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# Danes in America

1899 Version

Translated from the original Danish  
*Danske i Amerika* by P. S. Vig  
for the Danish American Archive and Library

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Original Danish published by  
The Danish Lutheran Publishing House  
in Blair, Nebraska  
1899

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Blair, Nebraska, USA



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# EDITOR'S NOTE

This 1899 work entirely by Peter Sørensen Vig, *Danske i Amerika* (*Danes in America*), was the work that resulted in the later decision by the Danish publishing house of C. Rasmussen to produce the much expanded publication of two large volumes in which Vig, as one of many contributing authors, would rework and extend his earlier text.

In his introductory comments<sup>1</sup> to *Danish American Lutheranism 1860-1908* (LUR Publications, 2001), a translation of a portion of the 1908 first volume of *Danske i Amerika*, Peter L. Petersen explained P. S. Vig's interest in the history of Danes in America:

Whatever the reason, there can be little doubt that early on Vig made a distinction between Danish and Danish-American history. "Fathers have fought, mothers have wept, in the building of a new home in a new land," [Vig] wrote in 1890. "Their history deserves preservation. The sweat and toil of the pioneers must not be forgotten." Beginning in 1892, Vig periodically wrote historical articles for *Danskeren*, a newspaper published by his friend, Jens N. Jersild. In 1899 these articles were brought together and published under the title of *Danske i Amerika*. Largely biographical in nature, the 109 page book also contained information on Danish settlement patterns he gleaned from the 1890 census. In an apologia at the end, Vig wrote: "It is actually against my will that this little book is published, for I know only too well that it is incomplete in more ways than one. But perhaps it may arouse interest for the important history in which it is a first faltering attempt, the history of our people in the United States."

Vig's hopes that his book would awaken an interest in Danish-American history were soon fulfilled when a Minneapolis newspaper publisher and bookdealer, Christian Rasmussen, announced plans to publish a massive two-volume work on the Danes in America. Vig was assigned Danish-American history prior to 1860. It was a labor of love. His return to the parish ministry at St Peter Lutheran Church in North Luck, Wisconsin, in late 1905 gave him sufficient

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<sup>1</sup> *Remarkable Legacy: Peter Sorensen Vig and Danish-American History*

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“leisure time” to conduct the necessary research and do the writing. Not only did he read widely in English, Danish and German language sources, but he also sent hundreds of letters seeking information about Danish immigrants. The result was 349 pages of text beginning with the Viking discovery of the New World and concluding with a section on Danes in America 1851-1860. In addition to this contribution, Vig teamed with I. M. Hansen to write a 49-page history of the United Danish Evangelical Lutheran Church (UDELC) for part II of the first volume of *Danske i Amerika*. For a variety of reasons, including Vig’s substantial contribution and the fact that the book bore the same title as his 1899 work, he has often been listed as its author or editor. In fact, he was neither. Nor did he have any direct connection with the second volume of this work, which was published in installments between 1916 and 1918. Yet there can be little doubt that Vig played a significant role in encouraging and supporting both volumes.

### **Timeline of the work on *Danes in America***

1892-1899 Articles by P. S. Vig in *Danskeren* under the topic of *Danske i Amerika* (*Danes in America*)

1899 Consolidation of Vig’s *Danskeren* articles in the first small book, *Danske i Amerika*, **the volume presented in this publication**

1905 Vig begins to extend his 1899 work into a major portion of Christian Rasmussen’s planned project, which will also be entitled *Danske i Amerika*, a two-volume work.

1907 Initial publication of *Danske i Amerika* (Volume 1) by Christian Rasmussen Publishing House in which P. S. Vig contributed a much expanded version of his 1899 work. Other authors similarly contributed to this first volume.

1916-1918 Publication of *Danske i Amerika* (Volume 2) in installments by Christian Rasmussen Publishing House. This final volume consisted of numerous sections from many contributing authors (which did not include Vig). According to P. C. Jensen, this serialised publication ended without fulfilling the ambitious plans of the publisher.

### **A comment on the text**

Vig’s corrections and addenda (see final section of this book) have been incorporated into the main text. Each one is noted as either “Addendum” (generally as footnotes) or placed in square brackets within the body of the text.

# Danes in America: Introduction

*Some Pages from the History of Danish Emigration, particularly the older period, and an Overview of the Number and Distribution of Danes in the United States. By P. S. Vig.*

Danes in America! Do we really have the right to speak like this? If we are in America, then we are not in Denmark, so are we still Danes? Yes, some say, of course we are Danes, wherever we go in the world; we were born to be Danes, and we will continue to be Danes, and we are happy to be Danes.

Yes, say others, we are Danes, unfortunately, and cannot completely avoid being so as long as we live; but it is our desire and our aspiration to be as little Danish as possible and to become as American as we can; and even if we do not quite succeed, it will be so much better for our children: they will achieve what we strive for! But it is admitted by both sides that there are Danes in America. It is admitted by the Danes and it is admitted by the Americans who know a little about the conditions in this country. Yes, even in Denmark, the question of the Danes in America has aroused considerable interest in various circles and in various ways.

Reportedly, the Danish Parliament has allocated a sum of money in this year's budget to one of the newer authors who plans to travel to America to study the Danes in America. It would be good if this magazine, which is supported by and distributed to Danes in America in various places, could also provide some information about Danes in America, both past and present, their numbers, distribution, the age of Danish emigrants, etc., etc. These things are of great interest to us.

## I

“Danes in America” is, as is well known, something other and more than Danes in the United States of North America, even though “America” is usually understood to mean the United States. There were Danes in America long before there was such a thing as states or the United States in North America. It is well known that in geography,

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one speaks of “Danes in America,” which includes Iceland and Greenland. It is also a historical fact that Danish America was settled earlier than any other part of what is now called America, and that the route to America was found from there long, long before Columbus set sail to reach Asia by sailing west. Both Iceland and Greenland were inhabited before the year 1000 by Norse people who spoke “the Danish tongue,” and around the year 1000, these Norse people were familiar with a land they called “Vinland the Good,” but which in our time is commonly referred to as New England.

I will not attempt to calculate how much Danish blood there was in the English who founded New England in 1620. I will only note that the ancestors of the so-called Pilgrim Fathers came from the part of Old England<sup>2</sup> that was once almost exclusively Danish, which can still be seen in both the names of people and places in these regions.

It has been proven that Danes were present very early on in what is now New York, which was originally called New Amsterdam because it was founded by the Dutch in 1614. As early as 1624, there were Danes and Norwegians in New Amsterdam.

Danes also arrived very early in another part of America, namely the West Indies. Since around 1650, there have been Danish colonies in the West Indies, and quite a few Danes from there found their way to the English colonies, which, as now, make up the United States of America. Among those who came from the West Indies and took up residence in the English colonies for a longer period of time, our distinguished compatriot, Stadshauptmand Jockum Melchior Mogens, born on March 4, 1715, on St. Thomas, deserves special mention. He stayed in New York from 1749 until around 1760, when he returned to the West Indies, where he died on August 18, 1783. Information about this distinguished man, who was a good friend of the well-known Pastor H. M. Mühlenberg and rendered great service to the mission in the West Indies, can be found in R. Andersen’s *Den lutherske Kirkes Historie I Amerika (The History of the Lutheran Church in America)*, pp. 412-17. It can be proven that among the German Lutherans in Pennsylvania there were several Danish-born pastors who worked for the good of the community. Among these we mention Peter Brunholy, who came to Philadelphia in 1745. He served as a pastor in Germantown and Philadelphia until his death in 1758. Brunholy was born in Nybøl in Schleswig. Among the Danes who served as pastors among German and Dutch Lutherans in the state of New York, we can mention the Dane Johan Christian Leps, who for a time was pastor in Loouenburg (now Athens) in N. Y. Leps, who we know was born in France, should also be mentioned as the teacher at the first higher school established by the Germans in Pennsylvania, in Philadelphia, in 1773. This school was founded by J. C. Kunze and was intended to prepare young people for studying theology. However, it only existed until 1776. As mentioned, J. C. Leps taught at this school for a time. In 1782, it appears that he retired from the ministry and lived on a small farm near Macungie, Pa. Thus, there were probably several individual Danes who lived and worked

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<sup>2</sup>Editor’s note: The “Danelaw” of the 9th and 10th centuries.



here in the country in earlier times . However, to my knowledge, there was no actual emigration from Denmark to any Danish colony in America until around the middle of the 19th century.

## II

As we are now going to talk briefly about Danish emigration to the United States of America, it is regrettable that we only have reasonably accurate information about how many Danes came here from more recent times. Furthermore, when discussing the current number of Danes, it must be remembered that since 1864, the people of Schleswig have not been counted as Danish, but as German, even though they speak Danish and consider themselves Danish. In other words, the number of Danes in America is significantly greater than the number who emigrated from Denmark. In addition, the children and grandchildren of immigrants could still rightly be counted as Danish, even though they are probably counted as Americans in the census lists.

If we now turn to the lists of immigrants, we see that in 1820 there were only 120 Danes in the United States, in 1830 there were 187, in 1840 there were 1,252, in 1850 there were 1,791, and in 1860 there were 5,540.

It was not until 1860 that emigration from Denmark began to take on greater dimensions. We therefore consider it appropriate to pause here at 1860 and look back a little. Before 1850, there were only a few Danes in this country, and those few were mostly found in the large cities, especially in the eastern states. Only a few made it further west.

Of the latter, we could mention Niels Christian Boye, who was born in 1786 on Lolland and died of cholera in St. Louis in 1849. Boye came to this country in 1837 to claim an inheritance from a brother who had died here. He first settled in Philadelphia, but in 1837 he moved to Muscatine County, Iowa. In 1842, he came to Iowa City, where he ran a grocery store. He died on a trip to St. Louis to buy goods for his store. Boye was the first Scandinavian to set foot in Iowa.

Boye was the father of 13 children, of whom we mention in particular the well-known doctor Claudius Julius Boye (died 1879), who remained in Denmark when his parents emigrated to America. Doctor Boye was famous throughout Denmark in his day for his successful operations. He was also the owner of the Haughus farm near Jellinge. He is buried in Jellinge Cemetery, where his former patients erected a beautiful memorial on his grave in 1880. If anyone can provide information about Niels Christian Boye's other children, the author of these lines would be most grateful.

One of the earliest Danes in America, according to new records, was Charles William Borup, born in Copenhagen in 1806 and died in St. Paul, Minnesota, in 1859. Borup, who was trained as a doctor, came to New York in 1827 but only stayed there for about

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a year before joining The American Fur Company, which employed him as an agent at Lake Superior. In 1848, Borup moved to St. Paul, where he and a friend established the first bank in Minnesota. Borup is believed to be one of the first, if not the first, Danes to set foot in Wisconsin. He is praised as a skilled and reliable businessman and a devout Christian. He was married to a half-Indian woman, with whom he had many children. One of his sons became an officer in the United States Army. Information about Borup's descendants is also gratefully received.

Among the Danes in America before 1850, we must also mention John Hansen, who was one of the earliest settlers in Chicago, where he lived until a few years ago as an elderly man who, among other things, had served several times as coroner of Chicago. Information about him is gratefully received.

Another notable figure is P. D. Hansen, who lived among the Mormons in Nauvoo, Illinois, before 1850, where he translated the Book of Mormon. After 1850, he served as the Mormons' interpreter in Denmark.

Among the Danes who came to this country before 1850, Claus L. Clausen should also be mentioned, who came here in 1843 to be a pastor among the Norwegians; but we will save our further mention of him for another time.

The Constitution of 1849 introduced freedom of religion in Denmark. This gave the Mormons a boost. The increase in Danish emigration from 1850 to 1860 is unfortunately due in no small part to the Mormons, who in recent times have had a relatively rich harvest in our small homeland.

# I. Mormonism in Denmark

It has already been mentioned that among the emigrants from Denmark who came to America in the 1850s and 1860s, a significant number were Mormons. It may be interesting to see how this came about. To do so, we must go back in time. A Danish Jew, Julius Købner, son of a rabbi in Odense, was baptized as a Christian in 1826, reportedly in order to obtain a wealthy marriage. This took place in Hamburg. In 1834, in this city, a young man, Johan Georg Onden, was baptized as a Baptist by an American, Professor Barnes Sears, along with seven others. This was the beginning of the new Baptists in Germany. Onden became a very enthusiastic advocate of the Baptists. Among others, he influenced Julius Købner, who was rebaptized by Onden in 1836. Købner then traveled to Denmark, where he associated with the awakened congregation members, especially on the island of Fyn, spoke at their meetings, etc., but without letting anyone know that he was a Baptist. This was to be kept secret! It is said that Købner once, in conversation with the well-known lay preacher, Peder Larsen Skræppenborg, expressed his doubts about the justification of infant baptism. Skræppenborg is said to have told him that with his talk about the justification of infant baptism, he could go to Mønster in Copenhagen.

Købner was quick to take advantage of the information he had thus obtained. While living in Slagelse and Skelskør, engraver Peder Christian Mønster had been an active participant in community life and was quite talented as a preacher. When he came to Copenhagen, he joined Grundtvig, but soon began to have doubts about infant baptism. It was to this man that Julius Købner now came and found fertile ground for his Anabaptism. Mønster, along with 10 others, was baptized in Lundehussøen in 1839, and in the same year he was ordained as a pastor. This was the beginning of the Baptists in Denmark. Before 1849, the Baptists, and not least their leader, Mønster, suffered greatly because there was no freedom of religion in Denmark. But when the Constitution of June 5, 1849, granted all citizens of the country freedom of religion, brighter times dawned for the Baptists in this regard. However, this does not concern us here.

But after 1849, a completely new sect arrived in Denmark with the so-called Mormons, followers of the "Religion of the Flesh," which owes its origins to America, "The Church of Jesus Christ of Latter-day Saints," as they like to call themselves. In the sum-

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mer of 1850, the Mormons sent four missionaries to Denmark: one of the 12 Apostles of the New Zion, Erastus Snow; G. P. Tykes, both of whom were Americans; the Dane, P. O. Hansen, translator of the Book of Mormon, who served as interpreter; and a Swede.

These emissaries continued to attend church with the Baptists, among whom they soon gained acceptance due to their pious nature and great zeal for religion. They had such an influence on the Baptist pastor P. C. Mønster that for a time it seemed that he and his entire congregation would convert to the this new [religion], which they believed to be a heavenly teaching. This did not happen, but it is certain that the Mormons found their first proselytes in Denmark among the Baptists. Anabaptism was the connecting point between these sects. It has more than once proven to be a root from which all kinds of fanaticism can spring, both in the religious and moral spheres. Mormonism has been a pitfall for many awakened and pious people in Denmark who felt seized by the longing to “go home to Zion,” as the apostles of this religion of the flesh knew how to emphasize in their speeches. How shameful must those poor wretches have felt, deceived, who after almost insurmountable hardships reached Salt Lake City in Utah expecting to find the New Jerusalem and finding a colony of whores! The many poor souls who died on the journey—and there were many—could consider themselves fortunate in comparison with those who reached their destination, which for many became a renunciation of everything that smacks of faith and Christianity, something that many apostate Mormons, including Danes, bear sad witness to to this day. This is not surprising when one considers that these poor people left Denmark believing that Mormonism was the only true religion. When it turned out to be a lie and a deception, they naturally had to consider all other religions to be the same. Unfortunately, there is a certain logic to this sad madness.

On this occasion, we will only discuss Mormonism insofar as it relates to Danish emigration to America, in which it constitutes a large and very dark chapter.

It was Mormonism that first drew Danes to America in large numbers.

In his book *Vor Tids Muhamed (The Muhammad of Our Time)* (Omaha 1876), a Danish farmer and former Mormon, John Ahmanson, describes how Danish Mormons traveled from Copenhagen to Salt Lake City.

He left Copenhagen on April 23, 1856, as leader of 162 Mormons, and it was not until December 9 of the same year that those who were still alive reached Salt Lake City.

On April 30, the steamship reached Liverpool. On May 4, they left Liverpool, and on June 14, they landed in New York. From there to Iowa City, Iowa, they traveled by railroad under the leadership of Mormon Apostle John Taylor. West of Iowa City, there was no railroad at that time, and the approximately 1,300 miles to Salt Lake City had to be covered either by wagon, which was only possible for those who had money, or on foot. The poor—and that was most of the Danes—had to make the journey on foot and even pull a handcart that weighed 60 pounds!

This idea of Brigham Young's tormented many poor Danes on their journey across the endless prairies in the scorching sun. A handcart was intended for five people, each with 17 pounds of luggage.

Mr. Ahmanson became the leader of the Scandinavian section of a handcart train of 500 people from Iowa City, which they left on June 26, 1856, and to Salt Lake City, which they reached on December 9 of that year. The journey took them across the prairie from Iowa City to the Missouri River, which they crossed by ferry at the small town of Florence, north of Omaha, which at that time formed the border between the white man and the redskins. The journey from Iowa City to Missouri followed a watercourse in what is now Elk Horn Settlement in Iowa, where people still talk about the "Mormon trek" from that time. There were quite a few Mormons who had had enough of the journey to Zion when they reached Florence and withdrew. Some dropped out completely, while others settled in Council Bluffs, and other places in western Iowa and eastern Nebraska, but remained Mormons.

We now wanted to follow the aforementioned wagon train.

From Florence, the journey continued to Fort Kearney in Nebraska, which was reached on August 29. Here, the Omaha Indians were camped; they welcomed the poor emigrants very kindly.

But the rest of the journey continued amid hunger, cold, Indian attacks, stampedes of draft animals, and deaths due to disease and exhaustion among the emigrants.

One morning, seven of the emigrants were found frozen to death!

Finally, Zion was reached, but much of the enthusiasm with which they had set out from Denmark had cooled on the way. Such trains sometimes arrived daily at the new Zion, unfortunately especially from England and the Scandinavian countries!

Anyone interested in reading about a similar train about 10 years later should refer to the well-known freethinker (?) Chr. Michelsen's biography (Los Angeles 1886), where you will find what you are looking for on pages 24-59.



## II. Danish Mormons in America

According to statistics, there were 2,657 Mormons in Denmark in 1860, 2,128 in 1870, 1,722 in 1880, and 941 in 1890. This would seem to indicate a decline. However, this is probably only apparent [rather than real], as the decline is due to emigration to America. Most Mormons are found in Jutland, in the dioceses of Aalborg and Aarhus. Between 1875 and 1883, a total of 975 Mormons emigrated from Denmark, i.e. slightly more than 100 each year. During the same period, a total of 21,725 people emigrated from Denmark. In other words, slightly more than one in every 22 emigrants from Denmark in the years 1875-83 was a Mormon! The mission of this carnal sect is therefore far from over in Denmark. Let us now see how many Danish Mormons there are in America.

To my knowledge, with the exception of a few small congregations of the so-called Josephites in Pottawotamie County, Iowa, Danish Mormons are mainly found in the state of Utah. I dare say it is safe to assume that the vast majority of Danes living in Utah are Mormons.

According to the United States Census of 1890, there were 9,023 people in Utah who were born in Denmark and 16,858 people who were born in Denmark and America. The latter figure means that of the 16,858, some were born in Denmark and some in America to Danish parents. However, people who claim to understand these matters assert that in order to arrive at a correct result regarding the number of Danes in America, one must multiply the number of those born in Denmark by 2.5. Applying this rule, which can probably be followed without risk in the case of Utah, we find that the number of Danes there is  $9023 \times 2.5 = 22,557$ , which is certainly not a small number. Add to this the 975 who are in Denmark, and you have a total of 23,532 Danish Mormons in the world, which is 23,532 too many.

Regarding the distribution of Danes in Utah, the following is stated:

In St. Pete County, there are 2,101 people born in Denmark. Among the other counties:

In Salt Lake, 1,593

In Cache, 1027

In Utah, 956

In Sevier, 886

In Borelder, 726

In Weber, 603

In Emery, 239

In Millard, 209

In Juab, 220

In Pinte, 82

In Summit, 76

There are also Danes in the rest of the counties in Utah, but fewer than 50 people, which is why they are not mentioned here. The figures given for each county must be multiplied by 2.5 to arrive at the correct result. These figures cry out to the Danish Church about its neglect of its duty towards the faithful, its neglect of the seduced and the fallen. May this voice be heard both in Denmark and here in this country. There is only one thing that can save the world from perdition, including perdition in Mormonism, and that is the gospel of God's grace in Christ Jesus, our Lord. May this gospel be brought to Utah—and soon.

Of course, the mission there is extremely difficult because it has been neglected for so long, because Mormonism has a powerful ally in the natural human heart, and not least in the carnal nature, and because error is a spiritual power whose resistance should not be underestimated. And the mission will be especially difficult now because in recent years there has been a kind of new satanic revival among the Mormon people since Utah was elevated to statehood in the Union. The mission in Utah is difficult, but only those who do not believe that our faith is the victory that overcomes the world can think that it is impossible. Should we not help to erase some of this dark chapter in the history of Danish emigration? Utah is a constant threat to the American mission, and Danish Mormonism is a stain on the history of the Danish Church.

Could we not do something to erase this stain? I will leave this question unanswered and thus conclude this overview of Danish Mormonism.



# III. Danish Pioneers

## 1. Claus Laurids Clausen

Anyone familiar with the history of the Danish Church in the 19th century will know that one of its most interesting aspects revolves around the devout congregational life, where pious lay people gathered to read the old collections of sermons, especially those by Luther, Jesper Brochmand, Henrik Møller, and others, as well as singing Kingo's hymns, but especially Brorson's, exhorting each other to live a holy life and not to conform to the world. Such devout congregations have been known in various parts of Denmark since the beginning of this century. It is from such gatherings that the itinerant lay preachers emerged, and it is in these gatherings that the free church movement in Denmark had its cradle. This pious assembly life of older date is a not insignificant factor in Denmark's internal history in the 19th century. One encounters this assembly life when studying Denmark's political history, as the first peasant politicians in Denmark were found among the old lay preachers.

If one studies the history of the Danish sects, one will again find that it is connected with the pious congregational life. The same will be the case with the history of the Danish pagan mission and, what we are particularly concerned with here, the history of Danish emigration, as not a few of the leaders in this field have been more or less connected with the pious congregational life.

This will also be evident from the life of the man we are about to dwell on here.

One will find that the small Danish islands have made a relatively large contribution to Danish emigration, something that is naturally connected with the fact that these fertile islands are among the most populous places in Denmark. An excessive number of Danish emigrants have come from Møn and Ærø.

The people of Ærø<sup>3</sup> are probably among the Danes who have traveled furthest around

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<sup>3</sup>Editor's note: *Ærøboer* in Danish. The people from Møn island are likewise referred to as *Mønboer*.

the world, especially in recent times. There is probably no part of the world where they are not found. There is a well-known Danish saying that *Ærøboer* and sparrows can be found everywhere. It is therefore not surprising that one of the oldest and most remarkable Danes in America in this century was also from this remarkable little island.

Claus Laurids Clausen was born in *Ærø*, in the parish of *Bregninge*, on November 3, 1820. His father, Erik Clausen, who was a merchant in the countryside, wanted his son to become a lawyer and therefore placed him in an office. The young Clausen, however, wanted to be a sailor, so he did not enjoy his legal studies. Nevertheless, he persevered for three years, but during this time he underwent a very serious awakening and developed a desire to study theology and become a missionary. His awakening was probably due to the well-known Peter L. *Skræppenborg*, who at that time lived in *Tommerup* Parish near *Odense*, in whose service the young Clausen is said to have been for a time. It is said that during his revival, Clausen had serious doubts about infant baptism and was on the verge of being rebaptized, but was saved by Christian friends from *Fyn* who came to his aid. He then began to study theology under the guidance of the well-known provost Hans Christian Christensen in *Bregninge* (born 1796, died April 4, 1864), author of hymn no. 278 in the *Roskilde* Convent hymnbook. Clausen studied dogmatics, church history, and exegesis with great zeal for three years under the provost, but he had to take a job as a private tutor for a time, first on *Fyn* and then on *Langeland*, where he met the woman who later became his wife.

Clausen's intention was to become a missionary to the heathen. He was strengthened in this resolve by a trip to Norway in the summer of 1841, where he became acquainted with the well-known Pastor W. A. Wexels and a merchant, T. D. Bache, in *Drammen*.

In 1842, when the Norwegian theology student, later the well-known missionary bishop H. P. S. Schreuder, wanted to travel to Africa as a missionary, Clausen was offered the opportunity to travel with him as his assistant. He went to *Kristiania* to negotiate this, but had no reservations about going out as an unordained missionary. Meanwhile, a letter had arrived from Norwegian emigrants in America saying that they were in need of both pastors for themselves and teachers for their children.

The aforementioned merchant T. D. Bache, who himself had a son in America, advised Clausen to go to America, believing that it was his duty to come to the aid of his fellow Christians in distress rather than the heathen, and Clausen decided to accept this calling and advice. To cite a somewhat similar example from earlier days, it may be noted that the well-known H. M. Mühlenberg, whom the Lutheran Church in America now honors as its patriarch, also considered traveling as a missionary to the pagans, but was persuaded by Dr. A. G. Frande in *Halle* to travel to his spiritually neglected compatriots in the United States instead. Before Clausen left for America in 1843, he married his fiancée, Martha Rasmussen, a farmer's daughter from *Rifbjerg* on *Langeland*. This first Danish pastor's wife in America was born in *Rifbjerg*, *Simmerbølle*

Parish on Langeland in 1815. She wrote the beautiful little farewell hymn, *Saa vil vi nu fige hverandre Farvel* (*Now we bid each other farewell*), which quickly became widely known in the devout congregations of Denmark and is now known by almost all Danes. Martha Clausen died in 1845, so her time in America was not long. In her marriage, she became the mother of Martin Nikolaj Clausen.

C. L. Clausen was therefore a very young man when he arrived in America on October 18, 1843, only slightly over 23 years old. There can be no doubt that he was somewhat influenced by Grundtvig's ideas when he left Denmark. He later recognized this and renounced his error.

Clausen was called to be pastor of the Norwegian settlement in Muskego, Racine County, Wisconsin, but he came to America without being ordained. He approached two German pastors, L. Krause and Kindermann of the German Buffalo Synod, about ordination. They examined Clausen, found him ready to be a Lutheran pastor, and on October 18, 1843, he was ordained by Krause in Milwaukee. When doubts were later raised about the validity of his ordination, since it had not been performed by a bishop, the matter was referred to the theological faculty at the University of Kristiania. Its decision was that the fact that an ordination was performed by a pastor and not by a bishop did not in itself invalidate the ordination.

It is commonly said that Clausen is the first Scandinavian pastor in modern times to be ordained in and for the Lutheran Church in America. However, it has later been objected that the well-known Norwegian layman Elling Ejelsen, who was in the country before Clausen, had been ordained as a pastor nine days before him. In any case, Clausen is the first Danish pastor in America according to the new reckoning, and this first Danish pastor became pastor for a Norwegian congregation; his work was almost exclusively limited to Norwegians. Clausen preached in the homes of Norwegian settlers around Muskego and Yorkville, partly in the small schoolhouses that had been built. In the winter of 1843-44, he taught 12-13 confirmands, and on the second Sunday after Easter 1844, he held a confirmation, probably the first among Norwegians in America.

In the fall of 1844 it was decided to build a church in Muskego. Eben Hegg, who had come to America in 1840, donated the building site for the church, and merchant T. O. Bache donated \$400 as his contribution to its construction. In the summer of 1845, the church was completed.

The following year, in 1846, Clausen left Muskego and accepted a call from Norwegian congregations in Rock Prairie and Jefferson Prairie, Wisconsin. He remained there until 1852 when he moved to St. Ansgar, Iowa.

In 1844 Pastor J. W. C. Dietrichson came to America from Norway. He was a staunch Grundtvigian, and it is believed that he had a considerable influence on Clausen, who was already somewhat influenced by Grundtvigian ideas from his home. In 1848 Pastor

H. A. Stub moved to America and became pastor in Muskego, Clausen's old parish.

These three pastors, Clausen, Dietrichson, and Stub, planned to form a joint organization for church work among Norwegians in America and, to that end, held a church meeting in Koshtonong in June 1849. However, this did not come to fruition, as Clausen was prevented from attending due to illness, as was Stub. Instead, on January 6 and the following days in 1851, the pastors A. C. Preus, H. A. Stub, and C. L. Clausen held a meeting at Rod Prairie, where they organized a community under the name "The Norwegian Evangelical Lutheran Church in America," the beginning of the Norwegian Synod. They adopted a constitution, which J. W. C. Dietrichson, who had traveled to Norway in 1850, had drafted and which was Grundtvigian. Clausen was elected president of the newly founded church community. At the community's annual meeting in 1852 in Muskego, H. A. Preus proposed that the Grundtvigian influence be purged from the constitution. This proposal was adopted, but Clausen opposed it. Regarding Clausen's Grundtvigianism, the following statement, which he made at the Synod meeting at Rod Prairie in 1851, is noteworthy: "He believed that through the inner struggles of his fellow-brothers, but above all by God's grace, he had learned to believe that the fatalistic unity, which he had for both sides, and considering the three apostolic articles of the Holy Spirit, was a false and dangerous lie, for he had to judge both men and women, because he believed that there were also among them, who were only pictured in his picture, who bore sincere sins. But he had a great deal of regret in this matter, before he sincerely repented and asked God and then for forgiveness."

Regarding Clausen's business in Wisconsin, it should be noted that when *Emigranten*, the first Norwegian newspaper in this country, began publication in 1851, Clausen was its editor<sup>4</sup>. However, his health was poor; he suffered from bad lungs and had blood in his sputum, which is why he left Wisconsin in 1852 to go further west and find a good place for a Norwegian settlement. He then came to St. Ansgar, Mitchell County, Iowa. Here he regained his health and worked tirelessly as a pioneer pastor among Norwegians in northern Iowa and southern Minnesota, as well as visiting the few Danes who later settled in Iowa. He had to drive long distances on poor roads, often where there were no roads at all, and often preached every day, etc.

In 1856-57, he was elected by Winneshiek, Howard, Mitchell, Worth, and Winnebago Counties as their representative in the Iowa State Legislature, where he was the first and, as far as I know, the only Dane to have held a seat. For several years, he was the school superintendent in Mitchell County. When the American Civil War broke out in 1861 and the Scandinavians formed the famous 15th Wisconsin Regiment, Clausen was appointed field chaplain to the regiment by the governor of Wisconsin. He served in this capacity

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<sup>4</sup>Addendum: *Emigranten* was not the first Norwegian newspaper in this country. The first Norwegian newspaper in America was called *Nordlyset*. It began in 1847 and was published by Heg and Reymert in Norway, Racine Co., Wis. In 1849, the newspaper was renamed *Demokraten*.

only until 1862, when he had to resign due to poor health. It is recounted that once a cannon unexpectedly exploded very close to where Clausen was standing and nearly killed him. This gave him such a shock that he remembered it for the rest of his life and was prone to apoplectic seizures. He now resumed his pastoral work in St. Ansgar. In 1867, Clausen was appointed Iowa State Commissioner at the World's Fair in Paris. On this trip, he promised, if I am not mistaken, Pastor Johannes Clausen in Ryslinge that if Danish missionaries were sent to America, he would arrange for their ordination, which indeed happened.

In 1868, Clausen resigned from the Norwegian Synod, mainly because of his disagreement with it on the issue of slavery.

When Clausen left the Norwegian Synod, several Norwegian pastors who belonged to the Augustana Synod at the time worked to establish a union with him. Among these were Pastor J. Møller-Eggen and Professor A. Weenaas. This led to a meeting in St. Ansgar, Iowa, in August 1870, where the "Norwegian-Danish Conference" was founded. Clausen had written the constitution of the new society and was elected its president, just as he had been elected president of the Norwegian synod in his time. He was president of the conference for two years before resigning. In 1872, after having been a pastor in St. Ansgar for 19 years, he resigned his position due to poor health. He moved to Virginia, where he was involved in a colonization venture led by the banker Winsløv in Chicago, but which ended in loss for everyone.

Later, Clausen moved to Pennsylvania, where he served as pastor of a Scandinavian congregation for a year.

In 1878, he received a call from the Norwegian Lutheran congregation in Austin, Minnesota. He served this congregation until 1885, when he had to resign due to weakness. He then spent a few years in Austin, where he lived on a pension granted to him by the United States. He then traveled to his son, M. N. Clausen, in Poulsbo, Washington, where he died in 1892, after having worked in America for about 50 years. His body was taken to Austin, Minn., and buried there. After the death of his first wife in 1845 (or 1846), he married the widow Birgitte J. Pedersen. He left behind five children, but I cannot say how many.

Clausen's death marked the end of a long, rich, and eventful working life. From the very beginning, Clausen's name has been associated with the most important events in the history of the Norwegian Lutheran Church in this country.

When the United Norwegian Evangelical Lutheran Church in America was founded in Minneapolis, Minnesota, in June 1890, old Clausen from Austin wrote the following letter to Pastor O. Glassøe, who read it at the meeting:

I would very much have liked to attend the meetings in Minneapolis that are taking place these days, as it is naturally of great interest to me as a

## Danish Pioneers

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long-standing pastor of the Norwegian Evangelical Lutheran Church here in this country, and as someone who has taken a keen interest in the work of recent years through the various meetings to bring together the different congregations. Church here in this country, and as someone who has been keenly interested in the work of recent years through the various meetings to unite the different communities into which the Norwegian Lutheran Church has hitherto been divided, to see the crowning achievement of such a union; but my poor health unfortunately makes it impossible for me to be present. My wish and my prayer to the Lord is, however, that it may succeed for the glory of God and the growth and strengthening of his Church on the foundation of truth. I am now very advanced in age, and due to my physical weakness, I must consider my life's work to be complete. My only wish now is to depart from this world in peace with God and with all people, especially all my fellow ministers who may in some way have felt offended or wronged by me. I would wish, if you had the opportunity, that you would express this on my behalf and in my place to the honorable assembly of pastors and delegates. With brotherly love, Your devoted C. L. Clausen. Austin, Minn., June 13, 1890.

Clausen deserves to be mentioned by us Danes not only because he was Danish, but also because he took a keen interest in his compatriots. Through his letters to Denmark, he encouraged the sending of workers to the Danish mission in America. "Just send pastors over here, there is plenty of room," he said when Pastor A. L. C. Grove-Rasmussen visited him in St. Ansgar, Ia., in 1871.

He knew well about the Danish settlements in this country. He himself founded Danish congregations. Among these, the congregation in Cedar Falls, Iowa, which he founded in 1871, is worth mentioning. On November 17, 1871, he ordained A. S. Nielsen, who had been sent by the Committee for the Danish-American Mission, in St. Ansgar, Iowa. Nielsen became Clausen's successor as pastor of the congregation in Cedar Falls.

As further evidence of Clausen's interest in his compatriots, he decided that a copy of Luther's collected writings (the Erlangen edition), which he owned, should be donated after his death to a Danish Lutheran pastor in America. This indeed happened; the aforementioned writings now belong to the president of the United Danish Church, Pastor G. B. Christiansen in Omaha.

As far as I know, C. L. Clausen left behind only writings that are contributions to the dispute in the Norwegian Church here in this country. Among these, we mention *Genmalet (The Response)*, in which he explains his position in the slavery dispute. From 1881, we have "Prof. Georg Sverdrup's Attack," etc., which concerns the dispute between

the two factions within the Conference.<sup>5</sup>

It is regrettable that there have been so few talented and effective men in America, especially within the Church. And it is regrettable that this talented man's work in the service of the Church belongs almost exclusively to the Norwegian Church. The name of C. L. Clausen will be remembered as long as the Lutheran Church in America has a history. Contributions to the life of C. L. Clausen are gratefully received by the author of these lines.

## 2. Rasmus Sørensen

With this gifted, talented, lively, but also very conceited man, who was born in Jelling on March 8, 1799, and who rightly deserves to be mentioned among the leaders of the Danish emigration movement, we return to the pious congregational life in Denmark, which he both participated in and defended with both his words and his pen. In his autobiography, which he completed on January 14, 1848, when he was about to leave for America, he gave a very vivid description, especially of school life and the school movement in Denmark in the first half of this century. In 1816, he entered Vesterborg Seminary on Lolland, where the well-known Bishop P. D. Boisen was the principal. It was the later Bishop, Rasmus Møller, after whom Rasmus Sørensen was named, who wanted the gifted farmer's son from Jelling at the seminary in Vesterborg. We cannot undertake to write Sørensen's biography here. Nevertheless, it is interesting to see how his activities in Denmark gradually led him to seek a position in America. When he became a seminarian in 1818, he was first employed as a teacher at a public school in Aarhus, but already in 1821 he was called by Count C. D. F. Reventlov to Christianssæde on Lolland to be a schoolteacher in Brandstrup. He remained there until 1827. He could not find words strong enough to express Count Reventlov's interest in the school system. In 1827, Sørensen became a schoolteacher in Venslev on the Holstejnborg estate on Zealand. Sørensen had published a small pamphlet about Ansgar, which had come into the hands of Count F. A. Holstejn and had drawn his attention to him. Count Holstejn was an enlightened man, and when he hired Rasmus Sørensen as a teacher on his estate,

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<sup>5</sup>Editor's note: The dispute over the issue of slavery among Norwegian Lutherans in America appears to have arisen between those, apparently educated at a seminary in St. Louis, Missouri, who did not consider slavery *ipso facto* sinful, although the abuse of slaves should be so considered. This was vigorously disputed by those who believed all slave-traffic to be a dreadful sin. Although it is not entirely clear from Vig's comments here, it appears more likely that Clausen held the former view, which he felt called upon to explain. According to one source, his response was that 'it was a fortunate thing that they [the slaves] were brought here to America where they could be converted.'

it was with the intention that he would help promote pious congregational life. Sørensen also took part in this, especially when he noticed that his parish pastor, Licentiate J. Holm, had no reservations about godly assemblies. In 1832, Sørensen published a small pamphlet, *A Word about Godly Assemblies*, in which he defended them. Sørensen later became an avid participant in the so-called “West Zealand War,” which was fought between the rationalists, led by Pastor H. Bastholm, and the believing pastors and laymen on the other side. The war began with a sermon given by Pastor P. A. Fenger from Slotsbjergby in Slagelse in 1833 during a vacation. Bastholm criticized this sermon in his newspaper *Den vestsjællandske Avis* (*The West Zealand Newspaper*).

Sørensen wrote *Our Christian Faith's Response to Pastor Bastholm's Attacks, with Proof that his Statements in these are Unchristian, Ungodly, and Untruthful* (1833). This writing landed Sørensen in court, where he was sentenced to pay a fine of 100 rigsdaler and was placed under censorship. During the trial, Sørensen clashed with the powerful Bishop of Zealand, J. P. Mynster, demanding that the latter agree with him that Bastholm's teachings were false.

Sørensen, who for a time was an enthusiastic supporter of Grundtvig, worked very eagerly for the dissolution of the parish union. Indeed, it was not enough for him that the parish union was dissolved; he wanted the state and the church to be completely separate. Later, Sørensen came into conflict with Grundtvig over the question: Is faith a matter for schools? Grundtvig said no, but Sørensen said yes.

But Sørensen continued to take an active part in the religious assemblies. When the later well-known Norwegian layman Elling Ejelsen visited Denmark in 1838, he and Rasmus Sørensen held assemblies in several places on Zealand, including at Holstejnburg itself, where Ejelsen was arrested and imprisoned in Slagelse, from where Crown Princess Karoline Amalie and Countess Holstein helped him escape by posting bail for him. In the same year, 1838, Rasmus Sørensen, together with P. L. Skræppenborg, visited the awakened people throughout almost all of Denmark, a journey which R. Sørensen later published a description of. It is almost unbelievable how busy Sørensen was during these years. He held evening classes for farmhands, meetings for farmers, wrote books, traveled, etc., etc., and fought Grundtvig's exaggerated claim about the Apostolic Creed, which he rejected. Throughout all this, one senses a restless spirit that is eager to engage in everything.

For a time, Baptist beliefs had a considerable influence on him. He thus rejected the idea that infant baptism leads to rebirth. He was one of the first people in Denmark to work for temperance societies. In 1842, he began publishing the magazine *Almueevenen*, which was later edited by the well-known politician J. A. Hansen, one of Rasmus Sørensen's very good friends at one time. In 1843, he worked diligently for the establishment of an educational institution for adult farmhands, i.e., what we would now



call a folk high school, but without success.<sup>6</sup> In early 1844, he resigned his position as a schoolteacher in Venslev. With his large family, he moved to Copenhagen, from where he traveled throughout the country and worked in the service of politics, for the emancipation of farmers, the abolition of serfdom, etc.

In 1844, his eldest son, Martin Frederik Sørensen, who was born in 1823, traveled to America. Martin Sørensen had become a student in 1843 to please his father, but his heart was set on America. In New York, he became an apprentice carpenter and worked in this trade for about two years. He was then accepted into an Episcopal theological seminary in Noshotab, Wisconsin, from which he graduated as a priest. As such, we would later meet him in Waupaca, Wisconsin. Letters from his son drew the elder Sørensen's thoughts more and more toward America, especially since he had not been very successful in carrying out any of his plans in Denmark. Contributing to this was the fact that a Danish man, Laurits Jakob Fribert (b. 1808), who was a law graduate and, in 1842, publisher of the newspaper *Dagen*, had emigrated to America, where he settled as a merchant in Watertown, Wisconsin, and had published a pamphlet: *Handbook for Emigrants to the American West with Instructions for the Journey and a Description of Life and Farming Methods, Mainly in Wisconsin* (Christiania, 1848-96 pages). This pamphlet cemented Sørensen's decision to emigrate to America. He himself published three small booklets about conditions in Wisconsin and the benefits for the Danish common people of emigrating to this state. These small writings by Sørensen were merely excerpts from Fribert's aforementioned book and letters from Norwegians in America. Rasmus Sørensen is thus one of the first to have promoted emigration from Denmark to America through his writings.

When Sørensen finished his biography in January 1848, he said that he intended to travel to America "on the first ship that sails from Hamburg to New York after the beginning of March next month."

However, this did not happen. In 1848, his second eldest son, Carl Sørensen, born in 1827, traveled to America, and in 1850, his youngest son, Adolf Sørensen (born in 1833), and his second eldest daughter, Mine Sørensen (born in 1836), also traveled there, but the older ones remained in Denmark. I would be very mistaken if the great upheavals in Denmark in 1848-49 did not cause Sørensen to hope for a future in his homeland. I also believe that Sørensen had a seat in the Danish Parliament for a time. In any case, he remained in Denmark until the war was over. But in 1852, he traveled to America with his wife and six children, as well as a small group of men and women, totaling about 20 people.

In New York, Sørensen and his wife stayed with P. Nikolajsen, a tailor from Copenhagen who had come to America in 1851. Sørensen's children stayed with Peder Andreas

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<sup>6</sup>In 1849, R. Sørensen founded Uldum Folk High School near Vejle. Frederik VII gave him 500 Daler so that he would do work for the poor people's support. However, he only did it for 2 years.

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Mosbøl, a Danish man who had been living in New York since 1836. But Sørensen's heart was set on Wisconsin. As far as I know, he settled in Waupaca, where his son Martin was a priest in the Episcopal Church. Sørensen lived there until 1861. During that time, he often wrote letters to Denmark, encouraging the working classes to emigrate. These letters, entitled "Letters from America," were published in *Fædrelandet* (*Fatherland*) and other newspapers in Denmark. In 1861, he traveled to Denmark, where he traveled around, held meetings, and spoke about the situation in America. He also wrote small books about America. The result of his efforts was that in 1862 he returned to America with a couple of hundred emigrants, both married and unmarried. He found work for most of the unmarried men before he arrived in Wisconsin. Most of the married people came to Waupaca County, where they settled. In 1863, Sørensen traveled to Denmark again and brought even more emigrants with him than on his first trip. Once this large group had settled, most of them in Wisconsin, Sørensen traveled to Denmark again, where he fell ill and died in Copenhagen on May 23, 1865.

He has also been in his homeland during its unfortunate war.

It is mainly due to Sørensen's writings, lectures, and travels that the emigration of the Danish rural population to America began and has continued from year to year. Before his time, it was mostly craftsmen, sailors, Mormons, and adventurers who came to America from Denmark.

Rasmus Sørensen was married to Caroline Christine Johnsen. They became engaged when she was 15 years old and married in 1822 when she was 16! Regarding this affair, Sørensen writes in his biography: "It is a strangely good and lovely girl that Sørensen has chosen, said his friends, but how it could be in accordance with his philosophy to become engaged to a child, they could not quite understand, but Sørensen understood that his heart completely loved this girl, and that she completely loved him in return—and he did not use any other philosophy in this matter, and neither he nor she has for a single moment in their entire subsequent life together found anything other than that it should be so, and never felt or known anything other than complete harmony in their life together, through burdens and joys." Their marriage was blessed with 12 children, 7 sons and 5 daughters. Three sons died in Denmark before their parents emigrated, the rest of the children came to America, some before, some with their parents. When he decided to emigrate in 1848, he wrote about himself and his family: "Until now, neither he nor their mother nor they have lacked anything necessary for a good life, and he, she, and they do not fear any lack for the future. They did not fear the burdens and hardships that awaited them in America, nor did they fear death and destruction, for they knew that their Savior, in whom they believed, lived and was above both death and destruction."

The following information is available about Rasmus Sørensen's children.

His eldest son, Martin Frederik Sørensen, mentioned above, became an Episcopal priest in Waupaca, Wisconsin, after completing his education. He also preached to the

Danes who had been brought there by his father. His bishop gave him permission to hold services for the Danes according to the Danish altar book. He remained in Waupaca until 1869, when he moved to Colorado, where he was in 1876. I do not know where he went after that. According to rumor, he, like several of his siblings, ended his days there.<sup>7</sup>

Adolf Sørensen, who is also mentioned above, fought in the American Civil War from 1861 to 1865 from Waupaca County, Wisconsin. He served as captain in Company D of the 47th Regiment. I know nothing about his later life.

A daughter, whose name I do not know, was married to an American in Weyauwega, Waupaca County, Wisconsin. She is also said to have taken her own life. Some of Rasmus Sørensen's children are said to have come to Carver County, Minnesota, but I have no information about them.

Here in this country, I have spoken with several people who heard Sørensen give lectures in Denmark about American conditions. When he told them, for example, how farmers in Wisconsin plowed, sowed, and harvested between tree stumps and produced excellent crops, the farmers laughed at him, saying that in their opinion it could never be true. But then Rasmus Sørensen got seriously angry and called them greenhorns who had never seen the world outside their own parish boundaries and who, in their stupidity, laughed at something they had never seen. "But," added my host, "when I myself came to Wisconsin, I had to agree with old Sørensen about what he had said."

There must still be people living in this country who knew Rasmus Sørensen. I am turning to them and asking them to give me all the information they can about him, his children, and his and their activities. Even the smallest contributions in this regard will be received with gratitude. If anyone has writings by R. Sørensen and is willing to sell, lend, or give them to me, I would be very grateful.

Postscript: From E. Norelius's *De svenske Forsamlingernas Historia i Amerita* (*The History of Swedish Congregations in America*), pages 703-705, I see that when the congregation in Götaholm, Carver County, Minnesota, was founded in 1858, Carl Sørensen from Denmark was a member. So there we have the third of Rasmus Sørensen's sons.

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<sup>7</sup>Addendum: Martin Fred. Sørensen was eventually Episcopal priest in Council Bluffs, Iowa, where, in a state of confusion, he ended his days by committing suicide on November 22, 1889. One of his sons, Alfred Sørensen, was then editorial secretary at a newspaper in Omaha. (Information provided by Past. R. Andersen). Editor's note: Alfred Sorensen was, at various times, an editor of the Omaha newspapers *Omaha Republican*, *Bee*, *Omaha Herald*.

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### 3. Mogens Abraham Sommer

It is very sad that a large part of the Danish emigrants who came to America after 1860 were influenced by the wild and restless spirit whose name is given as the epigraph to this piece. He is one of the many who in this century have contributed to the breakdown of religious and moral consciousness among the Danish people, both in Denmark and in America. His name would therefore deserve to be passed over in silence, were it not for the fact that he has had a considerable influence on Danish emigrants in Michigan, Illinois, Wisconsin, Iowa, and Nebraska. However, it must be added that he himself has certainly had, and still has, if he is alive, the opposite opinion: that he has been involved in lifting the Danish people out of bondage and spreading true religion and morality, and has been nothing less than a reformer.

He belongs to an originally Jewish family that emigrated to Bergen in Norway in 1641. The family was originally named Schomer, but when they had to be baptized in order to live in Norway, the name was changed to Sommer.

Mogens Abraham Sommer was born in Ribe on June 4, 1829. After his confirmation, he apprenticed as a carpenter in Haderslev, then worked as a tailor for a time, before being employed by the customs service in Nyborg, where he remained for just over two years. As a tailor's apprentice and customs officer, he prepared himself for the school teacher's exam, which he passed in 1852. He was employed as an assistant teacher in Hørvig near Holbæk, but later moved to the public school in Haderslev as a teacher. Here he became acquainted with Søren Kierkegaard's writings and became, in his own way, a very enthusiastic disciple of Kierkegaard. What was theory and speculation for Kierkegaard, Sommer sought to implement in reality in a very energetic manner: he spoke out against pastors as deceivers of the people, against the sacraments as empty ceremonies, etc., etc. During the three years he spent in Haderslev, from 1853 to 1856, he held, according to his own calculations, around 1,500 meetings, wrote books, distributed books, and at the same time tried his hand at being a doctor, all alongside his work as a teacher!

Of course, it wasn't long before Sommer, who seemed to have been gifted with the kind of eloquence that will never lack an audience as long as materialism is a force in the world, got into a fight with the pastors in Haderslev. Pastor H. Fr. Helveg, now provost of the diocese of Lolland and Falster, fought particularly hard against him. In 1836, Sommer resigned from his position. Now began his work as a traveling missionary and religious-social agitator around Denmark. He worked particularly in the towns along the east coast of Jutland and in Copenhagen, holding well-attended meetings. In 1858, he came into contact with the well-known Norwegian free pastor G. A. Lammers, whom

he visited in Norway and who wanted him to be his co-worker in Denmark. However, this partnership soon came to an end, as Sommer preferred to go his own way. In 1859, Sommer published a weekly magazine called *Pilegrimen* (*The Pilgrim*), but had to give it up after 40 issues. On the other hand, he had better luck selling homeopathic medicine. In 1861, Sommer traveled to America for the first time. He arrived in New York, where he visited an uncle, Niels Sommer, whom he called “the true founder and builder of the Baptist Church in New York” and who was very wealthy. When Sommer arrived in New York, the Civil War had just begun, and as it completely absorbed the minds of the people, there was nothing to do in America except join the army, which Sommer had no desire to do, so he immediately returned to Denmark. Here, he intended to continue his previous agitation work, but it was no longer successful.

He himself says: “Revival times in religion are like fruitful and barren years in nature. From 1853 to 1861, it was a year of revival, and wherever I went to hold meetings, souls were awakened to life. From the time the war broke out in America [Civil War] until the war ended in 1864 in Denmark [second Schleswig War], it was a waste of time to speak to the people, and it was not only in Denmark, it was everywhere.”

Of course, Sommer had to turn to something else.

He got a job with a court photographer. He does not forget to mention that during this time he helped work on Princess Alexandra’s portrait. However, he could not give up holding meetings altogether, but these often ended with the preacher being beaten up. No wonder that he, a Dane in America, who under such circumstances looked for another opportunity. In 1862, Sommer traveled to America as a ship’s doctor. On this second trip to America, Sommer visited Chicago, of which he gives the following description: “At that time, Chicago was a very dirty place. When it rained, you were knee-deep in mud. There was only one tram on Clark Street, pulled by a horse and with no conductor. You gave the driver 5 cents to ride, and it was quite a long way.” The meaning of this must be that at that time there was only one tram in Chicago, namely on Clark Street.

Sommer tried his hand as a doctor in several places, but it didn’t really work out. With the help of good friends, he first went to Pittsburgh and then to Philadelphia. Here, he says, he met a very jovial old Danish doctor named Brandstrup, who had been in America since 1831.

“I was also at Dr. Bournonville’s deathbed; I had known his brother, the ballet master, in Copenhagen for many years.”

In Philadelphia, he took part in Quaker meetings.

On his journey home, he appeared in Liverpool as a street preacher, and when he arrived in Denmark, he preached to the soldiers, both Danish and German.

Back in Denmark, Sommer began working eagerly to promote emigration to America, establishing an emigration office in Copenhagen, publishing several pamphlets about

America, and in 1865 starting a magazine called *Emigranten*, which was distributed throughout the country in many thousands of copies. On several occasions, he led large groups of emigrants to America, such as in 1866, when he took 166 emigrants to Chicago.

When he returned to Denmark after this journey, he was imprisoned because he had insulted the Danish king in a written work. He was released from prison after a month but was imprisoned again, so that in 1866 he was imprisoned for several months. The period from 1866 to 1870 was spent in prison, accompanying emigrants on their journey and then studying for his doctorate. A interruption in this period was Sommer's candidacy for the Rigsdag in the third constituency of Aalborg County in 1868, but he was defeated by S. P. Back.

In 1870-71, Sommer took part in the work for socialism together with Pio, Brir, and Geleff. He says of this work: "There was, however, a catch to this work, which was that they did not want God involved at all. They wanted to work outside the law; they wanted to use force to obtain their rights."

During these years, he published a magazine called *Morgenrøden* (*The Dawn*), which he suggested the government make compulsory reading for every man in Denmark between the ages of 15 and 50. This was to last for five years, after which the poor tax would be abolished!

He had more success in persuading people to emigrate to America. He traveled with a large group of emigrants from Denmark in 1872, and again in 1876. From 1876 to 1880, he stayed in America and spoke to Danes in Illinois, Wisconsin, Michigan, Iowa, and Nebraska, as well as distributing his writings. In 1880 and 1881, he was back in Denmark, where he was imprisoned again. In 1882, he traveled across the Atlantic to America for the 13th time. From 1882 to 1886, he stayed as a preacher and doctor in Kearney Co., Nebraska, where his friends had built a house for him. In the long run, however, his income was too meager, and he had to leave. In 1887, he received a diploma as a homeopathic doctor from the state of Illinois and settled as a doctor and preacher in Plano, Illinois, where there were quite a few Danes at the time. In 1889, he settled in Chicago, also as a doctor and newspaper publisher. Here, in 1891, he published his autobiography for the second time, *Stadier paa Livets Vej* (*Stages on the Path of Life*), a small book of 100 pages. However, he regrets that it only had attracted 72 subscribers, which is certainly a less than brilliant result for a social reformer. However, the book is nonetheless interesting and remarkable. Based on it, we will conclude by presenting the main points of Sommer's religious views and, at the same time, the ideas he preached to the people he influenced.

He says: "God is one, and there is no God but him. He sent his Son, our firstborn brother Jesus Christ, into the world to show the world how a child of God should live and sacrifice himself for God's cause and the salvation of his neighbor. All his deeds were voluntary sacrifices in love, and in this he was an example to be followed. His teaching

was summed up in the words: Love God with all your heart and your neighbor as yourself. Do unto others as you would have them do unto you. Reconciliation and atonement can only take place if we have the same mind and are guided by the same loving spirit.”

“God’s influence on the heart for conversion, faith, justification, and salvation is the only way by which a person becomes like Christ.”

“Those who have accepted the great grace of coming into possession of Christianity’s spiritual worship of God in spirit and truth have not the slightest connection with the Church, priests, ceremonies, or forms to attend to. Their quiet walk through life is to hold fast to the crown they have accepted in grace, that no one shall take it from them.”

And so on in the manner of Unitarians and Quakers. It is strange to read what he writes about his awakening: “For several years I had sighed under the curse of the Law, but when on Good Friday 1849 I heard Birkedal preach about Golgotha: ‘Have you found Golgotha?’, then my chains were broken and I came to peace with God, and from that time on my mouth was also opened to proclaim his virtues, which drew us from darkness into his admirable light. And when I came home from the assembly, my heart was filled with thanks and praise, so that I could not rest. I knelt in prayer before my bed, and when the clock struck 2, my room became as bright as the clearest day, and Christ stood crucified before my eyes.”

How often and to whom Sommer has been married, I cannot say. Regarding his teaching on entering into marriage, I will only add the following:

“Where Christianity takes the soul into a new life, a life in God where hearts are fused into one in God’s love, there is no difference between man and woman; they are one in Christ Jesus and need neither pastor nor procurator to become husband and wife.”

Here we have antinomianism and free will, which is consistent with the assault on the status quo that he considered his mission.

But it is certainly of no small interest to note that this man brought many Danes to America and was one of the earliest Danish preachers among our compatriots here in this country. This is the reason why we have dwelled on him at such length here.





## IV. Danish Envoys in America before 1860

It is probably not appropriate to count Danish ambassadors, consuls general, or minister-residents among the Danish emigrants. However, they should be mentioned when discussing Danes in America, as several of them have had an influence on both emigration and the friendly relations between Denmark and the United States. We therefore consider it appropriate to mention here some of the first Danish minister-residents in America.

### 1. Peder Blicher Olsen

This man, who, as far as I know, was the first to represent Denmark in America, was born on Lolland on July 21, 1759, and was the son of Rasmus Olsen, a tenant farmer at Ulriksdal. In 1777, he became a student. In 1782, he entered the service of the county governor, Lewetzau, in Kristiania. In 1784, he was appointed secretary at the Danish consulate in Morocco. He was then employed at the Danish legation in Berlin, before becoming secretary in the Ministry of Foreign Affairs. In 1800, Olsen was sent to the United States as Minister Resident and Consul General. In America, he was severely affected by yellow fever, forcing him to resign from his position in 1803. Until his death in 1832, he suffered from the effects of the illness he had contracted in America. Olsen is praised as a skilled and reliable civil servant. He also tried his hand at translation and poetry.

### 2. Peder Pedersen

He was born in Sorø on November 19, 1774, became a student in 1793, and received his law degree in 1796. In the latter year, Pedersen became a tutor to Consul Blicher Olsen in Tangier, Morocco. This led him to pursue a career in diplomacy. In 1799, a violent plague broke out, causing the consul and a large part of the city's inhabitants to leave, but Pedersen remained and looked after his fatherland's interests as acting consul. As a reward for this, he was appointed secretary at the consulate. In 1802, he was sent to the United States with the title of consul and acting envoy. He remained there until he resigned from government service in 1831. In America, too, he replaced P. B. Olsen.

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## Danish Envoys in America before 1860

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Pedersen spent most of his time in Philadelphia, but was always present in the federal capital when his country's interests required it. Through Pedersen, Denmark concluded a trade agreement with the United States in 1826.

Evidence that the Danish government was well satisfied with Pedersen is, in addition to the fact that he remained in the same post for so long, that he was generously provided with both titles and orders.

Pedersen was married twice, both times to American women: Maria Litchfield Scott and Ame Caroline Loughton Smith. The latter was the daughter of a plantation owner in South Carolina.

Pedersen died in Copenhagen in 1851. One of his daughters is married to Supreme Court lawyer C. C. V. Liebe in Copenhagen.

### 3. Steen Andersen Bille

who succeeded Pedersen as Minister Resident and Consul General in the United States, was born in Stege on Møn on September 7, 1781. After becoming a student in 1799, he was employed as a clerk at a government office on St. Thomas in the Danish West Indies. In this capacity, he worked during the negotiations between Denmark and England concerning the return of the West Indian islands that England had taken possession of during hostilities with Denmark at the beginning of this century.

After Bille had passed his law degree in 1806, he was appointed lawyer and auditor on St. Croix; but due to the war with England, he was unable to take up the post. He then worked as a solicitor in Copenhagen until 1814, when he was appointed town clerk in Christianssted on St. Croix, a position he gave up because the expenses exceeded the income. He then worked as a landowner on St. Croix and a proprietor on Zealand. During this time, he rendered great service to his country by establishing steamship service in Danish waters. In 1819, he purchased the steamship "Caledonia" in England and put it into service between Copenhagen and Kiel.

In 1822, he became auditor on St. Croix, where he remained until 1825 and rendered outstanding service in terms of material gains. In 1826, Bille was appointed deputy to the Minister Resident in America, the aforementioned P. Pedersen, who had been granted leave of absence.

In 1828, Bille was appointed Consul General in Brazil, and in 1830, when Conference Councilor P. Pedersen resigned from his post, Bille was appointed his successor as Minister Resident and Consul General. He obtained the consent of the American government to reside in Philadelphia.

He remained in America until 1857. During the Three Years' War of 1848-50, he worked diligently to inform Americans about the true relationship between Denmark and the Duchies [Schleswig and Holstein]. In a pamphlet, which he translated into English for

this purpose, he showed that Schleswig had been part of the Kingdom of Denmark since ancient times. At that time, the mood in the United States was bitter towards Denmark because of the Øresund Toll, which the Americans found completely unacceptable. Bille's efforts earned him great merit. In 1854, he was succeeded in his office by his son, who will be mentioned below. As mentioned, he remained in America until 1857, when he moved to Brussels, where he died in 1860. Bille was married to Christiane Arnette Hage, the daughter of a farmer from St. Croix.

### **4. Torben Bille**

who was the son of Steen A. Bille, was born in Copenhagen on December 25, 1819. In 1830, he traveled with his mother and siblings to Philadelphia, where he received his early schooling and education. From 1841 to 1844, he studied at the universities of Berlin and Heidelberg. In 1844, he received his doctorate in law in Heidelberg, and in 1845, he was hired as his father's assistant in America.

When the Three Years' War broke out in 1848, he traveled to Denmark and offered his services as a volunteer, but a serious illness prevented him from going to war. From 1848 to 1852, he was employed by the Danish government on several important missions. In the latter year, he was again employed as his father's assistant, and in 1854 he succeeded him as Danish envoy in Washington. He remained in this position until 1857. Torben Bille rendered great service to his country by negotiating with the United States' Secretary of State, Lewis Cass, to get America to agree to pay Denmark a sum of \$398,000 for the abolition of the Øresund Toll.

This agreement was ratified by the Treaty of April 11, 1857.

Shortly thereafter, Bille was transferred as envoy to the Netherlands and Belgium, and in 1860 to London. Here, his name is linked to the marriage pact between the Danish Princess Alexandra and the Prince of Wales. In the unfortunate year of 1864, he resigned as envoy but continued to live in England. He was married to an English lady, Louise E. Domville. He died in Cannes on May 13, 1883.

It should be mentioned that two other men from the Bille family served as Danish envoys in Washington: Franz Ernst Bille from 1867 to 1870 and Carl Steen Andersen Bille from 1880 to 1884.



## V. Well-known Danes in America before 1860

It is, of course, impossible for me to mention either all the Danes or even just the most famous of those who came to or were in America before 1860. I can only mention a few.

1. Among these, we first mention **Georg Johan Bernhard Carstensen**. This remarkable man was born in Algiers, where his father was consul, in 1812. As a young man, he came with his parents to Copenhagen, where he became a student and later an officer. He wanted to see the world, so in 1835 he traveled to Morocco, where his father had become consul general in 1833. In 1837-38, he stayed in the United States, from where he traveled to England and France.

When he returned to Denmark in 1841, he tried his hand at publishing newspapers. In 1842, he was granted a privilege to establish a large amusement park in Copenhagen or one of its suburbs. In 1843, he opened the now famous “Tivoli” in Copenhagen’s Vesterbro district. He was praised for his creation, but he was not a good economist, which is why he soon resigned from his position as manager.

In 1847, he established a casino, which was initially an amusement park but soon became the first private theater in Copenhagen. During the war of 1848-50, Carstensen served as an officer. In 1852, he retired with the rank of captain. That same year, he returned to North America, where he designed the exhibition building in New York, among other things. After spending four years in America, he returned to Denmark, where he founded another amusement park, Alhambra, which, however, did not open until after his death in 1857. His bust stands in Tivoli, which owes its existence to him.

### 2. Lauritz Brandt

Lauritz Brandt was born in Svendborg in 1807 and learned the craft of small blacksmithing from his father. In 1829, as a journeyman blacksmith, he took his knapsack on his back to go out and see the world. He first stayed for a couple of years in St. Petersburg, then went to Prague, Vienna, Munich, Berlin, etc. Gradually, he had given up the profession of blacksmith and devoted himself to carrying out all kinds of mechanical

work, mathematical adjustments, etc.

In 1840, he came to New York, where he got a job at the typesetting company David Bruce, Jr. Here he invented a typesetting machine. With this invention, Brandt returned to Europe, where it quickly became known, without the inventor always getting credit for it. In 1848, Brandt came back to New York, where he now established himself as a mechanic. He now continued to live in New York until 1881, with the exception of a single visit to Europe. In 1881 he took up residence in Copenhagen, where he still lived in 1889. He was married to a German lady.

### 3. Adolf Ludvig Køppen

He was the son of a broker and was born in Copenhagen in 1804. After reaching adulthood, he was employed as a clerk at the customs office and later became a teacher at the Borgerdyds skolen school in Kristianshavn. He then moved to Bavaria and lived as a teacher in Munich. In 1834, he went to Greece, where King Otto employed him as a teacher at the military high school in Ægina and later in Piraeus. But when the Greek people demanded that all German officials be dismissed during the unrest in 1843, Køppen lost his position. He then traveled to Syria and the Holy Land, after which he came to Copenhagen. But when he could not find anything to do there, he went to America. At the invitation of the Historical Society of Philadelphia, he gave lectures in that city on ancient and modern Athens and Greece. He later gave these lectures in Boston, Washington, and several other places. He also gave lectures on medieval history and in 1854 published a historical geography entitled *The World in the Middle Ages* (New York 1854–2 volumes with maps).

He was employed as a teacher of history and German literature at Franklin and Marshall College in Lancaster, Pennsylvania, until 1863.

When the Danish Prince Vilhelm ascended the Greek throne as George I, Køppen was called upon to be his teacher of Greek. At the same time, he became private secretary to Count Sponned. Later, he was appointed private secretary to the king, and eventually became his (George I's) librarian. Køppen died in Athens in 1873. According to reports, he was born on a canal boat, something he himself found symbolic of the wandering nature of his life.

In Lancaster, Køppen taught alongside the famous church historian Philip Schaff and several other famous men in the German Reformed Church, which owns Franklin and Marshall College.

### 4. Gen. Christian Thomsen Christensen

was born in Copenhagen on January 26, 1832. After his confirmation, he began an apprenticeship in commerce, but in 1850 decided to try his luck in the New World. When he reached his destination, the 18-year-old young man had only a few dollars in his pocket, but he was ahead of his age in character and development. In New York,

which would become his home, there were only a few Danes when he arrived, but those few who were there joined forces and sought to maintain ties with their mother country. In this small circle of compatriots, the young Christensen found a warm welcome and support. It was there that he met his wife, Emmy Laura Schøtt, whom he married in 1853, when she was 18 and he was 21! In 1855, Christensen got a job at a large bank and exchange office.

Christensen joined the Republican Party with heart and soul and was an enthusiastic supporter of Henry Ward Beecher and an opponent of slavery. When Lincoln's election as president in 1861 triggered the rebellion of the slave states, he formed a volunteer Scandinavian corps in New York, whose commander was the Norwegian painter D. P. Hansen Balling, while Christensen became first lieutenant. This Scandinavian Corps joined the New York State First Regiment and was sent to Fort Monroe in Virginia, where it participated with honor in the Battle of Big Bethel on June 10. Lieutenant Christensen was soon appointed to the staff service, where he became Provost Marshall under General Wool. He held the same position under General McClellan's unsuccessful campaign against Richmond in 1862. That year, he was promoted to major. In 1863, he was present in New York during the riots, which were suppressed with extreme severity, and the following year he was attached to General Canby, with whom he went first to the War Department in Washington, then to the West Mississippi Division as Chief of Staff and Adjutant General, and finally in 1865 to Mobile, Alabama, which surrendered to General Canby.

At the end of the war, Christensen was a colonel with the rank of brigadier general and received a farewell from his comrades. He received several requests to remain in military service, but since the good cause for which he had gone to war had prevailed, he no longer felt called to this occupation and therefore returned to business life.

In this regard, he has been fortunate and for many years has been the chief trustee of the large banking firm Drexel, Morgan & Co. in New York. It is natural that General Christensen has strong ties to his new homeland, where he holds a high and influential position. But he has also retained a strong love for his old homeland. He demonstrated this when he was Danish consul in New York from 1869 to 1873 and also acting consul general during Minister Resident Fr. Bille's absence as governor of the Danish West Indies. And he has shown the same in his helpfulness towards his compatriots in America. When he visited Denmark in 1870, he was honored in Copenhagen with a banquet. For four years, he commanded a brigade of the Brooklyn Militia as a general, and from 1884, the entire division.

Christensen has achieved the most prestigious position of all Danish emigrants in America. To his credit, it must be said that few have been more loyal to Denmark.

### 5. Hans Borchsenius

## Well-known Danes in America before 1860

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Borchsenius, who belongs to a fairly old family of pastors in Denmark, was born in Næstved on September 19, 1832, and is the son of a merchant. One of his cousins is the well-known poet and author D. F. C. W. Borchsenius in Copenhagen, who is the son of a merchant from Ringsted.

Hans Borchsenius was trained as a merchant. He emigrated to America in 1856 and arrived in Madison, Wisconsin, where he found work in a merchant's shop. He soon found work at the newspaper *Den norske Amerikaner* (*The North American*), where he became a typographer. In 1858, he became the owner and publisher of *Nordstjernen* (*Northern Star*), a position he held until 1860, during which time he published several religious books. His newspaper was democratic, which led to Borchsenius being nominated by the Democratic Party for Clerk of the Board of Supervisors for Dane County, Wisconsin, but he did not win the election, as the Republican Party emerged victorious. He then bought a farm in Christiana, Dane County. When the war broke out in 1861, Borchsenius enlisted and became an adjutant in the 15th Wisconsin Regiment, which consisted mainly of Scandinavians. For a time, he was prevented from serving due to a severe bout of typhus. When he returned to his regiment, he served as a major on the march to Louisville, Kentucky. In 1864, he was employed by the State School Land Department of Wisconsin as a clerk in the Office of the State Land Commissioner—a position he held uninterrupted until 1869.

In 1868, he was elected Clerk of the Board of Supervisors for Dane County—this time as a Republican. When his term expired, he was re-elected and held this office until 1874. At the same time, he studied law and became a lawyer in 1872.

In 1874-75, he tried his hand as a hotelier and painter in the service of the United States. During the 1876 election campaign, he published a Republican newspaper. In 1877, he moved with his family to Baldwin, Wisconsin, where he still resides. He then served for five years as an agent for the government's land office along the Chippewa and Menomonie rivers. At the same time, he was an agent for the Cushing Land Company, and in that capacity he brought a number of fellow countrymen to Polk County, Wisconsin, where they still live in Lake Town, near the Cushing Post Office. However, it is possible that this was already the case earlier.

In 1891, he returned to the service of the United States, this time as head of a division of the Internal Revenue Department in Washington, a position he held for two years. Borchsenius has held many different offices, including three terms as mayor of Baldwin. In 1896, he was elected to the Wisconsin State Assembly. Since 1882, he has run a real estate and loan business in Baldwin. He is married to a Norwegian woman, with whom he has three children. His brother, Ins V. Borchsenius, lives in Chicago. He has published a collection of poems entitled *Fra Øresund og Mississippi* (*From the Øresund and the Mississippi*), which testifies to his poetic talent. The well-known Danish poet Christian Winther is related to these brothers, as his mother, who later married Bishop



Rasmus Møller, was a Forchsenius. A brother of Hans and Jens Borchsenius, Peter C. Borchsenius, is a theology graduate and head teacher at the public school in Sæby.

### 6. Paul Christian Sinding

Sinding was born on January 20, 1813, in Alsted near Sorp, where his father, who was the son of a pastor from Bjerregaard near Viborg, was a deacon. His mother, Johanne Thornam, was the daughter of a pastor from Sandby near Præstø. The young Sinding first trained as a gardener in Sorø, then became a student and in 1848 graduated with a degree in theology with top marks.

In 1848, he was appointed catechist in Nysted on Lolland and married Agathe F. W. Theil that same year. In 1853, when he was threatened with legal proceedings, he resigned and traveled to America, leaving his wife and children in Denmark.

In New York, where he resided, he attempted in 1855 and 1856 to unite Scandinavians, especially Danes, into a congregation, but he did not succeed. However, he did succeed in obtaining a position as professor of Scandinavian languages and Scandinavian literature at New York University. He is known as the author of *History of Scandinavia from the early times of the Northmen and Vikings to the present day*, a 471-page book with a portrait of Queen Margrethe, “The Semiramis of the North,” and a fairly good map of the Scandinavian countries. It is dedicated to James Lenox, founder of the famous Lenox Library in New York, whom the author calls “The Man of Letters, the Christian Gentleman and the Strangers Friend.” It has a foreword by Howard Crosby. It is the work of a man who is enthusiastic about his subject and must have found wide distribution, since it was published in 10th edition in 1867. I have no further information about its author. In 1867, he calls himself “formerly Professor.” But he deserves to be mentioned as the one who, after all, has sought to introduce Americans to the history of the Nordic countries.

### 7. Dr. Theol. Anton R. Rude

was born in Denmark on October 5, 1813, and died in South Carolina on May 21, 1883. He came to America in his early youth. He studied in Andover, Massachusetts, and later in Gettysburg, Pennsylvania, and in 1842 was ordained as a Lutheran minister, which he remained until his death. He is highly praised by those who knew him for his piety, wisdom, and learning. He was one of the most prominent men in the South Carolina Synod, helped draft its agenda, edited the Synod’s organ, the *Lutheran Visitor*, for a time, and was a teacher at the Synod’s theological seminary for several years. Unfortunately, it is not known where in Denmark this distinguished man was born, when he came to America, etc.

### 8. Dr. theol. Edmund Belfour

Although this man’s work, like that of Dr. Rude, has always been among English speakers, he deserves to be mentioned among the Danes, to whom he belongs both by

## Well-known Danes in America before 1860

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birth and by his love of the Danish language and history.

He was born in Alsted on Zealand—probably in the same place as P. C. Sinding—on August 9, 1833. His father, who was a well-educated man, emigrated to America in 1839. Two years later, in 1841, his wife and seven children followed. Edmund was the youngest of the children, but had to start working to contribute to the large family's livelihood. He was 16 years old before he started school. His goal was to become an engineer, but Pastor C. Martin in New York, who confirmed him, encouraged him to become a pastor. By studying day and night, he managed within a year to pass the exam required for admission to the College of the City of New York. When he graduated from this school in 1854, he received a prize for his excellence, particularly in ethics and eloquence. In the fall of 1854, he became a student at the theological seminary in Gettysburg, Pennsylvania.

After graduating with a degree in theology, he became pastor of the Lutheran congregations in Schoharie and Central Bridge, N.Y., in 1857, a position he held for 11 years. He then served as pastor in Easton, Pennsylvania, for six years but was called by the General Council to go to Chicago and work for the English Lutheran Church. He remained there for six years, from 1874 to 1880, during which time he founded two English Lutheran congregations, Trinity Church on the North Side and Wicker Park on the West Side. His health and the Chicago climate did not agree, so in 1880 he accepted a call from the first English Lutheran congregation in Pittsburgh, Pennsylvania, and he still holds this position, now in his 19th year, and has worked with great success. Dr. Belfour is a faithful conservative Lutheran with a keen interest in the Lutheran Church, both past and present.

In 1877, he translated E. Pontoppidan's *Catechism Explanation* into English. By 1897, 26,000 copies of this book had been printed, which probably demonstrates its usefulness. He is also the author of several minor writings. In *The Lutheran Encyclopedia* [sic]<sup>8</sup>, which is currently being published, all articles concerning the history of the Danish church are from his hand.

Dr. Belfour is one of the most prominent men in the English Lutheran Church.

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<sup>8</sup> *The Lutheran Encyclopedia*, ed. Jacobs and Haas et al., Charles Scribner's Sons, New York, 1911.

## VI. Danish adventurers in America before 1860

In its day, it was a common belief in Denmark—and it has probably not disappeared yet—that only criminals, adventurers, and dubious characters traveled to America. However incorrect such thinking may be on the whole, it cannot be denied that many of the Danish emigrants had a thirst for adventure, just as they were by no means always their mothers' favorite children. To this must be added that it is far from certain that they all emigrated because they themselves wanted to.

There are undoubtedly many stories to be told about poor wretches, subjects, etc., who were “sent” to America to get them out of the way. America is a big place, so there is plenty of room to hide people here. And in earlier days, many were sent here to be hidden and forgotten. Among them were children of counts, barons, professors, and pastors; for, as I said, America is big—and it is far, far away from Denmark.

But when there is momentum in a current, foam tends to form, and all sorts of things are carried along with it. The great wave of emigration from Europe to America is no exception to this rule, not even for Denmark. I consider it appropriate that in this overview of earlier emigration from Denmark, I also mention a couple of adventurers who, among many other places, also came to the United States.

### 1. Harro Paul Harring

This gifted adventurer was born in 1798 on the Ibenhof farm in Halsted Parish, Husum County, and was the son of a farmer. At a very young age, he joined the customs service, but soon moved to Copenhagen, where he enrolled at the Academy of Fine Arts to train as a painter. This happened in 1818; in 1819 he went to Dresden with the same intention, and in 1820 he was in Vienna and Würzburg, before returning to Denmark. But when the Greek War of Independence broke out in 1821, Harring felt an irresistible

urge to join what he considered to be a holy struggle. However, the reality did not live up to his high expectations. He therefore went to Rome, where he lived for a year, then to Vienna, Switzerland, Munich, Prague—and worked as an artist and poet. In 1828, we find him in Warsaw, Poland, as a cavalryman in a Russian guard lancer regiment. When the July Revolution of 1830 swept across Europe, Harring went to Germany. He stayed in Brunswick, Saxony, from where he was expelled as a democratic agitator, then went to Strasbourg, where he published a newspaper for a while but then had to flee to France, where he stayed in 1831. Later, he returned to Switzerland and then fled to London. Here he lived quietly for a time, but in 1837 he was wounded in a duel and then traveled to the small island of Heligoland. There he came into conflict with the governor, who had him transported aboard a warship that took him away from the island. In 1838, he stayed on the small island of Jersey in the English Channel; in 1839, he was back on Heligoland, then in France and England. In 1841, he ended up in Brazil, where he remained until 1843, when he left Rio de Janeiro for the United States, where he stayed until 1848 as a writer and painter. In the revolutionary year of 1848, America became too quiet for him; he traveled to Hamburg, where he published the newspaper *Das Volk*. In 1849, he was expelled from Hamburg and traveled to Norway, where his mother's family lived. Here, too, he could not remain quiet, but published a political weekly magazine, *Folkets Røst* (*The Voice of the People*), as well as a play, *Testamentet fra Amerika* (*The Testament from America*), in which he strongly attacked the existing form of government, which he declared incompatible with human rights and dignity. According to a royal resolution, Harring was imprisoned for this reason and sent as a prisoner to Copenhagen. This action provoked a demonstration against the Norwegian government, in which the later famous poets Henrik Ibsen, Bj. Bjørnson, and A. O. Vinie participated.

From Copenhagen, Harring was sent on an English vessel to Hull, where he lodged a protest and report regarding the treatment he had received. From Hull, he traveled to London, where he struggled so badly for a time that he had to beg in the newspapers in order not to die of starvation. When he visited Hamburg, he was immediately arrested, but through the intervention of the American consul, he managed to escape and travel to Rio de Janeiro. He remained there until 1856, when he returned to England. From Jersey, he sent an application to the Danish government for permission to stay in his homeland, even if it meant being in prison. His application was not rejected, but when it came down to it, he did not want to take advantage of the permission. He lived in very poor circumstances, sometimes in Jersey, sometimes in London. Eventually, he went mad, believing that he was constantly being pursued by French and Russian agents. He went to the authorities and obtained a certificate of good conduct, etc., etc. On the morning of May 21, 1870, he was found dead on the floor of his room. He had taken his own life with phosphorus, which he had scraped from matches.

In this sad way, his turbulent and extraordinary life came to an end. Harring was a very prolific writer. Most of his books, which are as turbulent as he himself was, are

written in German.

## 2. Hans Peder Christian Hansen

was born in Copenhagen on October 25, 1817, and was the son of an instrument maker. He received a scientific education in his youth, but left Denmark in 1835 when he was hired by a trading company in Christiania. However, he did not enjoy the trade, so after a couple of years he returned to Copenhagen to study aesthetics. In 1840, he helped edit *Dagen*, the same newspaper that Friberg, mentioned above, was also involved with before he came to America. Hansen continued to work for a short time at *Dansk Ugeskrift for alle Stænder* (*Danish Weekly for All Classes*), but in 1842 he traveled to Norway again, where he stayed in various places and busied himself with literary matters. Under the pen name Chr. Comet, he published *En Blyantskitse fra Norge* (*A Pencil Sketch from Norway*) and some poems in Christiania in 1844. After visiting several European countries, Hansen came to the United States in 1846. Here, too, he continued his literary activities, publishing a weekly magazine called *Skandinavia* for a time in 1847, as far as I know, in New York.

In 1852, Hansen traveled to Denmark, where he worked for a time in the service of Frederik VII's mistress, Countess Danner. In the long run, however, he could not get along with this lady; he became so hostile toward her that he wrote a book about her, which she nevertheless managed to suppress by buying the manuscript herself!

Hansen continued to lead a nomadic life, spending time in Europe and America. In New York, he lived a dissolute life as a day laborer, always ready to help others, but also to let them help him, always cheerful and full of plans. On his journey from New York to Denmark, he died in great distress in a hospital in Brussels in March 1865.

His friends in Denmark had collected some money for him, which only arrived where he was after he had died. Hansen left behind a few writings, which are said to be of little value.

But Hansen himself probably has the distinction of being the first Scandinavian to publish a newspaper in America. The name he gave it has since been passed on to others, such as *Skandinaven* in Chicago and the English-language newspaper *Scandinavia*, which Prof. N. C. Frederiksen published in Chicago from 1883 to 1886.



## VII. Danish sectarians in America before and after 1860

It is not easy to find clarity in the history or size of the Danish sects, especially when it comes to America. I have heard it said that when a Baptist preacher was asked to research history to see if he could find a church that had continued from the days of the Apostles to the present and had the same form of baptism and baptismal doctrine as the Baptists, he replied: “We do not care about history, which in many places has been falsified; we stick to the Spirit!”

But it is certain that it would be of great interest to find out how this relates to the Danish Baptists, Methodists, and Adventists in both Denmark and America, their age, number, distribution, etc.

As far as Denmark is concerned, we know quite a lot. As for America, I know very little. However, I consider it right, in this overview, to present the little I do know.

### 1. The Danish Baptists in America

We have seen earlier that the Baptists in Denmark gained their first converts among the awakened laity, just as the Mormons gained their first converts among the Baptists. As far as I know, one of the most ardent spokesmen for the original Danish inner mission, was one of the first, if not the first, Baptist preacher among the Danes in America.

When the Inner Mission Association was founded in Ordrup, Taastrup Parish near Ringsted, on the 17th and 18th of September 1853 at a meeting at the tenant farmer Peder Clausen's place, Peder Pedersen (Nyerup) from Uggerløse Parish near Holbæk was elected Chairman, Blacksmith Jens Larsen from Kirke Valsø was elected traveling Missionary, and Cotton Weaver Peder Sørensen in Ordrup was elected Editor of *Inner Mission Times*, which published its first issue in January 1854. For the mentioned founding meeting in Ordrup, P. Sørensen had written a song, which he calls: *Song on the Occasion of Some Christian Men's Efforts for the Spread of True Christianity in Denmark*. In this song, it

says among other things:

“Dare we bury the bottom,  
With which one must plow?  
Dare we with the Spirit’s gift  
Stand idly in the square?  
If we are the salt of the earth,  
The power must show itself,  
Our light we must carry  
Publicly on the candlestick.”

Unfortunately, there were only a few of those, both warm-hearted and skilled laymen, who from the beginning formed the “Inner Mission,” who remained with the Lutheran Church. The chairman, P. P. Nyerup, formed a Free Congregation, the first Inner Missionary, Jens Larsen, became an Irvingian, and the first editor of *Inner Mission Times*, Peder Sørensen, became a Mennonite. Where and when this happened, I cannot inform. But it is certain that he later came to America and has appeared as a Mennonite preacher, especially in Wisconsin, in Union Grove, Racine County, as well as in the city of Racine. Among other things, he has published a collection of devotional songs here in the country. I would be very wrong if he was not, a few years ago, the author of several articles in the *Folkeblad*, which is published in Chicago. He has probably, like so many other Mennonites, become tired of Mennonitism and has taken up the so-called free evangelist path.

I must also add that P. Sørensen probably did not come to America before 1860.

Another preacher who has done a great deal for the Anabaptist movement among Danes in America is H. A. Reichenbach, who has been employed in Chicago, Racine, Council Bluffs and probably Omaha.

According to statistics, there were 4,556 Baptists in Denmark in 1890. The Danish Baptists’ organ is *Evangelisten*, which is published every 14 days. In America, there are around 4,000 Danish and Norwegian Baptists. In the western states, their largest congregations are in Cuppys Grove, Shelby County, Iowa (approx. 150 members), and in Clarks Grove, Freeborn County, Minnesota (approx. 250 members). Their publications are *Vægteren*, published by S. C. Nielsen in Harlan, Iowa, and *Oliebladet*, which is apparently published in Chicago. It should also be added that the Danish Baptists, both in Denmark and America, receive help from their American brothers in faith.

In 1894, the American Baptists granted \$1,500 to the mission in Denmark, \$1,600 to the mission in Norway, and \$3,626 to the mission in Sweden.<sup>9</sup> It is also known that

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<sup>9</sup>See A. H. Newman in *A History of the Baptists in the United States*, 1894, pp. 470-71.



American Baptists pay the salaries of Scandinavian teachers at Morgan Park Seminary in Chicago, as well as Baptist missionaries among Danes and Norwegians throughout the country. Likewise, Americans support Danish Baptist newspapers with annual subsidies. In 1894, the American Baptist Home Mission Society gave the following sums to the work among the foreign populations of this country:<sup>10</sup>

Among the Germans \$20,404.

...the Scandinavians 26,296.

...the French 6,618.

...the Chinese 5,680

...the Bohemians 700

...the Poles 300

...the Finns 187.50

These figures are sufficient to show that the Baptist Mission is of such a shameful character as can be imagined, since it spends five times as much on the Scandinavians as on the pagan Chinese!

Nevertheless, these figures prove something else: they prove that Anabaptism is a plant that can only thrive among Scandinavians when watered with American money. One cannot help but think of the Adventists' well-known slogan: "Figures always tell, figures never lie!"

## 2. The Danish Methodists

Methodism came to Denmark from America. This is how it happened. A Swede, Olaf Gustav Hedström, born on May 11, 1803, came to New York in 1825 on a ship that was actually bound for South America. Hedström, who had learned the tailor's trade in Sweden, was forced to stay in New York when everything he owned was stolen. In 1829, he was converted by a Methodist in New York and became, in short, the father of Methodism among Swedes in America. In 1845, he began a mission among the immigrants in New York, especially among the Scandinavians. His church was a Bethel ship named "John Wesley," which some American Methodists had had built. He continued this work until 1857, when he had to get a new "John Wesley," which was his church until 1875. Danish Methodism was born on the first "John Wesley." Among Hedström's listeners was a Danish man, C. B. Willerup, who was converted and, of course, he also became a Methodist. His conversion took place before 1850, for in 1850 he preached Methodism to the Danish-Norwegian population in America, especially in Wisconsin, and continued to

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<sup>10</sup>Ibid. p 474

do so until 1855. Christian B. Willerup is the apostle of Danish-Norwegian Methodism.<sup>11</sup>

So, even with regard to Methodist ministers, Norwegians in America lag behind Danes.

Unfortunately, I am unable to tell you where in Denmark and when Chr. B. Willerup was born. Like all new converts, he was eager. He approached the American Methodists with a request that they support the Methodist mission in the Scandinavian countries, and this request was granted. In 1855, Willerup was sent to the Nordic countries as the Methodists' mission superintendent. He began his work in Norway and came to Denmark somewhat later. However, it does not appear that the Methodists found fertile ground in Denmark, for in 1860, after nearly four years of work, there were only 42 Methodists in the country. By 1891, their number had risen to 2,042. There are more than twice as many Methodists in Norway and more than six times as many in Sweden as in Denmark. The Methodist mission in Denmark is mainly funded by American money. In *Indre Missionstidende (Inner Mission)* 1865, No. 11, Pastor Rud. Frimodt reports that in a conversation with Mr. Willerup, who was then a pastor at the Methodist Church in Copenhagen, he had learned that the Methodists in America had contributed 180,000 rigsdaler to the mission in Denmark over the course of eight years to pay for missionaries, travel, renting premises, helping the poor, etc. Between 40,000 and 50,000 kroner a year is not exactly a small sum. In 1865, when the Methodists gained recognition as a religious community in Denmark, they built a church in Copenhagen that cost 160,000 kroner, a large part of which was contributed by the Americans in addition to the aforementioned annual support. Among those who, alongside , made a significant contribution to the church in Copenhagen and to the Methodist mission in Denmark as a whole, the Dane Harald Døllner deserves mention. J. M. Buckley, in his *History of Methodists in the United States*, pages 656-57, states that this man was originally destined to be a Lutheran pastor, but that he had a greater desire to be a sailor. After many years of hardship, he arrived in Boston, where he boarded a Bethel ship and was converted after hearing Father Taylor and with the help of some Danes who testified to God's power to save. Døllner later went into business in New York, where he made a fortune. According to Buckley, he was the Danish consul general in the United States for many years and served as envoy on several occasions. For many years, Døllner donated \$1,000 annually to the mission. He was the director of the Missionary Society (Methodist), to which he bequeathed \$100,000 of his fortune.

"The large (Methodist) church in Copenhagen," says Buckley, "was mainly built with contributions from him. He made frequent visits to Denmark, and his presence always inspired the missionaries to greater zeal." Døllner must have died before 1888.<sup>12</sup> He was

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<sup>11</sup>Christian Willerup died in Copenhagen on May 19, 1886, leaving behind his wife and children.

<sup>12</sup>Addendum: Harald Christian Døllner died in Brooklyn on August 29, 1886, at the age of 80. He was a Knight of the Order of Dannebrog and a Dannebrogsmænd. He was related to the well-known

alive in 1883, but I cannot specify the year of his death more precisely. The Methodist Church in Odense was built in his memory and is referred to in American accounts as “The Døllner Memorial Church.”

As for the Methodists in Denmark, in 1890 they had 10 ordained and 7 unordained preachers. Their largest congregations are in Copenhagen, Frederikshavn, Odense, Vejle, and Svendborg. They publish a couple of magazines: *Den kristelige Talsmand* (*The Christian Advocate*) and *Søndagsskolen* (*Sunday School*). They have a theological school in Copenhagen.

In 1890, the Methodists in America donated \$8,362 to the Danish Mission, which is 30,000 kroner, or about 15 kroner for every Methodist in Denmark.

Here in America, there are also a number of Danish Methodists who have formed some congregations. Others have joined American Methodist congregations, and the whole thing is run mostly with the help of American money. The Danes and Norwegians have joined forces. All in all, there are only a few Danish-Norwegian Methodists. One of the largest congregations is in Racine, Wis. The Methodists’ organ is *Den kristelige Talsmand* (*The Christian Advocate*), which is published in Chicago. Looking at the big picture, one must say that Methodism is a plant that cannot thrive among the Danish emigrants in America.

As for the Danes’ connection to American Adventism, it is linked to one of the oldest Danish settlements in America, namely in New Denmark, Brown Co., Wisconsin. But since this connection only came about after 1860, we won’t go into it in detail here. The most zealous advocate of Adventism among the Danes was Johan Gotlieb Mathiesen (John G. Matheson), who came from Langeland to Wisconsin between 1850 and 1860.



## VIII. Danish influence in America

### 1. C. C. Rafn and The Nordic Antiquarian Society

It could not be expected in advance that a country as small as Denmark, which is also so far away from America, could have a major influence over here. Knowledge of Denmark and Danish affairs is therefore not widespread among Americans in general. Only a few Danish poets and scientists are known to Americans. The most famous is, of course, H. C. Andersen, or Hans Andersen, as Americans call him.

There is another Danish man who, although he has never been to America, was nevertheless very well known here in his day and, in his time, gave impetus to a movement that was quite remarkable in its nature and which, although it has now faded somewhat, has not completely lost its significance and probably never will. At that time, there were quite a few of the nation's best and warmest men here in America who looked with longing to Denmark, and especially to a certain man in Denmark, whom they expected to solve riddles that many had pondered in vain.

This is how it all fits together.

On January 16, 1795, Carl Christian Rafn was born in Brahesborg on Funen. He died in 1864, and when he grew up, he brought the Danish name and Danish science to such prominence in the world as very few of his compatriots had done. His motto was the following words, taken from one of his poems:

“To benefit my desire to the edge of the grave, is the land of my fathers.”

Few have loved Denmark, indeed the Nordic region, its past and present, as much as Carl Christian Rafn.

There are even fewer whose love has expressed itself more beautifully and been paired with greater diligence and zeal. It was his desire to follow the Norse peoples on their long journeys to the east and west, south and north, as can be done by studying the rich and remarkable Old Norse literature that has been preserved, particularly in Iceland.

## Danish influence in America

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Even as a young man, Rafn was well versed in this literature, and it was his desire to make its contents known to his contemporaries and posterity, partly through translations and partly through the publication of the old writings in their original language. At his instigation, “Det Kongelige Nordiske Oldskriftselskab” [The Royal Nordic Antiquarian Society] was founded in 1825<sup>13</sup>, which has rendered great service by publishing a large number of writings in Old Norse. Rafn succeeded in attracting a large number of members to this society from almost all countries, and, of particular interest to us here, the United States.

His interest in the study of Norse antiquity also grew with the publication of several journals devoted specifically to this rich subject, such as *Tidsskrift for Nordisk Oldkyndighed* (*Journal of Nordic Antiquity*), *Nordisk Tidsskrift for Oldkyndighed* (*Nordic Journal of Antiquity*), *Annaler for Nordisk Oldkyndighed og Historie* (*Annals of Nordic Antiquity and History*), etc.

These journals, to which Rafn was still a knowledgeable and prolific contributor, were distributed throughout the world and read with astonishing interest.

But Rafn became particularly well known and loved in America when, in 1837, he published his famous work *Antiquitates Americane*, a collection of all the passages in the Icelandic sagas that deal with the ancient Norse discovery and settlement of America, or “Vinland the Good,” as they called it. The movement that Rafn’s work sparked in different countries, especially in America, has been compared to the one that happened in the 14th century when Dante published his famous *Divine Comedy*. It prompted a flood of writings, large and small, in America, and Rafn was inundated with so many letters from there that it is estimated that if they were to be printed, they would fill a stack of 30 to 40 sheets. A large number of Americans took up the study of Icelandic, and several of them studied Danish with such zeal that they wrote letters to Rafn in Danish! We will discuss one of these men in more detail below. It can be said without exaggeration that *Antiquitates Americane* is Rafn’s most famous work and that no book published in Denmark has attracted as much attention as this one.

Rafn was also very interested in collecting and preserving antiquities, and many such items were sent to him from America, which were displayed separately and formed the so-called American Cabinet in the Society’s collections. Rafn greatly valued this collection.

Rafn was also appointed a member of a number of historical and literary societies in America. In a list published on this subject, I find him listed as a member of no fewer than 12 such societies in America, including the State Historical Society of Wisconsin in 1854.

Rafn was enthusiastic about ancient times, the ancient times of the North, and this

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<sup>13</sup>Originally named The Nordic Antiquarian Society, it received royal sanction in 1828 from King Frederik VI, who thereafter served as its president.

enthusiasm makes one see clearly where one would otherwise see nothing. But the enthusiastic person can also make mistakes, which often happens in such a way that he thinks he sees more than reality allows him to see. This was also the case in some instances with Rafn and the men who worked with him. Rafn claimed that the ancient Norse had discovered America centuries before Columbus and that they had stayed for a long time in what is now New England, specifically Massachusetts. How natural it was, however, that Rafn and his men expected to find ancient relics left behind by them. And again: how natural it was that they made mistakes in this regard in some cases. The wise present day believes it has the right to claim that Rafn was wrong. We refer here to the well-known so-called Dighton Rod, also called “Assonett Rock” and “Inscription Rod,” a strange carved stone found on the banks of the Tarnton River, Berkeley Co., Mass. In 1837, Rafn declared that the inscription on this stone was runes and that it concerned Tharsiun Karlsefne’s expedition.

On June 23, 1860, Niels Arnzen, a citizen of Fall River, Mass., donated the land on which Dighton Rock is located, together with the rock itself, to Rafn by legal deed. Rafn in turn donated the gift to the Nordic Old Script Society.

In recent times, it is believed that the Dighton Rock Inscription originates from the Algonquin Indians, although some believe that part of the inscription is Nordic runic writing.

Things have gone even worse for a tower in Newport, Rhode Island, which was definitely believed to date from the time of the ancient Norse.

Modern research has proven that the stone tower is the ruins of an old windmill built around 1675 by Benedict Arnold, Governor of Rhode Island.

Of the Americans who took a keen interest in Rafn’s work on the Old North, we should mention a few here, foremost among them Thomas H. Webb, Secretary of the Historical Society of Rhode Island. This man provided Rafn with very detailed information about Dighton Rock and other ancient monuments in New England. Several of his detailed letters have been printed in *Antiquitates Americanæ*.

Next, we should mention the well-known poet Henry W. Longfellow, who also corresponded with Rafn, particularly regarding the Indians of North America. The exchange of letters with Rafn prompted Longfellow to visit Denmark in the years before 1840. In one of his letters to him, Rafn says: “If it were by any means possible for you to pay us another visit before you return to America, I need not assure you of the pleasure it would afford many individuals here to see you once more.” It is well known that Longfellow translated several Danish poems and songs into English, such as Ewald’s *Kong Kristian stod ved højen Mast* (*King Christian stood by the tall mast*) and the battle song *Hr. Peter kasted Runer over Spange* (*Mr. Peter threw runes over Spange*), etc.

The well-known historian George Bancroft (died 1891) was also one of Rafn’s Amer-

ican correspondents and a member of the Nordic Old Literature Society. In one of his letters to Rafn, Bancroft writes: "It will give me the greatest satisfaction to do all in my power towards making known to my countrymen the result of your inquiries: still more so, if in this way, we can in some measure get a bond of historical association between America and Denmark."

Bancroft sent his famous *History of America* to the Society in Copenhagen as it was published. The first six volumes of his *History of America* were translated into Danish in 1853 and 1854 by Chr. Wulff, a result of Rafn's efforts and great influence in America. This is not the place to mention all the enthusiastic Americans who corresponded with our famous compatriot in Copenhagen. However, we must mention one man who became so interested in Rafn's research that he studied the Danish language and wrote to Rafn in Danish.

This man was George P. Marsh, born in Vermont in 1801 and died in 1882. He was a member of the United States Congress from 1843 to 1849, ambassador to Constantinople from 1819 to 1853, and to Italy from 1861 to 1882. As early as 1833, he wrote to Rafn expressing his desire to study the Nordic language, but mentioned the great difficulties involved, as he could not find a Scandinavian book in America. Rafn came to his aid, providing him with resources, in particular Rask's grammar book. Marsh later wrote to Rafn in Danish. I cannot deny myself the pleasure of transcribing the following letter as proof of this American's proficiency in the Danish language [here rendered into English]:

Constantinople, December 5, 1851.

My dear and long-neglected friend!

Upon my return to Cairo in May from Upper Egypt and Nubia, where I had spent several months, I received your kind and welcome letter of December 31, 1850, but as I then embarked on another long journey to Arabia and Palestine, I did not have time to reply to it at that time. You will surely excuse my many mistakes in Danish if I now address you in your mother tongue, especially since I have not had any opportunity to practice it for several years now this language that is so dear to me, for in our days the tongue of the Varangians is heard very rarely in the old Miklagard. As far as I know, there is only one man here in Constantinople (Dr. Peters, a Schleswig native, brother of the famous astronomer and African traveler of that name, and himself a very capable mathematician and astronomer) who can express himself "å Danskri tungu," and since he speaks English much better than I speak Danish, we always converse in the former language.

We had a very enjoyable and educational journey in Egypt, Nubia, the Arabian Desert, and southern Palestine, but at the Sea of Galilee (!) Galilee (!) my wife and I, along with several servants, were struck down by fever, and since we were unable to find a doctor for many days, we were all soon



(!) brought to the brink of death. With the help of good friends and doctors, who finally came to our rescue, we regained our strength within a few weeks and were able to continue our journey, arriving safely in Constantinople at the beginning of September. But my poor wife, who, although she has been unable to stand on her feet for many years, let alone walk, had not only made the pleasant journey down the Nile to the second cataract, but also the dangerous and arduous journey through Arabia Petrae, and had even had the courage to let herself be carried on the shoulders of (!) the soldiers to the top of Mount Horeb, was so utterly exhausted by the hardships of the journey that immediately after our arrival she suffered a relapse of the same dangerous illness, and for a long time I dared not hope for her recovery. But now, thank God, she has more or less regained her strength, and we are already beginning to dream of new excursions into the desert.

We visited Mount Sinai, Aqaba, the Dead Sea (!), Jerusalem, and almost all the other so-called holy places, but our illness prevented us from continuing our journey to Damascus, and Baalliak, as we had planned, and now we hope to make a journey through northern Syria during the winter and spring, and if (!) possible to penetrate down to Tadmor in the desert, and perhaps even to Mesopotamia.

I am pleased to learn from your letters that the unfortunate war in which your fatherland is embroiled has not been able to completely halt your and your friends' efforts to enlighten Scandinavia's glorious ancient literature and history, and I hope that peace will soon come and revive general interest in these interesting studies.

If I can be of any service to you in Constantinople, rest assured, my good friend, that I shall always be ready to do so, and in future I promise not to be so negligent in replying to your letters.

I will soon write to my young compatriot Fisk and my good friend Mr. Capt. Schädler. Let me hear from you soon and often, and in the meantime, I remain with warmest regards

Yours devotedly

George P. Marsh.

This letter speaks for itself and its talented author. Let me add that Mrs. Marsh was also interested in Nordic literature. She has translated Tegner's *Aksel* into English. This translation is praised by Rafn as successful. She has also written a long poem, the action of which is set on the island of Amrum on the west coast of Schleswig. The poem is called *Wolfe of the Knoll*.

The man whom Marsh refers to as "my young compatriot Fisk" must, as far as I can see, be the later famous Daniel Willard Fiske, Professor of Scandinavian Languages at

Cornell University. He has spent several years in the Scandinavian countries and has been to Iceland.

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This concludes this chapter, which I felt deserved to be included when discussing the Danes in America. Regarding the sources for its content, please refer to *Letters from and to Carl Christian Rafn* by B. Grøndal, Copenhagen 1869.

For the Dighton Rock inscription, see R. B. Anderson: *America not discovered by Columbus*, Chicago 1877.

## 2. Hans Christian Andersen

What we have to say about the influence of our famous compatriot in America can be appropriately introduced with the following notes about a friend and female friend of his, both of whom have stayed here in America. One of the houses that opened its doors to the poor young man, Hans Christian Andersen from Odense, when he came to Copenhagen, was that of Admiral Peter Frederik Wulff. This man, known as Shakespeare's Danish translator, had several children who were bound to H. C. Andersen by a deep friendship, as evidenced by his surviving letters.

Of these children, we mention here Lieutenant Christian Wulff of the Navy. He has already been mentioned above as the translator of G. Bancroft's "History of the United States." Christian Wulff was especially close to his somewhat sickly sister Henrietta, who will be mentioned below.

With his sick sister, he made several trips to the West Indies and the United States. On the last of these trips, he contracted yellow fever and died in Beaufort, South Carolina, on June 7, 1856, where he is buried. He thus found his grave in the country whose history and literature had interested him. His sick sister, for whom he had been a source of comfort and support during his lifetime, was now left alone in a country that was foreign to her.

The easily moved H. C. Andersen dedicated the following memorial to his friend in the distant West:

Christian Wulff. The wide world can only mention  
who was as self-sacrificing and good as he;  
He loved God's beautiful nature,

and upon his breast fell the drop of death;  
only one pain followed him, great and whole:  
abandoned and in another world  
he left his poor sick sister.  
A sigh—his heart broke—he stood before God.  
The Danish flag was placed on his coffin,  
his love followed him to his grave;  
an oak tree with golden leaves on it;  
sleep sweetly, sleep well, you faithful, dear friend!  
Fly, little swallow, the wind's way there,  
bring greetings to him who will not return,  
whose blue and gentle eyes we long to see  
where there is no more death and heartache!

We would only add that Beaufort is located in the southernmost county of South Carolina on the railroad between Charleston and Savannah and is known from the American Civil War. And with that, we turn to the sick sister.

Henriette Wulff was one of the few Danish women, young and old, who were friends with H. C. Andersen. Many of his letters are addressed to her, whom he often refers to as "My dear faithful sister Jette."

She often had to travel for the sake of her fragile health.

In 1850, she traveled with her brother to the West Indies to regain her health. She tried to persuade H. C. Andersen to travel to America, but he was afraid of the long sea voyage and the high costs.

In 1853, Miss Wulff was back in Denmark, where she contracted cholera but recovered. In 1855, she traveled to America again, and on this trip she lost her brother, as mentioned above. She returned to Denmark, but in 1858 she embarked on her last and sad journey to America. Her intention was to visit a Mr. Marcus Spring, whom she knew somewhat from her previous visits. But she would never reach America. In Hamburg, she boarded the sadly famous steamship *Austria*, which burned up in the Atlantic Ocean about a day's journey from America on September 13, 1858. Of the 500 passengers, only 68 were rescued; the rest perished either in the flames or in the waves, and among them was Henriette Wulff. H. C. Andersen took her death very hard.

H. C. Andersen is the author in recent times whose name has spread furthest beyond Denmark's borders. America is no exception in this regard. Andersen's writings came here from England, where they were known in translation quite early on.

In 1837, Andersen wrote in a letter to Henriette Wulff: I wish I could have the pleasure of seeing one of my novels published in English; it would give me great delight.

Andersen was to reap the rewards of this joy in abundance. The person who introduced A. to England and thus to America was the bookseller Richard Bentley in London, who arranged for his books to be translated and distributed.

On a trip to France in 1846, Anderden met his acquaintance Ole Bull, who had just returned from America, in Marseille. "He told me that the English translations of my novels had been reprinted in America and distributed in thousands of copies in paperback editions, and that my name was honored and well known there. I had not yet believed that my writings would fly to the New World: Yes, I am a child of fortune, but I groan at it! The Lord must have taken note of it, otherwise he would not have been so good to me."

In 1851, when Miss Wulff was in America, Andersen wrote to her: "Please give my regards to my friends in America. I hope that you have sent me, as I asked Tem before my departure, a bargain edition of a couple of my books, which should be editions of, for example, *O. T.* and *The Fiddler for Two Shillings*; if you have forgotten, remember it while you are living on the other side of the world."

H. C. Andersen was very sensitive about everything concerning him and his books, whether it took place in Denmark or America; he never fails to mention it in his letters. Thus, in a letter from 1860 to the poet Ingemann, he writes: "Yesterday I received an interesting letter from Springs (see above) in America, mostly about the noble Brown, who in his zeal for the freedom of black people was put to death; you have probably read about him in the newspaper. Mrs. Spring says that when he was taken to the place of execution, he did not want to be accompanied by any minister who had supported slavery, but wanted a black mother with her children to accompany him. One such mother pushed her way through the soldiers, blessed him, and he lifted one of her black children up and kissed it. He read my little story *By the Outer Sea* in his prison cell, says Mrs. Spring, who visited him with her husband."

Brown is the well-known slave advocate and rebel John Brown, who in 1859 was captured, interrogated, and executed in Virginia, an event that contributed to hastening the Civil War, as Brown was regarded by many as a martyr.

Another account also concerning his books is told by Andersen in a letter from 1874 to the poet Nik. Bøgh:

"However, yesterday a letter arrived from America from Luftning, which brought tears to my eyes. Countess Friis sent me a letter in which she told me that her sister's son, who had been a captain in the French army, had now spent a couple of years living a completely solitary life in the interior of America, subsisting on hunting; on one of these (!) he found a house in the desolate forest and in it a single book: Andersen's *Fairy Tales*. It had touched many strings in the young man's heart." The nephew of Countess Friis mentioned in this letter is Adolf Vilh. Dinesen, who from 1872 to 1874 lived among

Indians in Wisconsin as a hunter and is now the owner of Rungstedlund and Folehave in North Zealand.

In 1871, H. C. Andersen received an invitation from Consul Rambusch in Wisconsin to come to America and visit his many friends. He says: "Of course I will come! If I were 30 years younger, I might travel, even though I would have to cross the immense ocean that has swallowed up several of my friends." He also received an invitation from his publisher, Harper, in New York to come, and an offer of free travel and accommodation. But he was afraid of the long sea voyage.

However, it was not everything about America that Andersen liked. He did not like that an American monthly magazine reported that in Copenhagen he was always known as "little Hans," who, when he appeared on the street, was always surrounded by a crowd of children who pulled him by the sleeve until they got him into the nearest doorway, where he would tell them a fairy tale! He contacted the publisher of the aforementioned monthly magazine with his regrets, but received an apology in return, along with the information that it was one of his own compatriots in America who had described him as stated!

Nor did he like the fact that American reporters told exaggerated lies about him.

It was not without some difficulty in his old age that he was promoted by American tourists, in whose autograph books he was expected to write, whether he was able to do so or not.

The following, which took place in H. C. Andersen's old age, testifies more than anything else to the great influence he had exerted in America:

### *The Children's Debt*

In 1874, several American newspapers published an appeal to children and young people to give the old, frail poet a gift, and the idea was probably not without the implication that he was suffering hardship in his old age. The children were now to repay some of the debt they owed to the man who had so often delighted them with his stories. We will let the poet himself tell the story in a letter to Steen A. Bille from July 1874: "Tonight I received a letter from a child in New York, enclosing 'one dollar' and a piece of a newspaper called 'The Children's Debt'; I understand from this that it is a kind of appeal to American youth to give me a little money for a comfortable old age. Is that not so? The idea could be very beautiful if it were staged by important men or if it achieved a great result; it would be an honor for young America and its Danish poet. But as it stands, the article does not appeal to me, and it seems to me, if I understand correctly, that it says that I have never ever received a dollar from America for my writings; I am supposed to have said this myself. This has never crossed my lips and is probably connected with the incorrect report of a visit to me by a Hungarian poet, that I had told him that I had never received as much as a position in honorarium for my writings

from Germany, but that I had recently received 800 Rdlr. from America. I believe, dear Ben, that I told you about this and that I clearly stated that I had once received 800 Rdlr. from Germany (from the bookseller Lo.cd) for my writings, and that I had recently received a small sum for a similar edition in America. This was turned around, yes, it appeared in Danish newspapers, and people congratulated me on having received 8000 Rdlr. from America. Now it has been put in a different light again, and it is truly as if I were constantly whining and complaining, something that you and all my Danish friends know I do not do. Please tell me as soon as possible how I should handle this matter. Returning the one dollar seems unkind to the friendly child who sent it to me; writing a letter is too much trouble for me, and if the story appeared in our newspapers, the one dollar would soon grow to 1,000 dollars in people's minds. Please cheer me up with a few words about this. I don't know whether to be annoyed or pleased about the whole thing."

Later, Andersen writes: "From our dear Director Bille, I received a most welcome letter by post today, which confirmed my view of the American communication, but he felt that it was not worth responding or doing anything until we saw how this otherwise favorable and quite honorable idea developed, or whether it would immediately evaporate. I prefer to remain silent on the matter!"

On August 30, 1874, H. C. Andersen wrote to Gibson Peacock, publisher of *The Evening Bulletin* in Philadelphia:

Dear Sir! Please accept my heartfelt thanks for your kind letter, and with the same spirit, hear what I have to say.

American newspapers have taken the opportunity of my recent illness to mention the external conditions under which I live and to present older and younger readers with a 'debt' in which, according to the flattering expression, they stand to me as the author of fairy tales and stories. I am also told that a general subscription has been started in several places in the Union; you, my unknown friend, have already sent me some of the contributions received. The thought th, from whence this movement originates, touches me deeply. It has always been my joy and happiness that my stories have found readers far beyond the borders of my small homeland and my little-known language, that they have spread throughout the world, and I cannot be more grateful for any of Providence's blessings than for the fact that I have been able to influence so many young minds and, I hope, instill something noble and good in so many young hearts. It moves me deeply, and I sincerely appreciate the expression of affection and gratitude towards me; I appreciate it all the more because it comes to me after a difficult illness and under presumably oppressive circumstances.

A gift of love brought to me under such circumstances, I cannot reject.

Large or small, it bears a mark that must make it precious to me. Deeply moved, I send my greetings and love to the little ones.

But I owe it to myself and to the people I belong to to clear up a possible misunderstanding. I am still weak after my illness and will soon be turning 70, but I am not in need. My homeland is not one of those that allows its poets to suffer hardship. Without being in the service of the state, I receive an annual salary from the state that is respectable for our circumstances. My writing also provides me with an income, and although it is true that I have received as little or no remuneration for the numerous translations of my works into foreign languages, I have nevertheless occasionally received compensation, for example from America from the Scottish 'Authors Edition.' My sympathetic friends should therefore not think of me as a poor, old abandoned poet who lives in sorrow for his daily bread and cannot care for his sick body. God has also been good to me in this respect: dear friends surround me. I have been granted endless joy, if not Fortune, and not least of all, I experience that in the great America, many loving children break open their piggy banks to share with their old poet, whom they believe to be in dire need. It all seems like a fairy tale in the story of my life; but I must emphasize that I cannot accept any gift sent to me from an individual. However well-intentioned it may be, it nevertheless bears a mark that is incompatible with both the giver's wishes and my dignity. What would come to me as an honor and a testimony of devotion, when viewed from the American youth as a whole, becomes an embarrassing act of charity when broken down into gifts from individuals, and where I would feel pride and gratitude, I am exposed to feeling humiliation. I ask you, sir, who have already shown me kindness and sympathy, to bring this statement of mine to the attention of your readers, and I hope that your esteemed colleagues throughout this great country will make it public. I remain

Yours devotedly and respectfully

H. C. Andersen.

In a letter to Mrs. Melchior dated October 4, 1874, Andersen writes: "In the letter (from Mrs. Steinhauer) was another letter from her brother, General Christensen, who reports that it is quite touching how much I am held in esteem there, that the idea behind the collection was initially to provide me with something for my comfort, e.g. an equipage, that I was more beloved than any other poet at home or abroad, and that if I were to come over in 1876 for America's centennial celebration, I would receive a reception greater than that of any monarch. Yes, those are the words! One could almost become proud, if one did not know how little all the praise in the world means when one is approaching one's 70th year."

## Danish influence in America

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In another letter dated January 27, 1875, A. writes: "But after my public letter (see above) had clarified that I was not in need, the collection was used to purchase an expensive, illustrated work on America, which was not humiliating but honorable for me to receive."

This work was *Picturesque America*, which reached him in his final years, lay on the table by his sickbed, and was one of the last books, if not the last, that the old childlike poet read. He thanked the donors for this magnificent work in a letter to the publisher of the New York Tribune.

H. C. Andersen died on August 4, 1875, before he could travel to America for the centennial celebration.

Regarding the familiarity with Hans Christian Andersen in America, it should be noted that excerpts from his stories are found in most of the readers used in elementary schools, although perhaps less so now than in the past. Hans Andersen's *Fairy Tales* are spread across the country in a multitude of "cheap editions" — and are known to almost everyone. A 10-volume edition of his writings, priced at \$1 per volume, is available in most major bookstores. They have been translated by Mrs. H. B. Paull and Mary Howard. It is no exaggeration to say that H. C. Andersen is the best-known non-English author in America. That is why one of the most visited places at last year's exhibition in Chicago was H. C. Andersen's room in the Danish section. His fellow countrymen have erected a statue of him in Lincoln Park, Chicago, with funds raised by Danes in America. The statue is the work of the Danish artist Johannes Gelert. It was unveiled on September 26, 1896.

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If it is true, as I saw in a note in Scandinavia a few years ago, that the revolver originally is the invention of a Danish man, which was stolen from him and used by a cunning American, — then surely no one can deny that Danish influence has had and continues to have an impact in America to such an extent that one might wish it were not quite so great. Unfortunately, I did not save the aforementioned note, and I would therefore be grateful to anyone who can help me with the necessary information.



## IX. Danish settlements in America before 1860

Regarding the information about these, as well as much else in these articles, I must ask for your indulgence with the sparse and scattered information I am able to provide. I console myself with the thought that something is better than nothing, and it is my hope that others will be both willing and able to provide more complete and reliable information. —It is a rogue who gives more than he has. As for the Danish settlements before 1860, by the nature of the case, there could not have been many, since the number of Danes at that time was small. I consider it best to begin in the east and then mention them according to the states where they were located and, in some cases, still are. This is much easier to do, as we naturally find the oldest ones in the East.

### 1. New York

As far as I know, the first Danish settlement in America was in New York City, which is only natural. The first Scandinavian association in America was founded here as early as 1844. It was founded on June 27, 1844, and named “Skandinavia.” One of the founders of this association was the aforementioned adventurer Harro Paul Harring, but James Petersen is considered its actual founder, judging by his name, which suggests he was a Danish man. As can be seen from the name, it was not specifically a Danish association, but also included Norwegians and Swedes. It must be regarded as an expression of the “Scandinavianism” that prevailed in the old Nordic countries in the 1840s. Members of this association included General C. T. Christensen (see above) and the Norwegian-Danish portrait painter Ole Peder Hansen Balling, who served as an officer in both the war of 1848-50 and the American Civil War of 1861-63, when he was discharged as a lieutenant colonel. His most important work here in America is a painting of General Grant and his staff on horseback.<sup>14</sup> Balling came to this country in 1856. Among the Danes who settled in New York before 1860, we can also mention Hans Jørgen Hansen, or as he liked to be called, “Oil Miller Hansen,” because he owned a linseed oil mill in the city. The future General Christensen found work with him as a day laborer when he arrived

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<sup>14</sup> *Grant And His Generals* in the National Portrait Gallery, Washington DC

in the country in 1850. Information about Oil Miller Hansen, who is praised as a good Danish man, can be found in *Illustreret Familieblad* by Chr. Rasmussen, Minneapolis, Minn.

In his well-known *Fra Amerika* (II, 119), H. Cavling mentions a merchant, L. J. Hellenius, in New York, “who has been in America for 50 years;” but *Fra Amerika* is not exactly known for its reliability.

In addition, N. Erlandsen from Faaborg can be mentioned, who has a mechanical workshop that was originally owned by Lauritz Brandt (see above), but was transferred by him to Erlandsen in 1859.

Cabling recounts that the well-known Gilsey House Hotel on Broadway in New York, once the finest hotel in New York, was built by a Jutland farmer’s son, Peter Gilsey, who started his business in New York selling cigars on the street but ended up as the richest Dane in the city. The hotel, in whose reception room Peter Gilsey’s picture hangs, is now run by his sons.

From reliable sources, I know that this, which sounds like a fairy tale, is true. However, I cannot say when Gilsey, whose name has obviously been Americanized, lived or died. In Topsøe’s *Fra Amerika (From America)*, 2nd edition, page 154, it is stated that the man’s original name was Gildsig and that the hotel was built in 1871.

It is impossible for us here to list the names of all Danes in New York before 1860. Therefore, only a few are listed. The current Danish consul in New York, Henry M. Braem, Knight of Dannebrog and Dannebrogsmænd, was born in New York City in 1836, where his father was a respected merchant at the time.

Peter Bennesen, who ran a boarding house in New York in the 1850s, had been in the city since 1832.

Peter Andreas Mosbyll or Mosbøl, a Schleswig native, had a sailors’ clothing store and had been in New York since 1836. And there are many more who could be mentioned.

Peter A. Mosbøl was a devout Christian who gathered his compatriots for edification in his home. He died in 1881. For information about him, see R. Andersen, *Emigrant-missionen*, p. 101. This useful work has certainly not received the attention it deserves.

I am certain that there was early Danish immigration to New York from the Danish West Indies, although I cannot provide any further details. We have previously mentioned Mogens in the last century. Topsøe informs us that in Trinity Cemetery on Broadway in New York there is a modest memorial with a Danish inscription commemorating the Dane Lars Nannestad, born in 1757, who died in New York in 1807. In his time, he was postmaster on St. Thomas.

## 2. Poughkeepsie, New York

It cannot really be said that there was a Danish settlement here, but we mention

this place<sup>15</sup> because our compatriot, Consul [Edward] Bech, had his home here. My information about him is sparse.

According to reports, he was from Falster. He was the Danish consul in New York until around 1870. He was a very wealthy man who owned steamboats that sailed on the Hudson River, and he was also a major ironworks owner. He was the stepfather of the current consul, [Henri Monad] Braem, whose mother, a Canadian woman, he married. Consul Bech was a good Danish man, and both his wife and children learned Danish and spoke Danish. His son owned large estates in Stockbridge, Massachusetts. The well-known Danish naturalist and chair maker Carl Johan Fogh was a private tutor for Consul Bech in Poughkeepsie from 1851 to 1853. After returning to Denmark, he published *A Few Words about Free Schools in America and Danish Public Schools* in 1854, a work that attracted a great deal of attention in Denmark. Fogh also wrote several articles on the natural conditions in America in *Tidsskrift for populære Fremstillinger af Naturvidenskaben* (*Journal of Popular Presentations of Natural Science*), of which he was a co-founder.

### 3. Perth Amboy, N.J.

This city, located quite close to New York, is now home to a large Danish settlement, which probably dates back to before 1860, but I am unable to prove this by listing the names of individual men.

### 4. Philadelphia, Penn.

Danes have also been present in this old city from very early on. We have previously seen that the Danish envoy, Conference Councilor Peder Pedersen, lived in Philadelphia from 1802 to 1831. His successor, St. A. Bille, also lived in Philadelphia. The bishop of Fyen, Nikolaj Faber (†1848), who in his youth had difficulty deciding whether he wanted to be a pastor, is said to have considered traveling to Philadelphia in 1817-18, where a brother-in-law of his lived, in order to establish a private school there. The planned trip was prevented by his son's illness and death, and when Faber became a pastor in Allested in 1820, he gave up on the trip.

Can anyone tell me what this brother-in-law's name was and what he did in Philadelphia? If he was a brother of Faber's wife, his name would have been Kaarup, but I know nothing about that. In R. Andersen's *Church History* (page 413), it is stated that a relative of J. M. Magens, named Maria Elisabeth Aarøe, died in Philadelphia in 1853. Reference is also made to what is stated under M. A. Sommer.

### 5. Baltimore, Maryland

Danes have also lived in this city, which is famous for its oysters and is the seat of a papal cardinal. Among them was the pianist Bernhard Courländer, a Jew from

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<sup>15</sup>Danske i Amerika. 6

Copenhagen, born in 1815. In 1842, he was appointed royal chamber musician. In 1846, he traveled to America, where, after traveling around and giving concerts in the West Indies, he married and settled in Baltimore as a music teacher. He was still living there a few years ago. Other Danish musicians who have been employed in Baltimore at the Peabody Institute include Em. Wad and Asger Hammerich from more recent times.

### **6. Indianapolis, Indiana**

Here, too, around 1860, perhaps a little later, there was a small settlement of Danes from Tostenæs, Fanefjord Parish on Møn. Among the first settlers, we mention Rasmus Svendsen and his wife, who came to this country by sailing ship and were almost dead when they finally reached land; their provisions had run out.

Svendsen, who is now deceased, ran a grocery store and also had a tavern.

Peter Weiss from Vallerup, Fanefjord Parish, arrived here at about the same time as Svendsen. He also ran a grocery store, then tried his hand at law, but was unsuccessful. He traveled to Denmark and spoke of the wonders of America to his compatriots, few of whom followed him. Weiss is now deceased. Indianapolis was home to one of the earliest Danish communities in America. But since it was first founded in 1867-68, we will not go into detail about its history here. Some of the Danes who lived in Indianapolis at the time later moved to Chicago, Elk Horn, etc.

But there is still a small colony of Danes in Indianapolis.

### **7. Gowen, Montcalm County, Michigan**

Montcalm County, Michigan, is home to one of the oldest and largest Danish settlements in America. Unfortunately, I am only able to provide very little information about the origins of this settlement.

The first settlers here were from Holbæk County on the island of Zealand. The first settler mentioned is August Rasmussen, who still lives in Gowen as an old man. He is from Hallebyore, north of Lake Tiis. He came to America by sailing ship in 1850 and settled in Gowen. He has brought quite a few of his compatriots here.

Rasmus Jensen from Sæby Parish on Zealand came to Gowen in 1852-53. He is still alive. A brother of R. Jensen fought in the American Civil War and was shot.

Peter Gusman from Gowen also fought in the war. He is still alive.

Among the oldest settlers, Anders Jensen and Jens Sørensen, also from Kallebyore, are worth mentioning. The Gowen settlement consists mainly of people from Zealand. There are no fewer than 7-9 Lutheran churches in the settlement.

In addition to Gowen, there are older Danish settlements in Michigan in Ludington, Muskegon, Manistee, Grand Rapids, and Detroit. They are all younger than 1860.

### **8. Chicago, Illinois**

There have been Danes in the "White City" almost since its founding in 1837. As an example of this, we have previously mentioned Georg B. Hansen. It has not been possible for me to find out the names of many of the oldest settlers. Those I have asked agree that there were quite a few Danes in Chicago before 1860, but when asked to name them, they have been at a loss. The first "Dania" association in America was founded in Chicago in 1862, evidence that there were quite a few Danes in the city at that time.

Here are some names of some of the older and oldest settlers: Georg Olsen, building contractor; Andrew Petersen, consul, died in 1899; his brother, Dr. N. P. Pearson, the actual founder of "Dania;" Georg P. Bay, of the banking firm Petersen & Bay; Ferdinand S. Winslow, who also had a bank in Chicago; Colonel Chr. Mønster, or as he is usually called, Colonel Monsterey; Georg A. Hoffmann; engraver Chr. H. Hansen. And so we could mention a whole string of names, but that is not necessary.

The Chicago Settlement is large and divided, both locally and in other respects. The oldest part was mainly located on Milwaukee Avenue from Kinzie to Division Street. From there, it has spread out towards Humboldt Park. The Tette Settlement has branches that have had in their midst the only Dane who, as far as I know, has ever held a seat in the Congress of the United States. This man was Charles W. Woodman (I do not know what his Danish name was). He was born in Aalborg in 1844, came to America in 1864, and fought in the Civil War. He then studied law, became a lawyer in Chicago, and in 1894 was elected by the Republicans to the United States Congress. (Sawling II, 66-67). Woodman is now deceased. We must now leave this settlement, which, especially between 1860 and 1870, was home to many interesting personalities.

*[Addendum: One of the earliest Danes in Chicago was Christoffer Johnson, born in Copenhagen on October 3, 1819, who came to Chicago in 1838 and lived there until his death on September 28, 1895. He arrived in 1837 by sailing ship to New Orleans, from there to St. Louis, Missouri, and Peoria, Illinois and then by wagon to Chicago. At one time, he owned a boat with which he sailed on Lake Michigan, and later he was a lumber dealer, but lost his lumber yard in the great fire of 1871. He was married to Emilie Raymond, who was born in Copenhagen in 1833 but came here to the country with her parents in 1843 and became Johnson's wife in 1849 and mother to 13 children, of whom 8 are still alive.]*

*Georg A. Hoffman (should be Georg J. H.) came to America in 1861. He served with honor in the Civil War.]*

### 9. Kenosha, Wisconsin

This beautiful city on Lake Michigan is now home to a fairly large Danish settlement. There must have been Danes in Kenosha very early on. The Godfredsen brothers from Ribe came here around 1850 and are considered the first. I am unable to provide further information about them. In 1860-70, a number of West Jutlanders from the Varde area

came to Kenosha, notably “old Hansen” and his sons.

### 10. Racine County, Wisconsin

In Racine City and County, there is now a large Danish settlement, which is also quite old. I assume that the Town of Raymond is the part of Racine County where the Danes first settled. I cannot say when the first Dane arrived at this place, nor what his name was. But one of the first settlers was named Christen Hansen, “lame Kristen.” He was from Thorslunde, Kundby Parish near Holbæk, was influenced by the Mormons, and emigrated to America in 1854, where he settled in the Town of Raymond, Racine County. Christen Hansen later moved to Utah. While he was in Racine County, he brought several fellow countrymen to America, including Jørgen Christensen, also from Kundby Parish, who came to America in 1856. Christensen also moved with several other Danes from the town of Raymond to Pine River, Wisconsin, in 1857, where he became one of the first, if not the first, Danish settlers. From the Danish settlement in Racine County, the first Danes came to Neenah, Wisconsin.

In recent times, the settlement in Racine County has concentrated around the city of Racine, which is now home to one of the largest Danish settlements in America. There are no fewer than 8-9 Danish congregations in Racine, most of which are Lutheran.

The first Dane from Racine County to be sent to the Wisconsin State Legislature was P. C. Lytken, who was elected in 1857.

*[Addendum: One of the earliest Danes in Racine County, Peder Johan Mourier, born 1812, must be mentioned; he is said to have been a 'farmer in Racine, Wisconsin, N. America' where he died on March 5, 1853.]*

### 11. Hartland, Wisconsin

In this scenic spot in Waukesha County, there is an old Danish settlement, probably the oldest Danish rural settlement in America, or at least one of the oldest.

It was founded by Chr. Christensen, who came here in 1845. He had been a farmer in Stakkemark on Lolland and, as far as I know, had been in South America before coming to this country. Christensen is praised as a respected and influential man, the progenitor of a large family that still lives in the Hartland settlement.

Near Hartland lies Nashotah, where Rasmus Sørensen's son studied to become an Episcopal priest. I do not know whether he had any influence on his compatriots in Hartland in ecclesiastical matters. But the aforementioned Friberg, whose book about America prompted Rasmus Sørensen to emigrate to this country, lived in Hartland and worked for the Episcopal Church. It is certain that this church community gained a foothold among the Danish settlers here. Rasmus Sørensen visited Hartland; whether he brought settlers here is unknown to me. In 1871, the editor of *Dagbladet*, V. C. S. Topsøe, visited here. In his book *Fra Amerika (From America)*, there is a section entitled

“Hos danske Farmere” (With Danish Farmers), which deals with his visit to Hartland. He mentions that the first Danish farmer to arrive at the place was still alive, but he does not mention any names. Overall, Topsøe’s account does not provide much insight. I am aware that Danes who were hired on ships sailing on Lake Michigan during the summer worked for their compatriots in Hartland or New Denmark, Brown Co., Wis. during the winter.

It should also be mentioned that in 1871, Hartland was visited by another Danish man who was traveling around America at the time. It was the well-known pastor, A. L. C. Grove-Rasmussen, who mentions Hartland in his article: *A Journey in America*. It was in this area of Wisconsin that the “Danish Land and Home Company” was formed in 1868-70, which was incorporated under the laws of the State of Wisconsin in 1870 with Lars Hannibal from Nashotah as its chairman. This company established the settlements of Dannebrog, Nysted, and others in Howard County, Nebraska, in 1871. But since this belongs to a later period, we will not go into it further here.

Before 1860, there were a few Danish settlers in Milwaukee. Among them were P. L. Mossin, an engraver from Copenhagen, C. H. J. Møller, later editor of the newspaper *Fremad* and member of the committee that selected land for the settlements in Howard County, Nebraska. In 1859, Lars Lamp, one of the oldest settlers in Sleepy Eye, Brown County, Minnesota, moved to Milwaukee.

However, this city has never had many Danes among its inhabitants.

### **12. Neenah, Wisconsin**

Danes also settled relatively early in this beautiful city on Lake Winnebago.

Unfortunately, I am unable to provide detailed information about the oldest Danish settlers, but I can only mention a few names. As early as around 1850, the Fal brothers, who were Danish, are said to have arrived in Neenah, but no further information about them is available.

Another of the oldest settlers in Neenah is Søtoft, who arrived here around 1855 and is still alive today as a wealthy man. Rasmus Sørensen brought several settlers to Neenah, especially from Jutland. The Danish settlements in Polk County, Wisconsin, were populated from Neenah, but not until around 1870. Neenah also saw the first beginnings of community organization among Danes in America, with the formation of the Lutheran Missionary Society here in 1872. Later, its name was changed to the Danish Evangelical Lutheran Church in America.

In Winnebago County, there is a significant Danish settlement and one of the oldest Danish Lutheran congregations in America.

One of the most talented men who worked in the Lutheran mission among Danes in America, Pastor Niels Thomsen, was for several years the pastor of the congregation in

Neenah, where his widow and children still reside.

### 13. New Denmark, Brown Co., Wis.

This large and old Danish settlement had 50 Danish families from all parts of Denmark in 1867. This is reported by the Norwegian Johan Schrøder in his book *The Scandinavians in the United States and Canada*. La Crosse, 1867. The settlement now has about 200 Danish families. Of the oldest settlers in this place, a few should be mentioned here.

Niels Gotfredsen from Lolland, who came here in 1844 with his wife.<sup>16</sup> Niels Gotfredsen's father was wealthy and had sent his son to good schools, so he had a relatively good education, something that benefited him as the "King of New Denmark," the name by which he is usually referred to. In addition, he had a fair amount of money when he came to America—and was always a wealthy man. He was interested in literature, read both English and Danish, and was a cultured man by virtue of his position. He is praised as a benevolent and honest man in business and in life. He is particularly known as the settlement's oldest veterinarian. Gotfredsen was religious by nature, was influenced by the Langeland native Johan Gotlieb Mathiesen (John G. Matheson), and was rebaptized along with his wife. Later, when J. G. M. became an Adventist, Gotfredsen's wife joined this new religion; but Gotfredsen never became an Adventist, instead moving in a free-religious direction, always remaining a serious man. He died in 1892 or 93. His wife died a few years later. He left behind three sons and two daughters.

Anders Pedersen came to New Denmark from Lolland around 1848 and was always a prominent man in the settlement. He was a Justice of the Peace, Secretary of the Congregation, and also a fiddler at festive occasions. He organized the first school district and was the first teacher in the school. The schoolhouse, which was also used as a townhouse, still stands. Anders Pedersen was married to a Norwegian woman and left behind a couple of daughters, but no sons. He died around 1883.

Among the oldest settlers, we can also mention Mads Rasmussen, Niels P. Nielsen, Casper Hansen, Rasmus Andersen from Langeland, Rasmus Madsen, and Frits Rasmussen, who has been very involved with the history of the settlement.

Somewhat later came the Hylsenberg family from Fakse, etc.

Among the oldest settlers must also be counted Christen Isen, who now lives in Milltown, Polk County, Wisconsin. He arrived here around 1850, built a Danish windmill

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<sup>16</sup>Addendum: Niels Gotfredsen was named Niels Hansen Godtfreden, and was not from Lolland, but from Langeland, where he was born in Stoense Parish on March 2, 1814. He did not come to America in 1844, but in May 1848, together with about 50 other Danes. In June of the same year, he arrived in Milwaukee and in July, together with 3 others, went to Brown County. He died on February 22, 1894. Regarding information, he lagged behind several of his fellow citizens in New Denmark, but not in terms of practical skill. Overall, the information concerning New Denmark requires considerable revision, which would be too extensive here, so it is postponed for another occasion.



in New Denmark, and ran a milling business. The mill is now in ruins. C. Olsen possesses an uncommon mechanical skill as evidenced by the remarkable old clock he brought with him from Denmark. When Olsen was living on the prairies of South Dakota, a storm destroyed both his house and the clock, scattering its contents across the field. C. Olsen gathered the wheels he could find and made what was missing himself, so that the old repeater clock can still, with a pull of a string, tell what time it last struck, even though the night and the room are never so dark.

Whether this old, capable countryman from Langeland will ever get a perpetual motion machine working is unknown. On the other hand, it is quite certain that he is one of our most talented countrymen in America.

Among the old settlers in New Denmark, Hans P. Christensen, who now lives in Town of Luck, Polk Co., Wis. Born on Langeland, he came to this country before 1860, fought in the Civil War and has since lived in Neenah, Wis. He is now enjoying his old age in Luck, where he once ran a sawmill. He is now town treasurer and a very great lover of bees.

The settlement in New Denmark was, especially in earlier times, not only Danish in language but also Danish in customs and traditions. They plowed as in Denmark, the men threshed in the winter as at home, cut fodder for the horses as in Denmark. Sailors who had signed on for the winter in Milwaukee or another of the larger cities on Lake Michigan could find work threshing in the winter with one of the farmers in New Denmark. They enjoyed themselves in Danish, and with regard to marriage, etc., the same considerations applied as in old Denmark.

But a detailed description of the new Denmark should be given before it is too late, and it will soon be too late.

### **14 . Waupaca, Wisconsin**

This settlement was founded by Rasmus Sørensen, whom we have mentioned previously. Sørensen lived in Waupaca since his arrival in America. His widow died in Waupaca, according to what I have been told. Two of Sørensen's daughters were married in Waupaca County, one to a lawyer, Mr. Fourdyce, and the other to Mr. Gasman, who was of Norwegian descent. For further information, please refer to the article on Rasmus Sørensen on page 17.

The Danes in Waupaca could be divided according to their place of origin into Lollændere, Møenboer, and Jyder.

To my knowledge, the Lollænder belong to the oldest settlers. Among them, we mention Larsen, who is still alive.

Among the oldest Møenboers, the brothers Peder and Jens Jensen must be mentioned. The Jyder came mainly from Naarup Parish near Vejle and were brought to America by

Rasmus Sørensen.

Several young Danes from Waupaca County participated in the American Civil War. Among these, we mention Hans Bønnelykke, who still lives in Waupaca and has held several county offices.

Waupaca is home to one of the oldest Danish congregations in America. It is now divided into two congregations, each with its own church and pastor.

There are Danes living throughout Waupaca and the surrounding counties. Waupaca County ranks third among Wisconsin counties in terms of the number of Danes. It is reported that 962 were born in Denmark, which means that there are approximately 3,000 Danes in this county.

### **15. Pine River, Waushara Co., Wis.**

There is an old Danish settlement here. The first Danes came here from Racine County, Wisconsin. Among these we mention Jørgen Christensen from Kundby Parish near Holbæk, who came to Pine River along with several other Danes in 1857. Among the oldest settlers was also Jakob Nielsen, also from Holbæk County.

There is also a Danish Lutheran congregation in Pine River.

### **16. Other Danish settlements before 1860**

There were a few Danes and a few families in the following places before 1860:

Dwight, Livingstone Co., Illinois. Peder Nielsen from Fyen lived here, who fought in the Civil War and several other Danes.

In Sheffield, Bureau County, Illinois, where there is now a significant Danish settlement, particularly of Lollanders, there were apparently also Danes before 1860, as in Moline, Illinois, where around 1860 a settlement of Møenboers was formed, several of whom fought in the Civil War. From Moline, the first Danish settlers came to Elk Horn, Iowa. Some of the Møenboers from Moline settled in Friend, Saline Co., Nebr.

Crossing the Mississippi River and arriving in Iowa, we find an old Danish (Schleswig) settlement in Clinton County. Some of the oldest settlers came from here to Cedar Falls. The Danish settlement in the town of Clinton is somewhat younger than 1860.

Danes also settled early in Davenport, Scott County, especially from Southern Jutland, but probably not until after 1860. Down in the southeastern corner of Iowa, in Lee County, there is said to have been an old Danish settlement that has now been Americanized. The town of Denmark, where the Congregationalists have an academy, still reminds us of the Danes. I cannot provide any further details, but in Minneapolis, Minn., I was made aware of a wholesale grocer who is said to be descended from the Danes in Lee Co., Iowa. His name has escaped me. In Iowa City, Johnson Co., we find N. C. Boye in 1842. Near Luzerne, Benton County, a Danish settlement was founded in

1854 by P. Nikolaysen from Copenhagen, who arrived with his family in New York in 1851. For more information on this, see R. Andersen, *Emigrantmissionen*, pp. 100-101.

In Pocohontas County, near the town of Gilmore, there was a small Danish settlement in 1850-60, whose leaders were a Bendixen from Langeland and a provost's son, Gad, from Lolland.

And so there were several other places where individual Danes had settled.

But before 1860, there were only a few hundred Danes in Iowa. In 1856, there were only 172 Danes in the state. It was not until after 1870 that Danes settled in Iowa in such large numbers that this state is now known as Denmark in America.

There were early Danes in New Orleans, but we cannot speak of a Danish settlement. The well-known Henry Frelsen lived here, who had been involved in the Greek War of Independence alongside Lord Byron, came to America, where he became a very wealthy and respected merchant. His life is like a fairy tale.

There were also Danes in Texas before 1860. One C. Lindberg, brother of the well-known J. Chr. Lindberg, is mentioned. C. Lindberg came to Brownsboro, Henderson Co., Texas, with his family in 1846, along with some Norwegians.

As for California, Danes settled early in this sunny country, and were particularly involved in the large crowd of gold seekers who went there from 1848 onwards in search of wealth and happiness. That probably goes without saying.

The truth is that most of the first Danes in America were either sailors, Mormons, or gold prospectors.

The first Dane to arrive in California, as far as I know, was Peter Lassen, who was born in Copenhagen on August 7, 1800. He learned the blacksmith's trade in Copenhagen, but emigrated to America in 1829 and arrived to California in 1839. There he lived as a blacksmith, sawmill owner miller, and rancher until he was assassinated in 1859. Lassen was a respected, skilled, and honest man.

His memory is preserved in Lassen County, which is named after him, according to a decision by the legislative Assembly in 1864.

With this, we must conclude this brief and incomplete overview of Danish settlements in America before 1860. Several have naturally been omitted, partly because they are unknown to me, and partly because I only know their names. Examples of the latter include Jamestown, New York, where there is an old Danish settlement, mainly from Bornholm; likewise Warren, Pennsylvania, which is probably somewhat younger. And even more could be mentioned.



## X. The Distribution of Danes in America

*Overview of The Distribution of Danes in America, according to the United States Census of 1890*

In the following overview, which is taken from the United States Census of 1890, I have included not only the individual states, but also mentioned all the counties where there are more than 50 Danes. I would like to point out that the figures apply only to those who were born in Denmark. Their children are not included, and the Schleswigers, who are also Danish, are naturally listed as “born in Germany.” It is customary to say that the figures given in the census must be multiplied by 2 to arrive at the actual number of Danes in America. In addition, it is now almost 10 years since the last census took place, and in these 10 years emigration from Denmark has been considerable.

1. Alabama. In the entire state, only 71 are believed to have been born in Denmark. They are scattered throughout the state.
2. Arizona. There are said to be 180 Danes in the territory.
3. Arkansas. There are only 125 Danes.
4. California. In 1850, there were 92 Danes here; in 1860, there were 1,328; in 1870, there were 1837, in 1880—3,748, and in 1890—7,764.

They are distributed as follows by county:

Alameda.....	1265	Marin.....	126
Butte.....	75	Mendocino.....	166
Contra Costa.....	15	Merced.....	118
Fresno.....	450	Monterey.....	390
Humboldt.....	342	Napa.....	112
Los Angeles.....	289	Nevada.....	54

## The Distribution of Danes in America

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Placer.....	131	Solano.....	265
San Joaquin.....	183	San Bernardino.....	55
St Louis Oluspo.....	170	Sonoma.....	177
San Meteo.....	61	San Diego.....	103
Santa Clara.....	130	Stanislaus.....	140
Santa Cruz.....	259	San Francisco.....	1,785
Sacramento.....	158	Tulare.....	61

5. Colorado. There were no Danes in this state before 1870. In 1880, there were 507 Danes, distributed as follows by county in 1890-1650:

Arapahoe.....	652	Conejos.....	87
Boulder.....	78	Washington.....	54
Lake.....	74	Weld.....	54

There are Danes in most counties in the state.

6. Connecticut. In this state, there were 16 Danes in 1850, 1860-91, 1870-116, in 1880-428, and in 1890-1474, distributed as follows by counties:

Fairfield.....	503	Hartford.....	448
New Haven.....	330	Tolland.....	62

There are Danes in all counties.

7. Delaware. In this state, there were 1 Dane in 1850, 5 in 1860, 8 in 1870, 36 in 1880 and 41 in 1890.

8. District of Columbia. In 1850 there were 6 Danes, in 1860-6, in 1870-6, in 1880-6, and in 1890-72.

9. Florida. In 1850, there were 21 Danes, in 1860-21, in 1870-40, in 1880-259 and in 1890-105.

10. Georgia. In 1850, there were 24 Danes here, in 1860-21, in 1870-42, in 1880 53 and in 1890-61.

11. Idaho. There were no Danes here before 1880. In 1890, their number was reported as 1241 born in Denmark and 2282 born in Denmark and America.

In Bear Lake County there are.....276 Danes

In Bingham County there are.....361

## Danes in America

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In Oneida County there are.....313

There are Danes in all counties of the state.

12. Illinois. In this state, there were Danes in 1850-93, in 1860-712, in 1870-3,711, in 1880-6,029, in 1890-12,044.

Distributed as follows by county:

Bureau.....	472	Livingstone.....	878
Carroll.....	97	McHenry.....	189
Campaign.....	51	Putnam.....	55
Cook.....	7488	Rhode Island.....	165
De Kalb.....	225	Vermillion.....	68
Du Page.....	73	Warren.....	62
Ford.....	230	Whiteside.....	63
Grundy.....	213	Will.....	21
Iroquois.....	275	Kankakee.....	164
Kane.....	387	Winnebago.....	85
Lake.....	146	Kendall.....	182
La Salle.....	183		

There are Danes in almost every county in the state.

13. Indiana. In 1850, there were 10 Danes here, in 1860-109, in 1870-815, in 1880-583, in 1890-718. Distributed as follows by county:

Benton.....	57	Newton.....	90
Laporte.....	64	St. Josef.....	78
Marion.....	203		

There are Danes in most counties.

14. Iowa. In this state, which is now rightly called "Denmark in America," there were, according to the United States Census, 1850-19 Danes, in 1860-661, in 1870-2,827, in 1880-6,901 and in 1890-15,519. Distributed as follows by county:

Audubon.....	1067	Blackhawk.....	645
Benton.....	84	Boone.....	90

## The Distribution of Danes in America

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Buchanan.....	207	Kossuth.....	185
Buena Vista.....	512	Linn.....	139
Butler.....	114	Lyon.....	56
Calhoun.....	104	Marshall.....	226
Cass.....	291	Mitchell.....	95
Cedar.....	104	Monona.....	299
Cerro Gordo.....	178	Osceola.....	53
Cherokee.....	79	Palo Alto.....	286
Clay.....	341	Plymouth.....	145
Clinton.....	951	Pocahontas.....	136
Crawford.....	105	Polk.....	255
Des Moines.....	177	Pottawatomie.....	1922
Emmet.....	188	Sac.....	131
Franklin.....	367	Scott.....	142
Greene.....	91	Shelby.....	1347
Grundy.....	379	Sioux.....	60
Hamilton.....	298	Story.....	370
Hancock.....	833	Tama.....	74
Harrison.....	157	Webster.....	119
Hardin.....	59	Winnebago.....	51
Humboldt.....	301	Woodbury.....	711
Ida.....	115	Worth.....	123
Iowa.....	215	Wright.....	170
Jasper.....	74		

There are Danes in every county in the state.

15. Kansas. In 1860, there were 70 Danes in this state, in 1870-502, in 1880-1888, and in 1890, 3136. The distribution by county according to the the 1890 census is as follows:

Cloud.....	187	Doniphan.....	75
Dickinson.....	53	Garfield.....	58



## Danes in America

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Jackson.....	104	Ottawa.....	86
Jewell.....	54	Republic.....	97
Lincoln.....	179	Riley.....	68
Lyon.....	87	Saline.....	78
Marion.....	99	Wabaunsee.....	61
Marshall.....	98	Washington.....	10
McPherson.....	59	Wyandotte.....	202
Osage.....	116		

There are Danes in almost every county in Kansas.

16. Louisiana. In 1850, there were 288 Danes in this state, and in 1860 there were 309, in 1870-290, in 1880-285 and in 1890-332.

In Orleans County, there are 115 Danes. In St. Marys County, there are 43. The rest are scattered.

17. Maine. In this state, there were 47 Danes in 1850, 59 in 1860, 120 in 1870, 273 in 1880 and in 1890 696.

In Cumberland County there are 500 Danes, 50 in Penobscot County and 56 in Washington County.

18. Maryland. In this Catholic state, there were 35 Danes in 1850, in 1860-67, in 1870-106, in 1880-128 and in 1890-130. Of these, 81 Danes live in Baltimore City. The rest are scattered.

19. Massachusetts. In this old Puritan state, there were 181 Danes in 1850, in 1860-213, in 1870-267, in 1880-576 and in 1890-1512. Distributed as follows by county:

Bristol.....	73	Norfolk.....	89
Essex.....	163	Plymouth.....	53
Hampden.....	113	Suffolk.....	417
Middlesex.....	428	Worcester.....	121

There are Danes in all counties except Nantucket.

20. Michigan. In 1850, there were 13 Danes in this state; in 1860-192, in 1870 there were 1354, in 1880 there were 3513 and in 1890 there were 6335. Distributed as follows by county:

## The Distribution of Danes in America

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Crawford.....	179	Menominee.....	366
Delta.....	113	Montcalm.....	1289
Gogebic.....	84	Muskegon.....	497
Kent.....	397	Newaygo.....	215
Livingstone.....	67	Oceana.....	127
Manistee.....	778	Sagenaw.....	60
Marquette.....	297	Wayne.....	185
Mason.....	484	Wexford.....	110
Mecosta.....	148		

With the exception of 4, there are Danes in all counties in the state.

21. Minnesota. In this state, there was 1 Dane in 1850, 170 in 1860, 1870 - 1910, in 1880 - 6071, in 1890 - 14133. Distributed as follows by county:

Anoka.....	60	Jackson.....	132
Becker.....	78	Kandiyohi.....	331
Bigstone.....	75	Lac qui Parle.....	61
Blue Earth.....	193	Lincoln.....	613
Brown.....	418	Lyon.....	238
Chippewa.....	62	McLeod.....	546
Chisago.....	67	Morrison.....	146
Clay.....	72	Mower.....	288
Cottonwood.....	187	Murray.....	51
Crow Wing.....	116	Norman.....	52
Dakota.....	165	Olmsted.....	285
Dodge.....	237	Ottertail.....	345
Douglas.....	234	Pipestone.....	58
Faribault.....	154	Polk.....	197
Fillmore.....	68	Ramsey.....	1482
Freeborn.....	1633	Redwood.....	439
Goodhue.....	99	Renville.....	149
Hennepin.....	1731	Rice.....	128

## Danes in America

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Rod.....	83	Steele.....	588
St. Louis.....	407	Washington.....	291
Sherburne.....	156	Winona.....	126
Stearns.....	135	Yellow Medicine.....	79

There are Danes in almost every county.

22. Mississippi. In this state there were 24 Danes in 1850, 31 in 1860, and 193 in 1870, in 1880-99 and in 1890-90. These few Danes are scattered throughout the state.

23. Missouri. In this state there were 55 Danes in 1850, 464 in 1860, 1870 - 665, in 1880 - 970, in 1890 - 1333. Distributed as follows by county:

Buchanan.....	102	St. Louis.....	103
Jackson.....	326	St. Louis City.....	285
Nodaway.....	110		

24. Montana. The number of Danes here is not given until 1890, when there were 688. Distributed as follows by county:

Deer Lodge.....	131	Missoula.....	83
Lewis & Clarke.....	90	Silverbow.....	90

25. Nebraska. In 1870, there were 1,129 Danes in this state; in 1880, there were 4,511 and in 1890-14,345. Distributed as follows by county:

Adams.....	240	Custer.....	157
Antelope.....	108	Dakota.....	136
Buffalo.....	61	Dawes.....	61
Burt.....	235	Dawson.....	111
Cass.....	127	Dixon.....	77
Cedar.....	95	Dodge.....	623
Cherry.....	5	Douglas.....	4714
Clay.....	92	Franklin.....	88
Colfax.....	67	Gage.....	147
Cuming.....	183	Hall.....	197

## The Distribution of Danes in America

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Hamilton.....	411	Platte.....	285
Holt.....	65	Polk.....	238
Howard.....	1153	Saline.....	75
Kearney.....	914	Sarpy.....	57
Lancaster.....	505	Saunders.....	205
Lincoln.....	91	Sheridan.....	66
Merrick.....	90	Sherman.....	85
Nance.....	75	Valley.....	135
Nuckolls.....	143	Washington.....	724
Otoe.....	125	Wayne.....	106
Phelps.....	57	Webster.....	53
Pierce.....	76	York.....	57

There are Danes in all counties except Arthur and Chase.

26. Nevada. In this state, there were 208 Danes in 1870, 350 in 1880 and in 1890 there were 332. Distributed as follows by county:

Douglas.....	47	Ormsby.....	40
Humboldt.....	44	Woshoe.....	69

27. New Hampshire. In this state, there were 3 Danes in 1850, 3 in 1860, 11 in 1870, in 1880 - 30, in 1890 - 64.

28. New Jersey. In this state, there were 28 Danes in 1850, 175 in 1860, in 1870 there were 510, in 1880 there were 1,264 and in 1890 there were 2,991. Distributed as follows in counties:

Bergen.....	67	Morris.....	53
Essex.....	164	Passaic.....	63
Hudson.....	390	Union.....	171
Mercer.....	67	Warren.....	140
Middlesex.....	1669		

29. New Mexico. There are 54 Danes in this territory.

30. New York. In this state there were 429 Danes in 1850, 1,196 in 1860, 1870 - 1698, in 1880 - 8145, in 1890 - 6288. Distributed as follows by county:

## Danes in America

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Albany.....	59	Orange.....	67
Chautauqua.....	264	Queens.....	212
Dutchess.....	53	Renselaer.....	516
Erie.....	176	Richmond.....	135
Kings.....	1936	Seneca.....	55
Monroe.....	71	Suffolk.....	54
New York.....	1495	Westchester.....	223
Oneida.....	83	Yates.....	275
Onondaga.....	66		

31. North Carolina. In this state there were 6 Danes in 1850, 11 in 1860, in 1870 there were 8, in 1880 there were 58, and in 1890 there were 26.

32. North Dakota. In 1890 there were 2,860 Danes in this state. Distributed as follows by county:

Barnes.....	104	Pembina.....	1627
Cass.....	139	Richland.....	81
Cavalier.....	165	Stutsman.....	62
Grand Forks.....	70	Walsh.....	149

NB. In recent years, a large number of Danes have settled in Ward County, which now has a Danish population of 1000-1500.

33. Ohio. In this state there were 1850-58 Danes, in 1860-164, in 1870-284, in 1880-642 and in 1890-956. Distributed as follows by county:

Cuyahoga.....	381	Stark.....	60
Lucas.....	105	Summit.....	70
Mahonney.....	54		

34. Oklahoma Territory. This territory has only 37 Danes.

35. Oregon. In 1850 there were 2 Danes in this state, in 1860 there were 50, in 1870 -87, in 1880-385, in 1890-1288. Distributed as follows by county:

Clackamas.....	50	Marion.....	49
Clatsop.....	102	Multomoh.....	474

## The Distribution of Danes in America

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Yamhill.....	93	Washington.....	49
Wasco.....	66		

There are Danes in all counties of this state with the exception of Crook.

36. Pennsylvania. In this state there were 1850-97 Danes, in 1860-234, in 1870-561, in 1880-945 and in 1890-2010. Distributed as follows by county:

Alleghany.....	128	Luzerne.....	78
Clearfield.....	58	Philadelphia City.....	704
Erie.....	172	Warren.....	362

Danish people are found in most counties.

37. Rhode Island. In this state, there were 15 Danes in 1850, 10 in 1860, in 1870-24, in 1880-55 and in 1890-154. Scattered throughout.

38. South Carolina. In this state, there were 24 Danes in 1850, 88 in 1860, in 1870-60, in 1880-60 and in 1890-36. Scattered.

39. South Dakota. In this state, there were 4369 Danes in 1890. Distributed as follows by county:

Aurora.....	67	Lawrence.....	164
Beadle.....	77	Lincoln.....	109
Brookings.....	169	Minnehaha.....	140
Brule.....	74	Miner.....	99
Clay.....	338	Moody.....	199
Day.....	63	Spirit.....	105
Hamlin.....	105	Turner.....	884
Hanson.....	61	Union.....	136
Hughes.....	62	Yankton.....	333
Kingsbury.....	366		

Danish people can be found in most counties.

40. Tennessee. In this state there were 8 Danes in 1850, 32 in 1860, in 1870 there were 86, in 1880 there were 98, and in 1890 there were 92. Scattered.

41. Texas. In this state there were 8 Danes in 1850, 150 in 1860, 1870 – 159, in 1880 – 489, in 1890 – 649. Distributed as follows by county:

## Danes in America

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Bexar.....	38	Harris.....	25
Dallos.....	44	Lee.....	35
Galveston.....	61	Travis.....	41

Since 1890, Danish colonies have been established in Fort Bend and Wharton Counties.

42. Utah. In 1850 there were two Danes in this state; in 1860 there were 1824; in 1870 – 4,957, in 1880 – 7,791, and in 1890 – 9,023. Regarding the distribution in counties, see pages 9-10.

43. Vermont. In this state there were 3 Danes in 1860, 21 in 1870, 35 in 1880 and in 1890 – 58. Scattered throughout the state.

44. Virginia. In this state there were 15 Danes in 1850, 41 in 1860, 23 in 1870, in 1880 – 60 and in 1890 – 108. Scattered throughout the state.

45. West Virginia. In 1890, there were only 44 Danes in this state.

46. Washington. In this state there were 27 Danes in 1860, 84 in 1870, 296 in 1880 and in 1890 – 2,807. Distributed as follows by county:

Cowliz.....	60	Skagit.....	66
Jefferson.....	94	Snohomish.....	87
King.....	706	Spokane.....	229
Kittitajs.....	74	Thurston.....	54
Lewis.....	69	Walla Walla.....	69
Lincoln.....	81	Whatcom.....	160
Pierce.....	661		

Danes are in almost all counties.

47. Wisconsin. In 1850, there were 146 Danes in this state; in 1860 1,150, in 1870 5,212, in 1880 8,797 and in 1890 13,885. Distributed as follows by county:

Adams.....	142	Columbia.....	74
Ashland.....	120	Dane.....	449
Barron.....	70	Door.....	314
Brown.....	819	Douglas.....	80
Clark.....	87	Dunn.....	109

## The Distribution of Danes in America

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Eau Claire.....	131	Pierce.....	210
Green Lake.....	50	Polk.....	844
Jackson.....	51	Portage.....	118
Juneau.....	302	Racine.....	2893
Kenosha.....	554	Rod.....	128
La Crosse.....	87	St. Croix.....	320
Langlad.....	69	Shawano.....	200
Lincoln.....	92	Taylor.....	50
Marathon.....	90	Walworth.....	93
Marinett.....	304	Waukesha.....	393
Marquette.....	70	Waupaca.....	962
Milwaukee.....	381	Waushara.....	342
Monroe.....	186	Winnebago.....	1210
Oconto.....	388	Wood.....	213
Otagamie.....	217		

48. Wyoming. In this state there were Danes in 1870-50, in 1880-188, in 1890 6-0. Distributed as follows by county:

Albany.....	184	Sheridan.....	73
Carbon.....	134	Sweetwater.....	75
Laramie.....	183		



# Corrections and Additions

It is actually against my will that this writing should see the light in book form, as I am well aware that it is very imperfect in more ways than one. Despite all its imperfections, however, it is my hope that it will arouse interest in the important matter it addresses in this first tentative attempt. I am referring to the history of our people here in the United States.

Since oral accounts, even from reliable men, can be very unreliable, I have learned through my extensive experience in compiling the material for these articles. Allow me, before I take my leave of this little writing, to offer a few corrections and additions.

*[The page numbers below refer to the original Danish publication. The changes mentioned have been made in the appropriate places within this translation.]*

Page 14, first line from the top, 1851. Read 1841.

Page 20. “Emigranten” was not the first Norwegian newspaper in this country. The first Norwegian newspaper in America was called “Nordlyset.” It began in 1847 and was published by Heg and Reymert in Norway, Racine Co., Wis. In 1849, the newspaper was renamed “Demokraten.”

Pages 26-27. In 1849, R. Sørensen founded Uldum Folk High School near Vejle. Frederik VII gave him 500 Daler so that he would do work for the poor people’s support. However, he only did it for 2 years.

Page 30. Martin Fred. Sørensen was eventually Episcopal priest in Council Bluffs, Iowa, where, in a state of confusion, he ended his days by committing suicide on November 22, 1889. One of his sons, Alfred Sørensen, was then editorial secretary at a newspaper in Omaha. (Information provided by Past. R. Andersen).

Page 51: “Harro” should be read instead of “Karro”.

Page 59. Christian Willerup died in Copenhagen on May 19, 1886, leaving behind his wife and children.

Page 60. Harald Christian Døllner died in Brooklyn on August 29, 1886, at the age of 80. He was a Knight of the Order of Dannebrog and a Dannebrogsmænd. He was

## CORRECTIONS and ADDITIONS

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related to the well-known Prof. P. Hjorth in Sorø.

Page 62, line 12 from the top: “Brohesberg”, read Brahesborg.

Page 69, line 4 from the bottom: Beanfort, read Beaufort.

Page 70, line 12 from the bottom. Same correction.

Page 84. Kallebyore, should be Hallebyore.

Page 85. One of the earliest Danes in Chicago was Christoffer Johnson, born in Copenhagen on October 3, 1819, who came to Chicago in 1838 and lived there until his death on September 28, 1895. He arrived in 1837 by sailing ship to New Orleans, from there to St. Louis, Missouri, and Peoria, Illinois and then by wagon to Chicago. At one time, he owned a boat with which he sailed on Lake Michigan, and later he was a lumber dealer, but lost his lumber yard in the great fire of 1871. He was married to Emilie Raymond, who was born in Copenhagen in 1833 but came here to the country with her parents in 1843 and became Johnson’s wife in 1849 and mother to 13 children, of whom 8 are still alive.

Georg A. Hoffman (should be Georg J. H.) came to America in 1861. He served with honor in the Civil War.

Page 87, line 9 from the top: P. C. Lykken, should be P. C. Lytken.

One of the earliest Danes in Racine County, Peder Johan Mourier, born 1812, must be mentioned; he is said to have been a “farmer in Racine, Wisconsin, N. America,” where he died on March 5, 1853.

Page 89: Niels Godfredsen was named Niels Hansen Godtfreden, and was not from Volland, but from Langeland, where he was born in Stoense Parish on March 2, 1814. He did not come to America in 1844, but in May 1848, together with about 50 other Danes. In June of the same year, he arrived in Milwaukee and in July, together with 3 others, went to Brown County. He died on February 22, 1894.

Regarding information, he lagged behind several of his fellow citizens in New Denmark, but not in terms of practical skill. — Overall, the information concerning New Denmark requires considerable revision, which would be too extensive here, so it is postponed for another occasion.

Page 94, line 13 from the bottom: Henry Trelsen, read Henry Frelsen.