monuments

commemorating Ivar Aasen and Hans Nielsen Hauge, which stand on the Concordia Campus, are the result of his indefatigable toil and insuppressible idealism. He believed that the sight of these memorials would be an inspiration to his people to live more noble lives, and to treasure the

inheritance of the land of
their pioneer fathers.
Hendrik Christian
Andersen studied art and
architecture at Boston,
Paris, Naples and Rome.
His principal works as
sculptor are: "Fountain of
Life," "Fountain of
Immortality," "Jacob
Wrestling with the
Angels," "Study of an
Athlete," busts and

medallions and portraits of Pope Benedictus XV. He is the founder of the World Conscience Society, and author of a book entitled "Creation of a World Center of Communication," in two volumes. Christian Schio'tt is a pianist employed by the Cahill's Telharmonic Music Company of New York,

and a sculptor, having his studio with the Society of Independent Artists, Waldorf-Astoria. Among his works is a bust of the tennis queen, Molla Bjurstedt-Mallory. Sigurd Neandross, Ridgefield, New Jersey, has won great distinction by his works of sculpture, notably, "The Kiss," "The

Egyptian Widow" and
"The Song of the Sea."
Trygve Hammer, New
York, "has done good
work in stone, wood, and
copper, and has
endeavored to awaken an
interest in Norwegian
wood carving and
ornamentation. He is a
director of the Society of
Independent Artists and
has exhibited in the

Society's annual exhibits in New York." Prof. E. Kr. Johnsen, Luther Theological Seminary, was an expert wood carver, and Professor M. O. Bo'ckman, D.D., president of Luther Theological Seminary, paints landscapes remarkably well. Gilbert P. Riswold, born of Norwegian immigrant

parents on a farm near
Baltic, South Dakota,
located now at Chicago,
is a sculptor of unusual
promise. His statue of
Stephen A. Douglas,
standing in front of the
State House in
Springfield, is declared
by critics to be one of the
finest works of art in
America. This work was

accepted in a competition
participated in by more
than

Norwegian People in
America

75 artists, including
several of America's
leading sculptors. In his
hands:

The stone unhewn and
cold Becomes a living
mould, The more the
marble wastes The more

the statue grows.

On the basis that the Norwegians in America comprise 2 per cent of the population and have produced 2 per cent of the medical

men, there are 2,900 Norwegian physicians and Doctors surgeons in America, also 100 osteopaths, 270 veterinary surgeons,

1,125 dentists, besides
2,982 nurses. Most of
these settle down in
Norwegian communities,
but they are found also in
the remotest sections of
the land practising their
profession.



Ludvig

Hektoen

Ingeborg Rasmussen
Thron Stabo

Illustrious Norwegian
Physicians

The greater number of
the Norwegian pioneer
doctors had their training
at the University of
Christiania. The alumni
directory of the
University covering the
first 70 years of its work
mentions about 70 of the

medical graduates who emigrated to America. Such names as the following are more or less familiar to those who are acquainted with the pioneer settlements: Hans Christian Brandt (1814-88), graduated 1838, emigrated 1840, chief residence Kansas City, Mo. Eduard Boeckman (1849-..), class of 1867,

emigrated 1886, St. Paul. Eye specialist. He has twice been honored by his Alma Mater with honorary degrees—the M. D. in 1882 and the Ph. D. in 1911; the King of Norway in 1911 knighted him Commander of the Order of St. Olav. Berent Martin Behrens (1843-11), class of 1868, came

to America in 1882,
located in Chicago.
Christian Christensen
(1852—), class of 1879;
emigrated 1888; surgeon
at La Crosse Lutheran
Hospital. Johan Dundas
(Dass) came to Wisconsin
in 1847, returned to
Norway and came back in
1850, locating at
Cambridge. Born in 1812
in Norway; died in 1883

at Madison, Wis. Anders
Daae

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(1852-24),

Christiania, M.D., 1878;
to America, 1880,
Chicago. Johan Andreas
de Besche (1855—), M.
D., 1883, emigrated 1884,
Milwaukee; he returned
to Norway in 1913. He is
the author of the

Wisconsin law requiring
certificate of good health
as a requisite for
marriage. Adolf

Gundersen, M. D., 1890;
surgeon, La Crosse
Lutheran Hospital, 1891
—; president, Security
Savings Bank. SoYen
Johan Hanssen (1820-?),
Christiania, 1855, to
Koshkonong, Wis., 1856;

in the Fifteenth
Wisconsin Regiment;
author of "Orthodox og
Kristendom," 1865. Jacob
Hvoslef (1865—), M. D.,
1891, professor of
orthopedic surgery, Ham-
line University, practising
physician in Minneapolis
and at International Falls.
Jens Andreas Holmboe
(1827-76), M. D., 1853;
emigrated, 1863; leper

specialist. Knut O. Hoegh
(1844--), M. D., 1869; La
Crosse, 1869-88;
Minneapolis, 1888—.

Eduard Boeckmann,
M.D., Ph.D. St. Paul

Anna Sigmond,
D.H.

New York

Carl M. Roan. M.D.

Minneapolis

Professor at Hamline
University for many
years. Michael Iver-sen
(1861—), M. D., 1890,

Stoughton, Wis., 1891—. Johan Balthazar Meyer (1851-18), M. D., 1877, Chicago, 1884-18, lung specialist. Bernhard J. Madsen, Chicago and Cambridge, 1851. Henrik H. Nissen (1864—), Albert Lea and Minneapolis, 1889 —; specialist in eye, ear, nose and throat. Johan A. R. Nanne-stad; Madison,

1891, Canton, 1895,
Bricelyn, 1901, and
Albert Lea, 1906. Axel C.
Rosenkrantz (1844-17),
M. D., 1869; emigrated,
1873. Karl Ferdinand
Sandberg (1855—) ; to
America, 1882, professor
of gynecology, Jenner
Medical College. Theodor
A. Schytte (1812-2), M.
D., 1840; lived in
America five years, 1843-

48; wrote on his return to Norway a handbook for emigrants, published in Swedish at Stockholm in 1849: "Vagledning for Emigranter." Tonnes A. Thams (1848-12), Fargo, 1884—. Thomas D. Warloe, (1867-23), Chicago. Also a musician. Trond Stabo (1870—), Spring Grove, 1895,

Decorah, 1906—. Norwegian vice consul, president of Luther College Board of Trustees. Not less conspicuous, able, or conscientious than their Chris-tiania-trained brethren are the Norwegian doctors educated in America. Perhaps first among these in

recognized standing in the scientific world is Ludvig Hektoen, pathologist. Born at Westby, Wis., July 2, 1863; trained at Luther College, College of Physicians and Surgeons and Rush, Chicago, with graduate study at Upsala, Prague and Berlin, head professor of pathology and morbid anatomy at

Rush and University of Chicago and director of McCormick Institute for Infectious Diseases, etc. The University of Christiania gave him an honorary M. D. in 1911 ; the University of Michigan created him Sc. D. in 1912, the University of Wisconsin likewise in 1916. He is an author and

editor.

Of other authors may be mentioned Dr. Carl M. Roan (1878—), Minneapolis, who has written a practical handbook for the average man—"Sygdom, Sundhet og Velvære" (Sickness, Health and Happiness). He has contributed health talks to "Familiens Magasin" since 1913. He

has taught at the Minneapolis Deaconess Training School for Nurses, has been treasurer of the Lutheran Free Church, and has been a promoter of every good cause within his circle. Fred. Voss Mohn (1856—), Los Angeles, winner in a prize contest on the "Therapy of Vaginal Diseases" (1912), is the

editor of a health magazine, "For Doktoren Kommer."

Albert C. Amundson (1855-1919), Cambridge, wrote a household medical -book in Norwegian. Herman O. Fjelde (1866-1918), a graduate of Minnesota, practised medicine at Aber-crombie and Fargo,

and erected statues in honor of great Norwegians—Rolf Ganger, Wergeland, Hauge f Aasen, Bjo Ynson, Ibsen. Irenaeus E. Krohn (1867—), Black River Falls, Wisconsin, built up a Norwegian museum as a side line. Jacob Wright Magelssen (1843—), a Rush graduate, has

practised at Koshkonong
and Rushford, Minnesota,
since 1866. Dr. Jonas
Rein Nilsen(1845—),
Brooklyn, is a professor
of gynecology at the
Postgraduate Medical
School, Brooklyn.
Gerhard S. C. H. Paoli
(1815-1898) was a
professor at Women's
Medical College,
Chicago. Separated fusel-

oil from alcohol. Got gold medal at World's Exposition in New York, 1853 ; built a fusel-oil distillery, Chicago, and organized the Blaney-Pool Co. Niles T. Quales (1831-1914), a graduate of Copenhagen and Rush, a veteran of the Civil War, a promotor of charitable institutions at

Chicago, a professor at
Tabitha, Deaconess
Hospital, city physician,
etc.

Ingeborg Rasmussen
(1858—), M. D.,
Northwestern, 1892, has
practised medicine in
Chicago; has been with
the Rush Medical
Dispensary, Mary
Thompson Hospital,
Norwegian-American

Tabitha Hospital. Is a member of Women's Medical Society, Women's Press Association, Women's City Club., etc., and since 1911 one of the editors of "Skandinaven." She has received a gold medal from King Haakon VII in recognition of her services

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to humanity. Valborg Sogn (1858-16) has been professor of gynecology at Northwestern University and the Tabitha Hospital. Haldor Sneve is professor of mental diseases. C. P. Lommen is dean of the College of Medicine, University of South

Dakota. M. N. Voldeng, M. D., LL. D., has been professor at Drake University, the superintendent of the State Insane Hospital at Cherokee, Ia., and is director of the Colony of Epileptics at Woodward, Iowa.

This list is already continued beyond the capacity of this little

volume. But just one more word : A Norwegian center like Minneapolis and Saint Paul is a real mecca for Norwegian doctors and sick folk. Here are names such as: E. O. Giere, Eduard and Egil Boeckmann, the Bessesens, A. F. Bratrud, Ivar Sivertsen, N. H. Scheldrup, H. Lysne, C. A. Fjeldstad, Kr.

Egilsrud, Hen-drick
Nissen, G. Bjornstad, H.
Sneve, C. M. Oberg,
Harold Ped-erson, R. J.
Petersen, Oscar Owre, A.
G. Wethall, Carl M.
Roan, A. C. Tingdale, and
many others.

George S. Monson,
dentist, St. Paul, is the
inventor of an instrument
for reproducing the

movements of the human jaw and founder of the Monson Clinic Club. Alfred Dentists Owre is dean of the Dental College at the Uni-

versity of Minnesota.

Erling Thoen is a professor of dental anatomy at the University of Iowa. Anna Sig-mond of New York is a professor of dental

hygiene at Statens
Tannlaege Institut,
University of Christiania.

Mankind has been
concerned about law and
order ever since the first
family. Every branch of
government is concerned
about law and order. Men
everywhere recognize
Lawyers the authority of
certain laws as fundamen-
tally right, with

binding force in
consequence. Man has the
faculty of conscience, and
society is a moral
institution with moral
ends. Therefore Kant, the
philosopher, says:



Aad J. Vinje Chief
Justice, Wis.

Herman L. Ekern
Attorney General, Wis.

Elias Rachie, Ph.D.
Lawyer, Minneapolis

Norwegian People in
America.

Two things I
contemplate with
ceaseless awe: The stars
of heaven and man's
sense of Law.

Now, the Norwegians
have given their best

contribution to American law and order in just this thing, that they have kept close to their native conscience and also to the clearer teachings of God's Word. They have, therefore, on the one hand insisted on their personal freedom and, on the other hand, their duty to obey just laws. They have

shown the same
independence here as in
times of yore when they
were the freest people in
Europe. They have taken
law-making and law
enforcement seriously. As
legislators they have tried
to make just laws; as
citizens they have tried to
obey the laws, even if
they were oppressive.
Some of the best laws of

state and nation have
been written on the
statute books by
Norwegian-Americans.
The Volstead Law, for
example.



Theodore Wold

Victor F. Lawson

Great Bankers

Harald Thorson

There have been many
good Norwegian-
American lawyers,
justices and judges. John
W. Arctander, LL.D., a
man who seldom lost a
case. He was a criminal
lawyer. The picture shows
him assuming one of his
favorite poses before a
jury. He wrote several
books—a practical

handbook of Minnesota law, a story of his conversion, a story of W. Duncan of Metlakatla, the "Apostle of Alaska," and a novel, "Guilty." His "Apostle of Alaska" won him a gold medal for the best book at the Portland Exposition. Elias Rachie is a good lawyer, located at Minneapolis. He is said

to have taken more degrees at the University of Minnesota than any other alumnus of the school, including B.L., A.M., Ph.D. and LL.B. Herman L. Ekern is a graduate of the University of Wisconsin. He has been a specialist in insurance and is now the attorney general of Wisconsin. Aad J. Vinje

is a chief justice of Wisconsin, A. M. Christianson is chief justice of North Dakota, and Frank Anderson held a similar position in South Dakota.

There have been several district judges, as : Aad J. Vinje, Gullick Risjord and George Thompson in Wisconsin; Albert W. Johnson (1909

— I. M. Olson (1906—),
G. E. Qvale (1897),

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Lewis S. Nelson
(1911—), Andrew
Grindeland (1903—),
Norman E. Pederson and
Gunnar H. Nordbye of
Minnesota; Edward
Engerud, Harrison A.
Bronson and A. T. Cole of

North Dakota; and Frank Anderson and William Williamson of South Dakota.

Of county and city judges there have been quite a number. As, for example, among the city judges: N. T. Moen, Fergus Falls; H. C. Ryen, Moorhead; Martin Berger, Sioux Falls; J. C. Gilbert-son, Eau Claire;

Erick L. Vinje, Duluth; J. M. Arntsen, Tacoma; C. M. Nielsen, Salt Lake City; Manley L. Fosseen, Minneapolis; and Oscar M. Torrison, Chicago. Judge Torrison talks just enough Hebrew to hold the Jewish vote in his precinct. Andreas Ueland is a well known ex-probate judge and attorney in Minneapolis.

Judge L. K. Hasidll has held his job since 1901.

August D. Reymert, the first Norwegian to enter state politics, became a federal judge in Arizona. Lucius J. M. Malmin was federal judge in Illinois and Gudbrand J. Lomen is a federal judge at Nome, Alaska. As judges the Norwegians

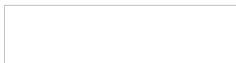
have been eminently fair,
too fair to suit some
people.

The Norwegians are
engaged in every kind of
honorable work and are
making good all along the
line. It is refreshing,
thrilling, inspiring to
trace the steps of these
men from the depths of
the valley to the mountain
peaks of success. Lack of

space forbids any further discussion. We present pictures of three men who have done very well: Harald Thor-son, Victor F. Lawson and Theodore Wold, all three bankers. Harald Thorson established a chain of banks throughout the Red River Valley and left an estate of over \$1,000,000.00. He helped

to found St. Olaf College and remembered it with gifts from time to time—in all about \$1,000,000.00. Victor F. Lawson, the publisher of the "Chicago Daily News," is the founder of the Postal Savings Banks in America. Theodore Wold was trained by Harald Thorson. He

became president of the Scandinavian-American Bank, Minneapolis, in 1910, governor of the Federal Reserve Bank, 1914, and first vice president of the Northwestern National Bank, Minneapolis, 1921.



Dr. John W.
Arctander
Norwegian People in
America

16. Sports and
Athletics

The race, like the child, demands play and recreation. All work and no play makes Jack a dull boy. Play gives strength and skill, and, in the form of athletic contests and

sports, through victory and defeat, it has great educational values and wholesome, refining, uplifting effects. It calms the passions, strengthens the will, arrests insubordination, crime, vice and physical decline. It relieves distraction from study and protracted labor of other sorts, tones

up the body, makes the heart glad, drives away sorrow, tempers a man's estimate of himself and his fellows, creates sportsmanship and good will. It is one of the creators of well-balanced manhood and womanhood, and, as Horace Mann says: "One former is worth 100 reformers." Or, as old

Samuel Johnson says: "I am a great friend to public amusements, for they keep people from vice." Play keeps the race young, keeps the individual young. Men grow old because they stop playing.

The Norwegians are toilers, but not slaves to toil. From time immemorial they have

taken time off to play and to care for their bodies. They are a clean and vigorous race. The name of their Saturday in Modern Norwegian is "lordag," in Old Norse "laugardagr," and it means bathday. On that day, their custom was to take hot baths, a good old custom that still

flourishes. And, more-

Nels Nelson over >
the y took their weekl y>

World Champion on
Skis or even daily, dip in
the



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THE MINNEAPOLIS

SKY-LINE, 1875

cold waters of the sea,
winter as well as summer,
a custom which even now
has not entirely died out.
They rejoice in feats of
daring, strength and skill,
such as, sailing and
skiing.

In this country, it is
especially in the ski sport

that they have distinguished themselves, and that to such a degree that they are

in a class by themselves. Nearly all the Skiing amateur and professional ski champions have

been Norwegians. Skiing is the king of winter sports. It takes one

out into the open. Combined in skiing are the pleasures of both hiking and snowshoeing, and in addition there is the thrill of coasting. Surely sport with such exhilaration, putting roses on cheeks of young and old and giving vigor to all, can be called healthful. A number of ski clubs have been

organized. The first one is believed to be Dovre, organized at Eau Claire, Wisconsin, in 1886. The next year clubs were estab-



Hakon C. Norlie and
His Home-made Cart
lished at Minneapolis,

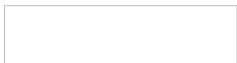
St. Paul, Stillwater, La Crosse and Stoughton. Since then they have been planted all over America from Maine to Washington and from Denver to Edmonton. In 1904, at the instigation of the Ishpeming Club, a National Ski Association was formed. Carl Tellefsen, Ishpeming, was the first president; Aksel

H. Holter, Ashland,
Wisconsin, was the first
secretary. The officers in
1925 are: Oscar T. Oyaas,
Superior, Wisconsin,
president; K. Rieber,
Canton, South Dakota,
vice president; Gustave E.
Lindboe, Chicago,
secretary; Olaf
Thompson, Lanesboro,
Minnesota, treasurer. The
National Ski Association

now includes 30 local clubs and has 20,000 members. There are more clubs outside the national organization than within it.

Since 1916 there have been national tournaments every year except 1919, and, of course, many local contests. The national ski

champions have been as
follows on the next page:



THE MINNEAPOLIS
SKY-LINE, igoo

Norwegian People in
America

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All in the last table
were professionals except
Hans Hansen. All in all
three tables used
Northland skis made by
the Northland Ski
Manufacturing Co., St.

Paul, except Nels Nelson. C. A. Lund, president of this company, is a native of Norway and has been actively interested in skiing since boyhood. He personally knows most skiers of prominence and has the satisfaction of seeing them ski and win on Northlands.

Athletics has held an honored place at all the

Norwegian colleges and nearly all the academies. In the early days the boys found exercise and enjoyment in running, College Sports jumping, wrestling, weight lifting and hik-

ing. Baseball dates back to the beginning of school life, and during the last 20-30 years football,

basketball,

S. S. Reque

Knute

Rockne

Champion Coaches

E. B. Anderson

tennis, soccer, golf,

turning, track, military

drill and gymnastic

instruction have also

made claim on the time

and energy of the

students. Modern

gymnasiums are being

provided at all the

colleges and several of

the academies. Athletic associations have been started at all the stronger institutions. Letter societies for those who have won unusual distinction in athletics and forensics, illustrate the efforts of the students to maintain high standards and enthusiasm. Competent coaches and

athletic directors are being provided, and a high grade of instruction and sportsmanship is being inculcated.

Luther College, for example, is a classical school of the first rank, which has stressed honest, thorough scholarship. Says C. F. Sanders, in the "Educational Review"

(March, 1923) : "Luther College has a record of which she may without offense have a high sense of becoming pride. She has done a great work." And James F. Conover, writing in the "Iowa Magazine" for February, 1923, says: "Luther College, with its cluster of imposing buildings and wonderfully beautiful

campus situated on a high eminence overlooking the Upper Iowa River, today is an educational

institution of national reputation." Nevertheless, Luther College is just as jealous of its athletic honor and fame as it is of its scholastic standing. It is a school for men, with "mens sana in corpore

sano" (a sound mind in a sound body), as one of its golden rules. Win. P. Sihler and Oscar L. Olson were the first promoters of the remarkable success in baseball at Luther College. Arthur Laudell was elected coach in 1917; Styrk Sigurd Reque, in 1919. Luther played its first intercollegiate baseball

game with St. Olaf College, May 17, 1891, and won. St. Olaf played on the Luther grounds May 17, 1925, and won, 2 to 0. In the nine innings not a St. Olaf man hit the ball, Luther made only two hits. St. Olaf has always been Luther's most interesting and feared rival in baseball and other contests, a

foeman worthy of his steel. In baseball Luther has so far been on top. In the 30 years, 1891-1921, there have been 36 Luther-St. Olaf games. Luther tied once, lost ten times and won 25. From 1891 to 1921 Luther has played 41 colleges and universities, tied five times, lost 87 times and

won 128 times—40.5 per cent lost, 59.5 per cent won. Football coaches at Luther have been: Walter Jewell, 1919, a former Iowa University tackle; Oscar M. Solem, 1920, a former Minnesota University end tackle; Ivan Doseff, 1921-1922, a former Chicago University all-Western honor man; Franklin C.

Cappon, 1923-1924, a former Michigan University, all-American honor man; also last, but not least, Orlando W. Oualley, 1920—, and S. S. Reque, athletic director, 1925—. Instructors in military drill have been: Peter S. Reque, 1865; Brigadier General Christian Brandt, 1876; O. B. Overn, 1917.

An S. A. T. C unit was maintained by the War Department of the U. S., 1918. with Lieuts. H. H. Fisher and Allen C. Grundy in charge; an R. O. T. C. was established in 1919 and discontinued in 1920. Instructors in turning at Luther have been: Carlo Alberto Sperati, 1886; Dr. Ole

Boe, 1907; Francis E. Peterson, 1921; William Johnson, 1924. In 1909, the first year Luther took part in the Iowa State Gymnastic Meet, the team was awarded the championship. Luther made 256.4 points to 47.2 for Iowa University. Win. P. Sihler and Gisle Bothne laid out the first tennis court at Luther and

played the first game. Many championship teams have since been developed at Luther. David Nelson, Rhodes scholar and captain in the World War, coaches tennis in addition to his duties as instructor at the college. The interest in athletics acquired at Luther as a rule stays by a man the rest of his days.

Gynther Storaasli, L.C., '11, was a chaplain. On a Sunday morning he preached a good, earnest sermon to the soldier boys, then had his dinner, entered his flying ship and landed near a place where the boys were playing ball. They insisted on that he should try his hand at pitching.

He pitched and won the game. He had learned the trick at Luther.

At St. Olaf College the athletic spirit is as good as at Luther and the laurels won are as brilliant. Guided by Endre B. Anderson as coach and Dr. Edward R. Cooke as physical director, St. Olaf boys keep in good trim and keep Luther and other

doughty rivals at bay. Augustana College and Concordia College are likewise up and doing, with a heart for any fate. The co-educational schools provide also adequate physical training and athletic sports for the girls.

In connection with football it is interesting to note that Knute Rockne,

coach at the great Catholic university, Xotre Dame, since 1914, is a Norwegian and a Lutheran. He was an all-American end in football in 1913. Inter-collegiate football is the most sensational of American sports. Gatherings between 50,000 and 100,000 spectators are not

uncommon. Rockne has been able to develop every year some of the top-notch teams in America that draw immense crowds. He reached the pinnacle of his fame in 1924 when, after defeating Lombard, Wabash, West Point (Army), Princeton, Georgia Tech., Wisconsin, Northwestern

and Carnegie Tech., and having his team conceded the strongest in the East, he went out West and defeated Leland Stanford, the strongest team out there. Rockne is a double cousin of S. S. Reque, baseball coach at Luther College. There are only five Norwegian colleges in America, but nearly 500 other colleges, state

and private. A large number of Norwegians attend these state and private schools and distinguish themselves there as athletes. At the University of Minnesota, for example, there have been many football stars of Norse blood, such as Oscar M. Solem, Trygve John-sen, Erling Platou.

Arne Oas, Arnold C. Oss, Egil Boeckmann, and many others. Magne Skursdalsvold, a senior in the Agricultural College of the University of Minnesota, has twice been awarded gold medals by the Western Intercollegiate Gymnastics, Wrestling and Fencing Association: Parallel bars, 1924, first

prize; tumbling, 1925, tied for first place. He is a son of J. J. Skursdalsvold. In the Metropolitan Association meet held in New York in 1919 the Norwegian Turning Association of Brooklyn ("Turn og Idraetsforening") won with 45 points against 13 for the National Turnverein and 11 for the

New York Turnverein.
The first, second and
third prizes on horizontal
bars, horse and parallel
bars, went to three
Norwegians—Peter Hoe,
Bjarne Jdrghensen and
Thorvald Hansen. Klaus
Olsen has since 1887
conducted at San
Francisco the Olsen
Gymnastic and Medico-

Mechanical Institute, and, thanks to practising what he preaches, he is 70 years young.

Norwegians have been making good records in a number of other sports. In sailing, swimming, diving, jumping, walking. Miscellaneous skating, boxing, wrestling, tennis, shooting,
Records dog-running

and other events.

Norwegian People in America

Sir Thomas Lipton, owner of the famous Lipton Teas, is also the owner of the racing yacht Shamrock. Every year since 1899 he has entered the international cup races hoping to win the America's Cup. The American yachts which

have defended this cup
have as a rule been
manned by Scandinavian
tars. Thus, in the race
between the American
yacht Resolute and the
English yacht Shamrock,
July 20, 1920, the whole
crew of the Resolute was
made up of Scandinavians
—22 Norwegians, 7
Swedes and 1 Dane. The

master of the defender
was Captain Chris
Christen-sen, of
Brooklyn, a Norwegian.
His boat won. "No man,"
says Carl G. O. Hansen in
"Norwegian Immigrant
Contributions to



Henry Ordemann

Sybil Bauer

Gustav Stearns

America's Making,"

"no man knows the vagaries and whims of the wind and weather along the Atlantic Coast better than he." Hansen adds: "Many of the racing captains of the Atlantic ports are Americans of Norwegian birth. The racing master of the New

York Yacht Club since 1874 is Louis W. Blix from Sandefjord, Norway."

Miss Sybil Bauer, Chicago, a junior at Northwestern University and member of the First Lutheran Church, Chicago, is the daughter of Carl Bauer, manufacturer of parlor

furniture frames, a Norwegian. Miss Bauer, born in 1903, at the age of 18 became both indoor and outdoor national champion swimmer, in 1924 she won the Olympic backstroke championship at Paris. She is the holder of all women's world's records at backstroke, from 50 yards to 440 yards. She

also broke the men's record for 440 yards—the first time in the history of athletics. In the 100 meter backstroke she has set a world's record at 1 minute, 23 1-5 seconds.

L. Jensen, Brooklyn, won the championship in diving at the Madison Square Garden, New York, in 1921. O. M. Norlie during the '90s

made standing broad
jumps 11 feet 6 inches
probably

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1,000 times. This is
over one-inch better than
the highest national and
international
championship records.
Joseph Bredsteen, while a
student at the University

of Wisconsin in 1901,
won all walking matches.
Orrin Markhus, St. Paul,
is the best fancy skater in
America. Axel Paulsen,
the international
champion skater, made
the United States his
home in 1888-1890 and
took part in many races.
Oscar Mathiesen, Oslo,
who first won
international fame at

Davos, Switzerland, in 1906-1907, lived in the United States a couple of years and met several of the best skaters in this country. He defeated Bobby McClean of Chicago and was declared the champion skater of the world. Arthur Staff, national champion skater, is a Chicago boy, born of Norwegian parents. His

prowess and skill were developed by the old Sleipner Athletic Club, which now is called the Norwegian-American Athletic Association of Chicago.

In wrestling, Henry Orde-mann was the all-American Champion two years, 1910-1912. He learned the blacksmith's

trade. Came to America in 1903 and worked as a blacksmith four years at the Mandt Wagon Works, Stoughton, Wisconsin. He is now a real estate man at Minneapolis. He began to wrestle and has defeated over 100 able men on the mat. He has also wrestled the greatest wrestling champions of the day, as: Yussiss

Maumouth, the Turk, in 1909; Stanley Zbyszko, the Pole, in 1910; George Hackensmith, the Russian, in 1911. These three men defeated him, but not without a struggle. He held the Turk one hour and 13 minutes and is the only man who ever got behind his back. He threw the Pole once out of three times. He

withstood the Terrible Russian two hours and 37 minutes. He has defeated such notables as: Dr. Benjamin Roller, Charles Cutler, Fred Bell, Gus Westergaard, Joe Stechler. He was a personal friend and disciple of Frank Gotch, the world champion, who refereed at the Chicago

contest in which
Ordemann came out
victor over 30 contestants
and was declared by
Gotch to be the rightful
holder of the American
championship. His hold is
half-Nelson and



Molla

Bjurstedt

Mallory in Action

Norwegian People in America

crotch, or toe hold. Aurid Mevik is the amateur champion boxer in New York, and Harry Martinsen and Eddie Christensen are veterans and victors in many fistic encounters. Ingrid Solfeng is acclaimed on Broadway, New York, as

one of the most marvelous fancy dancers in the history of the stage. She spends some of her time as a movie star at Hollywood, California.



A very unusual photograph on file in the archives of the

Government in Washington. It was taken by an official U. S. Signal Corps photographer who was sent up to the front with instructions to take some photographs of activities in the front line trenches. He was not allowed to develop these pictures during the war but had to send the films sealed to Paris. The

picture shows Captain-
Chaplain Gustav Stearns,
127th Inf. 32nd Div.
A.E.F. conducting a
church service between
the trenches in the Haute-
Alsace trench sector in
the spring of 1918. All
were ordered to wear
steel helmets and gas
masks constantly while in
this area. The gas mask is
seen at the chaplain's

side. This is not a posed picture but was taken without the chaplain's knowledge while he was preaching. A few days later he was wounded by enemy shrapnel.

Mrs. Molla Bjurstedt Mallory, "Marvelous Molla," has the best record for tennis playing of any woman in

America. She was born in Oslo and baptized Anna Margrethe. She was trained as a teacher of gymnastics and a masseuse. She came to Canada in 1914 and worked as a governess. She assisted in the Red Cross by knitting sweaters and doing embroidery, at both of which she was an adept.

In 1915 she competed for the indoor tennis championship at New York, and won. That same year she won the women's national outdoor championship. This honor she has captured seven times, four times oftener than any other woman. She published in the "New York Sun" a series of articles on Tennis

which have been re-issued in book form. In 1919 she married Franklin L. Mallory, of Philadelphia, a widower.

During the World War man}- Norwegians distinguished themselves as good marksmen. Sergeant Olav Gunheim, of Canby, Minnesota, won fourth place as

sharpshooter, in a contest against 1,300 riflemen in the American Expeditionary Forces. He was awarded a gold medal from the hands of General Pershing. Trvgve Mordt, New York, with Uncle Sam's navy four years, won the distinction of being the bestHtt-around athlete among the blue-jackets.

In this same connection may be mentioned some of the brave soldiers who received some recognition for gallantry in action. The Congressional Medal of Honor, the highest distinction awarded to an American soldier, was given to four Norwegian-Americans, namely.

Corporal Birger Loman,
Sergeant Reidar Waaler,
Privates Nels Tidemand
Wold and Johannes S.
Andersen. Waaler holds
three American medals,
three French medals, also
English and Belgian
decorations. Loman is
said to be the most
decorated soldier in the
American army. He has

medals from America,
England. Belgium,
France, Italy and
Montenegro. On one
occasion he captured
without assistance 140
German soldiers,
including Major
Henneman, the first
German officer captured
during the War. All alone,
on another occasion, he
captured a machine gun

and a cannon. At another time he crawled up to No Man's Land and over it clear into the German trenches and returned with a prisoner of war. Not satisfied with this exploit he crossed over again and came back with 25 captives. He is a painter by profession and lives at 1451 N. La Salle St., Chicago. He

was born in Bergen.

One of the bravest men in the American army was Gustav Stearns, chaplain with the rank of captain in the 127th Infantry, 32nd Division of the A. E. F. He was on duty and in engagements in the Haute-Alsace trench sector, the Aisne-Marne offensive (the

second Battle of the Marne) and the Oisne-Aisne offensive (the Battle of Juvigny). He was wounded by enemy shrapnel at Badricourt. France. July 12. 1918. but continued on duty after being bandaged. He was cited by General Pershing for "gallantry in action near Juvigny, Sept. 1, 1918, in burying the dead

under heavy shell fire." He was authorized to wear the "Silver Citation Star" and the "Silver Wound Button." On Jan. 1, 1925, he was promoted to chaplain with rank of major, with federal recognition in the National Guard and Officers' Reserve Corps, and is the only chaplain in Wisconsin to receive

this rank. Stearns was born at New Richland, Minnesota, of parents who came from Norway. Halvor K. Stearns, the father, came from

Numedal; Bergitte Sevats, the mother, came from Hallingdal. These two married and had 13 children, of whom Gustav is the only boy living. In

these pioneer days Halvor Stearns could not send his boy to college, but one of the girls, Sophia, now Mrs. Benson, of Washington, went into business and put Gustav Stearns and sister, Kaia, through St. Olaf College. Stearns worked his way through the United Church Seminary and became, in 1899, a pastor

in Milwaukee, and is today no doubt the best known and most beloved pastor in that city. He is the author of a book of letters written to his congregations when he was in the army, entitled "From Army Camps and Battlefields" (1919). Three editions have been sold out. Stearns is perhaps the most

enthusiastic and original
baseball rooster that ever
attended St. Olaf.

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The Dog Team in
Alaska

In the famous dog
races of Canada,
Norwegian drivers have
often come out
victorious. Also in far

distant Alaska, that great and almost unknown country far beyond the Arctic Circle, the dog races awaken a keen enthusiasm common to true sportsmen of all times and places. The dog race is the national sport of Alaska. At Nome, Alaska, in 1908, the Nome Kennel Club was organized with Albert

Fink, a Norwegian, as president. This club has developed a most splendid type of racing dog, which has won the praises of the two great Arctic explorers, Roald Amundsen and Vilhjalmur Stefansson, both of whom have bowed knee with the dog-worshippers at Nome. At Nome the All Alaska

Sweepstakes Dog Races were established as the great annual athletic event, and Leonard Seppala, a Norwegian, has been the winner. He was born at Lyngenfjord in 1877 and settled in Alaska in 1900. Every second white man in Alaska is a Scandinavian; every fourth Caucasian is

a Norwegian. Seppala
came to find gold and
spent his first winter
alone at Seward

Peninsula. It was a terrible experience. The cold was intense, 72 degrees below, and he froze his feet. He was on the point of starving to death and set out to find some human habitation. He found a hut snowed in, but the lonely occupant was dead. The hungry hounds ate the dead man up. By the help of his

dogs Seppala got back to civilization. He hired out to Jafet Linde-berg, president of the Pioneer Mining Co., the Norwegian company which first discovered gold at Nome. In 1914 he entered his first race. In 1915 he won the 408-mile race in 78 hours. In 1919 he made the world record

in the Borden Marathon, making 26 miles in 1 hour and 50 seconds. In 1915 his wife was crowned the Carnival Queen of Nome. In 1917 the "Nome Daily Nugget" contained a poem entitled, "Seppala Drives to Win," written by the Northland poetess Esther Darling. The occasion was, not a race for

laurels, but to save the life of Bobby Brown, which was fast ebbing away.

There's a race on the trail into Candle, With a Nome Sweepstakes team in the game Hear the rhythm and beat of the pattering feet Of the dogs that have earned them a name! But this contest is not for a record; Neither

cup nor a purse is the goal, For Seppala is bent and his mind is intent On racing with death for a soul.

Seppala won. Enough said.

The daily press and the magazines in February, 1925, contained screaming headlines and long columns of news

about the men who brought the serum to Nome and saved the town from being wiped out by epidemic. Who were these men? Norwegians—Gunnar Kasson (Kaasen) og Leonard Seppala.

17. Public Service

The Norwegians are good voters. They go to the polls. They vote for principles and good men.

They are independent in their thinking and their balloting. They can be fooled but not bought. They are modest and patient and do not clamor for office. They do not hold their fair share of public offices, not in any state or community. North Dakota, for example, is a strong Norwegian state, but it

never had a Norwegian governor before 1921. A small handful of Scotchmen ran the state for years and years, and to a large extent do so yet. In "the little town of Stoughton, Wisconsin, 80 per cent of the population was of Norwegian extraction, but the whole school board was run by a

dozen or so of English families. Some one said something which hurt the pride of the Norwegians, and at the next election the whole school board was made up of Norwegians. In Minnesota, the Norwegians showed what they can do if they want to, when they elected Henrik

Shipstead United States
Senator in place of Frank
B. Kellogg. Kellogg was
strong. He is strong still.
He has just come back
from the Court of St.
James where he was the U.
S. Ambassador, and
now he is the President's
secretary of state. But he
was defeated by Dr.
Shipstead, because the
Norwegians were

dissatisfied with the. War and its results. Shipstead's campaign manager was only a slip of a girl, Miss Karen Andersen by name.

Shipstead represented the despised Farmer-Labor Party and had the powerful dailies and the monied interests squarely against him, yet he won by a handsome

margin, 83,539 more votes than Kellogg, the Republican candidate, 201.748 more than Anna D. Olesen, the Democratic candidate.

In Strand's "History of the Norwegians of Illinois" an account is given of the principal offices held by Norwegians in Miller, Mission and

Adams townships of La
Salle County L a Salle
County, Illinois, the
second home

of the Sloopers.
Mission Township was
organized in 1850. The
first justice of the peace
in Mission was Lars
Larson, and its first
constable was Nels
Nelson. Strand's list
includes 125 names from

Mission Township; 50
from Miller and 140 for
Adams. Ovee (Aave)
Rosdail (Rosedal) was
collector in 1852. Peter C.
Nelson was constable in
1852; collector, 1856;
commissioner of
highways, 1859-1860;
collector, 1863;
commissioner of
highways. 1864-1872;

assessor and collector.
1874; assessor, 1877-
1879-1880; collector.
1881-1885; assessor,
1886-1888. B. Thompson,
Nels Nelson and J. A.
Quam had one office or
another throughout the
'60s, '70s, '80s, '90s and
beyond. In Miller
Township, organized in
1876 by the influence of
Nels Nelson. Jr.. had

Norwegians in office every year from, its organization. Among the office holders are Nels Nelson, Lars Heyer, Lars Fruland and Austin Heyer. The man who held the greatest variety of offices and longest, in Adams Township, was A. A. Klove. Klove was a Sundav school superintendent for 50

years. He helped to
organize the
Scandinavian Augustana
Synod in 1860; The
Norwegian Augustana
Synod in 1870; and the
Lnited Church in 1890.
He was a synodical
treasurer from 1860 to
1890; a member of the
board of trustees, 1890-
1899. He was the

secretary of the Adams
branch of the American
Bible Society 30 years.
He served as assessor,
justice of the peace,
supervisor, notary public,
etc.. from 1860 to 1899,
the year of his death. He
lived on a farm near
Leland.

Alfred Sp'derstro'm's
"Minneapolis Minnen:
Kulturhistorisk

Axplockning" (1899), gives a brief summary of Scandinavians holding office in Minneapolis. The list in-Minneapolis eludes the following Norwegians:

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NORWEGIANS IN
OFFICE IN
MINNEAPOLIS, 1871-
1899 Term Name Office

Party

1870 Rice, A. E

Senate Republican

1871-1877 Johnson,

Geo. H Sheriff

Republican

1874-1870 Edsten, A.

H City Council

Republican

1876-1886 Oftedal,

Sven Board of Education

Republican

1877 Johnson, Geo. H
House of Rep. Republican

1878-1888 Haugan, A.
C City Council
Republican

1878-1879 Karl
Bendeke City Council
Democrat

1879-1881
Tharaldsen, Andrew
House of Rep. Republican

1881-1883 Ueland,
Andrew Court

Commissioner

Republican

1883-1887 Ueland,

Andrew Judge of Probate

Republican

1885-1895 Oftedal,

Sven Bd. Public Library

Republican

1885-1886 Swenson,

Lars City Council

Republican

188s Byorum, Ole

House of Rep. Republican
1886-1888

Wraamann, W. YY
County Supt. Schools
Democrat

1887-1891 Dahl, Peter
M County Surveyor
Republican

1887-.... Swenson,
Lars Court House Com.
Republican

Senate Republican

1887-1889 Ellingson,

Severt House of Repr.
Republican

1888-1894 Haugan, A.

C Park Board Republican

1889-1899 Olson, S.

E. ., Governor's Staff

Republican

1889 Husher, F. A

House of Rep. Republican

1889-1891 Enstad, C.

P City Council

Republican

1889-1891 Ellingsen,

Chris City Council
Republican

1889-1893 Blichfeldt,

John A City Council
Republican

1889-1891 Flaten, O.

P City Council
Republican

1889-1901 Gjertsen,

M. Falk County Supt.
Schools Republican

1889- Askeland,

Halvor Asst. Public
Librarian Republican

1889-.... Heiberg,

Kristian Asst. Public
Librarian Republican

1889-1899 Reese,

Chas. M State

Weighmaster Republican

T oo~ t q~ t r- * at \j

Board of Police

1889-1891 Gjertsen,

N. H n ■ ■ D , r

v v J ' Commissioner

Republican

1890-1894 Jaeger,

Luth Board of Education

Democrat

1890-1894 Husher, F.

A US Consul,

v v ^ ' Port Stanley

Republican

1891-1893 Kortgaard,

Kristian City Treasurer

Democrat

1891-1893 Peterson,

H. O County Treasurer

Democrat

1891-1899 Schwartz,

Fred A City Council

Democrat

1891-1903 Rand, Lars

M City Council Democrat

1893-1897 Hauigan,

A. C City Treasurer

Democrat

1893-1899 Cappelen,

F. W City Engineer

Democrat

1895-1897 Dahl, Peter

M County Surveyor

Republican

1895-1897 Ellingsen,

Chris House of Rep.

Republican

1895-1897 Dahl, J. F

House of Rep. Republican

1895-1897 Gjertsen,

M. Falk Bd. Public

Library Republican

1897-1899 Simonson,

Hans House of Rep.

Republican

1897-1899 Peterson,

James County Attorney

Republican

1899-1901

Megaarden, Phil Sheriff

Republican

1899 Owrie, Lars

Asst. Supt. Poorhouse

Democrat

The combined service
of these 46 positions

amounted to 211

years for the 30-year period, or seven offices each year. Since

1899 the Norwegians have naturally done even better than the

record shown above, gotten more and higher offices, but by no means their proportionate share.

Norwegian People in America

From these two illustrations, La Salle and Minneapolis, it can be seen that the Norwegians are taking some part in the local government, county and city. The number of men who have held

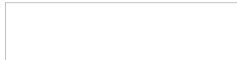
such positions reaches up into the thousands. City and County Ulvestad, in his "Norge i

Amerika" (1901), Offices
concludes that he has
found 593 postmasters,

116	county
commissioners,	113
justices of the peace,	105
county registers of deeds,	
94	members of the
legislature (1898-1901),	
77	postal clerks, 63
sheriffs,	61
county	
treasurers,	47
clerks of	

court, 46 aldermen, 43
county auditors, 31
mayors of larger cities,
31 notary publics, 27
county clerks, 27 county
superintendents of
schools, 24 judges, 20
police chiefs, 20 coron-

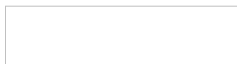




Ole Hanson Seattle,
Wash.

Storm Bull Madison,
Wis.

City Mayors



A. G. Bonhus Valley
City, N. D.

ers, 19 school board members, 25 city clerks, 13 city treasurers, 13 tax collectors, 13 fire captains, 12 fire wardens, 10 street commissioners of large cities, and 5 presidents of city school boards. In all, 1,648 offices, most of them held in the year 1900. The actual number of city and

county positions occupied by Norwegians was no doubt much in excess of this number. In 1920 there were 770,400 of the citizens of the United States engaged in public service occupations. Over one-half of these were in the service of cities and counties. If the Norwegians in America comprise 2 per cent of the

population, and if they hold 2 per cent of the offices, then there were some 15,000 Norwegian individuals in public service, over one-half of whom would be in city and county public positions. If they held only 1 per cent of the public offices, they would still have nearly 8,000 public service positions.

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The first Norwegian to run for the office of governor was Adolph Biermann. He was born in Oslo, Norway; came to Olmsted County, Minnesota, in 1862; was a sol-State Offices dier in the Union Army, and was chosen

county auditor three times. In 1882 he was nominated for Congress on the Democratic ticket, but was defeated. In 1883 the Democrats nominated him for governor. He would have been elected but for the activity of Knute Nelson. In 1885 Biermann was appointed internal revenue collector for Minnesota. In 1890 he

was elected state auditor,
and reelected in 1892.
From 1892 until his
death, in 1914, he lived
on his farm near
Rochester.



Capt. Canute Matson
Lieut. Joseph M.
JohnsonAlderman Peter J.

Pryts Sheriff, Cook Co.,
111. Chicago, 111.
Minneapolis, Minn.

The first Norwegian
to become the governor
of an American
commonwealth was
Knute Nelson. Nelson
was born in Voss,
Norway, Feb. 2, 1843. He
came to the United States
in 1849 at the age of six.
His father having died

when Knute was three years old, he was reared in poverty. His mother conceived the idea of improving the opportunity for her boy by coming to America. She arrived in New York penniless. She borrowed enough money from friends to gain admission at Castle Garden. She sat there weeping in her

loneliness and trouble amidst the great throng of immigrants from every land. The little boy tried to comfort her, saying: "Do not weep, Mother, when I grow up I shall be next to the king." They went to Chicago, where young Knute sold papers on the street. When he was eight years of age,

they moved to Deerfield, Wisconsin, where they secured a piece of land. He attended district school and Albion Academy. At the outbreak of the Civil War, he enlisted as a private. In 1863, at the siege of Port Hudson, he was wounded and lay all day on the field exposed to fire from both sides. He studied law

with Senator W. Vilas at Madison and was admitted to the bar. In 1867 he ran for the office of assemblyman and was elected. In

1871 he moved to Alexandria, Minnesota, and married Ida G. Nelson. That fall he was elected county attorney. In 1875 he became a state senator; in 1883, a

congressman; in 1892, governor of Minnesota; in 1895, United States senator. He was "next to the king." He held political office continuously from 1867 to the day of his death, April 28, 1923. During the 28 years he was in the Senate, he was considered one of the hardest

workers in Washington and one of the most respected and influential of the members of the Upper House. He was chairman of the Committee of Commerce for some years, and also the Judiciary Committee. His secretary and friend, ex-Governor Jacob A. O. Preus, pays tribute to the old stalwart senator in

part as follows: "Senator Nelson's strongest characteristic was his simplicity. In order to understand his life, you have but to proceed to his farm and his home in Alexandria, and view it as it there stands, a home in the future to be utilized as an Old Folks'

Home, a simple farm home His home in

Washington

was a modest three-story building, old and simple in appearance. I doubt that the furniture in this residence could be sold for \$400.00. When I listed his jewelry in his inventory I listed one watch. It was presented to him just after he was inaugurated governor in

1893. He had a little old silver watch which his friends considered too shabby for a governor, and they therefore presented him with a gold one on which was engraved 'From your Norwegian and Swedish friends.' "

The complete roster of Norwegians who have become governors

numbers twelve men,
fourteen if we add the two
Whit-fields who have
been governors of
Mississippi. Concerning
the present governor of
Mississippi, Henry Lewis
Whitfield, Mr. Gaius
Whitfield of Macon,
Mississippi, writes:
"There were two brothers
who went from Norway to
Normandy, and from

there went to England
with William the
Conqueror. They fought
in the Battle of Hastings,
and after William
ascended the English
throne, they settled in
Lancashire. Some of their
descendants came to
Virginia in the Colonial
days, but soon after
moved to North Carolina.

There were several of them in the Continental Army. Some of them moved to Alabama and Mississippi about 1825 to 1830. The present governor of Mississippi, who is the second Governor Whitfield of Mississippi, is of the third generation of the family in this state. There are two different coats of

arms in the family that show the name spelt Hvitfeldt." The governor himself says: "I believe the name Whitfield was formerly Whitfeld and is probably Norwegian. I have never heard, however, that I was of Norwegian extraction. I rather think that my people were English." His descent, therefore, from

the Norsemen, is at best quite remote, and he is consequently not included in the following roster of Norse governors:

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AMERICAN
GOVERNORS OF
NORWEGIAN
DESCENT

Name	State	Term
------	-------	------

Party

Nelson,

Knute

Minnesota

1892-1895

Republican

Preus, Jacob Aall O.

... Minnesota

1921-1925

Republican

Christianson,

Theo

Minnesota

1925-

Republican

Lee, Andrew E South

Dakota

1896-1900

Populist

Herreicl,	Chas.	N
South Dakota	1900-1904	
Republican		

Norbeck, Peter	South
Dakota	1917-1921
Republican	

Gunderson,	Carl
South Dakota	1925-
Republican	

Davidson,	James	O
Wisconsin	1906-1911	
Republican		

Blaine,	John	J
---------	------	---

Wisconsin 1921-
Republican

Nestos, Ragnvald A.

... North Dakota 1921-
1925 Republican

Sorlie, Arthur G

North Dakota 1925-
Republican

Erickson, John E

Montana 1925- Democrat

It should be noted that

Peter Norbeck's father

was a Swede —Gcfran
Norbeck, born in Sweden.
He moved to Norway in
1854 and became a
preacher there. He was a
pastor in the Norwegian
church, Hauge Synod, in
South Dakota, 1885-1900.
The father of John J.
Blaine was not a
Norwegian. Plis mother
was Elizabeth Johnson
Brunstad by name. She

emigrated from
Hadeland, Norway, in
1867. Both Nelson and
Nestos were born in
Norway, both at Voss.
Quite a number of
Norwegians have run for
the governorship but have
been defeated.

A case in point:
Joseph S. Anderson ran
strong on the Republican
ticket in 1924 for the

governorship of Iowa, but was defeated at the primaries. In North Dakota there were three tickets, each one headed by a Norwegian candidate for governor. This same thing occurred in South Dakota in the campaign of 1895. There were three candidates for the governorship, and all

three were Norwegians.

Carl (j. (). Hansen has published an interesting and comprehensive history of the Norwegian people in America during the past century which has been running as a serial in "Minneapolis Tidende." In chapter 29 of this serial he gives a good account of Norwegians who have held high

positions in public office below that of governor. On the basis of his information, checked by the legislative manuals and blue books of the northwestern states, the following names are given. The list is not complete.

LIEUTENANT-
GOVERNORS OF
NORWEGIAN

DESCENT

Name	State	Term
------	-------	------

Davidson, James	O	
-----------------	---	--

Wisconsin	1903-1906	
-----------	-----------	--

Dahl, C. M	Wisconsin	
------------	-----------	--

Rice, A. E	Minnesota	
------------	-----------	--

1887-1891		
-----------	--	--

Frankson, Thomas	M	
------------------	---	--

Minnesota	1917-1921	
-----------	-----------	--

Herreid, Charles	N	
------------------	---	--

South Dakota	1893-1896	
--------------	-----------	--

Norbeck, Peter	South	
----------------	-------	--

Dakota 1915-1916

Gunderson, Carl

South Dakota 1921-1924

Kraabel, A. T North

Dakota 1913-1914

1917-1918

Norwegian People in
America

SECRETARIES OF
STATE OF
NORWEGIAN
DESCENT

Name State Term

Warner, Hans B
Wisconsin 1878-1882

Irgens, John S
Minnesota 1876-1880

Brown, Frederick P
Minnesota 1891-1895

Ringsrud, A. O South
Dakota 1889-1892

Thorson, Thomas
South Dakota 1893-1896

Berg, O. C South
Dakota 1901-1903

Flittie, John North

Dakota 1889-1892

Dahl, Christian M

North Dakota 1893-1896

Hoff, O. P Oregon

1920-....

STATE

TREASURERS

OF

NORWEGIAN

DESCENT

Name State Term

Peterson, Sewell A

Wisconsin 1899-1903

Davidson, James O
Wisconsin 1903-1904

Dahl, Andrew H
Wisconsin 1907-1913

Kittelson, Charles
Minnesota 1880-1887

Gilbertsen, Gilbert S
Iowa 1900-1907

Johnson, George G
South Dakota 1909-1912

Helgerson, G. H South
Dakota 1917-1919

Nomland, Knud J

North Dakota 1893-1894

Peterson, Albert

North Dakota 1905-1908

Olson, Gunder North

Dakota 1911-1914

Steen, John North

Dakota 1915-1918

Olson, Olbert A North

Dakota 1919-1920

STATE AUDITORS

OF NORWEGIAN

DESCENT Name State

Term

Biermann, Adolf

Minnesota 1891-1895

Iverson, Samuel G

Minnesota 1903-1915

Preus, Jacob A. O

Minnesota 1915-1921

Anderson, H. B. (?)

South Dakota 1911-1914

Jorgenson, Carl O. (?)

North Dakota 1913-1916

Clausen, C. W

Washington -

ATTORNEY GENERALS OF NORWEGIAN DESCENT

Name	State	Term
Blaine, John	J	
Wisconsin	1919-1921	
Ekern, Herman	L	
Wisconsin	1923-	
Frich, Carl N	North	
Dakota	1903-1906	
Linde, Henry	North	
Dakota	1915-1916	

STATE SCHOOL
SUPERINTENDENTS OF
NORWEGIAN
DESCENT

Name State

Ustrud, H. A South
Dakota

Lawrence, C. G South
Dakota

Halland, J. G North
Dakota

Term 1907-1911

1911-1914 1907-1910

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RAILROAD

COMMISSIONERS OF
NORWEGIAN
DESCENT

Name State Term

Haugen, Nils P

Wisconsin 1882-1887

Peterson, Atley P

Wisconsin 1887-1901

Erickson, Halford (?)

Wisconsin 1905-1916

Ringdal, P. M

Minnesota 1899-1901

Jacobson, O. P. B

Minnesota 1914-

Rasmussen, Nells P.

(?) North Dakota 1893-
1894

Erickson, Henry

North Dakota 1899-1900

Christianson, John

North Dakota 1905-1906

Stafne, Erick North

Dakota 1907-1908

Anderson, O. P. N

North Dakota 1909-1916

Johnson, M. P North

Dakota 1917-1918

Aandahl, S. J. .: North

Dakota 1917-1920

(5) National Officials

CONGRESSMEN OF

NORWEGIAN

DESCENT

Name	State	Term
------	-------	------

Party

Nelson,

Knute

Minnesota

1883-1889

Republican

Haugen,

Nils

P

Wisconsin

1887-1895

Republican

Halvorson,

Kittel

Minnesota

1890-1892

Prohibitionist

Johnson,

Martin

North Dakota

1890-1898

Republican

Boen,	Haldor	E
Minnesota	1892-1894	
Populist		

Dahle,	Herman	B
Wisconsin	1898-1902	
Republican		

Haugen,	Gilbert	N
Iowa	1899-....	Republican

Steenerson,	Haldor
Minnesota	1903-1921	
Republican		

Volstead, Andrew J.	..	
Minnesota	1903-1921	

Republican

Grønna, Asle North
Dakota 1905-1911

Republican

Nelson, John Mandt
.... Wisconsin 1906-1919

Republican

1921-

Anderson, Sydney
Minnesota 1911-1925

Republican

Helgesen, Henry T

North Dakota 1911-....
Republican

Van Dyke, Carl

Chester Minnesota 1915-
1919 Democrat

Knutson, Harold

Minnesota 1917-....

Republican

Christopherson, Chas.

A. South Dakota 1919-....

Republican

Burtness, Olger B

North Dakota 1921-....

Republican

Michaelson,

M.Alfred.. Illinois 1921-

.... Republican

Williamson, William

... South Dakota 1921-....

Republican

Kvale, Ole J

Minnesota 1923-....

Farmer-Labor

Wefald, Knud

Minnesota 1923-

Republican

Andresen, August H.

... Minnesota 1925-
Republican

These congressmen
have made good. They
have been honest and
democratic. Nils P.
Haugen is one of the
greatest tax experts in
America. He has been the
tax commissioner in
Wisconsin, 1901-1921,

counsel for the tax commission in Montana, president of the National Tax Association. He was one of the first to advocate income tax. Gilbert N. Haugen is the chairman of the Committee on Agriculture in the House and is the author of the Haugen Packer and Stockyards Act, the

Butter Standards Act, the Bee Act, the Anti-Profiteering Act, and a large number of other bills supporting the farmers and consumers. Andrew J. Volstead wrote the Volstead Act for federal pro-

hibition and his good name has thereby at once been blasphemed in the gutter and praised from

the housetops as one of the greatest benefactors of mankind in his day. He is the author of the Farmers' Cooperative Marketing Act and other bills. John Mandt Nelson is a Christian gentleman, an Israelite in whom there is no guile, who ably represents one of the most progressive states in

the Union, the home of LaFollette and the Progressive Party. Sydney Anderson is a half Swede, and a credit to both nationalities. He has been chairman of the National Agriculture Conference, 1922; the National Wheat Conference, 1923; and since 1923 he has been president of the Wheat Council of the U. S. Van-

Dyke is the only Democrat among these Norsemen. His father was of Dutch origin, his mother of Norwegian—Bertha Solum. He was a Spanish-American war veteran and was interested in the railway mail service. Harold Knutson is the Republican whip in the House, chairman of the

Committee on Pensions. Ole J. Kvale is a Norwegian Lutheran pastor. In Congress his clear ringing voice is often heard, and with increasing respect. To him belongs the honor of having secured from the House the passage of a bill authorizing the issuing of 2,000,000

stamps commemorative of the Norse-American Centennial and of 40,000 silver medals. The stamps are of two denominations—two cents and five. The two cent stamp with the Sloop Restaurationen on it is black and red—the ship is black, the border and legends are red. The five-cent stamp is black and blue, with similar

arrangement, except that the ship is flanked on the left by the Norse flag and on the right by the American Stars and Stripes. They were planned by Mr. Eidsness, a Norwegian in charge of the Stamp Division.

UNITED STATES		
SENATORS		OF
NORWEGIAN		
DESCENT	Name	State

Term Party

Nelson,

Knute

Minnesota

1895-1923

Republican

Smoot,

Reed

Utah

1903- Republican

Johnson,

Martin

North Dakota

1909-1910

Republican

Grønna,

Asle J North

Dakota

1911-1921

Republican

Bursum, Holm O New
Mexico 1921- Republican
Norbeck, Peter South
Dakota 1921- Republican
Shipstead, Henrik
Minnesota 1923- Farmer-
Labor

Reed Smoot is a half-
Norwegian. His father
was Abraham Owen
Smoot; his mother, Anne
K. Mauretz, a Norwegian.
He has been a woolen

manufacturer, merchant and banker. He is one of the apostles of the Mormon faith. He is the chairman of the Public Buildings Commission at Washington and vice-chairman of the World War Foreign Debt Commission. Holm O. Bursum was born at Fort Dodge, Iowa, of

Norwegian parents. He has been a resident of New Mexico since 1881 and is engaged

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in stock raising. He was chairman of the Republican Territorial Central Committee, 1905-1911, Republican floor leader of the Constitutional

Convention, 1910. Peter Norbeck was a South Dakota farmer. When he was 25 years of age he began well drilling and developed the largest and most successful firm in this line in the state—the Norbeck and Nicholson Co., Platte, South Dakota. When he turned to politics he found success awaiting him also there.

Henrik Shipstead was a dentist at Glen-wood. His neighbors wanted him as mayor. He made a good mayor. They wanted him to go to the state legislature. He went. Then he ran for governor and was defeated. He hitched his wagon to a star and announced his candidacy for the U. S.

Senate. He won.

; Mk

Juul	Dieserud,
Librarian	Thorvald
Solberg	Thorstein Jahr,
Librarian	Library of

Congress Register of Copyright Library of Congress

A few Norwegians have been chosen to represent the United States in foreign lands. Rasmus Bjo'rn Anderson was the first to attain to this honor. He was appointed by President Cleveland as U. S. minister to Denmark,

1885-1889. 'The Life Story of R. B. Anderson,' written by A. O. Barton on the basis of conversations with Prof. Anderson, tells the tale of this ministry and the high points of interest in this great man's busy life. Lauritz Selmer Swenson was appointed U. S. minister to Denmark in 1897-1905 by Presidents

McKinley and Roosevelt. In 1909 he was appointed to Switzerland; in 1911 to Norway. In 1913 he came back to America to take charge of his banking affairs. He was vice president of the Union State Bank, Minneapolis, 1905-1910; president of the Mercantile State Bank, 1915—. President

Harding appointed him to Norway in 1921, and he again accepted. He has the finest U. S. Legation House in Europe and is much beloved. Like R. B. Anderson he is a graduate of Luther College. Swenson was principal of Luther Academy, 1889-1897. He was appointed by President Taft to represent

the United States at
the Spitzbergen
Conference, Christiania,
1913. He is the president
of the Scandinavian Art
Society of America.
Another Norwegian-
American diplomat is
Nicolay A. Grevstad, who
was United States
minister to Uruguay and
Paraguay, 1911-1917,
with headquarters at

Montevideo. He came to America as a newcomer in 1883, served on the editorial staff of the "Minneapolis Journal" and the "Minneapolis Tribune" until 1900. He edited the "Minneapolis Times," 1900-1901, "Skandi-naven," 1901-1911. Since his return from South America he

has been a member of the Minnesota Safety Commission and of the General Publicity Service, Chicago. John Allyne Gade, New York architect and banker, was a naval attache at the U. S. Legation, Copenhagen, 1917-1919; member of the Baltic Mission to Lithuania, Latvia and Esthonia, and represented

the United States in these new states, 1919. Gabriel Bie Ravndal was editor of the "Sioux Falls Ekko" and the president of the Scandinavian Singers' Association. Then, in 1898, he was called by Uncle Sam to take a consulship at Beirut, Syria. He staid there until 1905, then he was transferred to Dawson,

Alaska. In 1906-1910 he was consul general at Beirut, and at Constantinople, Turkey, 1910-1915. During the war he was in charge of the consular interests of England, France, Italy, Servia, Russia, Montenegro, Switzerland. Was appointed consul general at St. Nazare,

France, 1917, at Nantes, 1918. Invited to appear before the American Peace Mission, 1919. Appointed U. S. commercial and consul general, Constantinople, 1920. Member of many Oriental societies, president of the Beirut Relief Committee. His son, Christian M. Ravndal, has been in the

consular service four years, stationed at Vienna and Frankfort. He has been promoted eight times in two years. Olaf Ravndal, another son, holds high and responsible positions with the American Express Co., having served in New York, Athens and Constantinople. These two young men are

Luther College graduates,
1920. Lars S. Reque,
professor of Latin and
French at Luther College
for 38 years, was U. S.
general consul at
Rotterdam, Holland,
1893-1897. Tames

Adolph Ostrand was born
in Trondhjem, Norway, in
1872. Came to
Minnesota, 1892. Became

a lawyer. Was made judge of Court of Land Registration, Philippines, 1909-1911; judge, district court, 1911-1914; chief judge. Manila Court, 1911-1914; judge, district court. 1914-1920; chief justice, appellate court, Santo Domingo, 1920-1921; associate justice, supreme court, P. I., 1921 —. Wm. C. Magelssen

has been the U. S. consul at Melbourne, Australia; John Schroeder. at Costa Rica; Otto O. Boyesen, at Gothenburg; Robert S. Bergh, at Gothenburg; and B. M. Rasmussen, at Stavanger.

There are quite a number of Norwegians holding office in Washington, the capital city. Washington has

236,027 men and women classified as breadwinners, and 16,070 of these hold public service positions. The Norwegian contribution to this vast concourse of employes is but as a drop in a bucket. Still that drop is of good quality. Major Oscar N. Solbert is the assistant in charge of

public buildings and grounds, Department of War. Michael L. Eidsness is the superintendent of stamps, Post Office Department. A. H. Hoiland is the disbursing clerk, Navy Department. Carl W. Larson is the chief of the Bureau of Dairying, Agriculture Department; E. W. Nelson is the chief

biologist of the
Biological Survey; A. T.
Larson is the chief of the
Synthetic Ammonia
Research Laboratory;
Laura A. Thompson is the
librarian of the
Department of Labor;
Emma Lundberg is the
director of the Social
Service Division of the
Children's Bureau; Mary
Anderson and Agnes L.

Peterson are in charge of the Women's Bureau. Leonhard Stejneger is the head curator of the National Museum of the Smithsonian Institution. Torstein Jahr is a cataloguer and reviser and expert on Scandinavian at the Library of Congress; Juul Dieserud is also

employed as an expert
reviser in the Catalog
Divison. J. C. M. Hanson,
since 1910 associate
director of the libraries at
the University of
Chicago, was the chief of
the Catalog Division at
the Library of Congress,
1897-1910, and the one
who founded the present
Library of Congress
Catalog System. Karl T.

Jacobsen, since 1920
librarian at Luther
College, was a cataloguer
at the Library of
Congress, 1907-1911, a
classifier at the
University of Chicago,
1911-1920. Jahr, Hanson
and Jacobsen, three of the
most expert librarians in
the United States, are all
Luther College graduates.
Thorvald Solberg has

been the register of copyright since 1897. He has taken active part in efforts to secure international copyrights. The president's body guard is headed by Major Seibert, a Norwegian. The Norwegians have respect for constituted authority and obey the laws of the land. They pray every

Sunday in their churches and in many of their daily prayers: "Protect and bless Thy servants, the President of the United States, the Governor of this commonwealth, our judges and magistrates, and all others in authority."

This book is provided with pictures of the governors, senators and

congressmen of
Norwegian-American
stock. Also a few pictures
to illustrate the hundreds
and thousands in city and
country, state and
national public service.
Of city and county
service six were chosen—
Andrew G. Bonhus,
mayor Valley City, North
Dakota; Storm Bull,
mayor of Madison,

Wisconsin; Ole Hanson,
mayor of Seattle,
Washington; Peter J.
Pryts, Minneapolis
alderman ; Joseph M.
Johnson, Chicago
lieutenant of police:
Canute R. Matson, Cook
County sheriff. Bonhus is
a Republican and checked
a lot of grafting, waste
and booze traffic while in

office. A St. Olaf College graduate and a law graduate from the University of Minnesota, he established a plumbing company together with his brothers, C. Alfred and Arthur M. At present he is in the hardware business in Minneapolis. Bull was a Democrat and a professor of steam engineering at the

University of Wisconsin, 1879-1907. He was a brother of Ole Bull, the violinist. Hanson is a Democrat. He is a self-made man. Studied law and was admitted to the bar in Wisconsin. Settled in Seattle and engaged in real estate. Sponsor for many good laws in the Washington Legislature. Elected mayor in 1918

and became nationally prominent by prompt and decisive measures in meeting and overcoming a general strike, Feb. 1, 1919. Author of "Americanism vs. Bolshevism." Is now a real estate man in Los Angeles, California. Peter Pryts is a carpenter by trade and a Socialist in

politics. Is a good man, with a typically Norwegian high sense of law and right. Joseph M. Johnson is distantly related to Ole Johnson, the Sloopier. and is perhaps the man in the world most interested in the Sloopers. He was born July 4, 1865, on the John Rosdail estate. Miller Twp., La Salle County.

Illinois. Took his B. S. at Valparaiso in 1892. Taught school at Stavanger and elsewhere four years. Became a patrolman in Chicago, 1896; a sergeant, 1906; a lieutenant, 1912, in charge of S. Green and 85th Street Station. 10th District. He has kept a dairy for 20 years. Colonel Canute Ragnvald

Matson was born at Voss in 1843. Left for America in 1849. Attended Albion Academy. Was Knute Nelson's room mate at school. Studied law and became a soldier in the 13th Wisconsin Infantry. Was superintendent of Lincoln Park Substation, Chicago, 1866-1886; sheriff of Cook County,

1886-1890, the first sheriff to hold a four-year term. Also justice of the peace and coroner. Married Isabella, daughter of Rev. Ole Andrewson, of Jefferson Prairie, Wisconsin. She was president of the School Children's Aid Society and founder and president of the Lutheran Women's League of

Chicago. Matson attained much prominence during the Hay-market riot. He would have become governor of Illinois had not one of his prisoners once escaped, through no fault of Mat-son's.

Of men of state and national positions three Jacobsons were chosen to represent the state. Every major office in this land

could be manned by Norwegian Jacobsons. As to the three whose pictures are presented, Jacob N. Jacobson is a banker at Hills, and a member of the Minnesota Legislature. He has been treasurer of the National organization of the Young People's Luther League since 1909. Jacob F.

Jacobson, "Honest Jake," of Madison, Minn., has put more good laws on the statute books of Minnesota than perhaps any other man. He was a strong candidate for governor, but was defeated by the unjust slogan of his enemies: "He eats pie with a knife." O. P. B. Jacobson is one of nature's

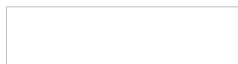
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noblemen. He is the conscientious and fearless railroad commissioner, with a heart big enough to encompass Norwegian interests as well as American. He is president of the Norwegian Society of America. During the World War his loyalty to this country was

characteristically
expressed in a speech in
which he mentioned that
13 of his sons and
nephews were at the
front. With intense
earnestness he declared:
"Ve must vin the
wictory!"

Of the Washington
group the photos of
Thorstein Jahr, Thorvald

Solberg and Juul
Dieserud are printed. No
apologies are offered.
They are good men.



Jacob F. Jacobson
Senator, Minn.

Jacob N. Jacobson
Representative, Minn.

O. P. B. Jacobson R.

R. Com., Minn.

The Norwegians are not as a class seekers after office. If they had come from the official classes in Norway instead of from the farming and fishing population, they would have forged to the front more rapidly than they have done, not in the matter of doing good work and being good

citizens, but in regard to getting offices and becoming prominent. When they do seek office, they have to overcome the handicap of nationality. The so-called Americans are a proud race and jealous of their Anglo-Saxon institutions. They do not quickly step aside and say to the other races: "Say, come here.

Let us give you an office as president of our university, governor of our state and president of the United States." The wonder is, that so many Norwegians have gotten office at all. It is not a mere co-incidence that this year there are five Norwegian governors in the United States. They

have deserved it. Joseph Anderson should also have been elected governor of Iowa—he deserved it. They are able to hold any office in the gift of this great and good land. As Oley Nelson, of Slater, Iowa, the grand old Civil War veteran, said in his speech at the Norway Centennial, 1914: "I may be reasonably

pardoned if I, at my age, say that I have an idea that even I could make a fairly good president of the United States, for what the country needs is a chief executive who is from the common people, sensible and honest, and these qualities I hope that I have. And one

thing I am very sure of, and that is, that Mrs.

Oley Nelson, my wife,
would make an excellent
First Lady of the Land,
the occupant of the White
House." The Norwegians,
it must be remembered,
are in race, language,
history, culture,
institutions and genius, of
all nationalities most like
the English, and
therefore, they have

proven the quickest to assimilate with the American stock. They are quicker to become naturalized in fact as well as in name than even the English, who cling longingly to their British ways. This is the strength and, at the same time, the greatest weakness of the Norwegians. They become Americans so

fast that they forget at times to take along with them their cultural heritage, which should help to strengthen and broaden American life and institutions. Best of all the good things they have, is their Christian faith and their moral earnestness. This makes men of them, courageous, gentle, simple,

thoughtful, independent,
obedient, thrifty,
generous, loyal, enduring,
manly, Christian men.
The country at all times
needs such men. As the
poet sings:

Give us men! Men
from every rank, Fresh
and free and frank, Men
of thought and reading,
Men of light and leading,

Men of loyal breeding,
National welfare
speeding. Men of faith
and not of faction, Men of
lofty aim in action—
Give us men !—I say
again :

Give us men!

Give us men! Strong
and stalwart ones, Men
whom highest hope
inspires, Men whom
purest honor fires, Men

who trample self beneath
them. Men who make
their country wreathe
them,

As her noble sons,

Worthy of their sires.

Men who never shame
their mothers, Men who
never fail their brothers,
True, however false are
others— Give us men!—I
say again,

Give us men!

Give us men! Men
who, when the tempest
gathers, Grasp the
standard of their fathers,

In the thickest of the
fight. Men who strike for
homes and altar, (Let the
coward cringe and falter)

God defend the right.
True as truth, though lorn
and lonely, Tender as the
brave are only— Men

who tread where saints
have trod, Men for
Country, Right and God
— Give us men!—I say
again, again,

Give us men!

18. Patriotism

The patriotism of the
Norwegian-American can
not very well be
challenged. During the
Civil War nine per cent of
the Norwegians took up

arms as volunteer soldiers; in the World War six per cent of the Norwegians went with the American colors while only four per cent of the population at large were mustered into service. In times of peace the Norwegians obey the law and work hard for the upbuilding of the land. They do it with the vim

and vigor of youth, with the love which Jacob had for Rachel. He worked seven years for her, but they seemed as so many days "for the love he had to her."

The opening poem, "America, My Country," by Jens Kristian Grp'ndahl, editor of the "Red Wing Daily

Republican," is a spontaneous and sincere expression of the average, sane Norwegian-American, whether war-horse or pacifist. Grp'ndahl is a man of peace and of principle. When he was in the State Legislature of Minnesota he would not accept railroad passes, because he did not believe that a

legislator should do so. His stand started a movement which has since resulted in laws in many states regulating passes and, finally, a national law prohibiting passes. He has written numerous poems expressing his high idealism and their practical application. The poem "America, My

Country," was read in Congress during the War and adopted for schools by the educational departments of six states.

A large number of other writers have written patriotic poems addressed to America or its flag. Nels Bergan wrote a poem entitled "Our Land," and received a

letter of thanks from
President Woodrow
Wilson in person. Here is
a cluster of beautiful
national poems with
America as the theme:

Songs to America
Askeland, Hallvard:
"Vinlands Sang" Garborg,
Samuel: "Fjerde Juli
Sang" Guldseth, Olaf:
"Norsk-amerikanernes
Sang" Heitmann, John:

"This Land of Ours"
Norstog, Jon: "Amerika,
eg takker deg." Teigen,
Knut M. O.: "Old Glory"
Wergeland, Agnes M.:
"America Magna"

As Ristad sings in
"The Pioneer":

I love this mighty
land of God— My
fathers' home and mine,
— Where honest labor
proudly trod In peaceful

battle-line. From Maine
and to the Golden Gate Is
flung our free and fair
estate Upon the shining
sod.

The Norwegians in
Canada are not a whit
different from their
kinsmen in the States,
except that they love
Canada instead of the
United States and are

loyal citizens with might
and main up there. Their
poets are laboring to
express this devotion in
lyric strains. As in the
following song to Canada
in Norwegian dialect by
R. B.:

CANADA

Aa nei, so fagert eit
solskins-ver,

Aa nei! aa nei! so
vakkert her er.

Her eig vi heime baad'
dti og eg.

Canada! Canada!

Land fyr meg,

Her rudde far min seg
grund og gard, so ryggen
vart boygd, naeven vart
hard. Han sleit og stridde
fyr meg og deg. Canada!
Canada! Land fyr meg.

Sjaa deg 'kring, skal
du sjaa kor det gror, det
bryter og veks, der far

min for. Alt dette stræev
var fyr meg og deg.
Canada! Canada! Land
fyr meg.

Mor mi var med, ho
sveittad og sleit, taara
turkad, um nokot var leit.
Ho v0lte og stelte um
meg og deg. Canada!
Canada! Land" fyr meg.

Naar far var sliten og
tung i sind, mor mi strauk

lindt hans skjeggute kind.
Dei lyftad samen, — eg
saag det eg. Canada!
Canada! Land fyr meg.

H0gsaete-stolpar fraa
Noreg var, saett vart i
stova i fars sin gard. Alt
gjort i stann fyr meg og
deg. Canada! Canada!
Land fyr meg.

Canada ligg her fagert
og stort. venter at sonen
nokot faer gjort. Canada

roper paa meg og deg.
Canada! Canada! Land
fyr meg.

The Norwegians in
Canada, as in the United
States, have not forgotten
Norway, and their love
for that far-off country of
their own birth, perhaps,
or that of their sires, has
not grown cold.

In his poem
"Emigranten" (The

Emigrant) Franklin Petersen expresses the wish that he may always be poor and unfavored if America should cause him to despise his original home. Thus, in the Norwegian:

EMIGRANTEN

Norge, o Norge! nei
aldrig jeg finder
land jeg kan elske saa

barnligt som dig.

Norge, o Norge! din
krans av smaa minder
bliver et lys paa min
m0rkeste vei.

— Gid i Amerika jeg
fattig maa vandre,
gid ingen lykke maa
lofte mig frem,
dersom den kunde mit
sind saa forandre,
at jeg ringeagter mit
fattige hjem.

Many are the poems that have been penned by Norwegian immigrants in memory of the dear land they forsook, and poets of the stock born and bred under the starry flag sing songs to Norway. Thus, Dr. Knut M. O. Teigen, whose poem graces page 4 of this book, was born here, and Dr. C. O. Solberg, author of a

tribute, "To Norway," is a grandson of the Ole K. Nattesta that first settled Rock County, Wisconsin. Listen to Solberg, who, by the way, is as patriotic an American as ever trod United States soil:

Thou land of the North, rudely riven and thrust, Where the waves of the ocean forever will

rush; Whose people the
noise of the bottomless
deep At morning
awakens, sobs at even to
sleep !

By the sheen of the
fjord thou hast mothered
us well, Where the croon
of the pine on our infancy
fell; By the glint of the
sun on the tall mountain
crag Thou has lighted our
youth to. the high deeds

of eld.

Round the graves of
our fathers the gray cliffs
arise, And they shelter the
tomb where the warrior
lies, While the requiem
sung by the storms on the
sea In our souls
unforgotten, eternal, shall
be.

All we ask in the
stress of the battles that
are, When a beckoning

fate leads to regions afar,
Is the dent on the shield,
is the sword flame that
won, Ere the mold over us
as on them shall be dun.

Like the stone
that has sheltered the
wild mountain flower,
Whose fragrance and
charm are its tenderest
dower, The love that we
yield thee still firmly

shall trace, The dream
thou hast lit in the heart
of the race.

O thou land of the
North, rudely riven and
thrust. Where the waves
of the ocean forever shall
rush, Whose people the
noise of the bottomless
deep At morning
awakens, sobs at even to
sleep.

In similar strain are

the following national
lyrics by Norwegian-
Americans :

Songs to Norway

Anonymous: "Jeg
hilser dig Norge"

Askevold, Bernt:
"Normandens
Hjemlaengsel"

Baumann, Julius B.:
"Syttende Mai"

Melby, Gustav: "We
are not ashamed of our

heritage"

Sneve, O. S.: "Broder,
Bring en Hilsen over"

Solberg, C. K.:
"Bedstemor Norge"

The Norwegians of
America delight in
celebrating the
Seventeenth of May by
speech and song, in
athletic contests and
games. It is Norway's

Fourth of July, her Independence Day. A Two Rivers local paper in 1899 carried the news item: "The two Norwegians in town held a mass meeting, called for the purpose of making arrangements for the annual Seventeenth of May Cele-

Norwegian People in America

bration in this town."

These Seventeenth of May celebrations remind the Norseman of his wonderful past as a free man and keys him up, not only for the Fourth of July celebration, but for his daily walk as a free American citizen,

Norwegian-

Americans frequently visit the old home land

and bring with them to
the dear ones across the
sea greetings such as the
following from the
inspired pen of O. S.
Sneve:

TO NORWAY

Broder! bring en
hilsen over til vor faelles
gamle mor, naar du over
vandets vover styrer nu
mot h0ie Nord. Naar du

laegger ut fra havnen.
kommer ut paa selve
"myren," stil dig forut
taet ved stavnen, utkik
hold paa hele turen. Naar
saa hist i horisonten, der
hvor hav og himmel
m0des, der hvor
morgenr0den f0des,
dukker op av
b0lgeskummet hvit i
toppen, gr0n i fronten,
traeder ind i

himmelrummet, stiger
frem i al sin vaelde
Norges fjelde, graa av
aelde,

vil du da dit hoved
haelde, i vort sted en
taare faelde, sagte melde.

at vi stunder, stunder,
stunder,

gaar og grunder,
sukker, s0rger,
ofte sp0rger:

Faar vi aldrig mer den

glaede,

Norges jordbund at
betraede?

Hvor i glade
ungdomsaar

f0rst vi stammet
"Fader vor,"

hvor vor 0mme mor
os laerte:

"B0ie Gud mit unge
hjerte,"

medens elvens sus i

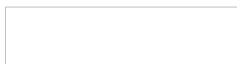
dalen,
bjelders klang og
gj0kens galen.

skogen, lien,
baekken, stien,
slog sig ned i
fantasien,
holder endnu til
derinde,

og som aldrig
nogensinde
helt forsvinder,
fagre minder.

Jim Hill gave
\$50,000.00 to St. Olaf
College and \$50,000.00 to
Luther College. Dr.
Babcock has written two
of the best books about
Norwegians. Dr. Lenker
praises the Norwegians
from the house-tops in
facts and figures.
Babcock and Lenker
speak Norwegian. Many
other Americans have

learned the language.
Senator Robert Lafollette
speaks Sogning.



J. N. Lenker
Statistician

K. C. Babcock
Professor

J. J. Hill Railroader
The American Period

19. The Norwegian Home

The home is the most important and fundamental institution in society viewed from almost any angle—language, morals, religion, education, work, amusement, thrift, generosity, ambition, patriotism, etc. God save

the home! It was instituted in Paradise, and, in spite of man's fall, God in His infinite goodness and wisdom has let man keep and maintain this institution down through the ages. The vexing problems of society are all solved in the home, particularly the Christian home:

When Jesus enters
meek and lowly, To fill
the home with sweetest
peace, When hearts have
felt His blessing holy And
found from sin complete
release, Then light and
calm within shall reign,
And hearts divided love
again.

The influence of a
Christian home is well
illustrated in the study of

the pastor's home. Luther
in 1525, 400 years ago, by
his

Maren Wasboe
Iverson
(1822-1924),
Kenyon, Minn.,
Knitting.



Took care of Rev. J.

A. Bergh

at his Baptism.

Wove him a carpet
when she was
100 years old.

marriage, restored to
the consciousness of the
world the place of the
home in society. Since his
day clergymen of all
denominations except the
Roman Catholic have had
the privilege of

establishing homes, and their homes have as a rule felt the influence of Christianity more than the average home. What has been the result? The result has been that the parsonages have furnished a larger percentage of ministers and other church workers than any other source. But that is not all. Every

general encyclopedia shows that the sons of clergymen distinguish themselves relatively in greater numbers than men from any other profession. Just one citation—There is one preacher to every 327 breadwinners, but there is one famous preacher's son to every eight

distinguished Americans. From 16 per cent to 20 per cent of the great men in the world are preachers' sons. Even among the millionaires over 30 per cent are preachers' sons. The reason is plain: The Christian instruction and example of the home have left their impress for good and the fact that the

parsonage is the center of
a community,

Nonvegian People in
America

at least the place
where all the most vital
interests of life are
discussed and settled
right, in the light of God's
Word, makes the pastor's
home, with all its poverty
and self-denial, the best
place in the world for

getting a start towards a career both good and great.

The Norwegians are lovers of home. The divorce problem does not really as yet affect their lives as a people. God forbid that it ever should do so. The Norwegian pioneer dugout, sod cellar or log hut was very

primitive—one little room, without even a floor or a board roof. It was not a house, but it was a home. There Father was high priest, leading in prayer and devotion, and Mother was prophetess, teaching her young the Word of God. If he was king and master, she was as truly queen and mistress.

In the "Decorah Posten," beginning with the issue for Jan. 20, 1925, there has been a series of weekly articles on the Norwegian pioneer home, entitled "Den gamle stova" (The Old Living Room).

The series is of remarkable historical and sociological value, as each writer describes his

own home and the life that was lived there. The writers of these articles are:

No. Writer

i. Tolo, T. O.

2. Ristad, D. G.

3. Njus, L. J.

4. R0lvaag, O. E.

5. Braateliën, G. T.

6. Kolset, Carl D.

7. D0rrum, I.

8. Knaplund, Paul

9. Bredeson, Kristjan

10. Oftelie, Torkel

11. Kirkeberg, O. L.

12. M0st, S. O.

Flotten, Ole J.

13. Jordahl, D. C.

Title

Den Gamle Den

Gamle Den Gamle Den

Gamle Den Gamle Den

Gamle Den Gamle Den

Gamle Den Gamle

Stova

Stun

Stova

Stua

Stua

Stua

Stogo

Stuo

Stugua

Den Gamle Stoga Den

Gamle Stogo Den Gamle

Stuo Den Gamle Stuu

Den Gamle Stuo

14. Grandf 0r, Mrs.

Anna Den Gamle Stova

15. Lien, O. H. Den

Gamle Stoga

Bygd

Hardanger

Overhalden

Sogn

Helgeland

Sigdal

Opdal

Nordland

Solør

Telemarken

Valdres

Nordmøre

Osterdalen

Nordmøre

Søndmøre

Borte

Date

Jan. Jan. Feb. Feb.

Feb. Feb. Feb.

20 27

3

6

10

17

7 4

March 3 March 10

March 17 March 24 April

7 April 14 April 14 April

21 April 28 May 5

One of the most
beautiful Norwegian
homes, characteristic of
Norwegian faithfulness,

is that of Ole Anderson and wife, nee Mary Katterud, of Decorah. She was born at Pier, Norway, March 22, 1837. Came to Muskego in 1842. When Jenny Lind, the Swedish singer, was here, she established scholarships for Scandinavians at various schools. There was such a scholarship in connection with the

Platteville Academy.
Mary Katterud was given
that scholarship in 1853
and became a public
school teacher near
Decorah in 1854. Ole
Anderson courted this
fine, sensible school
ma'am and they became
engaged. Then the Civil
War

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broke out and he enlisted as a soldier with rank of lieutenant. He returned alive, but a cripple for life. He released his betrothed from the engagement, but she felt that he needed her now, if ever. So they were married, and both lived to a very ripe old age. She died April 23, 1918; he a

few years before her. Not having any children of their own, they adopted and reared two orphan girls. The noble mutual life of Ole Anderson and wife inspired John

Grace Before Meat

Hegg, Sr., to write a poem in their honor. Their life contains material for a good novel or film. It has been a

powerful influence in wide-reaching circles.

It can not exactly be said of the Norwegian mother, as it has been said of the Irish, that she wants at least one of her sons to become a pastor. But there are cases among the Norwegians where several of the sons have become pastors. Thus: P. A. Rasmussen raised up

four sons as preachers; so also Osten Hanson. In the case of the merchant Osul Torrison, Manitowoc, Wis., he had a large family of whom one, Isaac B. Torrison, became a pastor (Waco, Chicago, Decorah) ; another, Oscar M. Torrison, became a lawyer and judge (Elbow Lake, Chicago), and a

third, George A., became a physician and professor of medicine at Rush (Chicago).

Norwegian People in America

One of the most unique Norwegian families is that of Dr. Johannes T. Ylvisaker, professor of theology at Luther Seminary, 1879-1917. Below is a picture

of the widow, with nine
of her ten children. She
has had seven sons and
three daugh-



The Johs. T. Ylvisaker
Family

Nils M., Lauritz S.,
Sigurd C, Olaf S.

Gudrun O., Mrs.

Kristi, Inga M.

J. Wilhelm, Carl B.,
Ragnvald S.

ters. The seven sons graduated from Luther College, and six of them from Luther Seminary; the three daughters graduated from the Lutheran Ladies' Seminary, and two married ministers; all the children have taken post

graduate work; all have engaged in church work. The names of the children are given herewith:

THE YLVISAKER CHILDREN

No.	Year	Luther	Luther
	Name	of	College
Seminary			Present
Occupation			
Birth			Graduate
Graduate			
i.tTora	L.	1878	Mrs.

Rev. N. A. Larsen

2. Olaf S. 1880 1899
1906 Treasurer, St. Paul
Hospital

3. Nils M. 1882 1902
1906 Exec. Sec'y.
Y.P.L.L.

4. Sigurd C. 1884
1903 1907 Ph.D., Pastor,
Madison, Wis.

5. Inga Marie 1886
Mrs. Rev. C. S. Thorpe,

Minneapolis

6. Lauritz S. 1889
1910 1914 M.D., St. Paul
Hospital Staff

7. Gudrun O. 1892
Organist, Christ Church,
St. Paul

8. Carl B. 1896 1917
1920 Pastor, Northwood,
Ia.

9. Ragnvald S. 1898
1920 Medical Student

10. J. Wilhebn 1900

1921 1925 Candidate of
Theology tDeceased

The reader's attention is called especially to the picture of the family saying grace before meat (p. 505). The picture is a reprint of Herbjo'rn Gausta's painting in "Jul i Vesterheimen," 1911. The appearance of the dining room in the homes of the Norwegians has changed.

Our dining rooms are quite modern and look exactly like those of our American neighbors. But the custom of giving thanks before and after a meal still remains. This devotional period may be quite brief, as, by the offering up of a simple prayer by one member of the family or all in

unison, or each one in turn. Or, it may consist of the reading of Scripture or out of some postil followed by a song by the whole family. The writer has taken part in such devotions every day of his life and considers it to be one of the greatest legacies he received from his parents and one of the best contributions that

Norway can give to America. America as such does not say grace before meat, and apparently wants to break down this good practice of the Norsemen. On one occasion Rev. B. J. Muus sat down at a restaurant table to eat. But first of all he said grace. "Do they all do it that way where you come from ?"

asked a bystander mockingly. "All except the hogs," was his blunt reply.

Norwegian hospitality reaches out to every wayfarer who asks for shelter. Norwegian generosity shares the last bite of bread with the hungry, the last rag with the naked.

AMERIKA

Amerika, eg takker

deg

for det hpgsyn du gav

meg,

for det frisyndu gav

meg!

Eg vil vera med aa

byggja deg

mod staal i di jord,

med varde-eld fraa

dine tindar!

("Dedicatum" in "Fraa

Audni.")

MEMBERS
CENTENNIAL
COMMITTEE



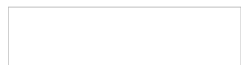
The Women's
Auxiliary of the Norse-
American Centennial

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Guttersen (nee Pettersen),

Mrs. Wm. O. Storlie (nee
Nelson)

Miss Elisa Pauline
Farseth, Mrs. J. E.
Haugen (nee Norlie),

Mrs. Manley Fosseen
(nee Jorgens)



Gisle Bothne General
President

S. H. Hoisted Knut
Gjerset

Managing Director
Chairman Com. Exhibits

20. Adieu

This brief story of the
Norwegians in America
must draw to a close. The
author has barely
scratched the surface, and
the soil is rich for other
historians to cultivate.
The Norwegians have

received freely from America, but they have also given freely. They discovered this land first. They came in goodly numbers and there are as many Norwegians in the United States and Canada as in Norway itself. They raise large families. They cling to the soil in larger measure than any other

race. They are
frontiersmen and
pioneers, brave and
resourceful. They are
honest toilers, often
cheated out of their
rights, but never
discouraged. They are
God-fearing churchmen
and good citizens, chaste,
temperate, conscientious,
respectful of law and
order. They are sound

educators, emphasizing home training in childhood and youth, and the fear of the Lord as the beginning of wisdom. They are ennobling writers and preachers without fear of man. They are zealous foreign missionaries and active home missionaries, like Joseph seeking their brethren. They are large-

hearted charity workers and hospitable almost to a fault. They engage in a many-sided and far-reaching cooperation and can teach all mankind the spirit of brotherhood and mutual helpfulness. They are lovers of home and invite Jesus to be their Guest. They are staunch defenders of law and

land, but feel no shame in loving also the little land from which they sprang. They are men and women of sturdy Christian character, and one of their daily songs, which nearly every Norwegian knows by heart, is:

On my heart imprint
Thine image, Blessed
Jesus, King of Grace,
That life's riches, cares

and pleasures, Have no
power Thee to efface.

The author has been
interested in this subject
for a long time. He began
writing this book
December 1, 1924, and
being busy with his work
as teacher, he has been
hard crowded in getting
the History ready in time
for the Norse American
Centennial. He had to

submit the first draft to the printer long before he saw the end of the book. Naturally, if he had had more time he could have readjusted the place and space of the material in considerable measure. He regrets very much that he has had to omit many sections of the book, including all the valuable

appendices and bibliographies, besides many photographs and graphs. And now that the book is ready, he is reminded of Bj^rnstjerne Bjo'rn-son's words:

NorroYiafolket, det vil fare, det vil f0rc kraft til and re.

(The Norsemen like to go abroad, They like to bring strength to others).

Norwegian People in America

A number of kind friends not mentioned on page 7 should be given personal mention for valuable aid rendered. The author wishes at this belated time and out-of-the-way place to mention especially the following who assisted him generously:

Theodore C. Blegen,
St. Paul, Minn.; A.
Ragnv. Braeklin, Bergen,
Norway; Elias
Rasmussen, Windom,
Minn; Henrietta C. Pryts,
Minneapolis; I. Tollefsen,
Poulsbo, Wash.; Gilbert
O. Oudal, Minneapolis; J.
A. Wang, Wittenberg,
Wis.; John J. Wang,
Crookston, Minn.; Th.

Rasmussen. Portland,
Ore.; F. L. Tro'nsdal, Eau
Claire, Wis.; L. W. Boe,
Northfield, Minn.; Otto
Hansen, Minneapolis;
Ulrikka F. Bruun,
Chicago, 111.; Arthur
Ager and J. E. Haugen,
Minneapolis; Mrs.
Frances W. Anderson,
Decorah; Carl Teisberg,
Minneapolis; Hjalmar
Rued Holand.



J. A. Thorsen

Byron, Minn.

Pastor

C. F. Hjermsstad

Red Wing:, Minn.

Trustee

H. N. Hendrickson

Augsburg Seminary

Professor

On the eve of the
Norse-American
Centennial the
Norwegians are as happy
as a bride going to meet
her bridegroom. They are
thankful to God for this
good land (Deut. 8:7-10)
and are tuning their harps
to sing in jubilee chorus:

Praise to the Lord,
Who doth prosper thy
work and defend thee;

Surely His goodness and
mercy here daily attend
thee;

Ponder anew

What the Almighty
can do

If with His love He
befriend thee.

We close our book
with a Norwegian
Telemarking poem by H.
B. Kildahl, urging the

Norsemen to be true to their heritage, followed by a poem written shortly after the World War, by J. J. SkoYdalsvold, in which he thanks the real heroes who held the Norsemen's ideals up before them in the heat of the strife, through poverty and want and to riches abounding.

I ANLEDNING
HUNDREDAARSFESTEN

Lat os ikkje
forfedeme glpyma

Lat os ikkje
forfederne gl0yma Under
alt som me venda og snu!
For dei gav os ein arv til
aa gj0ima, Han er st0rre
enn mange vil tru.

Ivar Aasen.

Lat os sjaa paa den
arven me hava, Um han er
i den stand som han var.
Eller slut daa um arven aa

prala Til du blir noko
likar til kar.

Landet vort er saa
stort og sa megtigt,
Mykje rikar enn federnes
var, Men um arven du her
har fornegtet Meire fattig
er du daa enn far.

Me hadde ei stort
millom hacnder Daa til
heimen i vesten me kom;
Men no trur eg Amerika

kjender At ei huvud og
hjarta var torn.

For me gav og me
fekkk mykje godt, Me er
glad at me kom hid til
landet, So, at federnes arv
no er blandet Med ein
rikdom, som her me har
faat.

Skal no landet av
arven faa nytte, Og fraa
oss ta imot han med ros.
Daa maa vi det maal nok

benytte Som ikkje
federne har git til os.

Lat daa arven for
alting ei gj0ymas Burt i
maalet som feder os gav.
For naar maalet med
tiden vil gl0ymas, Ja, daa
veit me kor arven blir av.

Laer daa barna kva
federne gjorde, Alt det
gjseve um deim, som du
kan. At naar federne ser
att paa jordi. Dei kan

kjenna deim her i vort
land.

H. B.

KILDAHL.

Stick Norse-American
Centennial Stamps here



£

TO OUR REAL
HEROES

3?

o.

k brings relic}

In such an age as

ours-

An age at cant

And mock-heroic

deeds

To look onward for

heroes

Worthy of the name

"Not far we need to go

To find them.

The \orscland
preachers

In ow ucstem i< ilds
Haw left a saga
Wore bright and fair
to see

Than Minnesota's
Indian-Summer sties
Some of you were at
home In Qrecce and
Rome of old, While
others knew But little of

the world Save Canaan
and Your name
mountains With their
tales and fiords. But all of
you went out With this m
mind:

To serve your Master
And to helj} your
fellow-men.

In ex cry
neighborhood Were
hungering souls That
openly or secretly

Received your message
With thankfulness and
holy joy.

Hon lonesome and
how sad

The older ones would
feel,

Because their
childhood church

Was out of reach'

And yet the younger
ones

Were far worse off—

Cut loose from all
restraints

Of settled life,

Adrift where each
man's will

Was law unto itself.

To such you came

As sating angels from
above,

To save imperiled
souls

Ere they were lost and

damned

So flood too deep,

\o plain too last.

No sun too fierce.

No storm too uild

When you set out to
preach

"The Word of Qod."

Few men can clearly
see What you have done.

Much less reward A
service so immense. But
let me, tho belated, loin

the host of those Who
wish to thank you, With
hearts aglow. For what
you did for us.

And now I wish that
what Remains of me
beyond The veil of death.
The wreck of worlds, The
trump of doom May meet
and thank you Eiemore

For bringing help
from heave To a failing
soul.

$$J_{\sim} > J^{\epsilon^* r / \ll .hs U. J^{\cdot 0}$$

