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THE BRIDGE and the *NEWSLETTER* are publications of the Danish American Heritage Society. The *Newsletter* contains items of current interest, including occasional essays, book notes, and news of Danish organizations and activities in the United States and Canada.

The Bridge: Journal of the Danish American Heritage Society appears twice a year and contains scholarly articles and book reviews dealing with all aspects of the Danish experience in North America. Past issues of *The Bridge* have also contained Danish-American

memoirs, essays, short stories, collections of letters and historical documents. Book reviews and review essays in *The Bridge* deal with Danish life and history and the broader Scandinavian experience in North America as well as the Danish-American experience. *The Bridge* occasionally reprints previously published material.

Manuscripts submitted to *The Bridge* should conform to the *Chicago Manual of Style*. Manuscripts may be submitted in either English or Danish but will be published in English. Please submit electronic versions of the article and illustrations in separate files in MS Word or a comparable format. Include a brief—50-100 words—author’s biography suitable for the journal’s “Contributors to This Issue” section.

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Editorial Statement

In this special issue of *The Bridge*, we have combined both numbers of Volume 35 so that there would be sufficient space to publish a translation of a book published a century ago in conjunction with the first observance of American Independence Day in the Rebild Hills of Denmark. The book, *Den Danskfødte Amerikaner (The Danish Born American)*, was the idea of Max Henius, a Danish-born chemist who emigrated to Chicago and established a laboratory specializing in aspects of the brewing process. Henius was not only a driving force behind the creation of the Rebild National Park and its annual celebration, but he was also the American speaker at the initial celebration in 1912. In 2012, that honor went to Henius' great-grandson, the American actor, Keith Carradine.

Danish American Heritage Society Executive Board member Jim Iversen suggested the translation, quickly recruited a group of translators, and served as Guest Editor for this issue. He also wrote an introductory comment on the translation and contributed the cover photo. We thank him for his many contributions.

Readers should note that publishing a book containing a collection of essays in our journal presented some unusual challenges. For example, they will find that there are two Tables of Contents—one for *The Bridge* and a second one on pages 9-11 for the articles within the book.

We hope you will enjoy reading these accounts from one hundred years ago about life among the Danes in America.

The Bridge

Journal of the Danish American Heritage Society

Volume 35, Numbers 1&2, 2012

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Comment on the Translation of the Max Henius
book “Den Danskfødte Amerikaner”
(The Danish-Born American).

by
Jim Iversen

The idea for the Rebild National Park Society began with a meeting of Ivar Kirkegaard of Racine, Wisconsin and some of his friends in the year 1905, but it was Max Henius of Chicago who brought the idea to fruition. The first celebration in Denmark of the American 4th of July took place at a meeting of Danish Americans in the city of Aarhus in 1909, but the first event to take place in the Rebild Hills didn't occur until the year 1912, thus the year 2012 is the hundredth anniversary of that event as well as the beginning of the Rebild National Park Society. Henius' book came to be published (in June, 1912) primarily because of that event, the first Rebild celebration, which was to take place later that year.

The book was edited by Max Henius, and he wrote the introductory chapter, two later chapters, and was the compiler of the two appendices at the end of the book. The book is not about the Rebild Society per se, however, but consists of a compilation of chapters, written by seventeen different people, including Henius. The various chapters cover the locations in America where the Danish immigrants settled, how they managed in the cities and on the farms, the folk schools and the church colleges, the question of assimilation into American society, and rules and regulations for immigration and citizenship. In addition, the history of the various organizations such as the Danish Brotherhood & Sisterhood, the two Danish American Lutheran Synods, and many other organizations are covered in individual chapters. Thus the book represents an interesting “snapshot” of the Danish American community of 100 years ago. There are 15 people around the United States who have translated the book, and the translation of the book, 100 years later, provides people who read this translation with an interesting perspective of life in the Danish community at that time.

The last two parts of the book consist of two lists. The first is a directory of all the Danish American organizations in the country, which Henius and his compatriots could find in a few months. The second list is a bibliography of books written in the Danish language by and about Danish immigrants. The first list is most interesting because it tells us where the Danes settled in large enough numbers to establish organizations, and from the various chapters we can see what kinds of organizations these were (sectarian or secular, and for what purpose). The first list contains a total of 883 organizations. The list is not quite complete. A few organizations were missed, and the 75 Danish Baptist churches, which had been formed by 1912, were not included at all, nor were the few Methodist or Adventist churches. Adding the Baptist congregations to the list makes a total of 958 organizations, 594 more or less secular in nature, and 364 Lutheran and Baptist congregations.

The 883 organizations on the Henius list were located in 34 of the now 50 states. A few years ago, this writer attempted to build a current similar list of Danish American organizations. At that time (ten years ago, in 2002), the number of organizations amounted to a total of 269. This total does not include any churches except the two, which are strictly Danish today (one in Brooklyn, NY, and the other in Yorba Linda, CA), so that the number 269 should be compared with the 594 secular organizations which existed in 1912. Not only are there only about 45% as many Danish American organizations existing today as in 1912, but their locations have shifted westward. In 1912, the rank in population of Danish-born people per state was as follows: Iowa, Illinois, Wisconsin, Minnesota, California, Nebraska, and New York. California led, however, in the number of secular organizations with 77. The six states following California were Iowa (69), Nebraska (67), Michigan (53), Minnesota (46), New York (38) and Wisconsin (38). In the year 2002, the rank of the states in population (Danish descent) was California, Utah, Minnesota, Wisconsin, Washington, Iowa, and Illinois. The numbers of secular organizations in the top states in 2002 were California (80), Illinois (21), Iowa (17), Michigan (15), Washington (15), Nebraska (12) and Wisconsin (12). It is interesting to note that, while the number of secular organizations in all but one of these states is considerably smaller now than in 1912, the state of California actually had three

more in 2002 than 90 years previous, probably reflecting the fact that a large percentage of the most recent Danish immigrants have settled in California, and that many descendants of the early settlers have moved to California from the Midwestern states. In Nebraska, for example, not only are the organizations gone, but in many cases the "towns" in which they were located no longer exist or are extremely small. Of the 64 Nebraska communities listed in Henius' table, only about 50 of them are still on the map, and many that still exist are quite small, reflecting the fact that the number of farmers per unit area of farmland is much smaller today than 100 years ago.

THE DANISH BORN AMERICAN

CONTRIBUTIONS TO
INFORMATION ABOUT HIS LIFE AND OBJECTIVES

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Chicago - 1912

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The Reasons for this Book and how it came to be Published

by

Max Henius

(Translated by Jim Iversen)

The appearance of this little book has come about primarily because of the Danish-born Americans' Festival in the Rebild Hills this year. We have for some time wished to assemble representatives from all Danish American camps and communities in these United States and to meet at one spot within our country of origin. This year, for the first time, we will have managed to do that, as it has become more and more clear how little those of us from the old country know about each other, because we live so far apart, and we are thus unable to understand and safeguard each other's work and interests and to retain our spiritual connection with our country of origin.

A similar lack of knowledge and connection with conditions consists—to an even greater degree—with nearly everything concerning our Motherland's press and literature.

Therefore it seemed quite natural to think about how to deal with this lack of connectivity and knowledge by presenting the public with a concise presentation of our actual situations, based on collected information, as a contrast to visiting Danish descriptions, which are often full of exaggerations, and which are mostly unlike Professor Karl Larsen's book "Danske Nybyggere" (Danish Settlers) which was based on authentic documents.

I discussed these thoughts with friends in several towns and cities, and since they all, without exception, thought this was a good and important idea, I set to work to make connections with leading authorities in the various areas and asked them to write short summary articles in those areas with which each of these people has a special connection.

So, this little book is the result. We do not pretend to be complete in our discussions in the ensuing chapters, but we have attempted to be accurate. The primary value in this book lies, as far as we have been able, to present information, which is reliable and relatively complete. We are presenting short articles which relate to where the Danish-born Americans live, their living conditions in the city and

on the land, what they have established in churches, schools, in printed communications and in their variety of societal organizations.

Many will say, perhaps, that there is not that much information to be gained or understood from this effort, but everyone will certainly get the impression that love for the land of our birth has not disappeared, even though we are seen by the Danes at home as no longer Danish. The vast majority of us have come over here to be citizens of the new country and to establish our families here. But the ties of family connections and our intellectual and spiritual connections to the land of our birth, we will not and cannot destroy. During our fight for existence and our endeavors to obtain good economic conditions, we still stick to our Danish language and our Danish way of thinking and each of us will keep his Danish-oriented personality and the capacity to retain the culture we have inherited.

For many of us this assertion about our intellectual life cannot be other than our dearest pursuit on a spiritual level, our real work, of course, is for survival. Some representatives of the spiritual-intellectual world are such events as Aarhus Day, Rebildfest, and the Denmark Building at the World's Fair in San Francisco. For other people, especially pastors and teachers, the intellectual world is part of their daily job. The work of these people is therefore the largest and by far the most important factor in the preservation of Danish heritage and Danish intellectual life in America.

It has been possible to publish "Den Danskfødte Amerikaner" -- which in its insignificance is spread over a large and varied area -- only because it is an enterprise, which has been assisted by the most willing help from so many directions. I therefore wish to publicly express my warmest thanks, first and foremost, to my fellow authors, whose names are found on the pages of this book, and who have for the sake of this enterprise forwarded their knowledge, expertise, and experience without any compensation.

In addition I wish to thank Mrs. Johanne Olsen in Brooklyn, New York, Mrs. Wm. Nelson in Chicago, Count Carl Moltke, Consul Georg Bech and Mr. Knud Lassen in Chicago, Pastor K.C. Bodholt, Racine, Editor Anton Sørensen in Omaha and Mr. Halvor Jacobsen in San Francisco for their help, who have each contributed, as well as the many women and men across the country, who have given more

or less comprehensive information about their respective organizations.

Finally, I wish to thank Cand. Mag. M. Henningsen and extend to him my most hearty thanks for the great support which he has been for me with the collection and organization of the material.

I have not tried to keep spelling or usage uniform throughout the book. Changes in the language which may have taken place in this country have not been corrected in the manuscript.

If "Den Danskfødte Amerikaner" can contribute a little to give a clearer understanding of the Danish immigrant's life and activity in the United States, then the goal of this book will have been reached.

Chicago, Ill., June, 1912

Where we Build and Live

by

Ivar Kirkegaard

(Translated by Inger M. Olsen*)

‘If you will give [your] arm and steel will,
The too meek voices of the home must be deafened;
And even in distant realms there are goals
For which to fight, even there can great deeds be done.’

It falls outside the framework of this small dissertation to give personal historical narratives of Danes who have put down roots in the American soil, starting from the time when Jens Munk (1575-1628) and Vitus Bering (1681-1741) came to America’s inhospitable northernmost regions during their travels of discovery and down through the time when the actual immigration from Denmark got its start around 1850. Some names can be recognized such as Jonas Bronck (died 1643), after whom the great section of the Bronx in New York is named, Hans Christian Fibiger (1749-1796), who served as an officer under Washington, the historian Paul Christian Sinding, who was professor in Scandinavian Languages and Literature at New York University in the middle of the 19th century, and many others. To those who wish information about these men’s lives and works in America, I refer to Pastor P. S. Vig’s (1854-1929) biographical narratives. We can especially thank Pastor Vig for the fact that we have anything at all about these men and women, who participated in the colonizing and cultural work from the first days of the American Colonies, up through the beginning of the actual period of immigration. Such narratives are found in Pastor Vig’s book *Danes in America*, published by Danish Lutheran Publishing House, Blair, Nebraska, 1900 as well as in C. Rasmussen Publishing Co.’s work *Danes in America*, Minneapolis, Minn. 1908, the first volume of which (completed 1909) is to a great extent built upon Pastor Vig’s and Pastor R. Andersen’s narrations. In the fall of 1906 I myself wrote, upon a request from the Danish Embassy, a dissertation in English “Danes in America,” which was to be a chapter in a historical work “The Builders of the Nation” and which

would be published by the American Historical Association of Chicago.

**The words and sentences in hard brackets are the translator's as are the 'sics' and the term 'The Red Man' and 'Indian' wherever possible I have replaced with 'Native American'. (I.M.O.)]*

In the limited space which is at my disposal here, I will attempt to impart my observations from my numerous tours of lecturing which have stretched all over the country from the Atlantic Ocean to the Pacific Coast as well as here and there, especially in respect to the Western states, to weave in pages from the history of the immigration and the life of the pioneers.

Let us begin our travels farthest to the east in the northernmost state in New England, [that is] Maine. The first Danes who came to Maine around 1855 were almost all farmers who settled in the neighborhood of Portland, which is the area where most Danish born Americans in Maine now live. Among them one can find a few factory owners, but most are craftsmen, grocers, factory workers and farmers. They do not play any great role in the political life but a few do hold public positions. Portland is the poet Longfellow's native town. The rocky coast of the country strongly resembles Bornholm's.

In Massachusetts a few Danes are found in almost every city and town, with most in Boston, Maynard, Woburn and Worcester. The colony in Woburn consists almost solely of people from Thy, the first of whom arrived in 1881. In Boston there are numerous larger businessmen, well-respected physicians and attorneys, but the majority of the population consists of people in small shops, and craftsmen and laborers in the large factories which are found in the state. I remember a day in Worcester about 20 years ago. It was the fourth of July, 1893, the Columbus Day (sic, Independence Day). On the four English mile-long sidewalks of Main Street stood more than 100,000 people in the hot sun admiring the processions of the various nations. First came the gala wagon of the Irish with the Irish colors, a golden harp on a green bed followed by about 10,000 marching Irishmen. The Swedes came next with a grand Viking ship and the Germans with a lovely Lorelei figure on a fine wagon.

“Hello, Gambrinus!” the Americans shouted when they saw Lorelei’s guard of knights. For them the Germans and beer are inseparable concepts. Then came a small group of 62 men—every single Danish man in the town—dressed in white sailor’s suits with blue collars. There was no vehicle to march with, but we marched as proudly as anyone, in step, under the red flag with the white cross, which was seen for the first time in the old Yankee town where Paul Revere, a century before, had called “the Minute Men” to arms. People clapped and shouted hurrah so much that it sounded like the roar of the surf around Plymouth Rock, and the next day the papers of the town wrote that the “Company of Sailors representing the Danish nation got the most thunderous applause.” One never forgets such a day.

Connecticut is another one of the New England States where there is a rather numerous population of people of Danish descent in the towns of Ansonia, Bloomfield, Bridgeport, East Port Chester, Hartford, New Haven and Waterbury. In most of these towns there are both Danish congregations and secular societies; the population belongs to the same classes of society as [those] in the other New England States.

New York has the largest Danish population of all the Eastern states. The oldest Danish association in America was founded in New York City in 1844; initially both Norwegians and Swedes belonged to the association but now there are only Danes in “Skandinavisk Forening af 1844” [“Scandinavian Society of 1844”]. At the present time there are about 25 Danish associations in New York, as well as an old people’s home and three congregations. Danes can be found in all classes and positions in society, there are business people and manufacturers, craftspeople and artists, office workers and grocers, apothecaries and physicians – and then there are more down-at-the-heel characters among Danes in New York than in all of the rest of the country, which is not so surprising as only the very fewest of those who are already out on the slippery slope upon arrival in America manage to get away from the big city. Aside from New York there are a number of Danes in Lansingburg, Port Chester, Schenectady and Troy, and right on the border with Pennsylvania in Jamestown, there is a whole colony of people from Bornholm who, in particular, have found occupations in the large

furniture factories in the town, several of which are owned by Danes. Jacob A. Riis [1849-1914] is one of those who originally came to one of these factories. He himself tells about it in *The Making of an American*, how he was permitted to sell tables for a Danish furniture manufacturer and sold the whole wagon load in a short period of time; hence he considered himself to be an unusually clever businessman; however, it turned out that he sold according to a price-scale which would have ruined the business if he had not been stopped in time. But it has turned out that there are other activities in this country in which Riis has managed so well, that he probably is the best known Danish born man in America.

Ferries and tunnels lead from New York over and under the Hudson River to New Jersey, where in Hoboken, there are to be found a numerous group of Danes of whom many have work on Skandinavien-Amerika Linjens [the Scandinavian-America Line's] dock. A large number of Danes are found in Orange, Newark and Perth Amboy. In the latter town alone, about 6,000 Danes have settled, among those several manufacturers, a number of business people and a large number of factory workers. In Perth Amboy there is a Danish orphanage, the only one in the east, a Danish church and a large number of secular associations.

In Pennsylvania the memory of well-known Danes from the beginning of the 18th century has been preserved. One of those people was Christopher Christiansen, a Danish builder of mills who founded the first water works in America (1754-1762) in the town of Bethlehem. Another Danish man was Zakarias Poulsen who came to Germantown in 1749. In 1800 his son, with the same name, bought "The American Advertiser," the first daily in the United States. Most Pennsylvania Danes now live in Philadelphia and in Warren, the little town, which is bisected by the Alleghany River. The largest number of Danes in Warren is from Vendsyssel and Bornholm, the first of whom came in the sixties and got work in the woods as wood cutters and in the saw mills. Now there are to be found a large number of building contractors, manufacturers and craftspeople both in Philadelphia and in Warren and the Danes have made an extremely good name for themselves in the old Quaker state and are well respected in the business communities.

There are not so many Danes in Ohio and Indiana. There are only a couple thousand Danes, who are widely dispersed, but there are more Danes to be found once we reach Michigan.

There is a vast chain of Danish settlements and town colonies from Lake Michigan to the west coast of Washington and thousands of countrymen have settled in "the great North West." The settler's axe first sang in the forests of Michigan and Wisconsin, where his plow soon created "scented meadows and rich cornfields," where the land earlier had laid fallow for millennia and the virgin forests themselves felled the rotting trunks. From there, the track of the Danish travel wagons in the middle of the last century leads towards the west to the fertile fields of Iowa, the rich land in Nebraska, beautiful Colorado, the wild country of Wyoming and the sun drenched land of palm trees, California. At the same time as the current settlers went to the Northwest; log cabins and houses were being erected on the virgin topsoil in Minnesota and the Dakotas, on the meadows of the Salt Lake, fenced by the tall mountains, and farther toward the setting sun to voluptuous Idaho, to Montana's lush pastures and all the way out to the states by the Pacific Ocean, to the lovely stretches of valleys and rich yielding plateaus in Washington and Oregon.

Long before the stream of immigrants gained speed in earnest in its western and northern run, individual enterprising Danes had forced their way into the Native Americans' all but unknown lands. Thus the bold Peter Lassen [1800-1859] went out from Katesville in Missouri in the year 1839, and traveled northwest with a twelve man hunting company. On the way they joined another expedition of twenty seven men, but of the whole group only six men reached the location of present-day Oregon City. Enduring the most incredible dangers and adventures, Lassen made his way to Yerba Buena, the original name of San Francisco, and in the year 1841 he bought from 12 to 15,000 acres of land near Santa Cruz in California. He built the first sawmill in "the Golden State," served in the Mexican War and became one of his state's first and greatest citizens. In the year 1859 he was shot by an escaped criminal; in 1864 the citizens of California organized Lassen County, "in honor of and to commemorate Peter Lassen, one of California's oldest and most respected settlers who founded the first lasting settlement inside the borders of the state."

Thus we read about our countryman Peter Lassen in the documented history of California.

People think that Karl Vilhelm Borup [1806-1859] was the first Dane who arrived in Wisconsin. He landed in New York in 1827 and got work at the American Fur Company. He became the agent of the company in Northern Wisconsin at Lake Superior. In 1847 he founded the first bank in Minnesota in St. Paul, the capital, and he was known as a clever and respected citizen. One of his sons became an officer in the United States' army.

Since the days of Lassen and Borup, the largest section of wilderness of the Northwest has become pasture and fields; the saga of the Native American is soon a memory, and there are long distances between the wigwams and tepees on the poor reservations. There is town after town where Danes have built all the way out to the Columbia River and Puget Sound; however there are still free wide expanses, which are beckoning and there is still room for millions of homes to be built in the mighty northwest.

The first Danish settlers came to Michigan around 1850. Most were from Sjælland and they settled in Gowen, Montcalm County. Several of them served in the Civil War. Considerable Danish settlements are now found in Trufant, Ludington, Manistee, Grayling, Muskegon, Detroit and Grand Rapids. Most Danes are farmers, but a number of them work in large sawmills and furniture factories and a couple of them own extensive forest lands and the largest sawmills in the state.

By far most of the Danes in Illinois live in Chicago, comprising the largest Danish settlement in America. Besides Chicago, the larger colonies of Danes are located in Rockford, Sheffield, St. Charles and Dwight. In Chicago there have been Danes since the founding of the city in 1837. The first "Dania" society was founded in Chicago in 1862; now there are about 40 Danish societies in the city. Both the two Lutheran church synods have large congregations; an old people's home and an orphanage can also be found. Respected Danes can be met in all classes and positions in society, and Chicago is, to the best of my knowledge, the only city which has had a Danish born man in the United States' Congress, that is Charles W.W. Woodman [1844-1898] born in Aalborg in 1844. He was elected as a Republican in 1894. Just as this chapter is being written

another Danish-born man in Chicago, state senator Niels Juul [1859-1929] has been nominated as a Republican candidate for Congress.

Wisconsin became the actual cradle of the Danish settlers' movement. From the western banks of Lake Michigan and especially from the meadows and the hills around Racine and Milwaukee a little farther to the north from Chicago, the multitudes went west and northwest to Iowa and to distant Danevang and Nysted in Nebraska, and across the old settlements of Polk County to Minnesota. In Racine County the first Danish-Norwegian congregation was founded; here the first Danish-Norwegian church was built, the minister of which published the first Danish-American periodical. Here America's first Danish assembly building "Dania" was built, which was visited by Ole Bull [Ole Bornemann Bull, 1810-1880, a Norwegian violinist]; Kristofer Janson [1841-1917, a Norwegian poet]; Anton Nielsen [1827-1897, a Danish author]; Bjørnstjerne Bjørnson, 1832-1910, a Norwegian author and poet]; (much later Drachmann [Holger Drachmann, 1846-1908, a Danish author and poet]) and many others. Here the first Norwegian-Danish church conventions were held, and soon the Danish language was spoken in fields and streets, in the shops and factories, at the life boat station and in the ports – right from Kenosha by the Northern border of the state of Illinois and along the coast of Lake Michigan all the way up to Lake Superior and the Canadian border. Large sections of towns became Danish-American neighborhoods with Danish officials, manufacturers, grocers, contractors, and wholesalers. Danes forged their own plow-shares, manufactured themselves the wagons and threshing machines which their fellow settlers used. And the sails on the fishing boats on the coast were hoisted by Danish fishermen.

In Racine, a town of more than 40,000 inhabitants, a fourth of the population is of Danish descent. In Racine there are four Danish-Lutheran churches, Danish-Norwegian Methodist, Baptist and Adventist churches; a Danish folk high school "Luther College" owned by the United Danish Evangelical-Lutheran Church along with the two largest Danish assembly buildings in the country. Danish born and people of Danish descent are found represented in all classes and enterprises, and in the city council there are continually Danish born representatives. Something similar is true –

although to a lesser degree – for Kenosha, Neenah, Waupaca, Luck, and Superior (in that town there are no less than 25 Danish dairies), Hudson, New Denmark, Marinette, Withee, Brooklyn and other smaller towns. Madison is the seat of government for the state of Wisconsin; in “The Assembly” (closely corresponding to the Danish Folketing) [the lower house of the Danish Parliament at the time when Max Henius had this book written and published, translator] six Danish born Americans have taken their seats. In the largest and most beautiful city, the Danes are a minority among the city’s Scandinavian born population, and yet some of our countrymen are counted among the city’s pioneers.

Minnesota is the most important of the country’s wheat growing states, and the wheat is the best in America. The dairy sector also has a high profile in the state (about 700 dairies) and a large portion of the grain and butter come from Danish-American farms; our women and our men have participated in clearing and plowing, sowing and planting to seed and harvest, and have participated in transforming the Sioux’ and the Chippewa’s deserted hunting grounds into one of the world’s richest bread yielding regions. Everyone who first came to Minnesota participated in the fights against the Native Americans and the wild nature. Many of them fought in the Civil War under the flag of the Union.

As early as in 1851 we find a Danish family in the small town of Hudson, Wisconsin by the St. Croix River, near Minneapolis, and some years later a larger group of Danes came from St. Louis in Missouri. Most were craftspeople or farmers in the immediate vicinity of the town. In 1855 a Danish family settled in Freeborn County, and soon the settlement Albert Lea had a host of Danes, just as Carlston now has a large Danish population of country folk. In Lincoln County, the town of Tyler is the spiritual center in a large and flourishing Danish-American region. Here is the folk high school “Danebod,” known all over the country as one of our first and most important folk high schools. Ruthton and Diamond Lake are small towns in the neighborhood of Tyler, where a number of Danes are also to be found.

Right across from each other on separate sides of the Mississippi River are the “Twin cities” Minneapolis and St. Paul, the latter is the seat of government, the state capital.

Minneapolis is the location of the largest mill industry in the country, and St. Paul is the center of wholesale businesses in the northwest; in both cities one finds clever and respected Danes in all walks of life. A Danish man has for years served in the highest position in Minnesota's school system as "State Superintendent of Schools." All in all our countrymen have made great marks on the state and country, in schools and the church – here as everywhere else where they meet in groups and work shoulder to shoulder.

We travel on to the west across the border, the Red River into the young prairie state of North Dakota. Dakota means "The Allied," that is "the united Sioux Tribes." Today there are four large Indian Reservations [stretches of land set aside for the Native Americans] inside the borders of the state. The huge prairie region, which continues far into Canada, has either completely flat land or softly rolling long stretches of hills, while the mountains are sprinkled like gigantic mole hills around in the country. The large Scandinavian immigration began in 1885. Danish settlers have preferred the northernmost regions. Kenmare is the largest Danish settlement in the state with the Danish folk high school "Brorson" [named after Hans Adolph Brorson 1694-1764, Danish poet, hymn writer and minister]. A Danish man is the President of the First National Bank there and Kenmare has many Danish mine owners, manufacturers and merchants, several churches and societies. In Larimore and Flaxton, there are Danish church congregations; in the town of Butte the government has an agricultural scientific research station, the head of which is Danish born just like the head of the famous research station in Brookings (South Dakota), Professor Hansen [Niels Ebbesen Hansen, 1866-1950] whom the Secretary of Agriculture calls "America's greatest botanist, next to Burbank."

I traveled to "Devils Lake" in North Dakota in order to give a seminar in the year 1908. It is not pleasurable to travel on a local railroad line in the Prairie States. At about six o'clock we rolled in to Leeds where I had to wait until the train on the main line arrived at 2 a.m. It finally came and I sank stiff and dead tired down into the leather of the seat. Suddenly I heard someone say in an obvious Sjælland dialect, "Yes, he is supposed to be a good lecturer." The railroad car was almost full of Danish-American pioneer families who were all going to the meetings in Devils Lake, and

people later told me that some of them had traveled 150 English miles in order to be able to participate and to hear Danish singing and Danish language speeches. That is the type of people, which makes one forget all the hardship of the travel. The town of Devils Lake (Djævlesøen) is next to the lake of the same name, given to it by the Native Americans because they believe it is bewitched. It is salty and has no visible outlet. There was no town here 26 years ago; but then three young Danes came driving in their prairie schooners out onto the naked prairie, put up their tents and each took a piece of land. Now they are very well off and one of them owns more than 2,000 acres of land. Several Danish farmers plow with steam tractors and are, so to speak, running their own railroad as a Dane was the instigator of the building of the Farmers-Railroad which is 66 miles long. Respected and well-to-do Danish Americans are found in all positions in the town.

We continue toward the North West. Montana has been the scene for more horrifying Indian fights than any other state, but now it is peaceful and quiet on the large Indian Reservations. The richest Danish-American in the US lived in Montana, a contractor from Fyn [Funen] who at his death in 1907 left a fortune in mines and forests estimated at about 20 million dollars. Danes have settled in small towns and in the countryside around in the state in places such as Dillon and Fairview, in the mining town of Butte and many other places. Fairview was founded in 1889.

Idaho is as yet only partially populated and large stretches of land are advertised for sale. The climate is especially attractive for Scandinavians who are used to cold winters, and a number of Danes have consequently settled in Idaho's lush pastures where they own many dairies. In Idaho Falls, one of the state's most important wholesalers is Danish born, and along the full length of the railroad line (Oregon Short Line) from Ogden, Utah, over Dillon to Butte live Danish trades people, stock breeders and farmers, almost without exception, well-to-do people.

The Danish-American population in Washington is far more numerous than in the last few states mentioned. In the flourishing, rapidly growing cities of Spokane, Everett, Bellingham, Seattle, Tacoma, etc., there are well-to-do and respected countrymen in numbers, in private positions and several in public life. One native

of Denmark is the head of the state's veterinary department; another one was, for a number of years, the state auditor. Wood cutters, mill workers and farmers who, for the most part came from Danish settlements in Iowa and Nebraska, are especially to be found around Wilbur (on the large plateau in the middle of the state) and in Enumclaw, between Seattle and Tacoma at the foot of North America's grandest mountain, Mount Rainier (14,500 feet), which the Native Americans call Mount Tacoma.

Oregon is the Native American name for the Columbia River which, with its tributaries, forms North America's second largest river system. A number of Danish born Americans are found in the fast growing mountain town, the rose city of Portland. The Danebod settlement (now part of the city of Eugene, ed.) was founded in 1900 by Danish farmers from Iowa, Nebraska and Minnesota. In the Danish settlement of Junction City, about 100 English miles south of Portland, the roads have hedgerows or tall trees and the fields are so well cultivated, the gardens so lush and well-cared-for as if they were on Fyn or Falster. Even though it is only about 10 years ago when most of the Danish settlers arrived (many from Withee, Wisc.) they now have a vigorous congregation, church, societies, etc.

From Junction City the train goes south to San Francisco through California's northern mountains where gold diggers' deserted mining towns stand as tacit witnesses to the fairytale days of the gold country (1848-49). The adventurers came from the deserts of the south and east and over the mountain passes, they fled from the ships in the San Francisco Bay and marched northward up to the foothills of the mountains and the sluices of the mountain streams where the enticing gold lay hidden. There were many Danish sailors among the first gold diggers; other gold seekers came via Panama or from the east across the Glorieta Pass (in New Mexico, ed.) where later the Santa Fe railroad was built through the great American desert. Later Danish farmers came, and some of the gold diggers became farmers and everywhere where they settled, villages sprouted. The virgin forests in Humboldt County yielded to lush clover and cornfields. Danish-Americans are the leading agriculturalists and fruit growers in both Sonoma County and in the wheat regions of the Salinas Valley, in Alameda's fruit gardens, pastures and strawberry beds and in the Watsonville region's sugar

beet fields. In the San Joaquin Valley their vineyards are greening; on the sun-baked Fresno plain the juicy raisin grapes are ripened and dried, and the raisin boxes in the cities of the Far East often have the names of Danish-American firms. "The oranges glow" in the Danish American fruit gardens from Haywards (sic) a little south of Oakland by the San Francisco Bay to Los Angeles and San Diego by Mexico's northern border and no American of foreign birth is more esteemed or cleverer in trade than our countrymen. There are a number of larger Danish grocery stores in the smaller towns; but the largest and most numerous are found in San Francisco and the neighboring city of Oakland. Merchants, shipbuilders and ship owners are found in abundance in San Francisco and in all lines of business there are leading Danish-American businessmen, wholesalers, manufacturers, and clever craftsmen.

Now the trip leaves the Pacific Ocean & turns back through Nevada, where there are quite a number of Danish-Americans around the mining town of Reno and on eastward to the Mormon state of Utah through the vast desert and across the railroad track which has been placed right through the 30 mile wide salt lake. Not until the eastern bank of the salt lake is reached does "civilization" begin again. The country is friendly and rich, the fields well cultivated and the farms well-kept and they become larger and more numerous the closer one gets to the capital, Salt Lake City. Many of these farms are owned by Danish born farmers, who have helped make these valleys fertile.

One of the very first Danish pioneers was Hans Christian Hansen, who was among the 147 settlers who together with Brigham Young founded Salt Lake City in 1847. In 1852, 28 Mormon immigrants (sic) came from Copenhagen and in the following year almost 300 Danish Mormons arrived. Under the most incredible exertions and hardships and in numerous frequent fights with Native Americans, the first Mormons carved a road to Salt Lake City. There where the settlers carts once stood in the poor potato fields which were planted first, in the north the golden wheat, the oat and barley now wave, or the sugar beet field is unfolding luxuriantly between field and meadow; in the south, peach, fig, and almond trees bloom and ripen, the grapes are hanging in long

bunches, cotton and tobacco give plentiful harvest to Danish-American farmers.

Salt Lake City is an exceedingly beautiful and enterprising city where the mountains' icy clear springs babble in cooling cleansing streams along the sidewalks of the main streets. There are numerous Danish-Americans; many of them are prominent men in the city as well as in the whole state and they sit in important political positions; just about everybody seems to be well off and satisfied with their lot.

From Utah's capital the trip goes to the north up to Ogden through sun drenched, well-tilled meadows. From Ogden, an enterprising attractive town where Herman Bang [1857-1912] died, and whose leading Danish business so beautifully honored his memory, the train runs straight east across the southwestern border of Wyoming up the naked Rocky Mountains which form the large dividing wall "The Great Divide" between West and East. Now we are approaching the town of Rawlins, in the neighborhood of which many Danish-Americans have settled and carry on animal husbandry on the lush pastures. A number of them are farmers or "cattle kings" (own large herds of cattle), others are mine workers. In the town of Rawlins itself, there are a number of craftspeople and grocers.

Then the Colorado Mountains appear on the horizon, blue and distant like airy castles in the sky. The plateau's monotonous, endless green turf is broken by fields and kitchen gardens and farm houses become more numerous as we get closer to Denver, the largest and loveliest town in Colorado.

The first Danes came to Denver long before the first locomotive. It was in the sixties when gold was found and the little mining town of Cherry Creek, later West-Denver, was founded. There were also Danes among the first gold seekers and adventurers but several years passed before they gathered as a group. In 1879 the first Danish American society was founded in Denver, now there are four and a church and in the town a fairly large number of people of Danish descent live, most are craftspeople and businessmen but there are also individual wholesalers (coal and food). Two Danish architects have built the widely known Free Mason temple, which is the most magnificent in America. Colorado is known as one of the

healthiest resorts for people with lung diseases; in Brush there is a sanatorium called "Eben-Ezer" which is maintained by the two Danish-Lutheran church societies. Several hundred Danish-American farmers live in the vicinity of Brush.

From Denver the express train takes us east across the Nebraska border. Scattered about on the far-flung meadows of this rich state, live thousands of Danish-American farmers, most of whom have become affluent, through hard work. Many of them came directly from Denmark, others from the older Danish settlements in Wisconsin and Illinois and the towns of the distant Atlantic states. Around 1870 the first pioneers settled on the naked prairie where at that time free land could be taken (homestead). In Nebraska there were forests in only a very few places and building timber was therefore very expensive. Because of the lack of trees, the settlers built themselves dirt huts of sod. In a few places out in the western part of the state there are still such huts but otherwise they have in the course of the years given way to well built and beautiful farms as the settlers gradually, through laborious and faithful work, put acre after acre of the rich bountiful prairie top soil under the plow. But it went far from smoothly all the time. Desperate years followed good ones. Drought, hail storms and grasshoppers at times laid huge stretches of land to waste. These people suffered in silence and it took courage and strong wills to keep going and try to prosper again. It has only been a score of years ago or less since the Danish Nebraska farmer has had enough corn to sell. The trip to the often distantly placed railroad was tiresome along the wide clay roads and if he finally got his load on the railroad he was subjected to the most exorbitant freight rates. Then he learned to place his corn "on the hoof" (that is, to feed pigs and cattle—mostly the former) and managed to prosper in that way. In Howard County the Danish church's folk high school is in Nysted; and not far from Nysted are the villages Dannevirke, Farwell and Dannebrog of which the last one is solely populated by Danish-Americans. In Fremont, Rosenborg, Ruskin and in other places there are many Danish-American farmers. There are many of our clever countrymen in the capital city of Lincoln. The largest city in Nebraska, Omaha, has a large Danish-American population, Danish names can be seen everywhere on the signs in the streets of the town and Omaha is the

town where the Danish Brotherhood was founded. Danish farmers are found everywhere in the state, and businessmen are found in almost all towns. Blair is a spiritual center for the "United Church." Just outside the town is Dana College and Trinity Seminary, the largest and most important school of the United Danish Evangelical-Lutheran Church.

The preceding remarks about the Danish-American farmers in Nebraska serve as well for our countrymen in South Dakota, who have experienced the same hard fight for existence and in time have managed to fight their way to independence and prosperity. Almost all owe their prosperity to agriculture, animal husbandry and the dairy business. Viborg is one of the oldest Danish settlements in South Dakota, founded in 1872. In Denmark, Yankton, Hetland, Erwin, Beresford, Deadwood and Lead City there are rather numerous Danish populations; in the latter two towns many people work in the mines there.

Before 1860 only a few hundred Danish Americans lived in Iowa, but after 1870 the influx has been so brisk and rising that this state now has the largest Danish-American population of all the states in the Union. Danish churches, schools and societies are found in abundance. There is hardly a county where none of our countrymen can be found, and a couple of these—almost exclusively Danish—counties are just as large as Lolland and Falster put together. Danish farmers have thus some time ago been able to build the Farmers' railroad from the city of Atlantic through Kimballton to Elk Horn. Half a century ago Iowa was a waving sea of prairie. Now one has to travel for some distance before finding an uncultivated spot within the borders of the state. Several of the large transcontinental railroad lines cut through the state and well-maintained roads cross one another in all directions. Beautiful friendly towns and large substantial farms are sprinkled over all of Iowa and it is no exaggeration to say that the Danish-American farms are the best built and best kept and that no other foreign born population has a better reputation than our countrymen, just as none has larger credit in the banks. The Danish-Americans have introduced draining techniques according to the Danish pattern and many, e.g., in the regions around Newell, Rutland, etc. find employment doing drainage work. In regions where the predominant segment of the

population are Danish farmers, the citizens of the small friendly market towns are likewise for the most part Danish born or of Danish descent. Here we find countrymen by the hundreds as bankers, grocers, realtors, physicians, pharmacists, master craftsmen, etc. In Council Bluffs there are considerable numbers of Danish-born residents. The town was originally founded by Mormons who stopped off there on the way out to Utah; a few settled down in Council Bluffs. Along the main street of the town, Broadway, ran the old track formed by the Mormon pioneers' camp wagons. Now Broadway is an almost unbroken row of Danish businesses and shops.

In Des Moines, the capital of the state, in Clinton, Cedar Falls, Cedar Rapids, Waterloo, Audubon and many other towns you will likewise find Danish-Americans in all professions. In Des Moines lies Grand View College, the Danish Church's school for educating ministers for the congregation and teachers for the schools. In addition there is an elementary and high school, which educates young people of both genders in Danish and in English. The first Danish-Americans who settled in Cedar Falls in 1866 were settlers from Wisconsin. In this town one of the first Danish congregations in America was founded. About 150 miles north of Des Moines is the small town of Ringsted whose inhabitants almost all are of Danish descent. Fredsville, a village a bit southwest of Cedar Falls, is the center of one of the largest Danish-American settlement regions in America, more than 40 English square miles in size, owned by well-to-do farmers and tenant farmers.

As an example of the Danishness of these regions, I can mention that in the village of Dike I found a farmer who spoke a flawless Jutland dialect, even though neither he himself, nor his father, had ever seen Denmark. His grandfather was one of the immigrant settlers there.

Elk Horn is the center for another equally large Danish-American population. In Elk Horn in 1878 the first Danish folk high school in America was built which is still in operation. The town furthermore has a Danish orphanage.

A number of Danish born Americans live in Missouri in the two cities Kansas City and St. Louis. The first Dane we know about in Missouri was the pioneer chief, the great explorer Peter Lassen

(1829) who lived in Katesville. Later Danes came to Kansas City, Mo. In 1868-69, most of them directly from Denmark, the settlers found work on railroad construction and in the large slaughter houses. There are several known and respected Danish-Americans in Kansas City; the musician and composer Carl Busch [1862-1943] is especially known in American circles. Several societies have been founded in the city.

Kansas is the one of the southernmost states where most Danish-Americans live. They are found all over the state and by far the majority of them are farmers. The first Danes came to the town of Denmark, about 40 years ago; Danish-American settlers from Yorkville, Ill. and Racine settled in Greenleaf around 1868. In the surrounding area they own about 5,000 acres of well-maintained farmland and orchards. Kansas City, Kansas, lies by the Missouri River right across from the town by the same name in Missouri. There you will also find a number of Danish-Americans and several societies have been founded.

Well south of Kansas, lies the gigantic state of Texas where a Danish settlement was founded in Mackham in 1902, another in Danevang in 1894 by the now deceased pastor F. L. Grundtvig [1854-1903, minister and folklorist]. The Danish Americans here are enterprising farmers who grow corn and cotton.

There is a town called "Dania" in subtropical Florida and there are Danes here and there in the states by Mexico's border and the Golf Coast; but they are few and far between. The great northwest is the land of the Danish-Americans.

* * *

The preceding text presents only a glimpse of the Danish-Americans areas of work, a lightly sketched but truthful basic depiction of what they have contributed as their input into the pioneer work, which has transformed desert and wasteland to field and town. Here, we have presented only small hints at what the Danish immigrant has been able to accomplish—not how he achieved it, nor who these countrymen were, nor the names of those, who each in his area has accomplished the most.

Therefore one needs to read between the lines: The regions he has cleared and put to the plow, the well-kept rich farms are his, the towns with bank and factory and shop and church and school he has founded and built; and here he continues to build. And he owned nothing when he arrived.

In addition, one ought best follow along on the map of America and pay attention to the fact that the distance from Oregon and Washington to Maine is approximately as far as from Maine to Jylland [Jutland] and that the measurement from Maine to the southern tip of Florida transposed on to the map of Europe reaches from Norway to the Sahara. Then one understands better that the United States is a continent, which also comprises quite different states in which people live under the most varied climatic circumstances and living conditions. And so, a person would not ask the question, like a Danish Realskole [tenth grade] teacher asked me in the year of the Lord 1909 during the Aarhus Festival: What is the climate like in America? One should be able to understand that New York is not America, but only America's great entrance portal, where the peoples of the old world can huddle together for a generation without knowing or understanding America and where the Danish born citizen so often continues to be a "Dane in New York." The Danes of the west on the other hand are real Danish-Americans and they place that concept of Danish-American first both in the individual and the national "Bridge Building Work." Therefore all the great associations of societies and congregations created by our countrymen are in the states which stretch from the banks of Lake Michigan to the Pacific; from there the greatest thoughts of unification have gone forth, there the most and the most important churches, schools, and assembly halls are built, there the heart beat of Danish-America is best known, and there all its pulses beat the healthiest and the steadiest.

These concluding lines are written on a train, which is taking me from a Danish Constitution Day celebration [June 5th] in Humboldt County in Iowa to a similar festival in Audubon in the same state. There were 400 Danish-Americans at the festival. They came in their own means of transportation, of which a dozen were automobiles of

the latest model. Most of them owned their own farms, many were well-to-do, a single person among the oldest ones was very rich, everybody—even those who arrived in the region only five years ago—were relatively well off. And none of them owned anything but the clothes on their backs when they arrived from Denmark. When I told them what a former New York Dane recently had written about Danish-American farmers who have “lonesome lives and fatiguing work and steady longing for home and dissatisfaction,” they answered with a burst of laughter which made all the birds in the Maple trees chirp jubilantly from delight, a laughter which expressed the Danish-American’s self-explicable satisfaction with the country and the home he himself has built and in which he continually will live, in spite of the frequent visits to the country of his childhood home.

The gathering of Danish Americans held a Danish Constitution Day celebration in Iowa. There were enough songbooks but no one needed them. The festival began with the singing of the song “I alle de riger og lande” [“In all the realms and countries” by the Danish poet B .S. Ingemann, 1789-1862] and ended with “Der er et yndigt land” [“There is a lovely country,” the Danish national anthem by Adam Oehlenschläger, 1779-1850].

The Danish Evangelical Lutheran Church in America

by

P. Gøtke

(Translated by Lise Kildegaard)

I do not propose to write here a complete history of the Danish Church as it was established in America—the full story of the Danish Church in America has yet to arrive at its conclusion. Instead, I offer here a brief overview of the work of the church among the immigrants to the United States, drawing the attention of the readers of this book to particular points.

For almost fifty years, the Church has been at work among the Danish-Lutheran men and women. The men who began these efforts could hardly have predicted everything that has been accomplished in this time span. They acted because they feared or they believed the Danish immigrants were becoming so Americanized that the Danish Church life would be replaced with English. Furthermore, the Danish Church had been swept up by national feeling, and these men were driven by love of their homeland. They didn't just theorize about (Rasmus) Rask's words; they put them into practice: "A man owes everything he can accomplish to his fatherland, not the least when he is under a new sky." So the work was taken up: we preached the old (although forever young) gospel of God's birth among men; we assembled the children of Danish parents into Danish schools under the shelter of the congregation; we gathered around the memories from home, as Danish men and women who understood that our true Fatherland is unknown on earth. We gathered around everything we received from our fathers, our heritage and legacy. That's what I know about our Society, in whose service I have spent 25 years.

Some might ask: have we achieved everything we set out to do? And I will answer: we can never actually accomplish everything we can think of, because we continue to set new goals for ourselves. But certainly much more has been accomplished than most people think—much more than even we ourselves can readily imagine or know. I offer this declaration: from sea to sea, from the Atlantic to

the Pacific oceans, from Montana to Texas, Danish Lutheran congregations can be found with churches and parsonages, all built and paid for by working folks, in towns and out in the country. Naturally, in terms of economics, everything has improved in the last thirty years. The working people have prospered—in America, people get paid—and this has also benefited the Church. Many old churches have been replaced with new and improved facilities, and small churches in town and country have been replaced by bigger and better ones. No other Danish society in America owns more property than the church folk. This clearly shows the significance of the work of the church, which has advanced through the sacrifice of the people. These sacrifices are always a measure of the people's gratitude. Not only the buildings, but the salaries of the ministers and the teachers, and the maintenance of the property—all these temporal benefits are provided, not by the Church, but by the people, because of their love for the mission.

Around 1870, confident men of faith began a unified and comprehensive plan of work among the Danish countrymen. Of these men, A. Dan in Chicago and R. Andersen in New York, are still alive and still working, while A.S. Nielsen recently passed away in Withee, Wis. The goal of these men was to unify the people. If the many different viewpoints on many matters were overlooked, they believed, the people might come to understand that what unified them was more important than what divided them. And, seeing the conditions these immigrants were facing, as a little people in a large and foreign land, it seemed from the Church's perspective that they, ideally, should unify and not divide. There was however a split: those men who could only feel at home among the pure Inner Mission congregations stepped out and formed their own society.

As the oldest Danish Church organization in America, the Danish Church today stands with welcome and greeting for everyone who feels at home there. Many find a church home, and they know it is good to be there. In our day, it's all about the numbers. "How big is the child?" is the question, and not just in the nursery; no, one hears that question everywhere. If anyone asks me, I will say what I know: we must count in thousands the men and women whom the Danish Church has met in life's gladness and sorrow. How did it happen that the Danish immigrants in America have remained faithful to

their homeland and their home church, as indeed so many have? The answer to that riddle certainly lies in the fact that the Church has shared in these people's happiness and sorrow and has given them comfort in life and death.

The foundation stone to the Danish Church in America was laid the 9th of September 1872 in Neenah, Wisconsin, where the Church Mission Society was established. Two years later, in a meeting in Racine, the name was changed to The Danish Evangelical Lutheran Church in America, which in daily speech was shortened to The Danish Church.

I will not speak here of the Danish Church's development year by year, but I shall share some numbers that show the growth and progress in that elapsed time. The Danish Church includes 94 congregations (not counting the single congregations, see "Tabulated Overview") and 15 mission congregations which are served by 62 ministers. The number of church buildings is 76, and their combined value approaches \$259,000. At this time, the organization includes 54 parsonages; the value of these approaches \$159,000, and furthermore, there are 27 school buildings and assembly halls for a combined value of \$41,400.

Right from the start, The Danish Church has understood the importance of schools for children. These schools help the next generation develop both a Christian identity and a national/folk consciousness.

Children's schools were started in the year immediately after the Society's formation. Today there are 3 Danish-American full time schools, in West Denmark, Wisconsin, Danebod, Minnesota, and Askov, Minn, 53 vacation schools, 40 Saturday schools and 54 Sunday schools. Altogether, these schools enroll 4935 children. The desire of young adults for education and development is met by the Society's Folk Schools in Nysted, Neb., Danebod, Tyler Minn., and Solvang, Calif. Education at these Folk Schools is patterned after the Folk Schools in Denmark, and the schools are headed by men who have a deep understanding and a profound love of learning.

A special position is occupied by Grand View College in Des Moines, the capital of Iowa, which was founded in 1895. With the financial support of Danish Church members from all parts of America, it has grown year by year. Grand View College offers a

general education, and it also offers training for men who wish to become ministers in The Danish Church in America. Within the limits that the American conditions impose, this latter group receives a theological education, which resembles what ministers in the Church of Denmark receive. The general education is offered in both the Danish and the English languages. The school educates teachers (men and women) for Danish elementary schools, and one of their programs prepares students to work in the public schools, after an entrance exam. Another program is particularly designed for those who wish to go into the business world. Gymnastics, handicrafts, painting, and the like are also included in the curriculum. The 4 schools named here are attended each year by about 300 students.

The Danish Church maintains 3 children's homes: one in Chicago, one in Tyler, Minnesota, and one in Perth Amboy, New Jersey. The children's home in Chicago was established by the now deceased Pastor A. S. Nielsen in 1884. The home now holds 38 children. The value of the building and its furnishings is about \$25,000. The orphanage in Perth Amboy was established in 1908 at the cost of about \$5000. It was originally designed to hold 12 children, but now it houses 15. In Tyler, the orphanage was opened in 1909. There are 22 children in the home, which is worth about \$8000. These three children's homes are maintained by donations from the Society's congregations.

The Danish Church is considering building an old people's home in the near future. The final decision has not yet been made, but it will be determined by the time this article is read.

The Danish Church publishes "Kirkelig Samler" ("Church Collection"), a weekly paper dedicated to Christian enlightenment and building upon the ground of faith. It was begun in 1872 and is the oldest Danish Lutheran Church newspaper in America. The current editor is Pastor H. C. Strandskov, Askov Minn.

The Danish Church has directly participated in founding communities in Tyler, Minn, and Diamond Lake, Minn. indirectly, the Society has promoted and helped to grow most of the communities where The Danish Church has churches and ministers. The Danish Church's work extends, as one can see, into many areas. However all are branches from the same common stem, and all

reach toward the same goal.

The Church Society is managed by an administration that consists of Chairman, Reverend K. C. Bodholt, Racine Wis; Secretary Reverend A. Faber, Newell, Ia; Treasurer Manufacturer-Businessman J. S. Faaborg, Clinton Ia; and two members, M. Holst and Chr. Hermansen. These men meet as necessary for administrative business. Besides that, there is a yearly meeting for the congregations' ministers and delegates, sort of a church parliament. At this yearly meeting, final decisions are reached in accordance with the Society's constitution, whose key provisions cannot be overruled. This yearly meeting is held in different places, but most often in the Midwest. It is attended by large numbers—last year about 300 in Des Moines, Iowa. Such a meeting lasts a week.

Just one Sunday in a Danish Church in America, and every conscious churchgoer will forget there are still strangers out in the streets and highways. Everything is familiar and home-like, especially out in the country or in the little towns. The church bells ring, and God's servants come forth, just as they do in Denmark, as circumstances allow. Many times, I have heard newly arrived Danes say after a service: "I thought I was home again." Anyone who has ever been homeless, in one way or another, knows what that means. The success of the children's schools and the Sunday Schools is best shown by the fact that, year after year, children of different generations are confirmed in Danish. I am convinced that, as long as love survives for Father's and Mother's homeland or country, the land where grandparents came from, the Danish language will live. And as long as people can receive blessings from Danish ministers, the Danish Church will continue its work.

Soon the bells in the steeple of my church here in Clinton, Iowa will ring the sun down. Here N. F. S. Grundtvig's son, F. L. Grundtvig, worked for 17 years. The bells remind the neighboring farmers that the working day is over, and—God willing—a new day will dawn tomorrow. The day will come, I hope, when we are all released from our labors. All of us who work in the Danish Church will join those who have already been called home. The bells will ring out over our dust, and all exile will be ended.

God protect and keep the Danish people, at home and abroad, and God bless the Danish Church among the people.

The United Danish Evangelical Lutheran Church in America: A Brief Overview of its History and Activity

by

P. S. Vig

(Translated by Donald Berg)

Introduction

"The United Danish Evangelical Lutheran Church in America" is the name of an organization of congregations and pastors who are among those Danes who have immigrated to America, and who desire to hold firmly to the faith in which they were baptized, to remain in that church to which they have belonged since childhood, and who want to support the effort to preserve that faith in their adopted land and pass that heritage on to their children. This goal is not attainable except by mutual work, sacrifice and effort. "The United Church," as we are now used to saying in daily conversation, is therefore not nearly so much a designation for what has already been attained, but as a goal toward which our limited abilities can reach. I regard this remark as necessary for Danish readers, that they should not find an entirely too glaring a contrast between our "impressive" name and our limited results thus far. "The United Church" is an ambitious title, but it also represents our objective and is thus deemed appropriate for what we are still working toward today, even though our forces are small.

The United Church does not have a long history, the founding of the synod occurred in Minneapolis, Minn., on the first of October, 1896, thus only 16 years ago. Still, that is not so short a time, when it is looked at in relation to the conditions which had developed among the Danes in America. The time since the United Church's formation has been a boom period in material respects in almost all areas, something which is very discernable also among our countrymen here in this country. But times of material progress have never been fruitful times for the church and its work. The price of land has more than doubled since 1896, and as far as the immigrating Danes are concerned, that means that the majority of them have had to seek work in the cities, especially in the larger

cities. Unfortunately, preservation of the Danish language among the first generation of immigrants is more difficult in the large cities than it is in rural areas.

That which led in 1896 to the founding of the United Church has its roots quite far back in the past and in the circumstances, which it will be necessary to dwell on in order to be able to understand that Danish Christians in America, who still desire to remain faithful to the Lutheran Church, now stand divided into two synodical church bodies. Therefore, we will now dwell a little more on what I will call:

The Prehistory of the United Church

Even in the briefest overview of the history of the Danish Church in America, there is one man, who ought to be mentioned ahead of all others, namely the remarkable respected man from Ærø, Pastor Claus Lauridsen Clausen (1820-1892): the first pastor among the Norwegians in America, ordained in 1843; the first President of the Danish-Norwegian Conference (founded in 1870); the first pastor among the Norwegians who saw the necessity of working for training of pastors among Norwegians and Danes in America.

Clausen was the first Dane to be elected to a seat in the legislative assembly of the State of Iowa (in 1856). On his trip to Europe in 1867, when he was Iowa's representative at the World's Fair in Paris, he visited Denmark and, at that time, spoke warmly at several meetings on Fyn, for the sending out of men to proclaim the Gospel among the Danes who had emigrated to America. These meetings on Fyn provided the occasion for the forming of "The Committee," which in 1871 sent out Pastor Grove-Rasmussen to proclaim the Gospel among the Danes who had emigrated to America, and Home Missionary A. S. Nielsen, as well as mission student R. Andersen with a promise which he had given the members of "The Committee" on his trip in Denmark, Clausen ordained A. S. Nielsen on the 17th of November, 1871 as pastor of the Danish congregation in Cedar Falls, Iowa, which was founded by Clausen in 1870. A. S. Nielsen, "The Committee's" first missionary, was from the very beginning the natural leader in "The Danish Church" in America, which received primarily a supply of pastors from Grundtvigian districts and schools in Denmark and therefore worked chiefly in the Grundtvigian direction both in the church and among the people. As

a consequence, none of its pastors (which Clausen had probably expected) joined "The Norwegian-Danish Conference" and there was no relationship between them and Clausen after Nielsen's ordination. Gradually "The Danish Church" received a few pastor prospects also from the Inner Mission side in Denmark, and it eventually turned out that the cooperation between the two sides went less well, especially after the founding of the Danish Peoples' Society in 1887 and the establishment of a seminary at West Denmark, Wis. (1897), whose two teachers represented the two opposite views with the Danish Church. But the occasion for the conflict which led in 1893 to the fracture of the Danish Church were unwarranted comments about the Holy Scripture, which notably the writer of this chapter felt obligated to reply to, and why the main blame for the split has been laid before his door. It has always been easier to lay the blame on others than to admit one's own culpability. But, however that may be, that spirit of unity which is the condition for cooperation in churchly affairs, was broken in the Danish Church. And, for that reason, about 20 pastors with their congregations refused to sign the synod's new constitution of 1893, for which they were regarded (and regarded themselves) as being excluded from the synod. Since then, people have felt that we had broken from the Danish Evangelical Lutheran Church entirely. It was this interpretation which provided the occasion for some disgusting court cases for appropriating property of the congregations whose majority had refused to sign the new constitution, except that, in one case, the court agreed with that interpretation.

In order to show, as strongly as possible that refusal of signing was not a break with the Danish Evangelical Lutheran Church, those pastors who were expelled by The Danish Church held a several-day meeting in Elk Horn, Iowa, beginning on the 30th of September, 1894, where they resolved to constitute themselves as a synod called "The Danish Evangelical Lutheran Church in North America," and also decide to incorporate under this name in accordance with the laws of the state. The Synod's officers were: President, Pastor P. L. C. Hansen; Treasurer, Pastor A. L. J. Soholm; Secretary, Pastor H. J. Dahlstrøm; Editors of "Missionsbudet" (The Mission's Message), which now became the new synod's official periodical publication.

In early 1894 the Mission Society had purchased the college in Elk Horn from Pastor Chr. Anker for \$5000. From the first of October this school became the new synod's seminary, with Pastor P. S. Vig as director, while Pastor Anker continued to be the director of the college.

One of the new synod's pastors, J. N. Jersild, since early 1892 had published the weekly paper "Danskeren" (The Dane) in Neenah, Wis., which had been an excellent support in the struggle for God's Word and the Lutheran doctrine. The paper now gave its large contribution to promoting the new synod, just as it later paved the way for the creation of "The United Church." The synod had all hands busy with work, and it worked with life and delight in unity and good understanding, so we, who at that time were along, will never be able to forget it. When The United Church was created in 1896, "The North Church" consisted of 22 pastors and about 40 congregations.

We must now go back in time to find the origin for the other half of the Society on the first of October, 1896. While "The Danish Church," as already mentioned, received a supply of workers from the among the Grundtvigians in Denmark, there were also some young Danes from the Inner Mission circle in Denmark and partly here from this country, who received their preparation for the pastoral work among their countrymen at "The Conference's" seminaries, first in Marshall, Wis., and later at Augsburg Seminary in Minneapolis, Minn. At the end of training, these men became pastors in "The Norwegian-Danish Conference," but served the Danish congregations of the Conference. Of these men we should name the pastors H. Hansen, A. M. Andersen, G. B. Christiansen, M. C. Hansen-Rohe, A. Rasmussen, and H. P. Berthelsen. Since 1877, the Danish pastors in the Conference had published "Dansk Luthersk Kirkeblad" (Danish Lutheran Church Periodical) with Pastor A. M. Andersen as editor. From the very first the paper came out only once a month with 16 pages, but it contributed to unifying the Danish pastors and congregations into a group for the work in mission among countrymen in America. The work with that little paper led to the idea of establishing a Danish College, and gradually it became clear for the Danish pastors in the Conference, that the work among countrymen would be promoted best by leaving the connection with

a synod that was overwhelmingly Norwegian and which was primarily interested in the work among Norwegians. As a consequence of this, they and representatives from the Danish congregations met in Omaha, Nebraska, from 28 February to 2 March, 1884 and agreed to withdraw from the Conference, seek an affiliation with Inner Mission in Denmark, and, if possible, seek merger with the Danish Church in America, or, if such could not happen, constitute themselves as a separate synod.

The decision concerning withdrawal that was adopted at the meeting in Omaha, was presented at the Annual Meeting of the Conference in the summer of 1884, and this meeting approved those reasons which the Danish pastors cited for the withdrawal, and wished them God's blessings for their work.

At a meeting which was held at St. John's Church in Argo, Nebr. from the 11th to the 14th of September, 1884, those Danish pastors and congregations which withdrew from the Conference agreed to constitute themselves as a synod under the name "The Danish Evangelical Lutheran Church in America." In daily conversation, primarily among critics of the new synod, the synod was designated as "The Withdrawn," or the "Blair Synod." At its founding, the synod numbered 6 pastors, 9 congregations and about 1400 to 1500 souls.

The little synod set to work faithfully on the important work before it: the gathering of souls of countrymen in the Lutheran Church. Right from the start, the importance of education was emphasized, especially for the training of pastors, and in 1886, the school for pastors "Trinity Seminary" was dedicated in Blair, Nebr.

It is not the intent here, to write the history of the synod. It will only be noted that when the last annual meeting was held before the formation of the United Church in Albert Lea, Minn. in 1896, the synod numbered 42 pastors, 57 congregations, and a total number of souls of 6,000.

"The Danish Church" and "The Blair Synod" had never been in any friendly contact with each other, so it is not surprising that the relatively new "North Church's" pastors and congregations, who had earlier been members of "The Danish Church," also had their misgivings about "The Blair Synod." In any case, it did not seem that a merger between the "North" and the "Blair" synods was lying

closed at hand. Gradually, however, as the two synods learned to know each other better, it became evident that what they were in agreement on was greater and more important than whatever differences there were. The idea of merger was mentioned in the papers, especially in "Danskeren" (The Dane) and leading men on both sides discussed the issue, so it could not be shoved aside. "The North Church" was, of course, a quite new synod and at its formation a declaration was made that there would be work toward merger with all Danish Christians who from the heart professed the Lutheran Church. The merger idea received a strong push forward by visits from the home country, when Pastor H. I. F. C. Mathiesen and missionary C. B. Kjær in 1895, and Pastor A. Busch and missionary H. C. Beck in 1896 visited congregations of both synods and held meetings in them. And from the Inner Mission side in Denmark people were pushing strongly for merger of the two Danish synods in America.

On the North Church's side, there was perhaps no less anxiety, since people in "The Danish Church" had costly experience with the old saying "false peace creates new wars." But, on the other hand, there was no one who dared speak against a merger and would therefore be in favor of having three different Danish synods in America, possibly within the same district. The Danes who had immigrated, at least most of them, had not shown strong interest in the Church, so a situation for which unity of the church was not evident, and that would not be helped by a continuation of separate synods. I am convinced that I am in agreement with the truth, when I say, "We were happy about the idea of merger, and were all agreed on the foundation for merger." But not so few on both sides were apprehensive about the question of whether or not with our different backgrounds we would be able to agree sufficiently to bring this idea to reality.

At the annual meeting in Albert Lea, Minn., "The Blair Synod" voted, through its representatives, to seek merger with "The Danish Evangelical Lutheran Church in North America." They also adopted a proposal for a church constitution, which the merger committees from both synods had agreed upon. "The North Church" held their annual meeting in 1896 in Racine, Wis., and unanimously adopted the same constitution. Thus both synods stood ready for merger. On

an invitation by the presidents of the synods, Pastor H. Hansen for the "Blair Synod" and Pastor P. C. L. Hansen for the "North Church," 35 pastors and 21 delegates from the two synods gathered for a merger meeting in Minneapolis, Minn. during the days from the 30th of September to the 2nd of October, 1896. The meeting was held in Immanuel Danish Evangelical Lutheran Church. No one who was there will be able to forget the festive moment when the great assembly of delegates and guests stood and approved the following Articles of Merger which were read (aloud) by the writer of these lines: "Herewith be it resolved that 'The Danish Evangelical Lutheran Church Synod in America' and 'The Danish Evangelical Lutheran Church in North America,' assembled for a joint meeting in Minneapolis, Minn. from the 30th of September to the 2nd of October, on the aforementioned Confessional Foundation are uniting into one body: The United Danish Evangelical Lutheran Church in America. Dated: Minneapolis, Minn., the 1st of October, 1896." After this the voting was undertaken by calling of names. All those having the right to vote answered "Yes." The assembled delegates now approved, with insignificant changes, the constitution presented by both of the former synods, and also elected the following board:

Pastor G. B. Christiansen, President;
Pastor A. L. J. S holm, Vice-President;
Pastor A. S. Nielsen, Secretary;
Business Manager Hans Andersen, Treasurer.

Pastor P. S. Vig was elected as Director of the Synod's Seminary and Pastor A. M. Andersen as Second Teacher.

The two synod publications "Kirkebladet" and "Missionsbladet" were combined into one under the name "Dansk Luthersk Kirkeblad" (Danish Lutheran Church Periodical) with the two Chief Editors as Co-Editors.

At its founding "The United Danish Evangelical Lutheran Church in America" consisted of 63 pastors, 8 missionaries, 127 congregations and 33 mission fields. The individual congregations are listed in the "Tabulated Overview."

Growth of the United Church.

It is in order here to mention one man, who, in his own way, worked for the merger of the two synods, namely, Pastor P. C. Trandberg. This remarkable man, who came to America in the early summer of 1882, had no little influence on the Blair synod, which in 1887 issued a call to him as Professor at its seminary in Blair. Trandberg did not feel able to accept this call; instead he became a professor for a Scandinavian Lutheran Division at the theological seminary of the Congregationalists in Chicago, Ill. Quite a few young Danes, who became his students there, joined the Blair Synod as pastors and later the United Danish Church. Meanwhile, Trandberg became tired of the relationship with the Congregationalists and began a seminary of his own in Chicago. He kept this going for a while until, tired and worn out, he moved to Minneapolis, Minnesota. From here he attended the Annual Meeting of the "North Church" in Cedar Falls, Ia., in 1895, where he spoke with warmth and sincerity as always. Likewise he was present at the last Annual Meeting of the Blair Synod in Albert Lea, Minn. in 1896, where he both preached and took part in the proceedings. Shortly after the trip home from this meeting, he died in Minneapolis, on the 18th of June, 1896, quite unexpectedly and without prior illness, just barely 64 years old. Thus Trandberg did not get to experience the formation of the United Church, but the merger would have had his sincere approval and prayers. A page in his memory therefore deserves a place in the history of the United Church.

The growth of the United Church has not been especially conspicuous, but smoothly and healthily from both outward and inward perspectives. It has had its struggles, as was to be expected, but has come out of those still stronger. It does not have particularly outstanding personalities to display among its pastors, but steady, faithful workers, each according to his own abilities. It has had a relatively steady annual additional growth in terms of numbers of pastors and congregations, except that not all of the congregations have yet sought acceptance into the synod.

During the past 16 years, since the merger meeting in Minneapolis in 1896, the United Church has grown from 63 to 123 pastors, including the 7 or 8 who will be ordained at the upcoming annual meeting.

During the same period, the number of congregations has grown from 127 to almost 200.

One can get a notion of the productivity of a little Danish Church Synod through the following report of the President to the Annual Meeting of the United Danish Church in Blair in 1911:

“It ought to be of interest to know that the generosity in our Church during this memorable year will attain a total of \$160,000, divided approximately as follows: For churchly and missionary purposes \$25,000; church buildings \$40,000; Jubilee gift \$25,000; pastors’ salaries \$70,000.”

“The Synod’s confirmed members in 1911 totaled 10,823; with contributors numbering 5,433, and the number of souls was 19,610. The contributors who are listed in the annual reports, are members of congregations, but in actuality the number of contributors far exceed the number of members of the congregations; likewise the number of those attending church far exceeds the number of confirmed members. There are some congregations that have not sought formal acceptance in the Synod; thus there are a number of families who with greater or lesser constancy attend worship services of the congregation and make their contributions to its pastor, but are not yet members of the congregation. The “churchly populace” is therefore significantly greater than the Synod’s official numbers. All in all it can be said without exaggeration that the United Church exerts direct influence on 30,000 to 40,000 people and indirect influence on many more.”

The Synod’s continued expansion has made its division into Districts necessary, since joint work in the smaller areas is thereby best promoted. The Synod is divided into eight Districts, of which the Atlantic District is easternmost and the Pacific District is farthest to the west. Just as the Synod has a board of directors, each of the Districts also has its own president, vice-president, secretary and treasurer, and just as the whole Synod holds its joint annual meeting (always in the month of June), so also each of the Districts holds its District meetings, preferably two each year, at which one is designated as the Annual Meeting, during which a board is elected for the coming year and decisions are made concerning the affairs of the District. In particular, the District takes care of the mission in its region. Several of the Districts pay the salary of a mission pastor

wholly or partially at places where there are many Danes but as yet no organized congregations. In time the expansion will surely lead to increased attendance at the Annual Meeting of the Synod, which now is often attended by 1000 to 1200 people, of whom only a good 100 are delegates and/or pastors from the congregations. The annual meeting will eventually consist of a certain number of pastors and delegates from each of the Districts of the Synod since travel expenses, which now are quite significant, will thereby be able to be reduced, and the smallest congregations will be in a position to host the Annual Meeting, which under current conditions is not possible. The Synod will still surely for a long time keep the Annual Meeting in its current form, since this annual meeting of members of the Synod from the different areas and situations has had immeasurable importance for promoting and strengthening the consciousness of our fellowship in faith, confession and work. But when all expenses are included, the Annual Meeting as it is now cannot be held for less than almost \$10,000.

The Various Divisions of Activity

The United Church carries out a large, widely diversified work, which ought to and could be still larger, if only the lack of men and resources were not so large. Unfortunately, it seems that the most outstanding and most influential Danes in America have only little use for the Church. As a consequence of this, we, who are only a small society, have had to do a work which in more than one respect exceeds our powers, something we are constantly reminded of, also by those who surely would be able to do it much better, if they wanted to. Still, however, we are not singing any song of lament, nor are we wasting our time with any reproaches to people. Following is a brief review of the various aspects of the work of the United Church.

I. The Mission must naturally come first on the list, since the United Church is of course, and according to the circumstances, must be a Mission Synod, just as it is a fruit of missions. Yet here we are not thinking about or talking about Home Missions, but on the contrary about missions among non-Christian peoples.

The Indian Mission. In 1892, student N. L. Nielsen went to the Indian Territory to begin a mission among the Cherokee Indians.

Since that time, Nielsen has worked among them, together with his faithful wife, since 1893, with preaching, Sunday School and Parochial School. Early in 1999 he was able to baptize the first Indian, a young girl of 16 years. Since then, more than a hundred have been baptized and have become a part of the little congregation in Oaks, Oklahoma, which has its own church building. Another little congregation has been started in the town of Kansas, Oklahoma (just of few miles east of Oaks). From time to time several young women of the Synod have helped Nielsen and his wife with the school work. Several young women have attended Dana College in Blair. The mission is supported by means of free-will gifts from the Synod.

The Japan Mission. In 1898 J. M. Th. Winther left for Brejning by way of Ringkøbing to Japan to work as a missionary in that country. He had been trained for the pastoral work at the United Danish Church's Seminary in Blair. Since his boyhood, Winther had felt a desire to work as a missionary among the heathens. A little mission society in Southern Jutland had supported him during his training and wanted to support him as a missionary, especially if he decided to go to China. As stated, Winther went to Japan instead, which had increasingly become his objective as the country in which he wanted to work. With that zeal which is unique to him, he now committed himself to learning the difficult Japanese language, and he succeeded. During his stay in America, Winther had become acquainted with Miss Andrea Hansen from Ballum, who was trained as a nurse at the Swedish Lutheran Hospital in Chicago. Since 1899, these two, the man and his wife along with others, have been co-workers in the mission in Japan. We will not describe the mission here, except to say that they have made uncommonly good progress. Since 1901 its center has been Kurume, an old, sedate Japanese city with ca. 30,000 inhabitants. In 1907-1908, Winther and his family were on a visit to America and to Denmark. Since 1909 Pastor J. P. Nielsen and his wife have been his co-workers in the mission, which is supported by the United Danish Church; the mission now has its own residence with a church building, to which especially the young people in the United Church have contributed.

The Utah Mission, i.e., the mission among Danish Mormons in the state of Utah, is carried on by "The Committee" in Denmark in

association with the United Church in America, for which each provides half of the expenses. The intention of such a mission is long-standing among Danish Christians in America, but it first succeeded in getting the intention realized in 1906, when Pastor Harald Jensen and his wife began their difficult work in the large Mormon headquarters location of Salt Lake City. There, they succeeded in getting a church and parsonage built and gained some success among the Danes. A little congregation was formed and meetings are also held in several other cities in Utah and Idaho. Pastor Jensen has now stepped away after 5 years of ground-breaking work, and Pastor J. Th. Lund has been called as his successor in the work.

II. Children's Homes and Sanatoriums and the Widows' Fund

The United Church owns two smaller children's homes, one of which is in Elk Horn, Iowa, which the congregation there began in 1890. The home, called "Elim," has its own building and 40 acres of land. Its first house-parents were Mr. A. L. Boysen and his wife, who managed the home for 7 years. Since the beginning there have been a total of almost 100 children at the home, and they have had to refuse admission to just as many because of a lack of space. The congregation in Elk Horn has since turned Elim over to the United Church. The Children's Home "Bethania," now in Waupaca, Wis., was begun in 1895 in Albert Lea, Minn. It has its own building with an adjoining 30 acres of land. There is room for ca. 40 children besides the staff. This Home's first superintendent was Mrs. G. Petersen from Waupaca, who worked faithfully there for 13 years. The Children's Homes have a joint board of 5 members, 3 pastors and 2 laymen, who are elected by the Synod. The Children's Homes are supported partially by a small payment for those children who have one of their parents alive, and partly by means of gifts from the Synod, especially the latter. The financial report for the year 1910-1911 (from the first of May to the first of May) accordingly shows that payment for the children amounted to \$740.50, and the gifts totaled \$3,443. At that time there were 28 children in Waupaca and 18 in Elk Horn.

The Sanatorium in Brush, Colorado, owes its existence—next to the Grace of God—especially to an individual, the tuberculosis Pastor J. Madsen’s zealous work as well as the financial support he has found in both the Danish Church Synods in America. In the course of a half-score years it gradually became possible to erect a Sanatorium for tuberculosis patients, a home for the elderly, and more. The Sanatorium and Home are situated in a healthy climate and in a particularly comfortable place in that lovely Danish settlement in Colorado. The property, including the land, is worth \$25-30,000. From August 1910 to June 1911 there were 60 patients at the Sanatorium from various nationalities and denominations, and there were 962 weeks of nursing duties performed, of which 317 were donated. Six people reside at the Home for the Elderly. Every year on the 13th Sunday after Trinity an offering is taken in the congregations of the United Synod for this lovely institution, known by the name “Ebenezer.” It deserves the support of all Christian people as a link in the struggle against “The White Plague,” which is constantly spreading.

The Widows’ Fund thus far exists exclusively for needy pastors’ widows. As known, neither pastors nor their widows earn pensions in America, and often the salary of a pastor is only enough to provide food and clothing for the family and that income ceases upon the pastor’s death. It is therefore proper, that pastors and congregations come to the aid of widows and the children of deceased pastors. During the Synod’s last fiscal year more than \$800 in various gifts came in for this purpose. The Fund owns an endowment of \$1000 which yields 6% annual interest. But that amount constitutes only a little support for each of the 8 widows of pastors who are currently members of the Synod. A Pension and Widows Fund has been established among the pastors in order to alleviate the needs for elderly retired pastors and widows.

Sources of important support for the Children’s Homes, the Widows’ Fund and for Missions are the Ladies’ Aids, which are to be found in most of the Synod’s congregations. In some of the congregations Tabitha Societies have been formed, which especially help the sick.

III. School and Youth Work

Our time is a time for schools, and our people are known for their schools. Also in America, the Danes even with relatively poor means have supported the very important school work for the present and for our future. Here, just as everywhere else, funds and the number of teachers are in short supply and approval has been sought from the Danes who live here. It would be desirable for the many large Danish Societies that are found now in this country to be more supportive and more cognizant of the importance of the preservation of our Danish language, manners and customs, than has been the case so far. Present conditions could thus have been quite different. Thus far, there are only the two little Danish Church Synods, which have facilitated Danish school work in America. A short overview of this work within the United Church follows:

Trinity Seminary, the seminary of the United Danish Church in Blair, Nebr. is the oldest institution of its kind in America. It began late in the year 1884, moved into the current building in 1886, and held its 25th anniversary last year. A memorial publication, authored for the occasion by the Seminary's current president, Pastor P. S. Vig, presents a collected overview of the school's history. Only the following will be mentioned here: Besides the Seminary there is a multi-faceted school, known under the general name "Dana College," whose current president is Prof. C. X. Hansen, BA. Dana College includes the "Pre-Seminary," a four-year course for those who want to study theology; and the Seminary for Male and Female teachers (Normal Course) for those who desire training for teaching in the American Public Schools. This has both 4-year and 5-year courses. The Academy—a 4 year course with a subsequent 2-year college course exists for those who desire a generally good preparatory training. The Business School offers an 8- to 12-month course in bookkeeping, stenography, etc. The High School is for those who have limited knowledge in both English and Danish. Further special instruction is available in music, sewing, painting, etc.

The course in Theology is three-years in length and encompasses the usual theological subjects.

The school's buildings, which have been erected gradually as need demanded and funds permitted, have cost in total at least

\$40,000. The funds for salaries for the Seminary's professors as well as for the President of Dana College, which altogether amounts to a good \$3,000, are collected by voluntary contributions from within the Synod. During the 27 years from 1884 to 1911, a total of \$54,000 has been collected in that manner. During the same period there have been a total of 2051 students at the school, of whom 67 have been ordained as pastors. The number of students in 1910-1911 was 182, and that number has been over 200. A total of 11 teachers are currently employed at the College, of whom 4 are women. The students are young men and women, mostly from Danish homes in America, and mostly born in this country. Most of the theological students thus far were born in Denmark. The College is recognized by the states. Likewise, those students who have taken the examination from the academic division here have gained access to the State University by taking a designated supplemental examination.

Colleges. Besides Trinity Seminary, the United Church owns Luther College in Racine, Wis., whereas the College in Elk Horn, Iowa, the oldest Danish College in America, begun in 1878, is now owned and managed by the congregation in Elk Horn. "Brorson College" in Kenmare, North Dakota, is owned by the North Dakota District. More detailed descriptions of these schools cannot be presented here. It is mentioned only that Luther College in Racine during the school year of 1910-1911 had 104 students; the school in Elk horn had 88, and the school in Kenmare 44. -- Thus during the school year 1910-1911 there were a total of 418 young men and women attending the Colleges of the United Church.

Childrens' Schools. The very most important part of the educational system is that which is for the children. Unfortunately only one of our larger congregations (Emaus Danish Lutheran in Racine, Wis.) has managed to keep a Danish parochial school going. In most of the congregations, however, there is a Danish summer school during the months when the public schools have vacation (1 June to 1 September); likewise, there is Danish Sunday School held in most of the congregations, some places in addition to English and in quite a few places only in English. Those who learn to speak and read the Danish language as children will never completely be able to forget it. Therefore the small vacation schools and Sunday Schools are of

utmost importance for the preservation of our language with the Danish Church and also in the entire country. Confirmation instruction can also play a significant role in that regard, since children usually attend confirmation instruction for a couple of years before they are confirmed.

Youth Work. All the world speculates on our youth nowadays; great youth movements are discernable everywhere. It is the Church's best interests to keep its young people in a living relationship to the Church and its work. The United Church, from the very first, has had its eye open to the importance of the cause of young people. A "Committee on Youth Concerns" deals with this important subject especially by the publication of a paper for young people, the holding of larger youth gatherings, overview of youth work in general, and by a report submitted to the Annual Synodical Convention. In the year 1911, there were 112 Youth activities listed in the Synodical Report, whose meetings were attended by close to 4000 participants. The Young People's Societies have contributed generously to Foreign Missions. Thus they have given significant sums for the building of a church in Japan, and several of the societies pay for the education of a Japanese student at the Lutheran Seminary in Kumamoto, Japan, for training as a missionary among his countrymen. This is a source of great joy for the Church that its youth work as a whole is seen as a bulwark for the future.

IV. Newspaper and Book Publishing.

"Danish Lutheran Publishing House" is the name of a book and publishing business, which has had its home in Blair, Nebr., since 1893. At the founding of the United Danish Church, the business was taken over by the new Synod. Here a significant business in book publishing is carried on, and all of the Synod's periodicals and publications are printed and published here. The Publishing House has significant other publishing business and owns excellent printing equipment. Unfortunately, the business, especially since taking over publication of the periodical "*Danskeren*" (The Dane), is under pressure because of significant debt. The entire business with property and accessories is valued at ca. \$40,000. The current debt, however, is approximately \$30,000.

The Synod publishes the following periodicals:

"Danskeren" was started in May, 1892 by the Jersild Publishing Company in Neenah, Wis., Pastor J. N. Jersild, Editor. In 1899 the periodical and associated accessories were moved to the United Church at Blair, Nebr. Since 1901, the paper has been published twice weekly. This periodical has a subscription list of about 4,000 and is edited by Pastor A. M. Andersen. The paper is of great importance for the Synod, both in its origin and growth and as its official published representative.

"Dansk Luthersk Kirkeblad" (Danish Lutheran Church Publication) which started, as mentioned earlier, in 1877, is now a 16-page weekly and is edited by Pastor J. Petersen, Viborg, S. Dakota. It is especially valuable for the dissemination of synodical information.

"De Unges Blad i Amerika" (Publication for the Youth in America), which was started by the Blair Church in 1896, is now published by the Synod's Committee on Youth Concerns. The current editor is Pastor Gertsen in Council Bluffs, Iowa. The paper's purpose is expressed by its title.

"Børnebladet" (The Children's Paper), which began publications in 1890, is a little 4-page, illustrated children's paper, which goes out once a week and is edited by Pastor L. Jensen, Ruskin, Nebr.

Besides those cited above, we should mention the little paper *"Føbe"* (Phoebe), which is published once a month for the Sanitorium in Brush, Colorado, by Pastor J. Madsen, since 1902. This little publication quietly promotes the cause for the sick and suffering within the Synod.

Likewise, in Minneapolis, Minn., Pastor N. Hansen publishes a monthly paper *"Kirke og Folk"* (Church and People) which especially promotes the cause for support for Heathen Missions among our people.

V. Other Activities

The United Church has also had an open eye for the importance of being able to gather our people in settlements where each family can have its own home and avoid being swallowed up by the cities and the homelessness which has debilitated so many of our countrymen here in this country.

Through its "Land Committee" or "Colonization Committee" the United Church has been cooperating in the formation of the Danish settlements in Arcola, Texas (which has now been abandoned); Brush, Colorado; Kenmare, N. Dakota; Daneville, N. Dakota, as well as Culbertson, Montana, where there are now found significant Danish populations and Danish congregations. Further, the following Danish settlements should be mentioned: Dickson and Standard in Canada, which were started by members of the Synod's older congregations.

In addition, the Synod, for several years, has seriously discussed the establishment of a Home for the Elderly without that intention thus far being realized. The same is true for the idea of a Danish Hospital, which we have missed for a long time. It is to be hoped that one or more wealthy Danes might be prompted to give contributions for promotion of these causes.

The United Church has never applied for nor received any financial support from the Church or State in Denmark. The Synod's representative in Denmark is "The Committee," which consists of the following people:

Pastor C. Aschenfeldt Hansen, Nørre Nissum
Pastor H. C. Frimodt-Møller, Aarhus
Dean Fr. Zeuthen, Fredericia
Pastor A. Busch, Hellerup
Inner Mission Representative H. Chr. Beck, Copenhagen
Landowner Rud. Heilmann, Aarhus
Businessman C. Kjærsgaard, Copenhagen

Closing Remarks

This abbreviated overview of the activity of the United Church will only be able to give the reader the impression, I suspect, that a Church Synod in America has much responsibility in many different areas, as well as representing significant values in several respects. It has taken some time before we Danish immigrants, who had grown up under the National Church at home, learned that we had to carry on by ourselves. We had to learn what to do and how to do it, and

we are still in the process of learning how to manage by ourselves. It has not been an easy lesson to learn that being Danish in America is not the same as Danish life in Denmark, and that the work of the church, as a consequence, is necessarily different. It may be easy to say in a few words that such a difference exists, but sometimes we can sense something but not easily put that into words. And then, one might ask, what about the future? What will it bring? That might not be so difficult to answer, as many might think. What will grow in the future and will bear fruit is what has been planted today. The present is the mother of the future. Yes, but will the Danish Church Synods be able to be preserved as Danish? Yes—but for how long no one can say, and some places will last longer than others. Those of us who are working for the Church do not have much time to philosophize over this.

Our people already now have two languages and use them both, the Danish mostly at home, the English outside the home. And those who will work as pastors or teachers among the people must be proficient in both languages. Therefore we strive to train our young men for this, those who will be pastors from now on. The desire to preserve the Danish language in America to the exclusion of English is not only impossible, but foolish. But the preservation of the Danish language together with and alongside the English cannot just happen by itself. It is, of course, a fact that a language is preserved only by being used, and that is the way of everything in life; that which is not used, dies. And in a future unforeseeable for us the Danish language will be used in America, at home, in church and in school, in papers and books, if we who are now living use it as we should. Therein there is both guarantee and encouragement enough for all to want to work while there is time and days left for them.

But God be praised for what He has accomplished in the Danish language in America, by small powers and poor means, to the Honor of His Name and for the salvation of souls.

To Him alone the Glory!

Young People's Schools and Højskoler in the United States*

by

J. Christian Bay

(Translated by Signe T. Nielsen Betsinger)

It can be said that an organized effort to preserve Danish language and culture has existed here in America since the beginning of the seventies. The immigrants considered it essential that they develop plans to strengthen and design general education for young adults. Among the immigrants who immediately joined the Church right from the beginning, there were few academics. However, because many knew about the højskole concept in Denmark, this concept became the foundation for their church-sheltered schools.

The first Danish school for adult youth opened November 1, 1878 in *Elk Horn, Iowa*. The location was well chosen. Here there was already a quite settled and spiritually awake Danish population, among which were men and women, who competently supported the spiritual side of the cause—both then and later—and who were also ready to make the necessary material sacrifices. The højskole in Elk Horn was founded by the Norwegian Pastor, *Olav Kirkeberg*, who in 1874 was sent from Denmark to serve as a minister here. Kirkeberg, who is still living, and in recent years has worked among his countrymen, is among the very first forces in the Danish Church. His unusual eloquent speech, serious disposition, devotion to the højskole cause, and strong will must have been engaged to a high degree when they started on bare ground in Elk Horn. At his side stood *Kristian Ostergaard*, who came from Askov in September of the same year, and who later has achieved recognition as a poet and spiritual interpreter of the way of life that the immigrants left behind in Denmark's culture and history.

*) Sources: *Danske i Amerika I*, Minneapolis 1908. The Schools' Programs. The Church communities' annual reports.

It was an enthusiastic and deeply moving time, these years in the seventies, when the school concept awakened. It has left a mark on its men and women. It has given them a great and ideal view of

folklife in school and Church. It called forth life values that still reflect their original glory. The children's school in the young congregations here and there took a sharp upturn, just as did the missionary work that was started in the states mostly around Lake Michigan and westward. In the meantime, already in 1880, Kirkeberg had to give up his work in Elk Horn where he was succeeded by Pastor *H. J. Pedersen*, a man with an extraordinary ability to generate creative activity. Pedersen was educated in Ryslinge and came here to this country in 1875. As no one else in our historical development, he has been able to use the resources and opportunities that were at hand—both poor and rich, in good times and in bad. Faithful to the Word, he was a prompt man of action. It is he that F. L. Grundtvig has declared to have accomplished the most of us all.

Østergaard and Pastor *P. Jensen* (who arrived in 1880) followed Pedersen to Elk Horn. But the time around 1880 was not just a period of optimism; it was also a period of unrest. H. J. Pedersen could work in peace in Elk Horn for only a couple years. Then he moved back to his original circle of friends in Michigan, where he founded Ashland Højskole in 1882.

A significantly important immigration area developed partly in towns along the lake, partly in the woods of the Michigan peninsula. There, some congregations were established, which for many years were faithful supporters of the Church and school cause. This was the natural location for a Danish højskole. Pastor H. J. Pedersen was the right man to draw together the forces needed to respond to this challenge. The school was built in that quiet little wooded area, in the middle of a congregation that had unusual strengths in its midst. *E.F. Madsen*, the later so well-known author of songs and stories about immigrant life, surrounded it with a garden which, still after many years and long after the closing of the school, remains as an oasis.

The desire for a højskole was temporarily satisfied. However, just as the mission was broadening, there were those who felt the need of a school for ministers. Until then, the ministers had been educated in Denmark, namely at Askov, where in choosing the Danish Mission in America, they prepared themselves for work here. One of these ministers, named *Nørgaard*, a student of Kr. Kold, had started a

højskole in the beautiful forested area in West Denmark, Wisconsin in 1884. When it became evident that this school, in contrast to the two schools already in existence, won little attraction, the Church, after drawn out negotiations about the matter, started a seminary there in 1887. It functioned until 1890, but in that short time educated 18 ministers. Most of them have done well. Of course, the school had the best teachers—over which the Church had authority—namely Pastor *Th. Helveg*, sent out by the Mission in 1881, and *P. S. Vig*, sent out as a pastor in 1885. Helveg was a significant personality, well equipped as a teacher and preacher. Vig, well grounded in history, was a scholar and researcher. His church-related histories and his biographical works are some of the most original contributions to the already not insignificant immigrant Danish-American literature.

The reason this school was closed is not to be discussed here. In the meantime, it reappeared in 1894 under more favorable auspices. Already in 1886, there was already another seminary in this country—*Trinitatis Seminarium* in Blair, Nebraska. This school was founded by some of the Danish ministers who had left the Norwegian Church and who had established a Danish Church community. This school, led by Pastors *A. M. Andersen* and *G. B. Christiansen*, later was expanded to include a teachers' college. With its academic approach, it has been an unquestionable success. Pastor *P.S. Vig* is the current principal. Through the eighties and nineties, the work of the two højskoler went well. The immigrant population increased—the one in Elk Horn overwhelmingly so. H. J. Pedersen's successor in Elk Horn was *Kr. Anker*, a man whose strong personality attracted many of the students. The school burned to the ground in 1887, but through donations, a new building that had room for 100 students was quickly established. In 1880, Anker took over the school as his personal home; in the following four years, 387 students visited.

In Ashland, H. J. Pedersen and his excellent fellow teachers had to struggle differently for spiritual and material results. There was *Kr. Østergaard*, who later became a minister and left the school, and there was *L. Henningsen*, a both Christian and artistic man, who, as Pedersen, was educated at Ryslinge. From the meager conditions in the beginning, Pedersen looked for new opportunities and found

them in Minnesota where a new colony was started in 1887 at *Tyler*. Here Pedersen took over in 1888. The rich prairie provided the rapidly growing population a good livelihood, and slowly, in the midst of rich opportunities, Danebod Højskole came into existence.

In the meantime, the wave of the Danish education efforts had glided westward. At almost the same time as the planning in Tyler (1887), the *Folkehøjskole in Nysted*, in Nebraska, surrounded by new Danish immigrants, was established by Pastor *C. J. Skovgaard*. Seldom has any højskole been started with fewer resources; however, just as in Tyler, the endeavor has won friends.

In Tyler, the højskole was started in a barn, in Nysted, it began in a store. It is possible that in the beginning there was some restlessness and uncertainty; however, the locations were well chosen in that each was surrounded by a large Danish population.

In the meantime, H.J. Pedersen's leadership at Ashland Højskole was placed in the hands of H.C. Strandkov. This man was born in Denmark, and had grown up in the Danish colony by Carlston, Minnesota. First through Pastor Kirkeberg, and later at Askov Højskole, where he was educated to be a minister, he developed a love for the højskole philosophy, and is perhaps the one among us who so far has most deeply understood its importance. He was in charge at Ashland from 1888 to 1891, and was succeeded by *S. Kjems*, who served as the minister for the local congregation and as the school's conscientious leader until his death in 1895.

The economic crisis, prevalent in America in the early 1890s, did not fail to affect both Church and school. They strove, they wrangled, they threatened, and they fought for one another. In Tyler, Danebod was completed and Pedersen sat there as a king or as a masterful and wise ruler who, in all his personal frugality, asked for much for the cause that was in his custody. In 1894, under bright circumstances, Danebod was taken over by *Ole J. Stevns* and his wife, Dorothea nee Rasmussen. Together, these young people maintained high standards in order to attract the interest and confidence of youth, but under the continuing Church decline, they gave up the fight and went to Denmark in 1899. There they have taken over Kvissel Højskole. The author, *Carl Hansen*, served under both Pedersen and Stevns when they were principals. Earlier, as a teacher at Danebod, he had been active in the founding of the Elk Horn

School. With his helpfulness toward the area's citizens during those first poverty-stricken years, with his work at the Højskole, and with his sketches and stories, he has contributed much to gather interest at Tyler as a focal point for the unfolding of a typical Danish-American life.

In 1894-95, A. Bobjerg tried to revive the activity in the capable colony in West Denmark, Wisconsin by conducting a højskole in the old seminary rooms; but it did not succeed. Church strife had to calm down before the citizens could gather peacefully enough so that the Danish-American school for youth could proceed quietly. At the same time, the Elk Horn school was sold to a younger church community in whose custody it is conducted as an ordinary teachers' college.

In 1894 the Church-related and folk-related conditions were such that the older Danish communities could take up the question of the re-establishment of a college for ministers. Interest focused on Des Moines, Iowa, and here Grand View College was founded. In the legal documents of the college, the word "university" appeared for the first time in a Danish-American context. However, because of the limited strengths of the founders, only the following two departments were established: (1) the seminary and (2) the ordinary school for youth. Many hoped that Pastor *Th. Helveg* and *F. L. Grundtvig* would align themselves with this institution. However, this did not happen. Pastor *N.P. Gravengaard* became the school's first dean. Pastor *A. Bobjerg* and cand., later Magister *P.P. Hornsyld*, worked with him. In 1896, Gravengaard was succeeded by Pastor *R. R. Vestergaard*, who, together with Bobjerg and Hornsyld, created the school's foundation and culture. Vestergaard was an authoritative and sharp thinker, a discerning and wise man, an unusually gifted preacher. Pastor Bobjerg, in his outspokenness, was a good teacher of the mother tongue. Later here and in Denmark, he made good contributions to our history. Through his personality, Magister Hornsyld brought together the best elements of Danish and American sense of culture and understanding of the institution's purpose. It is certain that probably he is the one of all the teachers for the youth who will be remembered longest.

In the period from 1895 until now, the schools in Blair and Des Moines have accepted the best of the Danish American youth.

Although, in recent years, when the højskole conditions improved in Tyler and Nysted, there, too, they accepted a large contingent and equipped them well to help them carry the burdens of the day, where the old friends from the religious and folk awakening had to lay down their arms. In Blair, we find K. Anker as principal in the mid-nineties working together with men such as C. X. *Hansen* and Pastors *Harald Jensen* and *H. O. Frimodt-Møller*. In the younger Church community, C. X. *Hansen* has carried out a task that is similar to P.P. *Hornsyld's*; both have happily united the Danish and American cultural scene in their teaching and have understood how to reach these students so they would be able to respond satisfactorily to the demands of both their fatherland and the land of their birth.

These youth, with strong changing assumptions, met in schools. Some of the students came from congregations, some from other circles, many with, and many also without, ordinary Danish preparation. However, the majority came with education from the American children's school. Sheltered by the Church since the Church communities' very beginning, the Danish children's schools have been nurtured just as a plant is nurtured. In Clinton, Tyler, Chicago, and several other places there have been Danish ordinary schools in session for long periods of time. It should be noted that the names *Marie Hoogaard*, *R. Martensen*, *Johanne Møller*, and *Solveig Thomsen* must be remembered with honor. In this connection, it should also be noted that the ministers who most often have held Danish children's schools in their districts and many older and younger people who have made good contributions in the congregations have not been recorded in history. In fairness, they must be recognized when questions arise about the youth who have sought schools for adults. Also, in this way, *Sivert* and *Kristine Sivertson* in Big Flats, Wisconsin deserve to be recognized. For almost a lifetime, they have conducted a Danish school for children in their area—just one example of that spirit that has guided the work for the Danish folk cause in America. They, who for many years have gathered memories about the destiny of this cause and about the women and men who faithfully devoted themselves to it, feel deeply moved by the certainty of both the righteousness of the

cause and the preservation of what is Danish as a cultural power over here.

In Blair, C.X. *Hansen* succeeded Kr. Anker, and in Des Moines, *Benedict Nordentoft* followed *Vestergaard*. Just as *Vestergaard*, he received his theological education in Denmark. However, after only a few years at work, he had to relinquish the position after a strong feeling developed in the Church community, which wanted to change the essential character of the school. In 1909, together with Magister *Hornsyld*, he stepped back, and the Church community called theologian Kandidat *E. Wagner* and cand. mag. *E. Appel*. They, together with Pastor *S. D. Rodholm*, who has received his education in the same school, have held positions together at Grand View College until the summer of 1912 when *Wagner* and *Appel* returned to Denmark, and the school's faculty again dissolved.

At the same time that *Nordentoft* left, *C. P. Hojbjerg*, an effective theology teacher, also left his position and took over *Nysted Højskole*. Both had a large circle of friends in the Church and both found rich arenas for their strengths elsewhere. Both are, each in his own way, capable men with great combined ability. At *Nysted Højskole*, *Hojbjerg* has brought forth an extremely promising development, and *Nordentoft*, jointly with *Hornsyld* and Pastor *J. M. Gregersen*, opened a young people's school in *Los Olivos, California* in 1910. This is a natural focal point for a Danish colony. It is reminiscent of *Danebod Højskole* in *Tyler*, and, without a doubt, has a bright future.

Yet another word about the two *Højskoler*, *Nysted* and *Danebod*. As we have heard, the former was taken over by Pastor *H. C. Strandkov*, who, in 1891, came to Nebraska from *Ashland Højskole* in Michigan. He moved the building to a larger lot. The work went slowly but steadily forward until in 1898 when this resolute principal, in deference to his wife's health, had to step back as a minister. He was succeeded by *Thorvald Knudsen*, a man who has taken the Danish movement a big step forward among the Danish-American youth. As the work gradually expanded, other good help arrived at the school, including the theology candidates, *A.Th. Dorf*, and *H. Chr. Rordam*, whose respective wives came to mean much to many of the students. However, this capable and unusual group of teachers was dissolved in 1903 when *Th. Knudsen* took over

Danebod. Then Dorf became the principal at Nysted, but gave up his work there already in 1906, although not before the school building had been expanded significantly. In 1909, it was taken over by C. P. *Højbjerg*, under whose leadership the building has been expanded and the endeavor there has received the resources it deserves.

Also the later development of Danebod Højskole shows a happy upturn. Already in 1890-1902, *when A. Bobjerg* served as the principal, the difficult times caused many obstacles to come in the way for even this man's sincere and conscientious work. However, when *Th. Knudsen* took over the school in 1903, it was as if everything cleared up: the building was expanded significantly—with room for approximately 100 students annually—and students arrived in such large numbers so that in the following year they could count on that they had a firm foundation for a historic future.

One would think that the countless interruptions in the schools' work and the frequent principal and teacher changes would have a hampering effect on the historic element in the school's progress. However, here it is to be remembered, that taken as a whole, even though the personnel and the teachers' strengths, even more than the principals' strengths, changed, the schools' spirit has not suffered from the shifts. And, this spirit has at the same been active in the congregations where a large number of resolute persons have always stood ready to bear their part of the schools' burdens and to support the school's good message. If we have schools, then we also have a group of højskole persons supporting the schools, and who, to no less degree than home in Denmark, understand the challenge, join hands, and stand fast. We won a clear vision of our people's challenge here in America when *F. L. Grundtvig* in a happy time discovered this land as *the land to which people would come from all corners of the earth with the best of their heritage and give it as a contribution to a new folk fellowship, based on work, upheld with continued use of the heritage from their fathers: the language and the typical spiritual life.*

Our schools, and the youth movement that supports them, are greatly challenged. Many significant efforts have already been made toward this challenge. Ministers, teachers, and laypersons, who, wanting to maintain their places as good supporters for general education, have unselfishly devoted themselves to the matter. Times

have changed, but none of their work has been in vain. And the one, who—just as Chr. Balling—will take a reflective trip through the Danish colonies in America, will find blessings everywhere.

Note: The translator has made every effort to keep the spirit of J. Christian Bay's writing style, hence names and titles have been presented as he wrote them; for the most part, the shifts in tense have been retained. The words "højskole and højskoler" have been left in Danish so that the reader will not interpret them as "high school and high schools" in the American sense.

The Danish Folk Society

by

J. S. Faaborg

(Translated by Ralf Hoifeldt)

“We defend the treasure, we Danes have dear,
We will try by speech and song
To awaken each other at these meetings,
That will surely bear fruit some day.”

The “Danish Folk Society” was established in the spring of 1887. On April 18 of that year a public invitation was issued for the establishment of the society, and from April 18 till April 21 this year the society celebrated its 25th anniversary here in Clinton, Iowa. The celebration took place at the location where the idea got its start and where the plans were laid.

The man who conceived the idea and who in the first years of D.F.S.’s history was its heart and soul was the late Pastor F. L. Grundtvig, pastor in Clinton from 1883 till 1900.

In the official invitation, which I shall not repeat in its entirety, it said:

“Here in America there is already a large number of Danish associations with various purposes, but we believe from experience that there is a need for a society that can unite all of those who agree to preserve the Danish traditions here in America and work for or support a serious effort to absorb and increase the ancestral spiritual heritage and make it advantageous not only for ourselves and our old country of origin, but for the country to which we are now strongly attached.”—“It is our belief that the small Danish population possesses a spiritual inheritance, which is not without significance to the human race, and it is our hope that we Danes here in America will be able to contribute to this heritage and become a benefit to others.”—“It is our firm conviction that we will become the best American citizens if we continue being Danish.”—We will preserve our old language, but by this we will not forget, as fully as possible, to master the language through which we interact with other people.”

“We do not demand a creed of those who will join our society, but we can only wish for supporters who have a friendly disposition toward our ancestral church, which has characterized our people’s entire development.”

“These are some of the tasks we have considered for the society:

- 1) Gathering of Danes at a few locations in order to guarantee the conditions for a strong Danish spiritual life.
- 2) Establishment and support of Danish schools, including an expanded folk high school.
- 3) Arrange for popular meetings.
- 4) Establishment of Danish libraries.
- 5) Establish homes for young people in the cities.”

With this program in mind the Danish Folk Society was thus established in 1887. Its laws and regulations were adopted and for its first board of directors the following were elected: Pastor F. L. Grundtvig, president, M. Holst, Cedar Falls, vice president and M. Lauritsen, Des Moines, treasurer. But already at the election in October 1888 J. S. Faaborg was elected to the board as treasurer, a position he is still holding today.

Both vocally and in writing Pastor Grundtvig made a great effort for this, a cause he really worked for, and the society won considerable support and recognition. Already by July 1887 there were members in 29 locations in this country, and the society had 370 members.

Danish Folk Society’s Branch in Denmark.

Through correspondence with leading men, especially within the church, Pastor Grundtvig sought to awaken the interest for this cause in Denmark, and it succeeded well enough so that already in Nov. 1887 a branch of D. F. S. was started in Denmark, headed by director L. Schroder at Askov, and by the spring of 1888 the membership had reached 200. In 1889 the branch decided to publish its own magazine “Cross and Star” (Kors og Stjerne) as a link between the branch at home and D. F. S. over here. Pastor Jacob Holm became its first editor. This magazine has continued till this day, and is now the publication for both D. F. S. and the Danish Evangelical-Lutheran Mission in America.

During the year 1889 Pastor Grundtvig traveled to Denmark, and at lectures throughout Jutland and the islands he promoted the society's and his countrymen's cause over here so well that the membership in the Danish branch increased to 4,000.

The Attitude toward The Danish Evangelical-Lutheran Church Over Here.

At the time D. F. S. was being established the Danish-Lutheran Church in America was going in two different directions, namely "the Ecclesiastical, or Grundtvigian" and the "Inner Mission" direction. In the beginning the society appeared to be getting support from both sides, but it was not long before difficulties began to appear. The beginning of these was when Pastor S holm, at that time pastor in Waupaca, Wis., at the meeting in Racine, Wis., made the complaint that there had been a meeting held at which a decision had been made to establish a district of D. F. S. in Waupaca without asking for his advice about it.

This annual meeting had been so engaged by this matter that two days had been spent attempting to try to do away with D. F. S., but without success. But the result of it was that most of the people with tendencies toward the Inner Mission withdrew from the society. Any hope of uniting both church directions into one common folk society thus failed. D. F. S. hoped, however, to be allowed to do its work in peace and quiet. This hope was also not to be fulfilled. On May 25, 1888 and the following days D. F. S. held a meeting in Clinton, to which the districts sent delegates. Several provisions were passed concerning compliance with the demands made by the Danish Church to the society. At this meeting the colony matter was also debated, and the first agricultural committee was elected - but more about this later. By the end of 1888 there were 22 districts with 560 members.

When Grundtvig was in Denmark in 1889 the opponents of D. F. S. used the opportunity for bitter attacks both on him and the society, which was responded to by friends of the society both here and in Denmark. We could now see that nothing short of the dissolution of the society would satisfy the opponents. Finally came the last major attack. This was at the church's annual meeting in Waupaca, Wis., 1892.

D. F. S.'s opponents, especially the pastors of the Inner Mission, maintained that it was especially D. F. S. that was obstructing the way for good cooperation within the church synod, and Dean I. A. Heiberg, member of the Ecclesiastical Support Committee in Denmark, who was visiting over here that summer and was elected chairman of the annual meeting, supported the attack, probably with best intentions since his special task here was to settle the dispute within the church society. It soon turned out, however - as many had already been aware - that the heart of the strife was much deeper, and the split within the synod happened a little over a year later. Pastor Grundtvig with the warm feeling for the cause of both the church as well as for D. F. S., decided, however to sacrifice his beloved D. F. S. on the altar of peace, and gave his promise to the annual meeting that he would propose the dissolution of D. F. S. - a promise that he honorably kept. The leaders of the society at the time were F. L. Grundtvig, president; L. Henningsen, vice president and J. S. Faaborg, treasurer. The membership was 1036, the highest number attained.

Grundtvig's proposal to dissolve was voted down with 245 votes for and 542 votes against the proposal. At the next election of board members Grundtvig refused to run for reelection, and with the dissolution proposal his work for the D. F. S. had ended. He felt obligated to keep his promise. It was a sad day when his own district in Clinton voted down his dissolution proposal - I shall never forget that day.

Although D. F. S. thus survived the storm, both this and other attempts at dissolution could only add severe wounds to the society. The membership declined, and many of its objectives had to wait for better times. A small group remained faithful to the society and has continued the work till this day, and it seems to be recuperating and can look forward to a brighter future.

When now asked what D. F. S. has accomplished I will first mention:

- 1) The formation of settlements. As mentioned earlier, already in 1888 a settlement committee had been established in 1888 for the purpose of finding suitable locations for new communities. Several locations were investigated without any results. Finally in 1894 the settlement committee and Pastor Grundtvig and Pastor Henningsen

went to the southern part of Texas to look into the conditions there and they agreed to recommend to the society to accept an offer on a stretch of land near El Campo, and there they started D. F. S.'s first settlement "Danevang." J. C. Evers, Clinton, who was the president of the agricultural committee, agreed to head up the acquisition of the land, and it is mainly this man's faithful and energetic work and unselfishness that we can thank for the great acquisition. The first year over 8,000 acres were sold.

This settlement has had a strong growth, and most of the settlers are doing well financially. In 1895 D. F. S. built a meeting house to serve as church and school, and the residents donated an additional 40 acres of land. The commission the society earned on the land was donated as a contribution to the pastor's salary. A few years ago a beautiful church was built in the settlement.

In 1905 D. F. S. initiated its second settlement undertaking, this time in Pine County, Minn. The sale of the land was passed by the board of directors to K. H. Duus and L. C. Pedersen, both from Tyler, Minn., and the success of the undertaking is mainly due to these two men's interest in the matter. Danish Folk Society donated 35 cents from each acre sold to the church- and schoolwork in the settlement. This enabled the settlers to build a parsonage, establish a cemetery and pay salary for a pastor. H. C. Strandkov became the first pastor in the settlement.

The town of Partridge, which was purchased by D. F. S., and whose name has been changed to "Askov," has already become an actual little town with stores, hotel, blacksmith, sawmill and a school with two teachers, and this summer the society has donated \$2,000 to the settlers to help pay for the construction of a new church, to which the residents themselves have pledged \$3,000.

2) The society has not yet reached the goal of building their own school, but \$100 was donated to the "Danebod" folk school, and Nysted folk school was given an interest-free loan in the amount of \$300, and 25 copies of "The Songbook" were donated to each of the schools.

3) The districts are holding folk meetings and lectures and singing, usually twice a month. The society has had excellent lecturers coming over from Denmark, as an example, Pastor Fr. Bruun from Levring came during the summer of 1911.

4) In 1889 the society agreed to establish a shared library to which Pastor Grundtvig donated 500 volumes. Valuable gifts to the collection were also received from Denmark, so that by 1892 it had reached 4,000 volumes. It turned out, however, that the borrowing of books among such scattered circles was both expensive and difficult. The larger districts started their own libraries, and in 1896 Grundtvig suggested donating the book collection, especially the scientific and historical part of it, to the synod's college in Des Moines. This proposal was accepted, and the college in Des Moines received 3,000 volumes and the bookcases, while the rest of it, especially collections of stories, novels and the like were divided among the circles that had their own libraries.

Publication of the Songbook.

The first edition of "Songbook for the Danish People in America" (Sangbog for det danske folk i Amerika), assembled by F. L. Grundtvig, was taken over by D. F. S., and the 2nd edition, consisting of 4,000 copies, was published in 1891, and finally a couple of years ago came the 3rd and considerably expanded edition. F. L. Grundtvig collected 1,100 songs for the songbook, which he donated to D. F. S. At the time of the publication of the 3rd edition of the songbook the society agreed to issue a complete edition with music for organ and piano. This collection is now finished at the printing-house in Denmark and is expected to arrive here next month. It is said to be the most significant work of its kind accomplished in Denmark.

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We have described some of the most significant projects done by D. F. S. for the Danish people in this country. The settlements, the songbook and the collection of the music make up a trio, which will preserve the name of this small society in Danish-American history.

Pastor L. Henningsen, the man who for the last eight years has been president of D. F. S., deserves a big thank you from the Danes over here for a faithful job done on behalf of the society, for endurance under stress and resistance, and he and his co-workers on

the board have attained the goal, originally set by F. L. Grundtvig. Although the work at times was slow, blessings have accompanied the effort so the society can hope for an even brighter future.

“Come and join the procession, each woman and man,
Who dare to fight for Danishness.
Who with loyalty to our people’s hospitable land,
Still love their land of origin.”

The Danish-American Press

by

Mads Henningsen

(Translated by Christa Holm Vogelius)

A half century ago, the split between Danish and Norwegian in the United States was not as sharply delineated as it is now. The two nations' work and interests overlapped on many points. Thus it was a Danish man, Claus Lauridsen Clausen, who was the first pastor among the Norwegians in America. This same man began in 1853 the publication of the magazine "Emigranten" [The Emigrant], which addressed both Norwegian and Danish readers. This magazine still exists as "Minneapolis Tidende" [The Minneapolis Times] and is one of the largest and most widely-distributed Norwegian-American magazines. In 1847, a Danish man in New York, Hans Peter Christian Hansen, founded "Scandinavia," which came out for a short time in Danish-Norwegian and Swedish, but which has long since gone under.¹

It was not until around 1875 that exclusively Danish magazines began to appear. From that time, around fifteen magazines, besides those currently in print, saw the light of day, but most ceased publication almost as quickly as they appeared. The most short-lived was "Danmarksposten" [The Danish Mail] in Brooklyn, which only published two issues in the fall of 1911. One of the magazines that remained in circulation the longest was Emil Opffer's well-edited "Dansk-Amerikaneren" [Danish-American]. After about a five year's run, it also succumbed in the fierce struggle for existence that all Danish-American magazines fight, with almost only a single exception.

¹ Note: The word "Danish-American" has gradually entered common parlance, though it is in and of itself a meaningless term. Like German-American, Irish-American, and so on, it undoubtedly originally emerged through use by U.S. politicians, who wished to win immigrants' support and votes, and thought it easiest to achieve this end through appealing to nationalism and therefore used these expressions in their election materials.

Two monthly magazines and twelve weekly magazines are currently published in the United States. One magazine, "Danskeren" [The Dane] comes out twice a week, another, "Ungdom" [Youth] twice a month. In addition, half a dozen didactic children's magazines are published by the two Danish churches and are discussed in that chapter.

Of the two monthly magazines, "Norden" [The North] is published in Racine, Wisconsin. It was started in 1903 by "The Norden Publ. Co." The current publisher and editor, Ivar Kirkegaard, has been the magazine's editor since its launch. "The North" is richly illustrated; the magazine contains well-written articles about Danish-American issues, original stories, travel descriptions and poetry, along with Danish correspondences and stories by Danish authors.

"Uglen" [The Owl] was started in December 1908 in Alameda, California by "Uglen Publ. Co" with Michael Salomon as the editor. The magazine is now published in Seattle, Washington and is still edited by Mr. Salomon.² "Uglen" has brought out many worthy articles and often hits the nail on the head in its sharp and relentless criticism of various fissures in Danish-American relations.

Weekly Magazines

The Danish-American weeklies are pretty much all cut from the same cloth. The majority are published in a large eight-sided format, while a single one, "Den Danske Pioneer" [The Danish Pioneer], is twelve pages long. They include editorials, news articles from Denmark, shorter news from America, along with local news from the town where they are published. One or more serial works are also common. Just as these magazines resemble one another in length and content, so do they in quality and the quality is with very few exceptions not particularly high. The Danish news is generally the most informative part of the papers. The local news is often restricted to records of birthdays and other celebrations; the editorials are (likewise with a few exceptions) embarrassing and

² After this article was written, the publisher sent notice in June that he, for lack of support, was forced to let the magazine go under.

insignificant, sometimes degenerating to personal attacks on enemies; and the serials are often novels of the tawdriest kind.

On the entire East Coast there is at this time only one Danish-American weekly, "Nordlyset" [The Northern Lights] in New York. Besides the earlier-mentioned "Danmarksposten" and "Dansk-Amerikaneren" [Danish-American], "Den Danske-Amerikaner" [The Danish-American] and "Perth Amboy Folkeblad" [The Perth Amboy People's Magazine] were previously published in Perth Amboy, New Jersey; the first had only a very short life, and the second was merged with "Danish-American" and moved to New York when its publisher acquired this magazine.

"Nordlyset" was founded by John Volk in 1890 with Lecturer Clemens Petersen and A. Riise as contributors. The magazine quickly acquired a not inconsiderable influence in spite of its limited audience, since both editorials as well as news articles were well-edited and Clemens Petersen's literary and foreign review articles were read with great interest. After Volk's death, "Nordlyset" has changed owners and editors several times. It is currently published by Karl Mathiasen, Inc.³ Since the editor Strandvold left the magazine in the fall of 1911, it has stopped publishing editorials and is now only a bare-bones news magazine without an independent opinion and without the slightest influence.

In Chicago, "Chicago-Posten" [The Chicago Post] is published; the first seven pages are reprints of a magazine in Minneapolis, and the eighth offers local news.

"Revyen" [The Revue] (publisher and editor Christian Bøtker) is the only one of the Danish-American magazines to publish very good serial works of literary value. The magazine's editorial leaning is socialist, its Danish news judiciously chosen and well-edited.

"Social-Demokraten" [The Social-Democrat] is the youngest Danish-American magazine; it was started at the beginning of this year by the Scandinavian Socialist Federation in America.

"Hejmdal" was at an earlier time distributed in Chicago, with M. Salmonsens as the publisher and editor. Mr. Salmonsens published the magazine for four years from 1875 to 1879, after which Professor

³ "Inc.," the abbreviation of "Incorporated," means "Aktieselskab" [a joint-stock company].

N.C. Frederiksen took over. Not long after, the magazine folded. In the eighties, a socialist weekly, ""Den Ny Tid" [The New Time] ran for a short time, and at the beginning of the nineties, Peter Ceder started "Lynet" [The Lightning Flash] which, however, only lasted a few weeks.

In Racine is "Folkets Avis" [The People's Newspaper], which from 1882 to 1903 was edited by "Old Elberg," the choir director so revered in Danish and Norwegian choir circles. "Folkets Avis" was once printed in Racine, but since C. Rasmussen Publ. Co. took over the magazine, it has been printed in Minneapolis like "Chicago-Posten" and "St. Paul Tidende"[The St. Paul Times] with shared content on seven pages and one page of local announcements and news.

In addition to the three named magazines, C. Rasmussen Publ. Co. also prints "Ugebladet" [The Weekly Magazine] and "Illustreret Familie-Journal" [The Illustrated Family Journal]. "Scandinavisk Farmer Journal" [The Scandinavian Farmer Journal], published by the same company, went under a couple of years ago.

"Dannevirke" [Danes' Work], which was founded in 1881 by Pastor J.J. Nylund, is printed in Cedar Falls, Iowa. The current owner and editor, M. Holst, has been connected with the magazine since 1882. Without being exactly the official voice of "The Danish Church," "Dannevirke" works for the same religious and secular concerns, and the leaders in the Church are often contributors. "Dannevirke" is well-edited, and one of the few magazines where objective criticism and discussion is undertaken. Holst also issues "The Child's Friend" and prints "Youth." The latter magazine, which comes out two times a month, is the organ for "United Danish Youth" and is discussed in detail on page 134 in the section on youth organizations.

"Den Danske Pioneer" is the oldest of the existing Danish-American periodicals. It was started by Mark Hansen in Omaha, Nebraska forty years ago and was taken over by the current publisher, Sophus F. Neble, in 1886. "Den Danske Pioneer" is, in addition to being the oldest, also the most widely distributed of the Danish-American magazines, and there is scarcely a Danish colony where it is not read. The magazine's wide distribution and influence are the result of editor Neble's intelligent leadership, and the strong

support that he through many years had from the recently deceased co-editor, R. Tofteman-Fredericksen. "Den Danske Pioneer" has often had the final word on Danish-American issues, and the magazine's editorials are as a rule characterized by informed and sound perceptions of the circumstances. "The Danish Pioneer" is published in a large twelve-page format and offers truly varied reading material. Headlining articles on American politics, on American and Danish-American issues, and on issues of general interest can be found on a regular basis in the magazine. This is joined by an overview of events at home and abroad, substantive correspondences and news from Denmark, articles about agriculture, and correspondence from practically all cities and villages where Danish-Americans live in large numbers. A couple of columns satirize, often with sound humor, the day's events. One of the magazine's co-editors is Axel Andersen, who for some years published "Dansk Folketidende" in Council Bluffs, Iowa, and another is A. Sorensen, who for several years was the editor of Rasmussen's magazines in Minneapolis.

"Danskeren," the only Danish-American magazine to come out twice a week, is published in Blair, Nebraska. The magazine, which is edited by Pastor A.M. Andersen, is owned by "Den Forenede Kirke" [The United Church] and is, along with the society's other (religious) magazines, discussed in Professor Vig's article about "The United Church."

"Bikuben" [The Beehive] in Salt Lake City is Danish-Norwegian, but is discussed here because the editorial work has through many years been in Danish hands. The magazine is owned by the Mormon church and is the mouthpiece of the Latter-Day Saints of Danish and Norwegian origin. The current editor is Hans J. Christensen; before him the magazine was edited by Andrew Jensen, who in the eighties published a religious Mormon magazine, "Morgenstjernen" [The Morning Star], which ran for four years.

In San Francisco there has been a weekly magazine since 1873, when "California-Posten" was started by P. Freese and F. Iversen. When this magazine went under after a short time, it was replaced by "California Scandinav," which only held on for four months. Later, "Valkyrien" [The Valkyrie] and "Pacific Scandinav" appeared. For the time being only one Danish-American weekly, "Bien" [The

Bee], is published on the entire West Coast, by Sophus Hartwick in San Francisco. "Bien" is a quite colorless magazine of an ordinary type. They have, however, for a long time done an excellent job in petitioning for the construction of a Danish House at the World's Fair in San Francisco.

Once a month, Axel Kringelbach in Perth Amboy publishes a humorous little magazine, "Spøgefuglen" [The Joker]. In order to be comprehensive, we should also mention "Danmark Statue Tidende" [Danish Statue Times] in New York (published by Georg Kirkegaard), the main goal of which is to collect money for a statue to be presented to Denmark.

The Danish Society Dania of California

by

Carl Plow

(Translated by Jane J. Kjems)

This society was established December 11th, 1879 in Oakland, California.

Its original name was "Den Danske Forening Dania af Oakland og Alameda" (The Danish Society Dania of Oakland and Alameda), and its original purpose was to further the social life among the Danish settlers in these twin cities.

It soon became evident, however, that if the young society were to grow and thrive and keep its membership, it would have to include other and more tenable points on its program, not just entertainment, and thus it was decided to establish a health and burial insurance, and it has been functioning as such until this very day.

A couple of years after the establishment of the Society, an affiliate of it was created on the other side of the bay in the city of San Francisco. This is where several of the original members had moved; simultaneously with this move the first Board of Directors was elected and the name was changed to: "Den Danske Forening Dania af California" (The Danish Society Dania of California).

A Constitution, which should be in effect for the existing and all future divisions, was approved. In this Constitution the young society stated its Mission, which in large measure is identical today to the one back then, namely:

to gather under its standard all Danes settled in the United States, west of the Rocky Mountains; to support members who are ill or in need; to procure work and income for its members; to maintain Danish language and literature and to further the knowledge thereof as well as of Danish art and science; to organize Danish get-togethers, discussions and lectures etc., as well as to support such organizations and movements, which in its estimation might serve the furtherance of the Society's welfare and the cause of

Danish civilization in addition to asserting our mother country's name among our fellow citizens.

From a modest start the Society has grown strongly, so that its membership now surpasses 2200 persons, almost all within the borders of a single state. There are 21 lodges in California and 2 in the state of Nevada. For information on each individual lodge please see "Tabulated Directory." Today the Society has a capital amounting to \$102,862.

During the last several years there has been a desire among the various lodges to own their own buildings; three branches already have feet under their own table in modern, up-to-date buildings, and others are considering building. Several branches also have their own self-furnished rooms.

The Society's primary leaders owe their allegiance to the Board of Directors; the board consists of the Top Management and representatives from the different branches; annual conventions are held in the month of April. The Board of Directors is the Society's highest authority, which is authorized to adopt and change rules and regulations for their own as well as for the collected Society's management. The Board has the authority to assess and collect taxes and fees for the implementation of the Society's mission and for its own as well as the collected Society's administration. The Board's leading officers are in charge of the main management of the Society's business during the time between conventions.

The Board of Director's income is divided into three funds:

The Administration Fund.

The Burial Fund.

The Reserve Fund.

The Administration Fund's income consists of the annual main dues; these dues amount to one dollar per member. These dues are forwarded by the individual lodges. This fund pays the salaries to the officers and travel expenses for representatives to the Convention, and whatever else might be included under the administration of the Board of Directors.

Assistance for burials is distributed from the Burial Fund. When an active member of the Society, who is in good standing, passes away, his bereaved family receives the sum of 175 dollars to help with the burial expenses. If the wife of a member in good standing

passes away, the sum of 50 dollars will be disbursed to help with the burial expenses.

The Burial Fund's income consists of burial contributions, which are collected from all active members through the local branches. A burial contribution amounts to 50 cents. These contributions are collected from two to four times each year, dependent upon the frequency with which deaths are occurring.

The Reserve Fund may only be used in cases, when there are more than six burial contributions within the year.

This fund was started in the year 1902 and has now reached an amount of almost \$3,000, which has never been drawn from. Its income equals 10 percent of each burial contribution plus self-generated interest.

As mentioned before, the Board of Directors consists of the officers and the representatives from the different lodges.

Each lodge is entitled to representation on the Board of Directors by one delegate for each 50 members or a fraction of this number. They are elected at the last meeting during the month of December each year.

The Chairman of the Board of Directors is the head of the entire Society; his tenure lasts one year. He must pay a visit to each local lodge at least once during the course of the year. He is authorized to establish new lodges anyplace where a sufficient number of compatriots may express the wish to establish a new lodge.

A lodge may be established when 15 applicants submit a petition to the Board of Directors of the Society. If it is granted, the petitioners must first provide a doctor's certificate stating that they are in good health, upon which they will be accepted as members according to the Society's formal rules and regulations and must sign the Constitution. Following this the members decide upon a name for their Branch, and the Top Management provides them with a number.

The members of a branch are divided into two classes – active and passive members.

Active members are entitled to health and burial assistance and to fill the highest positions in a branch. Passive members are those, who at their admission to membership were over 50 years of age or couldn't provide a favorable doctor's certificate. They may hold

minor positions in the branch, but they have no right to receive assistance with health or burial insurance.

The active members' entrance fee varies from 2 ½ dollars to 10 dollars, depending on whatever a branch finds suitable. Passive members pay an entrance fee of 1 dollar when they join and 25 cents each month as a subscription fee. Active members pay 1 dollar each month as a subscription fee.

Each branch has its own bylaws; these must be approved by the Board of Directors' Legal Committee, before they can go into effect. Likewise each branch manages its own health insurance independently of the Board of Directors.

The size of the assistance from the health insurance varies in the various branches from 6 to 10 dollars per week, depending upon what the financial circumstances allow. The health insurance income consists of entrance fees from new members and the monthly subscription fees. When a member fails to pay the subscription fee for three months, he is no longer in good standing and thus not entitled to health insurance assistance. When he doesn't pay for a full year, he'll be dropped from the membership list.

From the aforementioned it may be perceived that the Danish Society Dania of California constitutes a rather significant activity. From a start counting 11 members and 40 dollars in the account it has now grown to a membership of more than 2200 compatriots signed up under its standard; it has for several years disbursed about 10,000 dollars in health insurance and over 2,000 dollars in burial insurance annually. Its sphere of activity has so far been limited to California and Nevada.

Naturally, nobody can assess the dollar and cents value of what it has achieved in the direction of strengthening the interest for everything Danish, and of nurturing the love for language and mother country among compatriots in these two states.

Its annual conventions more and more assume the characteristics of days of national rejoicing where hundreds of Danish men and women rally together. These events, more than anything else, have contributed to strengthening our self-awareness as Danes, without actually preventing our development as Americans.

On Convention days many towns in California are decorated festively in the Danish colors in order to honor the members;

governors, judges and mayors have wished welcome and spoken in praise of Dania and the Danish population.

And who, you may ask, deserves the credit for these efforts to gather people together, which has been carried out during years past? Yes, names of men might be mentioned, who have stood tall above the throngs and have impressed their stamp on the Society. Men, who with love and ingenuity have carried rocks for the erection of Dania's mighty stronghold, and their names will not be forgotten; the greatest honor, however, is not due just a few men, but the entire large, faithful host of members, who in ever growing numbers for almost 33 years have rallied around the standard of the pioneer among all the combined Danish societies in America: The Danish Society Dania of California.

The United Danish Societies in America

by

C. M. Myrup

(Translated by Julianne Haahr)

“Help yourself, progress is yours to claim.
Rely on your neighbor and you will feel shame.”

This old rhyme seems to be the underlying idea behind the United Danish Societies of America, which consists of 31 local organizations having a total membership of 3,400. With regard to the membership totals of individual societies, refer to the general table in this book.

The United Danish Societies was established in Racine, Wis. on September 20, 1882. This happened following a previous month when the local society *Dania* at its general meeting had agreed “to work towards a union of the various Danish societies in America.”

There were only three societies in the union during the first year—*Dania*, Racine; *Danish Brotherhood*, Oshkosh; *The Danes Home*, Waupaca—and in the beginning its goal was merely to ensure that a relocating society member had a home upon arrival to a new town wherever a Danish community was found.

There was no steering board elected at the initial founding of the organization, as they were content with appointing someone to “provisionally manage the United Danish Societies’ interests.”

It was not until three years later in 1885 at the convention in Oshkosh, and after three other societies were accepted as members, that the insurance division was established and an executive steering board was elected.

Twenty years later in 1905 at the convention in Racine, the current insurance system was introduced. As one of the requirements for membership in a local society, it was decided that all future incoming members should be insured.

In addition, the United Danish Societies’ agenda stipulated the following:

“Our task is to establish links with all Danish societies in America, from the Atlantic Ocean to the Pacific coast, thereby not

only strengthening the community spirit among our immigrants and working for the preservation of our language and memories of our fatherland, but also supporting the sick and needy, and with a mutual life insurance providing security for our members' survivors."

In the meantime, the insurance division in the United Danish Societies led a rather modest existence. In the event of a death, the respective heirs received compensation of a dollar from every member who had insurance. The first payment was \$52.00. It was not even enough for a decent burial and over time it was evident that the insurance program did not have a good start.

The amount of payment improved, but only gradually, and in small degrees at that. In 1895, a full coverage compensation for death finally reached \$1,000, corresponding to 1,000 members, but the insurance division stagnated.

The sum fluctuated, but nevertheless continued to hover around \$1,000 for two years. Some visionaries took charge, and at the convention in 1905—once again in Racine—introduced "compulsory insurance," applicable for all new members.

It was a tumultuous convention, not least owing to the paragraph concerning compulsory insurance. It was no longer contingent upon members' choice, whether or not they desired life insurance. In addition, the new arrangement reduced a portion of the insurance amount for which the next of kin were eligible in the event of death.

Legislative assemblies in various states throughout America had begun to debate the life insurance issue as a security for their citizens; indeed, mutual insurance associations were not spared. Experts proved through irrefutable statistics that every society, whose stability affects the recruitment of new members, sooner or later will be ruined without being able to fulfill its obligations.

It was demonstrated that the average cost for life insurance was 35 percent, so the United Danish Societies decided that every member in the future would pay based on that proportion. This means that for a \$1,000 policy, \$350 would be paid, and if the respective individual at his death has not contributed the full compensation, the remaining amount would be deducted from the insurance coverage total.

In this way, the insured pays \$350 for \$1,000 coverage, no matter if he has been a member for one month or a lifetime. In other words, even a deceased individual must pay full price for the insurance, which benefits his family. In that manner he helps himself, without placing the burden on the survivors; thus, the insurance is guaranteed.

The United Danish Societies accepts as well women applying for insurance--members' wives and daughters. Here too, is an advantage over other similar societies.

One can choose between four policies: \$250, \$500, \$1,000, and \$2,000, all based on a 35 percent contribution.

The age for eligibility is between 18 and 50 years old, and the monthly premium ranges from \$.86 to \$1.94.

If a member becomes so seriously injured that he is unable to care for himself, he can receive life insurance payments in ten annual periods. A member who has reached 65 years and has contributed the 35 percent required for his insurance can receive a designated amount of money paid annually for his subsistence, but 20 percent is held back until his death.

The United Danish Societies' executive steering board consists of a president, vice president, secretary, treasurer, and three trustees. The last three manage various financial concerns during the three-year period between conventions, and must place the society's funds in secure, interest-bearing bonds.

At every period, the steering president appoints a doctor as a consultant who must examine, and accept or reject all applications for admission.

United Danish Societies consists of 31 local organizations distributed within the following states: Connecticut, New Jersey, Ohio, Wisconsin, Minnesota, Iowa, Kansas, Colorado, Oregon, and Washington. It has a total of 3,400 members and owns properties at a value of \$177,183.76.

Since the new procedure was introduced, the society has stabilized; it has an insurance fund of \$42,198.88 and a reserve fund of \$14,329.24. During 1911, \$9,103.50 was paid for medical services, \$3,578.50 for funeral assistance, and \$10,152.80 for life insurance; in total, \$22,834.80.

All societies each have a library with selected books, most are Danish fiction. The total number of books consists of 8,102 volumes. In addition, there are a few hundred new books in travel bags sent around to those societies, which have not yet had an opportunity to procure a larger library.

Every Christmas the various societies in the United Danish Societies takes up a collection to benefit the Danish children's homes in America, and the proceeds are divided equally among all of them.

The local societies set their own subscriptions, averaging \$.50 per month; likewise, their medical services range from \$5.25 to \$7.00 per week, and cover from 13 to 26 weeks.

United Danish Societies is open to every Danish society, which has a total of at least nine members. Admission occurs without any suggestion of secret ceremonies. It is required that members must always show good moral conduct, and observe the local society's as well as the United Danish Societies' laws and statutes.

Several of the local societies own splendid meeting houses, of which the largest cost \$40,000 to build. Usually these society homes have a library, reading room, meeting room, dining area, and a large auditorium, where now and then, amateur theater productions are staged. As well, several of the societies have their own choir, which performs at various occasions.

Apart from the material assistance, which is offered in the event of illness and death through the United Danish Societies, the local societies provide an important function for visiting countrymen, especially newcomers, who immediately find a circle of friends upon their arrival from Denmark. This allows them to come to terms with life in a foreign country, and not to succumb to homesickness.

This is perhaps not the least benefit that could be credited to the United Danish Societies in America.

The Danish Brotherhood in America

by

L. L. Ries.

(Translated by Ralf & Inga Hoifeldt)

The Danish Brotherhood originally branched off from the "Danish Brothers in Arms," which was established in Omaha in 1881. Already a few years before, some local groups of "Brothers in Arms" had been established here and there, by men who had participated in the wars of 1848 and 1864. What especially tied the members together was the desire for social get-togethers and to refresh memories from the war years and to give mutual assistance in case of illness.

In 1881 a merger of several of these societies was initiated, and at the first annual meeting in 1882 (also in Omaha) there were five local lodges in the association under the collective name of "The Danish Brothers in Arms."

Meanwhile it had become clear to several of the leading men that the society would need to seek members on a broader basis and also to create a stronger tie between the individual lodges.

At the annual meeting (or convention as it is commonly called) in 1882 it was agreed, after much discussion, to change the name to "The Danish Brotherhood in America" and that any honest and respectable man born to Danish parents could be accepted in the society. The purpose of the society was to support each other in case of illness and furthermore assist each other to the best of their ability with guidance. All members were obligated to participate in the life insurance plan offered by the society. A new board of directors was elected with William Wind as president, J. P. Paulsen as secretary, and Niels Nielsen as treasurer. The society started its operation under the new name, and with the 5 lodges in Omaha, Neenah, Davenport, Racine and Moline, with a total of 169 members.

The effort to strengthen and expand the society did not go very smoothly, however, since there was considerable resistance both from the old board of directors and from other sides, a resistance which was gradually overcome.

At the society's fourth convention in Chicago in 1885 it was agreed that new members should have the option to choose whether they wanted the life insurance, and that withdrawal from the common insurance should be permitted. This decision turned out to have such unfortunate consequences that mandatory insurance was reinstated again at the convention in 1887, but with the provision that the amount of insurance could be either \$500 or \$1,000, while the earlier amount had been \$1,000 for all members.

In 1889 the society had 22 lodges with 949 members. During the next 2 years 9 new lodges were established; but since others were dissolved and some of the older lodges lost membership, the overall membership did not increase significantly.

From the beginning of the nineties, however, there was a brisk increase. The resistance decreased and the increased immigration from Denmark gave the society wind in its sails and brought many new members. Already in 1893 there were 51 lodges with 2,526 members, and by the time of the convention in Des Moines (1898) these numbers more than doubled since there now were 104 lodges with 5,432 members. The teachers at the Danish High School (Grand View College) in Des Moines were present at the opening of the convention and spoke about unity among the Danes in this country, and the members of the National Board and delegates visited the school. On this occasion a good and strong feeling of solidarity was evident. At this convention a minimum amount of \$250 of insurance was established, and it was also agreed that there would be a convention every four years.

The next meeting was held in Racine in 1902, and the society now had 145 lodges with 8,347 members; four years later there were 237 lodges with 15,465 members. The Tabular Overview contains a register of the individual lodges.

The latest convention was held in Fresno in October 1910. The first proposal brought up for debate was the establishment of a society newsletter to be published once a month, which would enable the members to follow the progress and development of the society. It was rejected, however. Another important question brought up concerned dividing the society into districts; this was also rejected, and so was a third proposal to abolish the conventions

and instead have referendum-balloting. The last proposal did not even make it through committee. There is no doubt, however, that these proposals will be taken up again either in the same or an amended form; but the majority of the membership must by now realize that the amount of almost \$30,000, which was the cost of this last convention, can be spent for something better.

A small step forward at this convention was the agreement on the motion that five lodges can send out a common circular to all lodges regarding the referendum-balloting of election of members of the National Board of Directors, and on proposals to amendments to the laws, and that in 1912 there will be referendum-balloting regarding the division into districts.

In its present shape The Danish Brotherhood is an impressive organization of ca. 20,000 men of Danish birth or descent. There are lodges in many of the states, mostly the central states, where the movement had its origin.

The age limit for active members is between 18 and 45 years. Active members are obligated to participate in the life insurance plan, which is common to all lodges. Men above the age of 45 years can join as passive members when they fulfill the requirements set by the individual lodges. The society as such does not have any financial obligations to passive members.

The individual lodges have their own laws regarding assistance during illness, dues, etc., but these laws must be approved by the society. Each lodge has the right to administer its own funds, the society does not have any claim on the buildings, furniture, libraries or other property of the individual lodges.

The individual lodges are subordinate to the National office, which is the combination of legally elected delegates from all of the lodges in the society. It is headed by a national board of directors, consisting of 8 men who are elected at the national conventions. Five of the national board members form an executive committee, which takes care of the interests of the society and between the conventions is the highest authority within the society.

While the individual lodges have the authority over their own property they must all contribute to the treasury of the society according to certain established regulations. This income, which thus

accrues in the society, is divided among various funds. The general fund is a result of the national board assessing an annual amount per member, which is not to exceed \$1.10 per active member. In addition to this the general fund receives \$1.00 for each new member joining the society. All administrative expenses, funeral assistance to members at the death of their wives as well as per diem and mileage expenses of the individual lodges' representatives at the conventions are paid from the general fund. From this fund the individual lodges can receive extra help for members who are ill and members, who have accidentally become unable to support themselves. The balance in the treasury was \$15,624.45 on January 1, 1912.

The insurance fund is maintained by collecting death-contributions from all active members. The amounts of these contributions are a function of the age of the individual when he joins and the amount of insurance coverage. Each lodge is required to keep available a death-contribution for each member ready to be paid to the national treasurer. This amount is kept separate from the general treasury of the lodge. Life insurance is paid from the insurance fund, and 25% of its earnings is kept in a Guaranteed Fund, which cannot be touched before 12 death-contributions have been charged in a single year. The balance in the assurance fund on January 1, 1912 was \$68.96, in the Guaranteed Fund on the same date was \$157,662.94.

From its establishment and until January 1, 1912 the Danish Brotherhood has paid out the following amounts:

Life Insurance	\$1,006,891.10
Sickness Assistance.....	463,842.45
Extra Assistance	90,251.89
At Death of Members' Wives	<u>39,800.00</u>
TOTAL:	\$1,600,785.44

The society has shown its interest in Danish-American schools and children's homes by giving its support to them. At present work is being done by lodges in the eastern states to build an old people's home. A new project, which would consist of the construction of a Denmark-Building for the World's Fair in San Francisco in 1915, has

through the national secretary been recommended for support by the members.

It is my hope that this short description of the establishment and development of the Danish Brotherhood will make countrymen near and far understand the purpose of the society, partly by what it has accomplished and that they may get interested enough that they will join it. There is room in it for all good Danish men; the more members it gets, the more good can be done by the Danish Brotherhood in America.

The Danish Sisterhood in America

by

L. M. Hofenblad

(Translated by Jim Iversen)

The Danish Sisterhood in America is ca. 2 years younger than its big brother, The Danish Brotherhood, as the first lodge, namely "The Christine Lodge" No. 1 in Negaunee, Mich. was organized on the 15th of December, 1883 by Mrs. Christine Hemmingsen, whose husband was a member of the Brotherhood. Consequently, the Sisterhood has now existed for 24 years.

At the organizational meeting, it was decided that members of the Danish Brotherhood could become passive members of the Sisterhood, that is, with no voting rights, but with the duty to receive the vote and to assist the Sisterhood members with advice and tactical assistance. Thus, in that meeting, 20 brothers became members of the Sisterhood, whose first general president was Niels Hemmingsen. He had the right to establish other lodges, and thus the Sisterhood was born.

At that point in time, there were 11 lodges of the Danish Brotherhood, and the general president requested these lodges to assist in the organization of new Sister Lodges. As a result, Lodge Number 2 was started in Lyons, Iowa, on the 20th of March, 1884, with 9 active and 13 passive members. Of the latter, L.L. Ries was elected as the Society's General Secretary.

On the 14th of December that same year, Lodge Number 3 began in Davenport, Iowa with 10 active and 16 passive members and a year later, Lodge No. 4 started in Chicago with 25 active and 6 passive members. In 1886, Lodge Number 5 was started in Racine with 9 active and 5 passive members, and in January, 1887 the Sisterhood held its first annual meeting in Burlington, Iowa, where a new Constitution and By-Laws were adopted.

The second annual meeting took place in Chicago in 1890, and in the following year, "The Danish Sisterhood" was incorporated in the State of Illinois with headquarters in Chicago. The headquarters has the right to organize lodges in accordance with the Constitution and

By-Laws. The Sisterhood has progressed quickly, so that today, there are 127 lodges with 6,092 members. The locations of the lodges can be found in the Tabulated Overview.

The Danish Sisterhood is a national organization with a common National Board of Directors spread over the entire country. The objective of the Sisterhood is based on the principle of mutual assistance, and there are two parts to this, one in the form of life insurance, and the second in terms of compassionate assistance for those in need when sick and for help with funerals.

The life insurance is of a mutual type governed by the national board, and there is an obligation of \$250 or \$500 for each active member. The insurance payments come from a fund consisting of the so-called "assessments," whenever needed. These assessments depend in amount on the applicant's age and the life insurance payments.

To support the life insurance payments, the Board of Directors assesses payments from every active member. In no case, however, are these assessments greater than 75 cents per year per member.

Each lodge sets its own rules, governing help for the sick, which depends on the connection, size of the lodge, help available, etc. These rules are examined by the Board of Directors.

Those who can become members must be Caucasian women of Danish descent between the ages of 18 and 50, or married to a Danish man, and who can speak, read or understand the Danish language. In addition, a potential member cannot have been in trouble with the law, and her health must be good enough to be insurable.

Women, who are past the age of 50, as well as members of the Danish Brotherhood, can be accepted as passive members.

All proceedings of meetings must be conducted in the Danish language.

At the time of the last convention, held in September, 1910, the organization had paid out \$174,500 in life insurance, and more than \$100,000 in aid to the ill, in addition to the thousands which have gone to support those in need.

In closing, I should perhaps encourage every Danish woman in the United States to become a member of the Danish Sisterhood. In

part, because each member not only purchases security for her family, but also participates in providing for the welfare of those in need, particularly when sickness or death strikes her family.

Dansk Sammensluttet Ungdom—D. S. U. The Association of Danish Youth

by

Erik Appel

(Translated by Anne-Marie Douglas)

Introduction

This year, it has been exactly 10 years since the Association of Danish Youth clubs was initiated within the Danish Church. There most likely were Danish youth groups before 1902, but they had little or no connection with each other. They were missing the spur that unity can give and the strength to be found in solidarity.

O. C. Olsen, realtor and insurance agent in Omaha, realized this, and at his urging the youth club "*Vaegteren*" (*The Watchman*) issued an invitation to a joint meeting for October 18-20, 1902 in Omaha. At this meeting O. C. Olsen presented his thoughts about cooperation among the groups, and won unanimous approval from the participants. On December 28 of that same year, seven young men representing 5 youth groups, i.e. groups in Cordova, Marquette, Nysted, and Omaha in Nebraska plus Kimballton in Iowa, met in Omaha.

This meeting led to the formation of *The United Danish Youth Clubs of the Midwest*, which at the annual meeting, September 27-29, 1907 in Looking Glass, Nebraska took the name *Association of Danish Youth District number 1*.

When the seven young men had finished their work, they said to each other, "There are not many of us, but it could be a good beginning." The truth of that statement is now obvious. Those five clubs had a total membership of about 200. Today there are 49 clubs with about 2,230 members, and they have their own publication. After the beginning in Omaha, that example was followed over the entire country, the union has expanded and new clubs have been formed.

The list is as follows:

DSU District I was organized in Omaha, Nebr. 28 December, 1902.

DSU District II was organized in Hartford, Conn. 16 July, 1904.

DSU District III was organized in Ringsted, Iowa, 12 August, 1906.

DSU District IV was organized in Racine, Wisc., 12 August, 1907.

DSU District V was organized in Newell, Iowa, August, 1910.

In addition, we should note that there will be a gathering in Tacoma, Wash., the 23rd of June, this year, with the objective of forming a new district in the western states. It should be noted that District V was not formed from a new area, but was formed from parts of the existing Districts I and III.

Life in the Youth Clubs

As a rule, the youth gather twice a month in the village hall, the schoolhouse or the church basement. Rural youth often meet at a farmer's home during the summer. The meetings offer lectures, readings, discussions, gymnastics, and singing games. Whenever musical talents are available, they often participate. All meetings include singing Danish and Danish-American songs. Almost all the clubs present an annual amateur comedy on stage.

The clubs are usually led by the youth themselves with gracious and willing support from the local pastor. The following notices appeared in the newsletter "*Ungdom*" (*Youth*). "The Prairie Rose" from Nysted, Nebraska, writes:

"The youth clubs continue to grow in membership... During the winter we held our meetings in the gymnasium every other Sunday evening, with varied entertainment such as lectures, readings, discussions, singing, and music, alternately by the members, the pastor, and the teachers from the folk school.

The youth meetings should be the gathering place for every youth club where we get together for healthy and good entertainment, and where we help each other to promote good causes, such as the church, the folk school, the newsletter "Youth," the library, gymnastics, singing, and the like, and I imagine that if we learn to take an interest in these things, there is no longer a need to write or talk about dancing and drinking all the time, they will die out on their own.

"*Skovrosen*" (*the wood rose*) from Askov, Minnesota, writes:

"We have heard lectures by Bobjerg, Marie Hougaard, Hakon Jørgensen, Th. Knudsen, and Jørgensen. We have decided we will

take turns entertaining at the meetings when no guests are present. We do gymnastics as well, though it has been rather difficult to keep going during the summer; but I'm sure it will pick up this winter.

We sing whenever we get together which happens quite often, though rarely more than seven times a week. We don't have nearly enough girls for the games but they still work out all right when a few of the guys tie a handkerchief around their sleeve."

Gymnastics

Gymnastics provide a crucial component to keep the youth active. *Ashland* folk school in Michigan became the center for Ling gymnastics. As early as the school year 1889-90 it was introduced here by *Niels Brus*, and that same winter he taught the first course to four students. One of these was *J. L. Jensen* who later would play an active role in the further development of gymnastics. In 1893 he visited Denmark and attended a course there. After having worked as a gymnastics teacher in Chicago, Jensen went to Des Moines to help build the West wing of *Grand View College*, and he stayed in that city. One year later with his help, the college built its first gymnasium. *J. L. Jensen* became the teacher and taught there until 1906 except for one year, 1904-05 when he taught a course for prospective gym teachers.

These were the first years of glory for the youth movement, and soon the wish for a new and more up-to-date gymnasium became evident among the youth at *Grand View College*. This desire reached a peak in the year 1904-05. The middle building was constructed and inaugurated during the fall of 1904. During the big gymnastics festival in the spring of 1905, \$400 was pledged for a new gymnasium and a plan for making this vision a reality was developed.

The project had many warm supporters among the older people; among these, prominence must be given to *Pastor P. Kjølhede* and *Pastor J. Jørgensen*. To this day they are strong advocates for gymnastics, and without their help gymnastics would not have advanced as far as it has to date.

When *Nysted* folk school, Nebr., and *Danebod* folk school, Minn., were established during the 80s, Ling gymnastics became a fixture of

the curriculum there, as it had been at Ashland, and as it has always been at the folk schools in Denmark. And it can truthfully be said that its continued existence thereby was assured. It was adopted by the services of the Danish church society as a means to develop a healthy, Danish, Christian youth. Both Nysted and Danebod folk schools sponsored several short courses for prospective gymnastics instructors, and work continues to make these teachers available to the youth clubs who, through the influence of the folk schools, have learned the importance of good physical training.

The vision of a new gymnasium at Grand View College was still alive, though for several years it was put on the backburner. Many of the older generation considered it a folly to devote more resources to the cause than had already been done. And the annual meetings of the Church Synod were often disheartening. Finally at the annual meeting in 1909 in Fredsville, Iowa, the youth got permission to "build a new gymnasium and convey it as a gift to the Society." And now plans took off. By the fall of 1910, the building was finished, thanks to J. L. Jensen. The cost was \$4,500, and the equipment was bought from manufacturer Larsen, Copenhagen, at a cost of app. \$600, most of it donated by the Danish Foreign Ministry. That such a wonderful and well-equipped gymnasium could be built already in 1910 was essentially due to the efforts of teacher *Fr. Hasseriis*, who has been associated with the college since the fall of 1908.

With the hiring of teacher Hasseriis, the college had initiated a gymnastics course, the so-called "*extended course*," and this continued in the new space in the very best conditions. The course consisted of the following subjects during the 3-1/2 months training: actual exercises 8 hours, command practice 3 hours, physiology 4 hours, theory 3 hours, children's exercises 2 hours, folk dancing 1 hour, and physics 2 hours (all per week). At the end of the course a test is given and the successful candidates are issued diplomas.

Subsequently in the fall, a refresher course of 2-3 weeks is offered, and participation continues to grow year by year.

It continues to be difficult to communicate with Americans about this matter; they are drawn more towards the rougher sports – and towards acrobatics. Finally, an invitation was issued by the State

Teacher's College in Cedar Falls, Iowa to come and present our exercises there. On February 17, 1912 a proud group of 35 students went to advocate for what we held dear. Never before had a group of young people such as these left the Danish college in Des Moines: backs straight, bodies well developed, purposeful – and it is no wonder that the audience of almost 2,000 went wild with enthusiasm. Miss *A. M. Lind*, the gym teacher at the college, opened the performance with her girls' team, and then came the guys' team, and finally folk dancing.

This mission soon got results. About a month later, Grand View College was asked to provide a male teacher to teach gymnastics at the town's high school. Unfortunately, the college was not able to fulfill the request. However, our hope is that eventually this can happen when more resources become available.

Similarly, the school authorities in Des Moines are looking to begin the Danish-oriented Ling gymnastics, and the time will soon come when we shall see our Danish exercises performed in American schools, just as we now see children in nursery schools in Des Moines perform the folk dances "the sailor's dance" , "Per the Fiddler," and others.

Thus it is our hope that the Danish folk school, with its own unique subjects and teaching methods will gain acceptance in the American educational system, and it appears that gymnastics may provide the means as the most direct way of introducing Danish culture into American culture.

"Ungdom" ("Youth")

The Association publishes its own newsletter "*Ungdom*." It is a good newsletter both in contents and appearance, and whoever would like to know more about Danish-American youth need look no further but should subscribe to "*Ungdom*." The young people contribute many articles.

Pastor *Valdemar S. Jensen* has told me the following about the newsletter, which I retell in condensed form:

After the Association was established in 1902, there were talks about publishing their own newsletter. In the beginning we had our own section in "*Dagen*" (*The Day*) which was published in

Minneapolis, and when that ceased publication, in "*Dannevirke*," under the direction of M. Holst. However, this did not really work out well; sometimes our section was included, and not at other times. So at the annual meeting in Omaha in 1906 it was decided to publish a newsletter for youth. O. C. Olsen and I were chosen to get it off the ground.

But it was slow going. We could not identify an editor. Finally O. C. Olsen wrote me, saying, "Let us do it ourselves," and I answered, "Yes, but on the condition that you become the editor and I will take care of business." I was not a businessman, but I would have made an even worse editor. In actual fact O. C. Olsen became the leader of the whole business. Thus it was he who sent me on a speaking tour to sell the newsletter. It was a stroke of genius. We did not have 5 cents to start with, but a speaker gets his travels paid for, and people will listen to him rather than to an agent. And we were not selling a finished product but asking people to be part of starting the newsletter.

I traveled through Nebraska, Iowa, Minnesota, Wisconsin, Illinois, and Michigan and signed up about 800 subscribers. So we started and the first issue of "*Ungdom*" was published on April 15, 1907. Initially, it was printed in Omaha and later and currently in Cedar Falls on the printing press of "*Dannevirke*." Finances were tight. We started without 5 cents and with 800 subscribers and were able to publish only 8 pages twice a month.

The fact that it worked is entirely due to the abilities of O. C. Olsen, both as editor and as businessman. He himself wrote for the newsletter and requested copy from people he thought could deliver valuable written articles. "You will get paid the same as I get," he wrote.

There were critics. One of them wrote: "It is with a mixture of laughter and wrath that I read the first issue of "*Ungdom*." We have finally reached the point that we can publish a newsletter for youth, and then the attempt fails because the men in charge do not know Danish. I advise you, for the sake of the cause, to immediately entrust editorship to a man who masters Danish." But better days were ahead. Youth clubs started to employ writers, and each district appointed a man to sit on the board. O. C. Olsen worked from

sunrise to sundown, and the fruits of his labor are showing. The newsletter now has 1,510 subscribers and each issue has 16 pages.

Youth Homes

There are currently two youth homes within the Association, one in the District 1 in Omaha and one in the District 5 in Des Moines, and they are working on establishing one in District 3 in Minneapolis. The mission of the homes is to provide a home for those who have no actual home, and to provide a gathering place for young people, and to be a guesthouse for members of the Association and their friends.

Annual Meeting

Every district holds an annual meeting where each club elects delegates who negotiate and decide common concerns of the clubs.

Below is a copy of the program for the annual meeting in 1909 in Kimballton.

Friday: Welcome. Opening address. Setting the agenda. Reports by the president and by the treasurer.

Address by Principal C. P. Højbjerg. Announcements from the clubs by the delegates. Report from "Ungdom." Business. Discussions. Proposals.

Addresses by principal B. Nordentoft and pastor J. M. Gregersen.

Saturday: Discussion introduced by principal Th. Knudsen: "For whose benefit do we attempt to preserve Danish culture in America?"

Address by Aage Moeller and pastor H. Joergensen. Elections to the board of directors. Unfinished business.

Games, etc.

Sunday: Church service. Scripture reading by Pastor J. Joergensen. Homily by Pastor V. S. Jensen.

Gymnastics.

Address by candidate E. Appel. Closing ceremonies."

The program speaks to the spirit of the meeting. Following is the account of a short prelude to the meeting.

I arrived by train to Atlantic and transferred to a branch line to get to the Danish colony of Kimballton, where the annual meeting of District I would take place. Three cars with a small locomotive were waiting, labeled D. S. U. Special (*Danish Youth Association Special*). I entered and found a corner seat. Soon the cars filled up with young people. They spoke mostly English, and I felt like a stranger among them. Was this really Danish youth in America?

The D. S. U. Special rolled along, it was dusk and there was not much light in the cars. This made me feel even lonelier. But suddenly some familiar sounds reached my ears; somebody had started singing, soon others joined in, and finally the wave of singing reached my corner and everybody was singing together (For example "Fattig Per Eriksen" 'Poor Per Eriksen'). At once this poor soul's spirits perked up, now he connected with the many other travelers. And when the singing ended, something had been released that would open the way to our native language. From then on all conversation was in Danish, and during the whole meeting I heard only a few off-hand comments in English

For three days we had a wonderful time together. Speeches, singing, discussions, gymnastics, and games alternated, and nobody got tired. On Sunday there was a church service; the annual meetings always include a Sunday. And in this way we joined together and felt quite Danish.

Joint Convention

The annual meetings of the districts bring the young people together and may be considered the strongest unifying tie within the district. However, in order to extend the connections farther, a joint convention of all the districts was held in 1908. The first joint convention was held at Danebod folk school and was a great success.

The next convention took place at Grand View College in 1911, and the third will take place in 1913 or 14, possibly at Nysted folk school. The conventions are convened by the presidents of the five districts and can be considered an excellent means of staying connected.

Exchanges with Denmark

Exchanges among the young people in this country are crucial, but it is also very important to maintain connections with the mother country. It is a fact that such exchanges are becoming more frequent. This is mainly due to the following:

- 1) Immigration
- 2) Visits to the mother country. These are becoming more frequent as the economy is improving.
- 3) Visits here by men and women involved in the youth movement in Denmark. Thus the Danish Youth Association has invited folk school principals *Bredsdorff* and *Begtrup*, both of whom have promised to visit.

Last year, greetings were exchanged between the youth convention at Skamlingsbanken and D. S. U. in America.

“Brotherly greetings from D. S. U. in America!” – “8,000 participants, gathered at the youth convention at Skamlingsbanken on July 2, express grateful thanks for the friendly brotherly greeting from D. S. U. in America, and return the greeting. We desire faithful solidarity in our work and honor to the people and to Denmark, our beloved mother country.”

The Danish-American Society (Dansk-amerikansk selskab)

by

C .H. W.Hasselriis

(Translated by Michele McNabb)

The purpose of the Danish-American Society is summarized in concise form in its Constitution: to promote a reciprocal and better understanding of the Danish and the American peoples, to knit closer ties between these two nations, and to advance the interests of both.

The work of solving these tasks is still only in its infancy, so, consequently, this is not a history of the Society.

Organization

The Danish-American Society is a national organization, not a local group. It has around 400 members, among whom 33 in Denmark are supporters. The American members reside in 23 of the states in the union. To become an active member it is required that one be an American citizen or have legally declared one's intention to become a citizen.

The Society is led by a governing board of 17 members who are elected for three years by written secret ballot at the annual meeting. Its business is carried out by an executive committee of three members: the president or one of the three vice-presidents, the secretary, and the treasurer. At present the executive committee is based in Chicago. Local working, or district, committees have been established in New York, Chicago and San Francisco.

The Society was founded in 1906 as a limited liability society. Editor Ivar Kirkegaard of Racine, Wisconsin, may rightly be called the Father of the Society. Directly active in the founding of the Society were, additionally, Halvor Jacobsen, of San Francisco, E. V. Eskesen, of New York, and Henry L. Hertz and Charles Ryberg of Chicago. We could mention many men who embraced the idea, but that is not our intention here.

Since the aim of the Society's activities has not been to earn money, the form of a limited liability society did not serve its purposes and, therefore, reorganization took place in 1909. The

Society became an organization with dues-paying, active and supporting members. The dues are three dollars a year, and this is the only source of income for the Society.

Activities

The Society was a child of its time. There was a need for that which became its purpose, and it is no accident that in the more than six years it has been active a far richer exchange of understanding and cultural values has occurred between the United States and Denmark than in any previous period. The honor for this falls far from exclusively to the Danish-American Society; the efforts of many have been contributory. But the bridge-building idea to which the Danish-American Society gave a conscious shape has been a stimulus in many areas. And the Society has in the recent past carried out a positive body of work that contains values and has left deep traces.

In many ways a pioneering work has been carried out, and thus it has had to go through its childhood diseases and be exposed to criticism. And Danish-Americans are not the least critical race. Its activities have played out in front of an open curtain, as have its difficulties. This has been a purposeful policy; collaboration has been sought with all circles within the Danish-American community and it was felt that the public needed to be informed, and that the solution of tasks could best be promoted through an open discussion of both fortune and misfortune.

The Society's activity as a producer of cultural events is that which is best known. This was not a new idea, since both of the Danish-American church synods have already sponsored lecture activities. But the Danish-American Society's idea was new, insofar that it was intended to reach all areas and circles, while the churches' lecture activities had essentially only been carried out within the religious camps.

In organizing tours of Danish artists, authors and popular scientists the Society has not in all cases had its desired fortune. But cooperation with many Danish-American organizations has been achieved, whereby the different groups have become closer to each other. In this lies the seed for much good in the future.

It was the same collaborative idea which created the idea of "The Danish-American Day," on July 4, 1909, at the national exhibition in Aarhus.

The Society's activities as a cultural producer have already been tied to a series of tours. Naming just a few names will be sufficient:

Mrs. Oda Nielsen, Professor Bernhard Bøggild,
The Student Singing Society

Mrs. Oda Nielsen's was the first Danish-American artist tour that made its way out into the broader population. During Prof. Bøggild's tour contacts were also made with a large number of universities, learned societies and American clubs, and during the tour of the Student Singing Society with Norwegian and Swedish sister societies and the American public.

It has not always been easy to act as producer for the Danish guests, of whom a few perhaps were disappointed over the financial profits. But these very difficulties and the experiences gathered from them will serve for a reciprocal and better understanding and create guarantees that a sound basis for future tours can be developed.

Danish-America is not necessarily a market for Denmark's overproduction of artists and lecturers. But for those who wish to support the Danish-American efforts for cultural exchange, Danish-America will be an extremely grateful field of activity in all other than just pecuniary respects. Therefore, the tours of Prof. Bøggild and the Student Singers were uniquely successful.

The exchange of professors between Danish and American universities was another task for which the Society took the initiative and worked for in the beginning. This work was later passed on to other hands.

Where the Society has district committees, these have been in the forefront of many undertakings of a more or less local nature. Of these shall be mentioned a Danish theater evening in Chicago in January 1909, at which time Esmann's *Den kære Familie* (The Dear Family) was performed with exclusively local talent. Over 1100 attended the performance, which took place in one of Chicago's finest theaters.

Press Bureau

A significant new undertaking – a Danish-American press bureau – has recently been started by the Society. The Society has contacted the American press many times with great success, and therefore the idea arose of establishing a press bureau as a permanent institution, which would seek through American magazines and newspapers to awaken interest in and spread knowledge about and an understanding of Denmark, Danish and Danish-American conditions. Its work will be carried out with fees.

As a part of this activity the Society will occasionally publish in English special accounts -- articles, lectures, and the like – that shed light on Danish circumstances. These will be sent out to newspapers, magazines, universities and libraries. This will be initiated by a special issue of the lecture on Danish agriculture and the cooperative movement, which the American envoy in Copenhagen, Dr. Maurice Francis Egan, held in America in the spring of 1912, and for which he graciously, has given the Society his manuscript.

The Danish-American Society sends free to its members a quarterly publication, which essentially only contains an account of its activities.

The Society would like to support all good Danish-American efforts. Therefore, at its last annual meeting it expressed its sympathy for and offered its support to the Rebild Hills affair, as well as plans for a Denmark Building at the World's Fair in San Francisco in 1915.

Independent Associations

by

Max Henius

(Translated by Rudolf Jensen)

In addition to the nationally-connected associations listed in the previous chapters, in some cities and towns where Danish-Americans live in large numbers, there are many scattered associations that have no structured national connection.

By far, the majority of these associations are for the administering of sick and burial funds, and therefore as the funds determine the nature of the benefits, they are completely based on a sound economic foundation. Almost everywhere social life consists of light comedies, dances, and walks in the woods. In addition, there are individual gymnastics clubs, and a fairly large number of singing groups, many of which are quite successful. In some of the larger towns, one can find a Danish Odd Fellows Lodge, a Masonic Lodge, a Danish Veterans organization and/or discussion clubs; some of these latter clubs are Socialist and may not be specifically Danish; and draw their members from all the Scandinavian countries.

Many associations include Danish libraries, which vary a lot in both quality and quantity. In almost all associations (also the larger organizations) there is the requirement for members to be able to speak and read Danish and for all meetings to be conducted in the Danish language. In this way the associations help to maintain the Danish language, in addition to providing for the performance of Danish comedies and the singing of Danish songs at times of celebration. It would be wrong to say that there are no exceptions. Here and there are associations, which are not satisfied with more or less empty sociability, but where public speeches, lectures, and discussions are conducted in Danish with seriousness and interest. Most significantly are youth associations, which accomplish important national Danish and popular education.

A statistical overview of the various associations with description of their goals can be found in this book's next to the last section, "Tabulated Overview."

Danish Old People's Homes

By

Max Henius

(Translated by Rudolf Jensen)

At present, two Danish Old People's Homes (beyond those discussed in the chapters on the two church synods) have been established in the United States—one in Brooklyn and one in Chicago, which is the oldest. On March 12, 1891, a small group of women gathered in Chicago and founded an organization with the goal of establishing a home for poor Danish women. Following ten years of dedicated work, they raised \$15,000 and planned to begin the Home's construction. An extra meeting was called, at which time it was voted to allow men to be members of the organization and as residents of the home.

In 1902 a property in Norwood Park, one of Chicago's most beautiful suburbs was purchased, the necessary construction begun, and in November 1902, the "Danish Old People's Home" opened. The Home had places for 18 residents plus additional places for the administration. The resident rooms filled immediately and the home has since, been filled to capacity.

Of the home's 18 rooms, four are rent-free. For the 14 paid rooms, the payment is a one-time payment – ages 60-65 pay \$300; 65-70 pay \$250; and over 70 pay \$200. The property's value is appraised at \$11,500, and in addition, the organization which administers the home, has a guaranteed fund of \$20,000. There are 300 members of the organization, who each pay an annual fee of \$3.00 per year.

The Old People's Home in Brooklyn is located in Borough Park in friendly and peaceful surroundings. It is governed by the welfare society, "Denmark," which was founded on April 13, 1903 with two delegates each from the following organizations—Dagmar, Stella, the Scandinavian Association of 1844, the Danish Brothers-in-Arms, DAMA, Dannevirke, and the Danish Athletic Club. These organizations agreed to hold a shared "People's Festival" and to donate the surplus money to a fund for beginning construction of the Danish Old People's Home. The first year's "People's Festival"

surplus amounted to \$104, to which one Danish man donated \$100. Even though two organizations withdrew—Dannevirke and the Danish Athletic Club—fundraising continued and the Home was purchased in October, 1905, and opened, December 16, 1906 with five residents.

Now 17 elderly women and men live in the house. To be accepted they must be at least 65 years old and pay an admission fee of \$250, which is used to pay for the care of the residents for as long as they live. Four rooms are free. The appraised value of the home is \$15,000. The current cash balance is \$1,100, with \$10,000 from the estate of Niels Poulsen in reserve.

This home is administered by the association, "Denmark," which consists of three delegates from each of the previously named organizations, as well as "Assistance Organization, Denmark." This group has 85 members most of whom are members of the Women's Organization, "Dagmar." Anyone can become a member by paying a minimum monthly payment of 25 cents. The goal of the "Assistance Organization, Denmark" is to collect small donations to maintain the Home as well as to renovate the Home. The small donations amount to \$300 - \$400 per year.

The Danish-Born American Newly Arrived in the Cities

by

Carl Antonsen

(Translated by Ann Marie Rasmussen)

To begin this little essay, which can only amount to a few scattered remarks because of its place and its general nature, I want to repeat some of what I was able to say in a speech in Aarhus on Danish-American Day on July 4, 1909:

“Speaking as I undoubtedly am on this occasion to those whose longing to travel has been or soon will be focused on America; I cannot emphasize strongly enough that the United States is not a paradise, not the utopia about which C.H. Winther and H.C. Andersen sang. America is the Promised Land only for those who make it that themselves by means of hard, disciplined, and patient work. There are opportunities in America that a Dane will not find at home, but on the other hand there are difficulties that are hard to imagine for those who have not experienced them. America is no land for those whose willpower is weak. For that reason, I cannot caution strongly enough against transplanting young people of weak character from Danish to American soil. Only where there exists a strong desire to leave and a strong will to overcome all obstacles, the will to start from scratch, only then should there be talk about immigration.”

Most Danish immigrants are probably from rural areas, and it is perfectly natural and quite reasonable that they should choose to settle again in the countryside. On the other hand, those who come from the cities--the artisan, the office worker, the clerks who work in trade and retail--quite naturally make their way to cities, and especially the big cities. That is where things are happening, where big changes are taking place. At this point the first great obstacle rises up: *language*. It is amazing how many skilled and hardworking young Danes end up in New York without the slightest knowledge

of the English language or with such defective knowledge of it that they are virtually helpless. Their only recourse is to turn to their fellow countrymen, whose sensible advice can only be: "Learn the language!" Of course, an artisan can sometimes "get in" with the help of a countryman and begin plying his trade with little or no knowledge of the language. But how could that be possible for an office worker or clerk? For him to give satisfaction in his new job and earn even small wages he must be able to manage the language. If he cannot do this, then his training in his line of work is completely worthless, at least in the short run.

And then he may be told that he should go to a farm, for this will give him the best opportunity to learn the language, and this advice is truly the best he could receive. Not only is there usually demand for men willing to work on farms, because American youth continue to take refuge in the big cities, but also the wages there are usually decent. The newly arrived immigrant generally has a sound and serious view of life and therefore is not inclined to throw away his money or squander it (in any case life on a farm offers very few opportunities for that sort of thing). For him every shining dollar stands for four shining Danish crowns, so he will usually save up a nice nest egg, and by the time he feels he can manage the language, he can leave the farm and return to the city to try his luck. A season or two spent on a farm is not a bad education. The work is hard but the way of life is healthy and humble, and through it the character of many a man has acquired a note of gravity and frugality that has been of the greatest importance for his future existence.

But the leap from office worker or sales clerk in Denmark to farm laborer in the United States is great, and it should not surprise anyone that only a tiny fraction of immigrants have the courage to make this leap. Usually the newly arrived immigrant is more willing to lend his ear to those voices advising him to accept any kind of job at all in the big cities until he can find employment in his line of work. But the misfortune in this case is that he often becomes involved in things that are difficult to get out of again. He does a job and works under circumstances from which he can learn nothing and he does not attain the knowledge that is the most important for him: the language. Things that were supposed to be temporary

easily become permanent. He meets and works with people who have foundered and given up. Under such circumstances it is difficult to maintain one's energy, courage, and enterprising spirit.

This is especially true of those who work as casual farm labor, those who do janitorial work in Danish "saloons," those who work as "bartenders" (that is to say those who serve drinks), those who wait tables in Danish places, and the like. Many of our so-called "better" Danes, for example those with a college education, junior officers, the sons of civil servants, and other "sons of good families," have cultivated the 'noble' profession of waiting tables and unfortunately many never moved beyond it. I do not mean to imply that there is anything demeaning about these occupations--indeed no honest work in America is demeaning--just as there is nothing dishonorable about those whose craft this is or those who have worked their way up to self-employment through such occupations. I am speaking only of those who started out in what they thought was a purely temporary line of work in order to make a living while learning the language and who over time lost sight of their original goal.

This is also true of the newly arrived immigrant who takes work in a factory as an unskilled laborer in order to remain in the big city that is dear to him, believing he will quickly learn the language. He will be so intensely busy with the work assigned to him that he will have little or no opportunity to converse with his co-workers, many of whom, by the way, are "in the same boat" as him. Soon he will discover that if he does not wish to attend evening school (luckily these offer easy admission to non-native speakers) and dedicate himself to studying hard in his free time, he won't make it. Instead, he will become one of the many who never escape the eternal treadmill.

I have presented these remarks so emphatically and seriously because the way one enters into or begins life in a new society often determines the entire course of one's existence.

Once the newly arrived immigrant has made it far enough to manage in the new language, a hundred doors open for him. There is room in America's cities for skilled men who *can* work and *are willing* to do so. The huge amount of manpower that is absorbed

year after year in mysterious ways, and that would ruin any other country, is evidence supporting this claim. Each man who desires it *will* find his vocation and as the years pass, happiness and satisfaction increase, as a rule, because of the successes achieved.

Naturally it cannot be said that everyone can start right away in exactly the line of work he desires or in his original line of work. In very many cases the chief accountant or head clerk at home started out as an office "boy" or as a messenger; indeed his first job at the firm in question may well have been window washer! Many a shop assistant whose specialty was women's lingerie and who now may well be one of the firm's upper management, was happy when he long ago got his foot in the door and started at the bottom, packing saucepans or selling tin soldiers. As I said before, it is wonderful in our great and mighty America that no honest work is considered demeaning or dishonorable. The rule is that those who hold the highest positions started *at the absolute bottom*. Not only do they therefore know every single detail of the business, but they also know well every single person's job as a link in the chain, and they have the huge advantage of knowing the working conditions of each of their employees. They themselves have been "through the mill." They themselves have performed the work that Jack and Harry now do. They themselves have lived on the wages Jack and Harry now receive. Let us set aside that their standards are exacting and that they are demanding. The positions they currently hold prove that they lived up to the demands they faced. They know from experience what can be accomplished and what should be accomplished and they are far more capable of acting fairly than a mere theoretician who has not started on the bottom rung of the ladder.

Because no work is dishonorable the first steps to supporting oneself are much easier to take in America than at home, where people are more concerned with "their dignity." Here, it is not uncommon that a man in a tight place takes on any kind of work to survive. The only thing that is considered shameful is if a man would rather idle about, unemployed, in the city square than undertake work that lies outside of his skills and training when at the moment these have nothing to offer him. No one has any use for

idlers. Does a man's dignity suffer if he takes a job outside of the line of work he has learned? Far from it! Rather, he rises in the esteem of his fellows. The fact that he "gets going" proves that he has *backbone*, the most important quality for a man who does not want to drown in the big city. The lawyer's principal clerk, who for the moment is without a job, is not embarrassed to work as a coachman. Neither he nor his wife is shunned by society because of this. None of their old friends look away when they meet because *his* coat is more worn than it used to be or because *her* hat and cape are not the latest fashion. If the opportunity arises, well, then this man will become a lawyer's principal clerk again, if he hasn't discovered in the meantime that he possesses special talents as a painter and can "make more money" doing that. Then he will leap without blinking to the occupation of painter. Surely it is obvious that a person nurtured on these ideas since childhood *cannot* be destroyed but rather is confident that he can take care of himself if he is in a tight spot. Work is ennobling, that is his motto!

We have all known people who did not find their place in life, but we are so prejudiced that at home in Denmark not one out of a thousand adult men would even consider giving up his line of work in order to try something else. Yet this is an everyday occurrence in America, and I am personally convinced that it is an important factor in the happiness of many people.

If an office worker or a dry goods shop assistant lands in America and immediately finds a job in a bank or in a dry goods store, well, he sees himself as a lucky guy, and as a rule his friends will agree with him.

At first such a circumstance does seem to be fortunate and to offer security for the future, but I am not sure that this is really the case. Too much luck in the beginning is not healthy—impediments and struggle *build character*—and the tougher the problems in the first year or two, the more opportunity the young man will have to show what he is made of. Experience is the best teacher! Developing willpower, energy, and the ability thus acquired to overcome all obstacles during those first hard years is an experience that will pay interest a thousand times over in the years to come. That is why almost all of our most important and successful men tell stories

about their first, hard years and straitened circumstances. They love to linger over these old, often bitter memories, not out of pride or out of stupid arrogance over having come so far, but in grateful understanding that precisely these struggles, these difficult years, were necessary to develop the qualities that lay within them and therefore were necessary for them to attain what they have achieved. Who knows if they would have arrived in port so well if they had only known smooth sailing?

It is certain the first years of struggle teach the newly arrived immigrant one thing: the ability to understand the value of money! Standing alone in a foreign country without a penny to one's name and without the vaguest notion from whence the next penny will come is a practical, if not particularly pleasant way of having that lesson knocked into one, and it is much harder to forget than the lessons one reads in books. In reality, the secret of the success achieved in the United States by the majority of our decent and cheerful countrymen is simple: they have learned *thrift*. Though I may risk being accused of philosophizing or of poaching in the preserves of our economists, still it must be said that what really matters is not what a man *earns* but what he *saves*. The man who earns ten dollars and spends eleven will quickly go to the dogs, whereas the man who earns five and saves one is slowly, but surely, advancing towards prosperity. This is so crystal clear that it might seem ludicrous to even mention it, but it is no secret that our young Danes who come from the cities, especially from the big cities, cannot count a tendency towards thrift among their otherwise excellent qualities. Living in Denmark is delightful but all the happy times, the sociability, the hundreds of places to entertain oneself, the thousands of cafes brimming with song and music provide so many temptations and so one's wallet grows lighter and lighter. When payday arrives the cash box is nearly empty; perhaps small amounts have been borrowed here and there. I once knew a carpenter journeyman who regularly, every Saturday night, redeemed his Sunday clothes from the pawn shop and caroused the entire day, and then proceeded just as regularly to pawn his Sunday clothes again on Monday in order to be able to "vegetate" for the rest of the week. A first lieutenant I knew never had a penny on the 4th or the

5th of the month. At that point, he would borrow what he needed for the rest of the month and repay the debt on the first. Inevitably, within a few days he didn't have a penny left. And the wheel kept turning round and round in that manner.

Of course, if a Dane maintains such tendencies over here, he won't do one whit better here than he would have at home. He'll earn a little money, and spend a little more money, and not advance at all. But in a foreign country he quickly grasps that life is not a bed of roses. Perhaps he has experienced the kind of education I alluded to earlier. He realizes that he has to hold on to those pennies in order to achieve economic freedom. The times are over when he stood with empty pockets and no idea where to lay his head and he promises himself that those times will not come again. He wants to be situated so that should sickness or unemployment strike, he has a few dollars to tide him over. And so the young man who does his work, lives a quiet, industrious life, and builds plans for the future, will soon feel that what he needs most is a *home*. He will find a girl and marry. People often marry very young in America, and in almost all cases they are happy. The young man has set a goal and instead of wasting money on fun and games he makes a payment, month after month, on his own little house. One fine day he will own it debt free, and that will be a happy day for him and his family. The working class and middle class in America contain more families who own their *own homes* than in any other country in the world.

At the beginning I said that this article would consist of scattered remarks, and scattered they surely are!

Nevertheless, these remarks share a core truth. Incentive, industry, skill, and above all else thrift are, in my experience, more necessary in the United States than in any other place in the world if a man wants to make his way and advance.

Yet on the other hand, the man who has these qualities and develops them further will go farther economically in the United States than in any other country in the world.

The Way of Life on the Farm

By

Carl Hansen

(Translated by Lene Laughner)

When one in "the Old Days," that is 25 years ago, wanted to give the Danish immigrants advice, one would say, "Go to the Central States," and that was good advice.

At that time, a considerable number of Danes were already living in the state of Iowa. The rich, black soil in combination with the summer heat and the warm nights were the reasons for corn becoming the main crop in Iowa, and it was growing better there than in any other state of the Union. The Danes came from a land where they had learned that exhausting the soil was not a good idea; thus they did not cart their corn into town to sell but instead built cooperative dairy farms in the Danish manner. Consequently they became the pioneers in the area of dairy farming in America. They acquired milk cows bred for the ability to produce large amounts of milk, or they fattened up cattle and hogs. It is a well-known joke that "the Iowa farmer would buy more land, so he could plant more corn, in order to fatten up more livestock, in order to make more money to buy more land, in order to plant more corn, and so forth." The last census in 1910 showed the surprising statistic that during the previous ten years, Iowa's population had decreased, despite the fact that this was one of the richest states in the country. Last year the Iowa annual gross output was 635 million dollars. The reason was simple. Many Iowa farmers were sitting on farmland as large as that of the baronial estates where their parents had toiled in Denmark.

With Iowa as the center, the Danes spread out to the neighboring states; toward the East to Illinois, to the South to Kansas, to the West to Nebraska and the Dakotas, and to the North to Wisconsin, Michigan, and Minnesota.

After the homesteading act was passed, the general rule of the prairie was that the young homesteader worked for wages for several years and then managed to find a wife. The young couple

then leased a farm, a life that was not a bed of roses for either the wife or the husband. On their own, without help, the two of them worked a piece of land larger than a big Danish estate. Help for hire was very expensive and difficult to come by when needed. From early March to the middle of December, every day was a workday with no days off, and the job craved both strength and energy. Only during the bitterly cold months was there any let-up in the work. Eventually the day arrived where the leased land was purchased, and a few homesteaders became wealthy. However, most of them were worn-out and became old before their time from all the drudgery.

If the homesteader was working in the forests in Wisconsin, Michigan, and the northern part of Minnesota, it was marginally easier to become independent. After the "Forest Barons" had plundered the forest of the most valuable trees, and only stumps, partly burned tree trunks, and dense underbrush remained, the acreage could be cheaply bought through long-term loans. The newcomer cleared a piece of ground large enough for a house and a garden; a couple of cows grazed in the forest during the summer, and hay could be gathered for winter feed. A pair of pigs and a few chickens could also be accommodated, and during the winter there was work in the forest. Year after year the open surroundings around the house increased as more ground was cleared, but the forest farmer never became as wealthy as his colleague on the prairie. However, the forester would be snug and comfortable indoors, and the forest would shield him against storms and crop failure. Yet, the fight against tree stumps and boulders put their mark on the forest farmer. His back was bent and his gait was slow.

Eventually the price of farmland increased, and colonization moved westward. A pair of large, Danish settlements formed in the middle of the 1890s in the Western part of North Dakota, where the main crops were wheat, barley, and oil crops such as flax or linseed. Eventually the Danes found their way into Eastern Montana, and in the last few years, Danes have moved farther north into Canada.

In Utah, the Land of the Mormons, many of our landsmen gained farmland and practiced agriculture. It is questionable whether this would have happened, if the increased pressure from the Mormon

leaders hadn't tipped the scales in this state where the climate is fairly pleasant, but where the soil is considerably poorer than that of Iowa and the other Midwestern states.

In America's most northwesterly state, Washington, the religious communities had not had the opportunity to colonize; and there is only one large forest settlement where the populace is economically independent. Yet, widely spread over the state there are surprising numbers of Danes with small farms where they grow fruit trees, berries, and fresh vegetables. Chicken farming plays an important role in Washington since the migration to Alaska increased the price of eggs to unheard of heights. Naturally it cannot be denied that the prairie farmer from the middle states smiled derisively when he visited his colleague in the far west. "Fussing" with chickens, carrots, strawberries, cabbage, and apples cannot be compared to corn, wheat, cattle and hogs. But the westerner let him smile; he is satisfied with his five, or ten acres at the most, which was certainly no child's play to clear for agriculture. The work is not as terribly nerve racking and back breaking as the work on the prairie. There are vegetables in the spring, and berries, new potatoes, apples, and peaches in the summer. The winters are mild, and the summers cool. The scenery is breathtaking between the mountains and near the ocean. There is a peace and lust for life for the people; but none of them are terribly wealthy. Only in Eastern Washington does it appear that wheat farming might bring prosperity.

South of Washington—in the state of Oregon—only during the past ten years have two large Danish settlements appeared in the "Willamette Valley." They consist for the most part of small orchards growing fruit trees and running dairies. These settlements sprang up primarily because of the rich soil and the pleasant climate, and they have increased considerably in population over a few years.

In northern California, in the nationally known Humboldt County a significant number of Danish settlers have pioneered in dairy farming and this is where one of America's largest dairies was founded. Alfalfa is a major crop. There are few places in the country where the price per acre is as high as in Humboldt County, California.

That the Northern states became the primary home for the Scandinavian immigrants was natural. The rice and cotton plantations of the South were perplexing and the crops unfamiliar and the Scandinavians were afraid of the hot climate. Strong propaganda finally was able to bring a few robust settlements to Texas where cotton was grown. Finding someone to go to Florida was not possible, and in most Southern states, the Danes are few and far between. Only in Central and Southern California do we find large Danish communities; a few large wheat ranches, others growing turnips, a couple of areas cultivate grapes, which are dried into raisins, and in still another area are the chicken farmers. The cultivated areas in California are highly priced, and the heat, except for along the west coast, is at times oppressive. The youngest Danish settlements are in California.

Far to the East in the Atlantic states there are no large Danish communities, but it has recently been debated that right now is not the best time for Danish settlements in the East. Several hundred small as well as larger farms are at this time desolate and deserted. Weeds are spreading over the acreages, and the farmhouses are falling apart. The reason for this strange phenomenon is primarily that during the panic of the 1890s, the big cities of the East with their huge factories lured workers away from the farms. The sons and daughters on the farms found easy jobs that were better paying than what they earned for their drudgery on the farms. The youths took off for the cities, and the old ones carried on as best they could. They finally died or lived out their last days with their children in the cities, leaving their empty farms in wait for new immigrants from the old world. Another reason for the abandoned farms in the Eastern states is that the factories are considered influential, and ranching there is not the domineering factor as in the middle states. The word "farmer" in the minds of the citizens of the large eastern cities connotes "sharecropper" the way it did a generation ago in the minds of the flippant Copenhageners. A third possible reason could be that the steady stream of people who, for many years migrated West toward the big unknown, lured numerous settlers from the security of the East to the tempting lottery of the West.

A few Danes have settled in Virginia during the last few years, but no large settlements are known. The government in New York has hired a Dane for the sole reason to give new immigrants information about farming in the East.

The soil in the Eastern states is poorer and harder to work than in the Midwestern states and often covered with rocks and boulders. The climate is harsher than farther West. Still, there are opportunities for independence for farmers with initiative and the will to work hard.

Were we to give advice to the Danish farmer who plans to immigrate to America, which is perhaps something we shouldn't do, would be to say this: "The hardworking, unmarried man who has no relatives or personal friends should go to the Central states where the sons of the farmers there prefer work in the city. Hence the immigrant could first labor on a large farm, a job that is well paid year round. This could eventually lead to the young man leasing a farm, and through energy and strict economy he can save enough to buy a homestead in one of the Northern states or by the coasts. The married farmer who comes with his family needs to investigate what life is about in the Eastern states. If he does not find what he is looking for, despite the expense of railway tickets, he needs to travel all through the country to the West Coast where the climate is mild and labor humane. The price of cleared forest land is very steep, but there a family can easily live happily and without too much hardship on ten acres of land."

It possibly should be appropriate to mention that this is being written in the spring of 1912, and this writer cannot be responsible for what development the future holds. America, with its constantly shifting politics, is always in flux and constantly changing.

The development of the Danish immigrant on American soil

by

Sophus F. Neble

(Translated by Casey Black)

Is the Danish immigrant to the United States quickly naturalized?

This is a question people home in Denmark often ask me, and I will answer both yes and no.

Yes! In as much as it is a known fact that the Danish immigrant, to a higher degree than most other nationalities, takes advantage of his right to apply for "first papers" soon after his arrival.

No! In as much as many Danes, who have received these naturalization papers, never go so far as to get the last citizenship papers and therefore do not become full citizens. If the reason is that the naturalization papers were enough to gain voting rights in many (especially western) states and also gave rights to obtain the free government land, the so-called "homestead," I can't say, but it is a fact that many Danes in America, even people who have lived here a generation, have not received their final citizenship papers.

Therefore the Danish immigrant allows himself to a certain degree to be naturalized at almost any time. It is an honor for him to be a "soon to be" American citizen, and already, after just a few months residency in the country, he has announced his political color and chosen his party affiliation. Typically before each election, I receive bundles of questions from Danish immigrants about which of the two present large parties, democrats or republicans, correspond to left and right in Denmark! The party that one votes for the very first time, using the newly attained voting rights (usually not knowing anything about politics here), that same party remains the party which one adheres to. Besides the Irish, who especially dominate the elections in the United States and especially control the cities' administrations, I believe that Danes in the United States, to a larger degree than any other nationality, use their right to vote. Anyway, when we haven't managed to attain the political influence due us, then it is a lack of unity which has its roots in a national

peculiarity which, as Georg Brandes talked about at the Aarhus festival, is a special national Danish trait inherent in growing up in a small country, a national trait which many Danes brought with them to America and which unfortunately every now and then reemerges here in other conditions than the specifically political.

I have often gotten upset during a political election, when a truly clever and competent fellow countryman presents himself as a candidate for a position, to find good, really Danish-thinking men, who, while not exactly working against their fellow countryman's election, yet show a conspicuous apathy, while at the same time campaigning for an Irish professional politician. The reason for this is that, in reality, one can't stand to see a fellow countryman be made more of than one's self. If the very same countryman who tried to be "uppity" found himself in circumstances where he needed a helping hand, well then it is that very same fellow countryman who wouldn't help him get elected to public office who is immediately there with a helping hand. That's being fellow countrymen!

The way in which the Danish immigrant over here is very late – and where most are concerned – never really becomes naturalized is in their emotional lives. Danes can be found who have lived in America for more than the span of a generation, whose business and daily lives have been amongst Americans, and who despite an assumed outer skin, have remained Danish because they never have been able to throw off the cultural and emotional lives they once upon a time brought with them. These people will most often not acknowledge it. "What do we have to do with Denmark?" They will ask. "We cast off everything from home a long time ago. We are American citizens, our home is here, and our children are Americans." They will haughtily criticize the meager conditions back home and praise all the advantages which this land offered them; but, nevertheless, they are not Americans, and the same men who haughtily criticized the meager conditions back home will become enraged if others attack these very same conditions.

I remember a while ago, when in an article, one of "The Danish Pioneer's" reporters in Copenhagen criticized the Danish people and claimed that they bathed less in the winter time than people in other

countries and therefore called them unclean. This claim created great bitterness over here and brought in hundreds of protests to me. It was the same when, with respect to alcohol consumption, another employee called Danes the most drunken people.

In our emotional life, the great majority of us never become naturalized, and in our family life, although we never become so old, there remains to the end something Danish, even if it is just a picture of the country church where one was baptized and confirmed on the wall of the living room.

We become good, loyal citizens of the United States; but only the very fewest of us become Americans in the strictest sense of the word, and the best proof for this are our Danish Associations: a fraternal order with some 300 lodges and some 20,000 members in the most different areas of the country, women's associations with 130 lodges, two other large associations of societies, a number of widespread special organizations and our strong Danish church and People's Society as well as the Danish press, of which a single newspaper has more subscriptions than most of the largest papers in Denmark itself.

What I have said above counts, however, only for the Danish immigrants: the first generation Danes. I don't believe in a second Danish generation. We can build Danish high schools (højskoler), and we can get the elders to take an interest in them, but never the young who are born here. The youth will always consider being sent to a Danish high school as a burden, something that no one needs, and the Danish high schools here will always therefore need to carry on a struggle for existence which they will, in resisting, lose.

I remember a visit I once undertook to one of the Danish high schools over here. It was in the summer time, and the school was occupied by young girls, --- mostly daughters of Danish farmers ---. The school's superintendent believed in the possibility of preserving a sense of being Danish in the second generation, and it was with a certain pride in being able to contradict me that he showed me about the school. I joined in with all the young girls at mealtime. There were young, ruddy girls and typical Danish faces; the meal consisted of porridge and pancakes, typically Danish; not a single word of English was spoken at the table, and when later I was shown the

young girls' composition books in class, I was surprised to see how well most of them had learned to write in Danish.

The school superintendent thought that he had convinced me, but when I later walked away from the school and met on the road a group of the young girls who were no longer in *school*, then they were happily bouncing around with each other and were themselves, and they all were speaking English.

One may ask if I have ever met children of Danish parents here who were Danish. Indeed, I have met a few cases. I know, for example, a couple of Danish ministers who were born in America and who studied to become ministers in Danish colleges here. They generally speak correctly and probably write correctly, but neither of them have any knowledge of Denmark. They have become Danish because, in part, it has become a career path for them and also because of an interest in what it is to be Danish. Many parents have raised their children to speak, read, and write Danish, and they have done so well as children, but there are relatively few who have kept it up after they have grown up, and all efforts to maintain in the second generation what it is to be Danish will prove to be impossible for the reason that our children are born in America and feel pride in being Americans. None are prouder of being Americans than precisely those born of immigrants, of whom the very fewest, even when they are among Americans, will continue to be Danish.

To what degree has the Danish immigrant taken advantage of the possibilities he found here? Even though the great majority of Danish families have friends and relatives who live in the United States and we are visited over here by both journalists and authors who have written about us in newspapers and published books about America, most Danes immigrate here with total ignorance of the country and conditions. Nonetheless, many adapt surprisingly quickly to the conditions. As a rule they certainly find everything wrong, criticize what they don't understand, and talk about how quite different everything was at home. They learn first to say "all right" and so spit on their hands and grab hold. Most seek out Danish settlements so they can move among their countrymen with whom they can speak and get together, and these are the ones who become naturalized the latest.

In my opinion, the immigrant should get out and mingle among Americans as soon as possible in order to learn the language and adapt to conditions. This is so much easier for the Danish immigrant, who is preferred most among Americans of all nationalities. What matters most first and foremost is to become "Americanized," to adopt the American way of working, to look out for the chances that offer themselves. One must first become American and acquire everything good about them; one will certainly be able to find the Dane inside once again, for there is much that one never *can* be rid of and which by itself will make itself relevant. One need not give up everything one values, and it is my conviction that is precisely those here who do not who become the best Danes.

It has often been claimed that the possibilities for the Danish immigrant are no longer as good as they were before. This is not true; there are just as many possibilities for the hardworking and clever immigrant as there ever have been, and this is especially true for a particular class of immigrants, that is, the agricultural laborers. These are the ones who have taken the greatest advantage of the possibilities that presented themselves here, and in the different states there now live thousands of poor smallholders' sons who came to America with two empty hands and who now sit warmly indoors on well-kept farms. The majority of these people have kept their Danish nature, their Danish culture, but the whole way of getting ahead by which they made their way was American; they have kept the memories and the love of Denmark, but if you think that they sit out on their farms and long to trade the corn field for the clover field at home, then you're wrong; they are happy and contented here, proud of what they have accomplished and loyal to the America that gave them their chance.

But the Danish craftsman, one may ask, what are the possibilities for him now in America in an age where machinery is used to the degree it is in the United States? Has the Danish craftsman who came to America found possibilities to the same degree as the Danish agricultural laborer and has he managed to take advantage of them? And the office worker, the business man, and all the others who moved to the United States?

No, they all haven't, but I would claim that many have, and the great majority has done better than they would have if they had stayed in Denmark. In all bigger cities here, there can be found Danes in the leading businesses and industries, builders, manufacturers, and so on and so forth; and they almost all are people who are the sons of peasants back home, people who have worked their way up from simple laborers without any other stimulus to get ahead than their own diligence and talent, because the possibilities are and have been here and these men managed to take advantage of them. I could from my extended circle of acquaintances fill this book with examples of how a smallholder's son, who herded sheep on a peasant's field in Jutland, has become a leading builder in one of our larger cities, of how a trade apprentice from a small provincial town has become a banker and financed ventures worth millions, of how a smallholder's son from Funen has become a judge, of how a Danish dairyman has become a professor, of how a Danish merchant has become a well-known lawyer in our second largest city, of how a wool merchant from Jutland has become manufacturer of woolen products, and so on without end. It was because the possibilities were here and because these people were practical people who knew how to take advantage of them.

Most Danish immigrants to America come with their national peculiarities. Let's take, for example, the Danish craftsman. He comes here conscious of the fact that he is a journeyman from Denmark, that he has fulfilled his apprenticeship, and that he has proof of having learned his trade, and that no craftsman anywhere in the world is better than a Danish one! He visits the American workplaces and finds that after all it's some kind of terrible trash they do there. As a Danish-trained journeyman he almost feels ashamed for the work. However, he seeks work, gets hired, and finds out that he can't communicate with others, can't understand how to use the tools they use over here, even though they actually are far more practical. Here there is no lunchtime; just hang in there with your tongue sticking out. Instead of being practical and saying to oneself: "So that's the way it is here! This is where I have to make my future; now it's a matter of learning how to do it exactly like the

others do," he takes to criticizing and tearing down the work and the conditions and perhaps gives up on the whole thing.

The Danish craftsman, no matter how skilled he is, must adapt to the way work is done here, align himself with the conditions, and when he has done this, his skill as a Danish-trained journeyman in his trade will always work in his favor.

A Danish mason, who has built substantial buildings in Denmark and been considered a skilled construction worker, sought out with me a large construction site here in America. There was nothing he did not find fault with, and overall it surprised him that such a box didn't fall down before it was finished. The bricks were crooked and loose, the mortar was no good, and the way the mortar and stones were put together would have resulted in a fine in Denmark.

I pointed out to him that New Yorkers put up fifty story buildings that held together more solidly than any of the—at most—five story buildings in Copenhagen.

The man was a mason and a skilled mason who in America, if he had been practical, would have had a future. He ended up as an assistant in a nursery here.

Indeed it cannot be denied that here in America, from a Danish point of view, there can be found many poor craftsmen, but the fact is that every craftsman here is essentially a specialist in a particular thing. A profession, such as one conceives of the word in Denmark, doesn't exist in America, where for example, a man --- because he is a carpenter, should therefore be able to do all kinds of carpentry work just as in Denmark, and a journeyman mason who lays bricks, would be highly indignant if one, for example, asked him to put mortar on a wall.

A number of Danish sailors have taken to painting houses here in America. They are, after all, used to tarring and painting ships at sea and know how to use a brush. I know of many examples how such former sailors have become master painters and wallpaper hangers and have run substantial businesses, whereas really trained skilled and journeyman painters have never become anything other than journeyman painters in Denmark.

Many will object that craftwork therefore finds itself at a painfully lower level here, but this is in no way the case, and it is a

faulty belief one has in Denmark when one thinks that it takes four or five years for someone to learn how to apply paint on a house; and house painting and decorative painting in America are two different jobs.

There is something absolutely unhelpful to the development and transformation from Dane to American in sticking to the belief that there is nothing over here that lasts, that everything in the old world is far better, since in fact, almost everything here is far more practical than at home, and I believe that it would be of immense benefit for the young Danish craftsman and businessman who wants to build a future in Denmark if he were to travel to America and work here for a year in his craft or business, for this practical development combined with the undeniable skills he can gain in Denmark would be to his advantage throughout his life.

Even as I consider myself an American and recognize what I owe this country where now for over half a lifetime I have enjoyed citizenship and at the same time admire so many things in the United States, still at the same time no one should believe that it is my intention to advise people at home to move to America. The rule I have followed throughout my life, and which I have seen many, many examples for, is that things have gone well for immigrants and things have gone bad. I have seen things go wrong for the honest and diligent man just as it probably would have gone bad for him if he had stayed at home. And I have seen things go well for the many who understood how to exploit the possibilities. In contrast, if with these words I could reach those who believe that America is a land to which should be sent those who lack honesty, strength, and a will to work, then I would with far greater strength than could be put into this text, remind them that the worst that could happen to such people would precisely be to be sent to America, for there only a misery awaits them that would be far, far greater than one could imagine in a land like Denmark. Only he who is willing to start over again and has the persistence and strength to do so can succeed in America. In America, work ennobles the man, and many of our best Danes in America today began their careers in their day with a shovel in the street.

No parent can call down a more terrible punishment on their errant son who isn't making it in Denmark than to send him to America to fail.

Regulations concerning Immigration and Citizenship

by

C. V. Eberlin

(Translated by Casey & Lone Black)

Americans, both the native born and the immigrants, are proud of their country. It is their firm belief that there isn't a country in the world where the working class is so well off and has such a good lifestyle as over here, that America has far less illness and fewer cripples than most other countries, that America, morally, is far above any other country, and that no other country can show the same degree of freedom, equality, and brotherhood than the United States of America.

Because of this belief, many of the country's children fear that the continuous, ever increasing flow of immigrants will harm their country. They did not have this fear as long as the immigration consisted mainly of healthy, brave, freedom-loving northern Europeans—Scandinavians, Germans, Irish, and British—who in a short time become completely Americanized and who often surpass the country's own children in their enthusiasm for the American society and its institutions. But fear started when Italy started to send its ragamuffins, when the oppressed Jews from Russia, Poland, and Austria started their migration, and when China's excess workforce sought a new home in America. All of these people were for the most part of a lower class than Americans, especially in regard to living conditions, cleanliness, health and morals; in regard to morals, though, the Jews are an exception.

The fear of this immigration is the reason why year after year it becomes more difficult to get permission to land in America, and why a returning passenger ship rarely leaves without some of the immigrants it had brought to America but who were not allowed to land. It is therefore best that all who are thinking of traveling to America first seek clarification regarding the requirements for admission to the United States.

The current immigration laws do not seek to diminish this immigration, but only to prevent the landing of persons who could

harm the country morally, financially or in sanitary matters. America wants immigrants who will live an honest life and abide by the laws of the land. Felons and criminals are therefore adamantly denied entry to the country, and if they slip in anyway, they can at any time be sent back. Anarchists, who already refuse to submit to existing conditions and laws, are also firmly denied entry. America wants immigrants who want to live good moral lives. If it is the opinion of immigration authorities that a young girl gives the impression that she does not regard the moral laws seriously that alone is enough to send her back. America tries as much as possible to keep diseases away from the country-especially diseases caused by lack of cleanliness or insufficient nourishment. Entry to the country is totally denied people suffering from the eye disease "trachoma" or other contagious disease or who are not completely sane. If in a family just arrived there is a child who is sick or insane, that is enough to deny the entire family entry to the country.

Furthermore America seeks through its immigration laws to protect the country's workers against wage degradation. Many immigrant employers had for a long time the habit of importing their workforce, to offer friends and acquaintances in the old country to pay for their travel expenses and pay them a wage that seemed high compared to what they could earn at home, - but might only be half of what their work was worth in America.

If immigration authorities find out that some have come to America according to an agreement with an employer to offer them work, that person is denied entrance to the country and the employer is given a significant fine. Likewise, entrance is denied anyone who has accepted travel money or has a ticket sent to them from America except where the trip is paid for by a close relative.

America also demands assurance that the immigrant will be able to support himself without any help from the public or private charity. Usually it takes several days or weeks for a newcomer to find a job, and usually no one will be able to enter if he doesn't bring money enough to support himself at least a couple of weeks-at least 100 kroner. A specific sum has not been determined; that depends solely on the immigrant's ability to find work. A craftsman can easily get work at his profession while an office worker or a commissioner, if

he doesn't have anyone to guide him, will search in vain week in and week out. If the immigrant no longer is young or agile,—if for example he is over forty—the immigration authorities will require him to bring more money with him. If he is over fifty he will most likely be denied entry, because at his age he is too old to make his way under new circumstances.

In the span of the first three years after he has arrived, the immigrant can be sent home if he seeks public or private charity or runs afoul of the law or commits an indecent act, or becomes insane or is completely unable to take care of himself.

Every year thousands of immigrants who have one or another of these psychic or physical defects are not allowed to set foot in America, but have to return on the same ship that brought them. But if an immigrant is young and fit to work and has lived an honorable and working life in his homeland, he will find that America is ready to open the country's doors for him, welcome him and give him the opportunity to make a living for himself and his family.

And not only is the country ready to receive him and give him work for good pay, it is also ready in a few years to give him the same civil rights as the country's own children. America wants new citizens – men and women who will set up house and grow roots in the country. It doesn't want immigrants who stay in the country a year or two and then return to where they came from still foreigners to the country, its language, culture, and society as the day they landed. No country is served by that kind of immigrant and no immigrants are served by living that kind of nomadic life.

The best an immigrant can do after having somewhat familiarized himself with circumstances here, and after the first homesickness is over, is then to decide if he wants this new country to become his permanent home. As soon as that decision has been made, he ought to seal it by visiting that place's court and declare that it is his intent to seek citizenship in America, and that he therefore renounces his nationality and citizenship to his country of birth. After having signed this declaration and received a copy of it, he immediately will have certain rights of citizenship - for example the right to serve as a soldier in the United States army and entry to smaller municipal jobs. In several western states he is also allowed to vote, while in

other states in the east he must wait for full citizenship before he has the right to vote. But the best of all is that he no longer feels as a foreigner in a foreign land; he has been completely freed from his previous citizenship, is beginning to look at America as his home country and is showing interest in the country, its government, laws, and social conditions.

Every honest individual can get full citizenship after five years of uninterrupted stay, if he or she three years earlier has signed the aforementioned declaration. Citizenship is granted by the nearest court after two citizens have declared that the applicant has lived an honest life and in every way is worthy of becoming an American citizen. The applicant must also show by examination that he knows the country's constitution, understands how the country's affairs are decided by elected officials and representatives and senators, and understands the rights and duties of an American citizen; that he understands that "the United States" is a federation of about fifty independent states, that each has its own publicly elected governors, its own legislature and its own laws and only in some common affairs is under the leadership of the president and government in Washington.

When the judge, through a few questions, is convinced that the applicant understands the importance of the power which the voting right grants to every American citizen, he then administers the pledge of allegiance to the new home country and gives him written proof that he has earned full citizenship and has the same civil rights as if he had lived all his life in America.

Tabulated Overview of Congregations and Organizations

by

Max Henius

(Translated by Jim Iversen)

The number of Danish-born people is listed for each State. The first number is the Danish-born population after the last Census in 1910. The number in parentheses is the number from the 1900 Census. If there is only one number, it is taken from the 1900 Census.

The total sum is 181,686, which is for only those who were born in Denmark. Their children are not included. The approximate number of the total so-called Danish-American population can be found approximately by multiplying each number by 2 1/2. That brings the total to 454,215. If the number of Danish people from Slesvig were added, the total would certainly be over half a million people.

In addition to the population numbers there are lists of the congregations and organizations within each state. The list of congregations is taken from the two synods' yearbooks. A "U" after the name of a congregation's name indicates that church is part of the "United" Synod (that which is closest to the Inner Mission in Denmark).

Information on the organizations comes primarily from the secretaries of the various societies. The information is more or less comprehensive, depending on how completely the questions were answered (by letter or through the press). An idea of the difficulty in obtaining this information can be understood by considering the fact that these data were assembled in just a few months from a significant part of the world.

Abbreviations are as Follows:

D.B.I.A. = Danish Brotherhood in America

D.S.I.A. = Danish Sisterhood in America

U. = United (Church)

U.S. = The United States

(Some Details about Finances, Buildings, and other miscellaneous Items have been deleted in the translation.)

ALABAMA

Danish-Born Population: 197 (95)

ALASKA

Danish-Born Population: 260

ARIZONA

Danish-Born Population: 284 (199)

ARKANSAS

Danish-Born Population: 178 (135)

CALIFORNIA

Danish-Born Population: 14,201 (9,040)

ARCATA. Danish Women's Society. -- DBIA Lodge # 230, 30 Members.

CHUALAR. Danish Lutheran Church -- Dania of Cal. #20 "Skamlingsbanken." Founded 1897. 39 Members

DEL REY. Pella Danish Lutheran Church (U) -- Santal Society

EASTON. St. John's Danish Lutheran Church -- Immanuel Danish Lutheran Church (U) -- St. John's Women's Society. Founded 1905.

FERNDAL. Our Savior's Danish Lutheran Church (U). -- Dania of Cal. #11 "Valhalla." Founded 1893, 115 Members. -- DBIA Lodge 95, 133 Members. -- Danish Youth Society -- Ferndale Danish Gymnastics Society. Founded 1911, 35 Members.

FRESNO. Danish Lutheran Mission (U) -- Ansgar Women's Society -- Ansgar Youth Society -- Dania of Cal. #5 "Thor." Founded 1908. 84 Members. -- DBIA Lodge #67. 149 Members. --- Dania #5 Mutual Aid Society "Gamle Thor." Founded 1891. 121 Members. -- St. John's Youth Society --- Danish Youth Society "Fresno's Haab" . Founded 1910. 36 Members.

GUSTINE. Dania of Cal. #22. "Kronborg" . Founded 1912. 28 Members. -- Gymnastics Society "Dannevirke."

HAYWARD. Dania of Cal. #9 "Thyra." Founded 1893. 206 Members. Own Building. -- DBIA Lodge 184. 40 Members. - Women's Mutual Aid Society "Valborg" Founded 1893. 214 Members

LIVERMORE. Dania of Cal. #7 "Dannevang." Founded 1892. 157 Members. Own Building. - Ladies Society "Dannebo" Founded 1905. 231 Members.

LOS ANGELES. Bethel Danish Lutheran Church (U). -- Immanuel Danish Lutheran Church. -- Dania of Cal. #18 "Vitus Bering." Founded 1906. 58 Members. -- DBIA Lodge #246. 46 Members. -- DSIA Lodge # 68. 67 Members -- Danish Youth Society "Enighed." Founded 1906. 70 Members. -- Women's Society "Dagmar."

MODESTO. Dania of Cal. #14 "Bornholm." Founded 1895. 19 Members.

NEWMAN. Dania of Cal. #21 "Dybbøl." Founded 1908. 78 Members. -- Women's Society "Louise." Founded 1908. 80 Members. -- Girls' Society "Busy Bee."

OAKLAND. Our Savior's Danish Lutheran Church. (U). -- Dania of Cal. #1 "Odin." Founded 1879. 228 Members.-- DSIA Lodge #17. 108 Members. -- Women's Society "Dagmar" Mutual Aid Society. Dannebrog of Cal. #1. Founded 1897. 135 Members.

PARLIER. St. Ansgar's Danish Luther Church.-- Congregational Society "Fremad." Founded 1906. 26 Members. -- Youth Society "Fremad." Gymnastics. Founded 1908. 35 Members.

PETALUMA. Dania of Cal. #10 "Sønderjylland." Founded 1893. 110 Members. -- DBIA Lodge #143. 51 Members. -- DSIA Lodge #126. 11 Members. -- Women's Society "Danner." Associated with "Sønderjylland." #10 Dania. Founded 1903. 68 Members.

REEDBY. Ebenezer Danish Lutheran Church (U).

SACRAMENTO. Dania of Cal. #4 "Hejmdal." Founded 1888. 91 Members. -- Women's Society "Louise."

SALINAS. Danish Lutheran Church -- Dania of Cal. #6 "Freja." Founded 1892. 159 Members. -- The Danish Women's Society of Salinas. Founded 1899. 128 Members.

SANGER. DBIA Lodge #188. 33 Members.

SAN FRANCISCO. Ansgar Danish Lutheran Church (U). -- Dania of Cal. #2 "Danmark." Founded 1882. 355 Members.-- Dania of Cal. #3 "Helga." Founded 1894. 260 Members. -- DBIA Lodge # 49. 486 Members. -- DSIA Lodge #24. 130 Members. -- Danish Free Masons Club of California. Founded 1908. 49 Members. -- "Norden" Founded 1872, 40 Members. Danish Ladies Support Society. Founded 1884. 200 Members. -- Danish Singing Society "Lyren." Founded 1905. 13 Members. -- Danish Women's Society Dannebrog #2 "Thyra" Mutual Aid. Founded 1898. 75 Members.

SAN JOSE. Dania of Cal. #17 "Danneskjold." Founded 1904. 33 Members. -- Women's Society "Laura."

SAN LUIS OBISPO. Dania of Cal. #16 "Dannebrog." Founded 1900. 40 Members. Own Building. -- Women's Society "Margrethe." Founded 1910. 47 Members.

SELMA. Pella Danish Lutheran Church (U). -- DBIA Lodge #255. 36 Members.

SOLVANG. Bethania Danish Lutheran Church -- Dania of Cal. #23. "Hejls Minde." Founded 1912. 22 Members.

STOCKTON. DBIA Lodge #226. 13 Members.

SUISUN. Dania of Cal. #15 "Hammershus." Founded 1895. 21 Members.

WATSONVILLE. Dania of Cal #8 "Dagmar." Founded 1892. 49 Members. -- DBIA Lodge # 235. 20 Members. -- Danish Women's Society "Alexandra." Associated with "Dagmar" #8 Dania. Founded 1910. 63 Members.

COLORADO.

Danish-Born Population: 2,755 (2050)

BRUSH. Bethlehem Danish Lutheran Church. -- St. Ansgar Danish Lutheran Church (U). -- DBIA Lodge # 254. 33 Members. -- United Danish Societies & Mutual Aid #25 "Haand i Haand." -- United Danish Youth #29 "Skjold." Founded 1911, 28 Members.

DENVER. Bethania Danish Lutheran Church. (U). -- United Danish Societies #16 "Dannebrog" & Mutual Aid. 87 Members -- DBIA Lodge #43. 143 Members. -- DBIA Lodge #170. 50 Members. -- DSIA Lodge #21. 84 Members.

FOWLER. DBIA Lodge #261. 28 Members.

KIOWA. Ebenezer Danish Lutheran Church (U).
PUEBLO. DBIA Lodge #119. 25 Members.

CONNECTICUT

Danish-Born Population: 2,721 (2,249)

ANSONIA. DBIA Lodge #81. 35 Members. -- DSIA Lodge #26. 43 Members.

BRIDGEPORT. Our Savior's Danish Lutheran Church. -- DBIA Lodge #37. 127 Members. -- DSIA Lodge #16. 84 Members. -- United Danish Youth "Enigheden." Founded 1902. 29 Members. -- United Danish Societies #26 "Haand i Haand" & Mutual Aid. 73 Members.

DERBY. DBIA Lodge #41.

E. PORT CHESTER. St. Peter's Danish Lutheran Church. -- DSIA Lodge #27. 54 Members.

HARTFORD. Our Savior's Danish Lutheran Church. -- United Danish Societies #28 "Dania" & Mutual Aid. Founded 1888. 140 Members. -- United Danish Youth "Ungdomsforening." Founded 1896. 64 Members. -- Amateur Society "Skansen," Founded 1912. 10 Members. -- Danish Singing Society "Ydun." Founded 1912. 10 Members. -- Danish Odd Fellows Ledge #13. "Tycho Brahe." Mutual Aid. Founded 1888. 230 Members.

NEW HAVEN. Trinity Danish Lutheran Church. -- DBIA Lodge #32. 119 Members. -- DBIA Lodge #232. 25 Members. -- Danish Handwork Society "Odin." Founded 1906. 45 Members. -- DSIA Lodge #12. 67 Members. -- The Hundred Men Society "Danmark" Mutual Aid. Founded 1895. 68 Members.

SOUTH MANCHESTER. Danish Lutheran Mission

WATERBURY. DBIA Lodge #103. 41 Members. -- DSIA Lodge #54. 14 Members.

DELAWARE

Danish-Born Population: 52 (43)

DISTRICT OF COLUMBIA.

Danish-Born Population: 174 (88)

FLORIDA

Danish-Born Population: 295 (202)

GEORGIA

Dansish-Born Population: 113 (88)

HAWAII TERRITORY

Danish-Born Population: 72.

IDAHO

Danish-Born Population: 2254 (1626)

POCATELLO: DBIA Lodge #264. 33 Members. -- DSIA Lodge #114. 12 Members.

ILLINOIS.

Danish-Born Population: 17,350 (15,686)

CHICAGO. Ebenezer Danish Lutheran Church (U), -- Bethania Danish Lutheran Church (U) -- Gethsemane Danish Lutheran Church (U) -- Golgotha Danish Lutheran Church (U). -- Siloams Danish Lutheran Church (U) -- St. Ansgar's Danish Lutheran Church -- St. Stephans Danish Lutheran Church -- Trinity Danish Lutheran Church -- Ladies' Danish Singing Society "Illinois." Founded 1901. 50 Members -- Danish Mutual Aid Society "Dania." Founded 1862. 165 Members. Own Building Lot. -- "Dania's Ladies Society. Founded 1892. 90 Members. -- Knights of Pythias Lodge #112 Danmark. Founded 1883. 136 Members. -- Denmarks Daughters Mutual Aid Society. Founded 1895. 135 Members. -- Denmarks Sons Mutual Aid Society. Founded 1894. 107 Members. -- Danish Workers Singing Society. Founded 1896. 90 Members (all Social Democrats). -- Danish American Health Society. Founded 1907. 154 Members. -- DBIA Lodge 17. 331 Members. -- DBIA Lodge 18. 419 Members. -- DBIA Lodge 35. 298 Members. -- DBIA Lodge 58. 109 Members. -- DBIA Lodge 140. 127 Members. -- South Side Danish Peoples Society. Own Building. -- West Side Danish Peoples Society. -- Danish Gymnastics and Athletic Club "Freja." Founded 1909. 65 Members. -- DSIA Lodge #4. 290 Members. -- DSIA Lodge #11. 217 Members. -- DSIA Lodge #42. 36 Members -- DSIA Lodge #70. 80

Members. -- DSIA Lodge # 85. 33 Members. -- Danish Youth & Mutual Aid Society. Founded 1889. 107 Members. Own Building. -- Danish Brothers in Arms Mutual Aid Society. Founded 1876. 110 Members.-- Scandinavian Social Democrats Health Assistance Society of 1895. 655 Members. -- The Danish Workers Health and Funeral Society. Founded 1905. 94 Members. -- The Danish Singing Society "Harmonien." Founded. 1886. 175 Members. -- The Danish Gun Club. Founded 1891. 64 Members. -- Danish Odd Fellows Lodge # 908. Founded 1904. 205 Members. -- Mutual Aid Society "Dannebrog." Founded 1889. 58 Members. -- Mutual Aid Society "Valkyrien." Founded 1895. 267 Members. -- Mutual Aid Society "Valhalla," Founded 1883. 520 Memembers. Own Building. -- Danish Singing Society "Hejmdal" Founded 1892. 12 Members. -- Danish Singing Society "Lyren." -- Danish Singing Society "Magneten." Founded 1903. 106 Members. -- United Danish Youth. St. Stephan's. Founded 1907. 88 Members. -- South Side Danish 100 Mens' Society. Founded 1901. 140 Members. -- South Side Danish Reading Society. Founded 1894. 51 Members. -- United Danish Youth Society "Trinitys Ungdomsforening." Founded 1909. 86 Members. Gymnastics. -- Danish Reading Society "Tylvten." 12 Members.

CLIFTON. DBIA Lodge #123, 58 Members.

DWIGHT. St. Peters Danish Lutheran Church. -- DBIA Lodge #34. 69 Memberrs -- DSIA Lodge #118. 12 Members.

GARDNER. Danish Lutheran Mission. -- DBIA Lodge # 280. 24 Members.

GREENRIVER. Danish Lutheran Mission.

JOLIET. DBIA Lodge #52. 30 Members.

LAKE FOREST. DBIA Lodge # 239. 18 Members.

McNABB. Emaus Danish Lutheran Church (U).

MAPLE PARK. Danish Lutheran Mission.

MOLINE. Bethania Danish Lutheran Church. -- DBIA Lodge #5. 30 Members.

ROCKFORD. DBIA Lodge #46. 79 Members. -- DSIA Lodge #55. 41 Members.

SAVANNA. Danish Lutheran Mission.

SHEFFIELD. St. Peters Danish Lutheran Church. -- DBIA Lodge #22. 40 Members.

SOUTH CHICAGO. St. Michaels Danish Lutheran Church. DBIA Lodge #61. 67 Members.

ST. CHARLES. DBIA Lodge #92. 66 Members.

WATERMAN. DBIA Lodge #76. 24 Members.

WAUKEGAN. DBIA Lodge #182. 48 Members.

WEST PULLMAN. DBIA Lodge #107. 114 Members.

WOODSTOCK. Salems Danish Lutheran Church (U) -- DBIA Lodge #234. 29 Members.

INDIANA.

Danish-Born Population: 900 (783)

INDIANAPOLIS. DBIA Lodge #228. 51 Members. -- DSIA Lodge #98. 15 Members.

SOUTH BEND. DBIA Lodge #245. 32 Members. -- DSIA Lodge #99. 27 Members.

INDIAN TERRITORY.

Danish- Born Population: 33.

IOWA.

Danish-Born Population: 17,937 (17102)

ALTA. Alta Danish Lutheran Church. -- DBIA Lodge #224. 32 Members.

ATLANTIC. Danish Lutheran Church (U). -- DBIA Lodge #53. 51 Members.

AUDUBON. Danish Lutheran Church (U). -- Ebenezer Danish Lutheran Church (U). -- DBIA Lodge #157. 54 Members. -- DSIA Lodge #97. 27 Members.

AVOCA. DBIA Lodge #128. 55 Members.

BATTLE CREEK. DBIA Lodge #215. 32 Members.

BOOMER. DBIA Lodge #137. 48 Members.

BURLINGTON. DSIA Lodge #74. 19 Members.

CALLENDER. Roland Township Danish Lutheran Church (U).

CEDAR FALLS. Bethlehem Danish Lutheran Church. -- Nazareth Danish Lutheran Church (U). DBIA Lodge #7. 107 Members. DSIA Lodge #48. 49 Members. -- United Danish Youth "Frem." Founded

1904. 65 Members. Forsamlingshus. -- United Danish Societies #14 "Lyren." 186 Members.

CEDAR RAPIDS. Danish Lutheran Church

CLEAR LAKE. DBIA Lodge #219. 62 Members.

CLINTON. St. John's Danish Lutheran Church. -- United Danish Societies #8 "Dannevirke" 331 Members. Own Building. -- DBIA Lodge #11. 166 Members. Own Forsamlingshus. -- Danish Peoples' Society. -- DSIA Lodge #7. 103 Members. --

United Danish Youth "Fremtiden." Founded 1898. 60 Membes.

COULTER. Nazareth Danish Lutheran Church (U).

COUNCIL BLUFFS. Our Savior's Scandinavian Lutheran Church. (U). -- United Danish Societies. #5 "Danebo." 185 Members. -- DBIA Lodge #10. 329 Members. Own Building Jointly with UDS #5 "Danebo." -- DSIA Lodge #10. 118 Members.

CRYSTAL LAKE. DBIA Lodge #220. 17 Members.

DAVENPORT. Danish Lutheran Church (U.) -- DBIA Lodge #3. 121 Members. -- DSIA Lodge #3. 58 Members.

DES MOINES. Bethesda Danish Lutheran Church (U). -- St. John's Danish Lutheran Church. -- DBIA Lodge #15. 87 Members. -- DSIA Lodge #18. 19 Members. -- United Danish Youth "Holger Danske." Founded 1906. 65 Members. Gymnastics.

DE WITT. Danish Lutheran Mission.

DIKE. DBIA Lodge #144. 60 Members.

EAST DES MOINES. DSIA Lodge #102. 19 Members.

ELK HORN. Danish Lutheran Church (U.) -- DBIA Lodge #289. 20 Members.

EXIRA. Danish Lutheran Church (U.) -- St. John's Danish Lutheran Church. -- DBIA Lodge #31. 63 Members. -- DSIA Lodge #108. 22 Members.

FREDSVILLE. Danish Lutheran Church. -- United Danish Youth "Fredsville Ungdomsforening." Founded 1901. 55 Members. Forsamlingshus. Gymnastics.

GOLDFIELD. DBIA Lodge #94. 6 Members.

GRAETTINGER. St. Paul Danish Lutheran Church (U.)

HAMLIN. Danish Lutheran Church (U.) -- DBIA Lodge #256. 33 Members.

HAMPTON (Franklin Co.) St. John's Danish Lutheran Church.

HARLAN. Danish Lutheran Church (U.) -- DBIA Lodge #158. 21 Members.

JACKSONVILLE. Bethlehem Danish Lutheran Church (U.) -- DBIA Lodge #175. 30 Members.

JEWELL. Our Savior's Danish Lutheran Church (U.) -- DBIA Lodge #231. 16 Members.

JORDAN. Danish Lutheran Mission.

KIMBALLTON. Bethania Danish Lutheran Church. (U.) -- Immanuel Danish Lutheran Church. -- DBIA Lodge #21. 44 Members. -- United Danish Youth "Baldur." Founded 1902. 76 Members. Forsamlingshus. Gymnastics.

LATIMER. United Danish Youth "Dannebrog." Founded 1906. 42 Members. -- DBIA Lodge #221. 68 Members. -- DSIA Lodge #124. 13 Members.

MARCUS. Nazareth Danish Lutheran Church (U.)

MISSOURI VALLEY. DBIA Lodge #101. 23 Members.

MOORHEAD. Bethesda Danish Lutheran Church (U.) -- Ingemann's Danish Lutheran Church.

NEOLA (Boomer). DBIA Lodge #80. 27 Members.

NEWELL. Nains Danish Lutheran Church. -- DBIA Lodge #147. 58 Members. -- DSIA Lodge #109. 17 Members. -- United Danish Youth "De Unge Kræfter" Founded 1905. 48 Members. Forsamlingshus. Gymnastics.

OAK HILL. Danish Lutheran Church.

OYENS. Oyens Danish Lutheran Church. (U.)

PETERSON. Peterson Danish Lutheran Church (U.)

POPLAR. Danish Lutheran Church.

REINBECK. DBIA Lodge #127. 23 Members.

RINGSTED. St. John's Danish Lutheran Church. -- St. Paul Danish Lutheran Church (U.) -- United Danish Youth "Brejdblik." Founded 1905. 45 Members. Forsamlingshus. Gymnastics. -- United Danish Societies #27 "Danmarks Minde." 66 Members. -- DBIA Lodge #134. 75 Members. -- DSIA Lodge #52. 10 Members.

ROLFE. Nains Danish Lutheran Church (U.)

RORBECK. DBIA Lodge # 150. 50 Members.

ROYAL. Bethlehem Danish Lutheran Church. (U.)

RUTLAND. DBIA Lodge # 217. 59 Members. -- DSIA Lodge #103. 14 Members.

SABULA. Danish Lutheran Mission. -- United Danish Societies #9 "Nordens Brodre." 40 Members.

SALIX. DBIA Lodge #105. 29 Members.

SERGEANT BLUFF. Zions Danish Lutheran Church. (U.) -- DSIA Lodge #67. 14 Members.

SCRANTON. Danish Lutheran Church (U.)

SIOUX RIVER BOTTOM. Danish Lutheran Mission.

SIOUX CITY. Danish Lutheran Church (U.) -- DBIA Lodge #62. 102 Members. -- DSIA Lodge #34. 40 Members.

SPENCER. St. Paul's Danish Lutheran Church. (U.) -- Bethania Danish Lutheran Church (U.)

STORY CITY. DBIA Lodge # 136. 24 Members.

THORNTON. St. Paul's Danish Lutheran Church (U.) -- DBIA Lodge #223. 7 Members.

TURIN. DBIA Lodge #77. 23 Members. -- DSIA Lodge #127. 10 Members.

VOORHILL. Danish Lutheran Mission.

WATERLOO. St. Ansgar's Danish Lutheran Church. -- DBIA Lodge # 212. 61 Members. -- United Danish Societies. #32 "Lyren." Founded 1912. 25 Members. -- United Danish Youth "Fyrtaarnet." Founded 1909. 22 Members.

WEST BRANCH. Danish Lutheran Church (U.)

WEST BURLINGTON. DBIA Lodge #63. 31 Members.

WESTON (Boomer). St. Paul's Danish Lutheran Church. (U.)

KANSAS

Danish-Born Population: 2759 (2914)

DENMARK. Danish Lutheran Church. -- United Danish Youth "Fremtiden." Founded 1925. 25 Members. Forsamlingshus.

KANSAS CITY. DBIA Lodge # 173. 57 Members. United Danish Societies. #29 "Freja." 53 Members.

KENTUCKY

Danish-Born Population: 55

LOUISIANA

Danish-Born Population: 239 (215).

MAINE.

Danish-Born Population: 925 (885).

FALMOUTH. Emaus Danish Lutheran Church. (U.) -- DBIA Lodge # 250. 24 Members.

PORTLAND. St. Ansgar's Danish Lutheran Church. (U.) -- United Danish Youth "Dannevirke" Founded 1897. 62 Members. -- DBIA Lodge #112. 107 Members -- DSIA Lodge #51. 56 Members.

RUMFORD FALLS. DBIA Lodge #199. 11 Members.

WESTBROOK. Danish Lutheran Church -- First Danish Lutheran Church (U.) -- DBIA Lodge #201. 39 Members. -- DBIA Lodge #284. 25 Members.

MARYLAND

Danish-Born Population: 236 (176)

MASSACHUSETTS

Danish-Born Population: 3402 (2467)

BOSTON. Bethania Danish Lutheran Church. (U.) -- St. Ansgar's Danish Lutheran Church. -- DSIA Lodge #38, 52 Members.

BROCKTON. DBIA Lodge # 229. 18 Members.

CAMBRIDGE. DBIA Lodge #270. 47 Membes.

HOLYOKE. Danish Lutheran Mission.

MAYNARD. St. Peter's Danish Lutheran Church. -- DBIA Lodge #204. 35 Members.

WOBURN. DBIA Lodge # 197. 58 Members. -- DSIA Lodge #101. 31 Members.

WORCESTER. First Danish Lutheran Church. (U.) - DBIA Lodge #192. 96 Members. -- DSIA Lodge #83. 47 Members.

MICHIGAN

Danish-Born Population: 6313 (6,390)

ASHLAND. Kedrons Danish Lutheran Church, -- United Danish Youth "Ashland," Founded 1911. 40 Members. Forsamlingshus.

BIG RAPIDS. St. Ansgars Danish Lutheran Church.

CADILLAC. DBIA Lodge #244. 22 Members. -- DSIA Lodge #96. 12 Members.

CRYSTAL FALLS. DBIA Lodge #156. 16 Members.

DETROIT. St. Peter's Danish Lutheran Church. -- DBIA Lodge #227. 104 Members. -- DSIA Lodge # 125. 23 Members. -- United Danish Youth "Fremtidsvel." Founded 1899. 40 Members.

EDMORE. Our Savior's Danish Lutheran Church. (U.) -- DBIA Lodge # 163. 48 Members. -- DSIA Lodge #123. 11 Members.

ESCANABA. DBIA Lodge # 151. 47 Members. -- DSIA Lodge #107. 17 Members.

FAIRPLAIN. St. Peter's Lutheran Congregation. (U.)

GRAND RAPIDS. Danish Lutheran Mission. -- DBIA Lodge #210. 41 Members. -- DSIA Lodge #88. 26 Members.

GRAYLING. Danish Lutheran Church. -- DBIA Lodge #207. 42 Members. -- DSIA Lodge #111. 30 Members. United Danish Youth "Hejmdal." Founded 1908. 39 Members.

GREENVILLE. St. Paul's Danish Lutheran Church. (U.) -- St. Stephan's Danish Lutheran Church. -- DBIA Lodge #70. 127 Members. -- DSIA Lodge #65. 56 Members.

INGALLS. DBIA Lodge #176. 23 Members.

IRONWOOD. DBIA Lodge #47. 13 Members.

ISHPEMING. DBIA Lodge #44. 24 Members.

JOHANNESBURG. Danish Lutheran Mission.

JUHL. Danish Lutheran Church. -- DBIA Lodge #238. 37 Members. -- DSIA Lodge #100. 27 Members. -- United Danish Youth "Skovrosen." Founded 1910, 28 Members.

LITTLE SETTLEMENT. Bethania Danish Lutheran Church (U.)

LUDINGTON. Bethania Danish Lutheran Church. -- DBIA Lodge #51. 150 Members. -- DSIA Lodge #49. 88 Members.

MANISTEE. Our Savior's Danish Lutheran Church. -- DBIA Lodge #20. 199 Members. -- DSIA Lodge #9. 123 Members. -- United Danish Youth "Maagen." Founded 1905. 21 Members. Forsamlingshus.

McBRIDES. Salems Danish Lutheran Church.

MENOMINEE. Danish Lutheran Church. -- DBIA Lodge #59. 93 Members. -- DSIA Lodge #32. 71 Members. -- United Danish Youth. "Ydun." Founded 1906. 35 Members.

MUSKEGON. Bethlehems Danish Lutheran Church. -- DBIA Lodge #30. 68 Members. -- DSIA Lodge #22. 66 Members. -- United Danish Youth "Ungdomsforeningen." 30 Members.

NEGAUNEE. DBIA Lodge #6. 77 Members. -- DSIA Lodge #1. 43 Members.

SIDNEY. Immanuel Danish Lutheran Church. (U.) -- DBIA Lodge #181. 78 Members. -- DSIA Lodge #120. 19 Members.

STEPHENSON. Danish Lutheran Mission.

TRUFANT. St. John's Danish Lutheran Church. -- St. Thomas Danish Lutheran Church. (U.) -- DBIA Lodge #106. 177 Members. -- DSIA Lodge #64. 72 Members.

VICTORY. Trinity Danish Lutheran Church. -- DBIA Lodge #82. 33 Members.

WHITEHALL. DBIA Lodge #55. 15 Members.

MINNESOTA

Danish-Born Population. 16,130 (16298)

ALDEN. Immanuel Danish Lutheran Church (U.) -- Danish Lutheran Mission. -- DBIA Lodge #73. 82 Members. -- DSIA Lodge #82.30 Members.

ALBERT LEA. Trinity Danish Lutheran Church (U.) - DBIA Lodge #75. 170 Members. -- DSIA Lodge #60. 35 Members.

ARCO. Danish Lutheran Mission. -- DBIA Lodge #271. 32 Members.

ASKOV. Bethlehems Danish Lutheran Church. -- DBIA Lodge #263. 22 Members. -- Danish Peoples' Society. -- United Danish Youth "Skovrosen." Founded 1907. 59 Members. Forsamlingshus. Gymnastics.

AUSTIN. DBIA Lodge #111. 64 Members.

BLOOMING PRAIRIE. Brorson Danish Lutheran Church (U.) -- DBIA Lodge #98. 46 Members.

BRAINERD. DBIA Lodge #142. 40 Members.

BROOKVILLE. Fredsminde Lutheran Church (U.)

CARLSTON (Freeborn Co.) Carlston Danish Lutheran Church

DIAMOND LAKE. Danish Lutheran Church.

DULUTH. St. Luke's Danish Lutheran Church (U.) -- DBIA Lodge #65. 95 Members. -- DSIA Lodge #35. 50 Members.

EAST PRAIRIE. Dania Danish Lutheran Church. (U.)
 ELMDALE. Sæby Danish Lutheran Church (U.) -- DBIA Lodge #237. 17 Members.
 EVAN. St. Matthew's Lutheran Church (U.)
 FARMINGTON. ST. John's Lutheran Church. (U.)
 GENEVA. Godthaab Danish Lutheran Church (U.) -- DBIA Lodge #115. 22 Members.
 GILFILLAN. Bethania Lutheran Church (U.)
 HAZELWOOD. Immanuel Danish Lutheran Church (U.)
 HOPKINS. DBIA Lodge #97. 82 Members. -- DSIA Lodge #45. 39 Members.
 HUTCHINSON. Nazareth Danish Lutheran Church. -- Hutchinson Danish Lutheran Church. (U.) -- St. Morten's Danish Lutheran Church. (U.) -- Danish People's Society. -- DBIA Lodge #83. 62 Members. -- DSIA Lodge #80. 27 Members.
 JACKSON. DBIA Lodge #96. 92 Members.
 LAKE BENTON. DBIA Lodge #114. 74 Members. -- DSIA Lodge #66. 18 Members. -- United Danish Youth "Fremad." 40 Members. Forsamlingshus. Gymnastics.
 LEMOND. St. Petri Danish Lutheran Church. (U.)
 LONDON. Our Savior's Danish Lutheran Church (U.)
 MILROY. Salem Lutheran Church.
 MINNEAPOLIS. Immanuel Danish Lutheran Church (U.) -- St. Peder's Danish Lutheran Church -- United Danish Societies #6 "Dania" Founded 1875. 235 Members. Own Building. -- DBIA Lodge #45. 329 Members. -- DSIA Lodge #23. 143 Members. -- United Danish Youth "St. Peder's Ungdomsforening," 14 Members. -- Danish Singing Society "Apollon" -- Danish Youth Society of 1905. 75 Members.
 NELSON. Scandinavian Lutheran Church (U.)
 NORTHFIELD. St. Peter's Danish Lutheran Church (U.) -- DBIA Lodge #99. 32 Members.
 OSAKIS. DBIA Lodge #132. 33 Members.
 OWATONNA. Owatonna Danish Lutheran Church (U.) -- DBIA Lodge #72. 32 Members.
 RICELAND. St. Paul Danish Lutheran Church. (U.)

ROCHESTER, DBIA Lodge # 85. 43 Members. -- DSIA Lodge # 77. 26 Members.

ROSENDALE. DBIA Lodge #100. 39 Members.

RUTHTON. Danish Lutheran Church. -- DBIA Lodge #253. 19 Members. -- United Danish Youth "Fremad" Founded 1905. 42 Members.

ST. PAUL. United Danish Societies #18 "Denmark's Sons." 81 Members. -- DBIA Lodge #91. 339 Members. -- DSIA Lodge #50. 98 Members.

SHERBURN. DBIA Lodge #104. 13 Members.

SLEEPY EYE. St. John's Danish Lutheran Church. (U.)

STILLWATER. Ansgar Danish Lutheran Church (U.) -- United Danish Societies #11 "Dania." 20 Members.

SUMMIT. St. Ansgar Danish Lutheran Church (U.)

TYLER. Danish Lutheran Church. -- DBIA Lodge # 121. 104 Members. -- DSIA Lodge # 59. 27 Members. -- Danish Peoples Society.-- United Danish Youth "Nordstjernen." Founded 1906. 75 Members.

UNDERWOOD. DBIA Lodge #160. 48 Members. -- DSIA Lodge #72. 18 Members.

MISSISSIPPI

Danish-Born Population: 119 (86)

MISSOURI

Danish-Born Population: 1,729 (1,510)

KANSAS CITY. DBIA Lodge #56. 113 Members. -- DSIA Lodge #30. 106 Members.

ST. LOUIS. United Danish Societies #30 "Det Danske Sølvkors." 31 Members. -- DBIA Lodge #191. 31 Members.

WEBSTER GROVES. Bethania Danish Lutheran Church (U.)

MONTANA

Danish-Born Population. 1,951 (1,510)

BUTTE. DBIA Lodge #138. 35 Members.

COALRIDGE. Emaus Danish Lutheran Church (U.)

DAGMAR. DBIA Lodge #283. 43 Members. -- United Danish Youth. Founded 1909. 80 Members. Gymnastics. -- Danish Singing Society "Herold." Founded 1908. 30 Members. -- Danish Youth Society "Skjold." Founded 1908. 30 Members.

DANE VALLEY. Ebenezer Danish Lutheran Church. (U.)

DILLON. DBIA Lodge #273. 44 Members.

SIDNEY. Pella Danish Lutheran Church (U.)

NEBRASKA

Danish-Born Population: 13,648 (12,531).

ADMAH. St. John's Danish Lutheran Church.

ARGO. DBIA Lodge #180. 20 Members.

ARNOLD. DBIA Lodge #275. 5 Members.

BASFORD. DBIA Lodge #216. 26 Members.

BENNETT. Bennett Danish Lutheran Church (U.) -- DBIA Lodge #122. 20 Members.

BLAIR. Danish Lutheran Church. (U.) - DBIA Lodge #206. 69 Members.

BOELUS. DBIA Lodge #165. 19 Members.

BRUNSWICK. DBIA Lodge #117. 48 Members.

CORDOVA. St. John's Danish Lutheran Church. -- Our Savior's Danish Lutheran Church (U.) -- DBIA Lodge #177. 38 Members. -- United Danish Youth "Fremad." Founded 1897. 52 Members.

COTESFIELD. DBIA Lodge #288. 18 Members.

COZAD. St. John's Danish Lutheran Church. -- DBIA Lodge #262. 25 Members. -- United Danish Youth "Ønsket." Founded 1901. 36 Members. Forsamlingshus. Gymnastics.

CUSHING. St. John's Danish Lutheran Church. (U.)

DANNEBROG. Dannebrog Danish Lutheran Church (U.) -- DBIA Lodge #54. 132 Members. -- DSIA Lodge #43. 65 Members.

DANNEVIRKE. Danish Lutheran Church -- DBIA Lodge #153. 33 Members. -- DSIA Lodge #62. 23 Members.

DAVEY. Bethlehem Danish Lutheran Church. -- Nazareth Danish Lutheran Church. (U.) -- United Danish Youth "Magnetten" Founded 1911. 35 Members.

DENISON. Danish Lutheran Mission.

DENMARK. Ebenezer Danish Lutheran Church. (U.)

DRY CREEK. Danish Lutheran Church (U.)
 ELBA. Danish Lutheran Church -- DBIA Lodge #88. 41 Members.
 -- DSIA Lodge #33. 24 Members. -- United Danish Youth "Freja."
 Founded 1911. 28 Members. Gymnastics.
 FARWELL. Scandinavian Lutheran Church.
 FILLEY. DBIA Lodge #193. 32 Members.
 FREMONT. Danish Lutheran Church. (U.) -- Fremont Danish
 Lutheran Church. -- DBIA Lodge #26. 187 Members. -- DSIA Lodge
 #37. 55 Members.
 GENOA. Bethlehem Danish Lutheran Church (U.)
 GRAND ISLAND. DBIA Lodge #211. 68 Members. -- DSIA Lodge
 #113. 20 Members.
 HAMPTON. Immanuel Danish Lutheran Church (U.)
 HASTINGS. DBIA Lodge #93. 23 Members.
 HERMAN. DBIA Lodge #178. 61 Members.
 HOMER. United Danish Youth "Fremad." Founded 1910. 25
 Members.
 HOWELLS. Praha Lutheran Church (U.)
 HUBBARD. DBIA Lodge #169. 42 Members.
 KENNARD. Emaus Danish Lutheran Church (U.) -- DBIA Lodge
 #159. 59 Members. -- DSIA Lodge #76. 10 Members.
 LEXINGTON. DBIA Lodge #57. 113 Members. -- DSIA Lodge
 #95. 17 Members.
 LINCOLN. Our Savior's Danish Lutheran Church (U.) - DBIA
 Lodge #84. 63 Members. -- DSIA Lodge #90. 11 Members.
 LINDSAY. Bethania Danish Lutheran Church (U.)
 LOGAN. Logan Danish Lutheran Church (U.)
 LOGAN PRECINCT. Danish Lutheran Church
 LOOKING GLASS. St. Ansgar's Danish Lutheran Church --
 United Danish Youth "Fremtidshaabet." Founded 1901. 48 Members.
 MANSON CREEK. Danish Lutheran Mission.
 MARQUETTE. St. John's Danish Lutheran Church. -- DBIA
 Lodge #209. 16 Members. -- United Danish Youth. "Godthaab."
 Founded 1897. 27 Members. Forsamlingshus. Gymnastics.
 MASON CITY. Zions Danish Lutheran Church. (U.)

MINDEN. Bethania Danish Lutheran Church. -- Frederiksborg Danish Lutheran Church (U.) - DBIA Lodge #16. 102 Members. -- DSIA Lodge #121. 28 Members.

NEBRASKA CITY. DBIA Lodge #60. 30 Members.

NYSTED. St. Peter's Danish Lutheran Church -- United Danish Youth "Prærierosen." Founded 1902. 60 Members. Forsamlingshus. Gymnastics.

OMAHA. Pella Danish Lutheran Church. (U.) -- Our Savior's Danish Lutheran Church. -- DBIA Lodge #1. 358 Members. -- DBIA Lodge #19. 300 Members. -- DBIA Lodge #195. 66 Members. -- DBIA Lodge #200. 30 Members. -- DSIA Lodge #6. 185 Members. -- DSIA Lodge #57. 85 Members. -- DSIA Lodge #119. 75 Members. -- Danish Odd Fellows Lodge #216. Dannebrog. Founded 1892. 215 Members. Own Building Under Construction. - Danish Handwork Society "Thor." -- Gymnastics Society "Dannebrog." -- Danish Singing Society "Dania." 70 Members. -- United Danish Youth "Vægteren." Founded 1912. 34 Members. Gymnastics.

ORD. Bethania Danish Lutheran Church. -- Danish Lutheran Church in Ord. -- DBIA Lodge 213. 30 Members.

ORUM. Danish Lutheran Church (U.)

PLAINVIEW. Bethania Danish Lutheran Church. (U.) -- DSIA Lodge #87. 8 Members.

POTTER. St. Peter's Danish Lutheran Church. (U.)

PRAHA. Colfax Co. Lutheran Church (U.)

RED CLOUD. St. Stefans Danish Lutheran Church (U.)

RUSKIN. Bethania Danish Lutheran Church (U.) -- Danish Lutheran Mission.-- DBIA. Lodge #161. 92 Members.

ST. PAUL. DBIA Lodge #66. 43 Members.

SOUTH OMAHA. -- DBIA Lodge #74. 120 Members. -- DSIA Lodge #29. 64 Members.

SPIKER. DBIA Lodge #208. 27 Members.

STAPLEHURST. Our Savior's Danish Lutheran Church (U.)

UPLAND. Gethsemane Danish Lutheran Church (U.). -- DBIA Lodge # 282. 47 Members.

VALPARAISO. Lancaster Co. Danish Lutheran Church (U.)

VERONA. Bethania Danish Lutheran Church (U.)

WAHOO. St. Peter's Danish Lutheran Church (U.)

WEEPING WATER. DBIA Lodge #125. 57 Members.

WEST POINT. DBIA Lodge #214. 33 Members.

WINSIDE. DBIA Lodge #110. 57 Members.

WISNER. Danish Lutheran Church (U.) -- DBIA Lodge #236. 34 Members.

WOLBACH. Scandinavian Lutheran Church (U.) -- Danish Lutheran Mission. -- DBIA Lodge #118. 63 Members. -- DSIA Lodge #46. 32 Members.

NEVADA.

Danish-Born Population. 611 (339)

GARDNERVILLE. Dania of Cal. #19 "Kryger." Founded 1896. 43 Members.

RENO. Dania of Cal. #12 "Valdemar." Founded 1890. 58 Members.

NEW HAMPSHIRE

Danish-Born Population: 131 (75)

NEW JERSEY

Danish-Born Population: 5,058 (3,899)

NEWARK & AREA. Bethesda Danish Lutheran Church. DBIA Lodge #116. 71 Members. -- DSIA Lodge #84. 22 Members.

OXFORD. St. Ansgar. Danish Lutheran Church

PERTH AMBOY. St. Stephens Danish Lutheran Church. -- Danish Temperance Society "Fremtid." Founded 1909. 47 Members. -- United Danish Societies #13 "Dana." Founded 1884. 353 Members. Own Building. -- DBIA Lodge #46. 364 Members. -- DSIA Lodge #36. 165 Members. -- Women's Society "Dana." Founded 1899. 100 Members. -- Danish Singing Society "Fremad." Founded 1900. 60 Members. -- Health Aid Society "Fremad." Founded 1906. 84 Members. -- Health Aid Society "Norden," Founded 1911. 25 Members. -- United Danish Youth "Ungdomsforening," Founded 1890. 35 Members. -- Danish Odd Fellows lodge #275 "Valhalla," Founded 1907. 140 Members.

PLAINFIELD. Danish Lutheran Church (U.)

SAYREVILLE. DBIA Lodge #241. 43 Members -- DSIA Lodge #110. 24 Members.

SOUTH AMBOY. DBIA Lodge #86. 36 Members. -- DSIA Lodge #71. 33 Members.

TRENTON. DBIA Lodge #201. 25 Members.

NEW MEXICO

Danish-Born Population: 116 (57)

NEW YORK

Danish-Born Population: 12,534 (8,746)

BROOKLYN. Salem Danish Lutheran Church (U.) -- Our Savior's Danish Lutheran Church -- Danish Mutual Aid Society "Dania." Founded 1886. 95 Members. -- Danish Mutual Aid Society "Dannevirke" -- Danish Athletic & Gymnastics Club. Founded 1889. 90 Members. -- Danish Women's Mutual Aid Society "Stella." Founded 1900. 70 Members. -- DBIA Lodge #205. 103 Members. -- DBIA Lodge #258. 51 Members. -- DSIA Lodge #104. 28 Members. -- Danish Mutual Aid Society "Fremad." Founded 1889. 125 Members. -- Danish Women's Mutual Aid Society "Dagmar." Founded 1889. ca. 100 Members. -- Danish Singing Society "Dana." Found 1893. 79 Members. -- Scandinavian Reading Society of 1893. 24 Members.

GENEVA. DBIA Lodge #196. 32 Members.

JAMESTOWN. DBIA Lodge #171. 61 Members. -- DSIA Lodge #93. 25 Members.

NEW YORK. Trinity Danish Lutheran Church -- Danish Odd Fellows Lodge #530 "Berthel Thorvaldsen." Founded 1885. 212 Members. -- Foresters of America #274. "Court Denmark." Founded 1894. 123 Members. -- DBIA Lodge #164. 166 Members. -- DBIA Lodge #248. 40 Members. -- DBIA Lodge #257. 63 Members. -- Danish Mutual Aid Society of Greater New York. Founded 1909. -- DSIA Lodge #79. 71 Members. -- Danish Brothers in Arms Mutual Aid Society. Founded 1875. 221 Members. -- Danish Free Mason Lodge "Frederik." Founded 1906. 82 Members. -- Danish Singing Society "Harmonien." Founded 1911. 48 Members. -- Scandinavian Society of 1844. Ca. 60 Members. -- United Danish Youth "Trinitatis Ungdomsforening." Founded 1907. 22 Members. -- Danish Women's

Odd Fellows Lodge #244 "Valkyrie." Founded 1908. Ca. 100 Members.

NORTH TROY. Immanuel Danish Lutheran Church. -- DBIA Lodge #183. 138 Members. -- Danish Peoples Mutual Aid Society. Founded 1887. 150 Members. Own 3 Floors of a Building. -- DSIA Lodge #78. 90 Members. -- Danish Singing Society "Danmark." 60 Members. -- United Danish Youth "Ungdomsforeningen." Founded 1899. 47 Members.

PENN YAN. DBIA Lodge #71. 127 Members. -- DSIA Lodge #56. 24 Members.

PORT CHESTER. DBIA Lodge #50. 116 Members.

PORT READING. DBIA Lodge #90. 34 Members.

ROCHESTER. DBIA Lodge #240. 37 Members.

SCHENECTADY. DBIA Lodge #190. 56 Members.

NORTH CAROLINA

Danish-Born Population: 36

NORTH DAKOTA

Danish-Born Population: 5,352 (3,953)

BISMARCK. DBIA Lodge #287. 13 Members.

BOWBELLS. Bethlehem Danish Lutheran Church (U.)

DANEVILLE. Daneville Danish Lutheran Church (U.)

DEVILS LAKE. DBIA Lodge #251. 32 Members.

FARGO. DBIA Lodge #243. 15 Members.

FERTILE. Bethel Danish Lutheran Church (U.)

FLAXTON. Ebenezer Danish Lutheran Church (U.)

HOPE. DBIA Lodge #149. 33 Members.

HUNTER. DBIA Lodge #279. 15 Members.

KENMARE. Bethania Danish Lutheran Church (U.) -- Nazareth Danish Lutheran Church (U.) -- Trinity Danish Lutheran Church (U.) -- DBIA Lodge #198. 63 Members. -- DSIA Lodge #89. 28 Members.

KENSAL. DBIA Lodge #277. 39 Members.

LARIMORE. Bethania Danish Lutheran Church

MOHALL. Bethesda Danish Lutheran Church (U.)

NORMA. Zion Danish Lutheran Church. (U.)

WESTHOPE. DBIA Lodge #276. 18 Members.

WILLISTON. DBIA Lodge #260. 16 Members.

OHIO

Danish-Born Population: 1,904 (1,468)

CANTON. DBIA Lodge #225. 21 Members.

CINCINNATI. DBIA Lodge #281. 27 Members.

CLEVELAND. DBIA Lodge #69. 83 Members. -- DSIA Lodge #63. 38 Members. -- United Danish Societies #19 "Den danske Hjælpeforening." #19. 44 Members.

ROCKY RIVER. DBIA Lodge #170. 38 Members.

TOLEDO. DBIA Lodge #233. 35 Members.

OKLAHOMA

Danish-Born Population: 548 (259)

OAKS. Ebenezer Lutheran Church (U.)

OREGON

Danish-Born Population: 3,213 (1,663)

JUNCTION CITY. Danish Lutheran Church. -- DBIA Lodge #268. 48 Members. -- DSIA Lodge #122. 27 Members.

McMINNVILLE. DBIA Lodge #194. 29 Members.

PORTLAND. Bethania Danish Lutheran Church. (U.) -- Danish Mutual Aid Society "Dania." Founded 1911. 40 Members. -- DBIA Lodge #167. 112 Members. DBIA Lodge # 274. 39 Members. -- Danish Gymnastics Club. -- DSIA Lodge #81. 39 Members. -- United Danish Societies Danish Aid Society #17. Founded 1884. 172 Members. Own Building. -- Danish Singing Society "Dannebrog." Founded 1905. 26 Members.

PENNSYLVANIA

Danish-Born Population: 3,049 (2,531)

CORRY. DBIA Lodge #222. 29 Members.

ERIE. DBIA Lodge #242. 46 Members.

PHILADELPHIA. DBIA Lodge #172. 120 Members. -- DSIA Lodge #86. 54 Members. -- Danish Mutual Aid "Den Danske Forening." Founded 1884. 224 Members. Own Building.

WARREN. DBIA Lodge #202. 74 Members. -- DSIA Lodge #8=94. 43 Members. -- Danish Mutual Aid Society "Dana." Founded 1895. 106 Members.

RHODE ISLAND

Danish-Born Population: 328 (268)

NEWPORT. DBIA Lodge #145. 25 Members. -- DSIA Lodge #92. 11 Members.

PROVIDENCE. DBIA Lodge #102. 46 Members.

SOUTH CAROLINA

Danish-Born Population: 55

SOUTH DAKOTA

Danish-Born Population: 6,294 (5,038)

ARGO. Danish Lutheran Mission.

BADGER. DBIA Lodge #28. 54 Members.

BERESFORD. Nazareth Danish Lutheran Church (U.)

COLMAN. DBIA Lodge #259. 37 Members.

ERWIN. Danish Lutheran Church.

ETHAN. Nazareth Danish Lutheran Church.

GAYVILLE. Trinity Danish Lutheran Church. (U.)

GREENFIELD. St. Pauli Danish Lutheran Church (U.)

HENRY. DBIA Lodge #130. 19 Members.

HETLAND. DBIA Lodge #129. 31 Members. -- United Danish Youth. Founded 1907. 60 Members. Forsamlingshus. Gymnastics.

IRENE. DBIA Lodge #141. 51 Members.

IRWIN. DBIA Lodge #120. 19 Members.

KINGSBURY CO. Danish Lutheran Church.

MINER CO. Our Savior's Danish Lutheran Church.

PIERRE. DBIA Lodge #249. 18 Members.

SWAN LAKE. Danish Lutheran Church.

VIBORG. DBIA Lodge #139. 196 Members. -- Danish Peoples Society. -- DSIA Lodge #73. 54 Members. -- Scandinavian Lutheran Church (U.) -- United Danish Youth "Frem." Founded 1907. 30 Members. Gymnastics.

WHITE. DBIA Lodge #109. 37 Members.

WILMOT. Danish Lutheran Mission. -- DBIA Lodge #166. 15 Members.

TENNESSEE

Danish-Born Population: 163 (117)

TEXAS

Danish-Born Population: 1,292 (1,088)

DANEVANG. Danish Lutheran Church. -- Gymnastics Society "Frem." Founded 1911. 31 Members.

UTAH

Danish-Born Population: 8,295 (8,132)

BRIGHAM. DBIA Lodge #267. 27 Members.

MURRAY. DBIA Lodge #162. 27 Members.

SALT LAKE CITY. Danish Lutheran Church. -- DBIA Lodge #78. 146 Members. -- DBIA Lodge #278. 37 Members. -- DSIA Lodge # 53. 41 Members. -- DSIA Lodge #69. 61 Members.

VERMONT

Danish-Born Population: 172 (225)

VIRGINIA

Danish-Born Population: 239 (128)

WASHINGTON

Danish-Born Population: 7,854 (3,626).

BALLARD. Trinity Danish Lutheran Church.

BELLINGHAM. DBIA Lodge #155. 48 Members.

BICKLETON. Danish Lutheran Mission. -- DBIA Lodge #285. 13 Members.

ENUMCLAW. Danish Lutheran Church -- DBIA Lodge #113. 95 Members. -- Danish Gymnastics Club -- Danish Women's Society. -- DSIA Lodge # 75. 34 Members.

EVERETT. DBIA Lodge #131. 61 Members.

LOWELL. DBIA Lodge #112. 21 Members.

ST. ANDREWS. Danish Lutheran Church.

SEATTLE. DBIA Lodge #29. 452 Members. -- DSIA Lodge #40. 89 Members. -- Danish Youth Society.

SPOKANE. DBIA Lodge #42. 102 Members. -- DSIA Lodge #117. 25 Members.

TACOMA. St. Paul Danish Lutheran Church. -- United Danish Societies #12 "Dania." 20 Members. -- DBIA Lodge #33. 173 Members. -- Danish Gymnastics Club. -- Danish Reading Society. -- DSIA Lodge #19. 40 Members.

WILBUR. DBIA Lodge #152. 29 Members. -- Danish Gymnastics Club. -- Danish Youth Society.

WINLOCK. DBIS Lodge # 168. 23 Members.

WEST VIRGINIA

Danish-Born Population. 60

WISCONSIN

Danish-Born Population. 16,454 (16,171)

ASHLAND. DBIA Lodge #146. 23 Members.

BARRONET. DBIA Lodge #189. 22 Members.

BIG FLATTS. Zion Danish Lutheran Church. (U.) -- Zion Danish Lutheran Church.

BONE LAKE. St. Paul's Danish Lutheran Church. (U.)

BRADFORD. Pella Danish Lutheran Church (U.)

CLINTON. Ebenezer Danish Lutheran Church (U.)

CUSHING. Danish Lutheran Church (U.)

DENMARK. Trinity Danish Lutheran Church (U.)

GREEN BAY. Danish Mutual Aid Society "Ansgar." 141 Members. -- DBIA Lodge #12. 95 Members. -- DSIA Lodge #115. 35 Members.

HARTLAND. Danish Lutheran Church (U.)

KENOSHA. St. Mary's Danish Lutheran Church (U.) -- United Danish Societies. #10 "Dania." 124 Members. Own Building. -- DBIA Lodge #14. 234 Members. -- DSIA Lodge #20. 92 Members.

LUCK. First Danish Lutheran Church (U.) -- St. Peter's Lutheran Church. (U.) -- Our Savior's Danish Lutheran Church (U.) -- DBIA

Lodge #186. 42 Members. United Danish Youth "West Denmark."
Founded 1903. 42 Members. Gymnastics.

MADISON. DBIA Lodge #185. 20 Members.

MAPLE VALLEY. Danish Lutheran Church (U.)

MARINETTE. Trinity Danish Lutheran Church. -- United Danish Societies #15 "Dannebrog." 41 Members -- DBIA Lodge #79. 54 Members. -- DSIA Lodge #31. 34 Members.

MILLTOWN. Danish Lutheran Church (U.) -- DBIA Lodge #286. 25 Members.

MILWAUKEE. Danish Lutheran Church (U.) -- DBIA Lodge #36. 135 Members. -- DSIA Lodge #15. 60 Members.

NEENAH. Our Savior's Danish Lutheran Church. (U.) -- United Danish Societies #7 "Dana Club." 7 Members. -- DBIA Lodge # 2. 162 Members. -- DSIA Lodge #14. 59 Members.

NEW LISBON. St. Stephans Danish Lutheran Church (U.)

OCONTO. Immanuel Danish Lutheran Church. (U.) -- DBIA Lodge #133. 25 Members.

OREGON. Danish Lutheran Church. (U.) -- DSIA Lodge #116. 11 Members.

OSHKOSH. Danish Lutheran Church (U.) -- United Danish Societies #2. "Dansk Broderforening." 91 Members. -- DBIA Lodge #9. 105 Members. -- DSIA Lodge #8. 61 Members.

POLK. CO. Bone Lake Danish Lutheran Church.

POY SIPPI. Lazarus Danish Lutheran Church.

RACINE. Bethania Danish Lutheran Church. -- Emaus Scandinavian Lutheran Church (U.) -- Immanuel Danish Lutheran Church (U.) -- Our Savior's Danish Lutheran Church (U.) -- United Danish Societies #1 "Dania." 596 Members. Own Building. -- DBIA Lodge #4. 831 Members. Own Building. -- DSIA Lodge #5. 369 Members. -- The Ladies "Ten Cents Society." Founded 1879. 300 Members. -- United Danish Youth "Ungdomsforeningen." Founded 1906. 50 Members.'

RICE LAKE. DBIA Lodge #266. 10 Members.

SAXEVILLE. St. John's Danish Lutheran Church (U.)

SHENNINGTON. St. Peter's Danish Lutheran Church (U.)

SOMERS. Danish Lutheran Mission.

SUPERIOR. Immanuel Danish Lutheran Church (U.) -- DBIA Lodge #89. 48 Members.-- DSIA Lodge #106. 22 Members.

SURING. DBIA Lodge # 135. 39 Members. -- DSIA Lodge # 91. 14 Members.

WARREN. Danish Lutheran Church (U.)

WAUPACA. Holy Ghost Danish Lutheran Church. (U.) -- Our Savior's Scandinavian Lutheran Church. (U.) -- United Danish Societies #3 "The Danish Home." 140 Members. Own Building.

WEST DENMARK. - West Denmark Danish Lutheran Church.

WITHEE. - Nazareth Danish Lutheran Church -- DBIA Lodge #154. 58 Members. -- United Danish Youth. "Skovliljen." Founded 1907. 60 Members. Forsamlingshus. Gymnastics.

WYOMING

Danish-Born Population: 962 (884)

CHEYENNE. DBIA Lodge #146. 14 Members.

(Translator's note: Many of the secular organizations had special names such as "Dagmar," The approximately 500 on the list which are not churches or Danish Brotherhood Lodges had about 80 different names. Their definitions in English and translations of a few other important words follow below):

Alexandra - Princess Alexandra of Denmark was the wife of King Edward VII of UK

Ansgar - French monk said to have brought Christianity to Scandinavia - 8th Century

Apollon - Apollo

Baldur -God from Nordic Mythology

Bornholm - Danish Island in the Baltic Sea, south of Sweden

Brejdblik - Geologic feature on the west coast of Jutland

Broderforening - Society of brothers

Brødre - Brothers

Dagmar - Danish Queen, wife of Valdemar

Dana - Short form of "Dania" - old Latin name for Denmark

Danebo (Dannebo) - Living place for Danes

Dania - Old Latin name for Denmark

Dannebrog - The Danish Flag
 Danner - Danish Boy's Name
 Dannevirke - System of Earth and timber fortifications in Schleswig,
 begun after the year 737
 Danske - Danish
 De Unge Kræfter - The Strength of Youth
 Døtre - Daughters
 Dybbøl - Small town in southeast Jutland where the Danish Army
 lost to the Prussians - 1864.
 Enighed (Enigheden) - Unity
 Forening - Society or Club
 Forsamlingshus - Meeting Hall
 Frederik - Frederik VIII was king of Denmark from January 1906 to
 May 1912.
 Freja (Freija) - Nordic Goddess
 Frem - Forward
 Fremad - Forward
 Fremtiden - The Future
 Fremtidshaabet - Hope for the Future
 Fremtidsvel - Current Discussion Topics
 Fyrtaarnet - The Lighthouse
 Gamle Thor - Old Thor
 Godthaab - Good Hope
 Haab - Hope
 Haand i Haand - Hand in Hand
 Hammershus - Ruins of a Medieval Castle on the Island of Bornholm
 Harmonien - The Harmony
 Hejls Minde - Town on East Coast of Jutland (Hejlsminde)
 Hejmdal - Valley Home (or place name in Jutland)
 Helga - Nordic girls name originally meaning "holy"
 Herold - Herald
 Hjælpeforening - Relief Society
 Hjem - Home
 Holger Danske - Holger the Dane - partially known from a fairy tale
 by Hans Christian Andersen - a statue exists in Kronborg Castle
 Kronborg - The castle at Helsingør at the entrance to Øresund (the
 sound between Sweden and Denmark

Louise - The Queen (from England) married to Frederik V
 Lyren - The Lyre
 Maagen - The Seagull
 Magneten - The Magnet
 Margrethe - Margrethe the First was the "Queen" of Scandinavia in the 14th Century
 Minde - Memory, Remembrance
 Norden - The North
 Nordstjernen - The North Star
 Odin - Nordic God
 Prærierosen - The Prairie Rose
 Santal - Region in India (Danish Lutheran Mission)
 Skamlingsbanken - Hill in East Jutland on which stands a Memorial concerning the 1864 war.
 Skansen - The Fortification
 Skjold - Shields
 Skovliljen - The Forest Lily
 Skovrosen - The Forest Rose
 Sølvkors - Silver Cross
 Sønderjylland - Southern Jutland
 Sønner - Sons
 Stella - girls name meaning "star"
 Thor - Nordic God
 Thyra - Tenth Century Queen of Denmark - Wife of Gorm "the old."
 Tycho Brahe - Tycho Brahe was a Danish nobleman who perfected instruments for following the stars prior to the invention of the telescope. His measurements were used by Johannes Kepler to derive the orbital equations of the planets. Sir Isaac Newton (after inventing the calculus) used those equations to derive his law of universal gravitation.
 Tylvtten - The Twelve
 Ungdomsforeningen- The Youth Society
 Vægteren - The Watchman
 Valborg- an old nordic girl's name
 Valdemar - Valdemar the Great - Danish king from the 12th century.
 Valhalla (Walhalla) - The Hall of the Slain ruled by Odin in Nordic Mythology

Valkyrien (Valkyrie) - The Valkyries were the daughters of Odin in
Nordic Mythology
Vitus Bering- Discoverer of the Bering Strait - 1741
Ydun - Nordic Goddess of Youth
Ønsket - The Wish

Bibliography

by

Max Henius

(Introduction and titles translated by Jim Iversen)

The following list of books contain—as far as we have been able to ascertain—most of those books which have been written in Danish by Danish-American authors. Included in the list are those Danish authors who have written about conditions in America or which have been published by Danish American publishers. The multitudes of other Danish authors have not been included. We do not make the claim that the list is complete, it has simply been quite difficult to ensure completeness in the short time we have had available. We have not included those small publications which may have been published around the country under the authors' own auspices. As the first list of this sort, however, the list should certainly be of meaningful interest.

AARBOG for Medlemmer af dansk Brodersamfund i Chicago. (The Yearbook for Members of the Danish Brotherhood in Chicago). Ill. Chicago. 1910. 98 pp.

A.B.C. MED BILLEDER. (ABCs with Illustrations) Dan. Luth. Publ. House, Blair, Nebr. 64 pp. 5th edition. 10,000.

AHMANSON, JOHN. Vor Tids Muhammed [Skildring af hvorledes danske Mormoner rejste fra Kbhn. til Salt Lake City] (The Mohammed of our Time -[Description of How the Danish Mormons Traveled from Copenhagen to Salt Lake City]). Omaha, 1876.

ANDERSEN, PASTOR A. M. Hvor Danskerne i Amerika findes. (Where the Danes can be Found in America). Dan. Luth. Publ. House, Blair, Nebr. 1903, 32 pp.

ANDERSEN, PASTOR R. Bispegaarden i Oklahoma og Præstehuset i Utah. (The Bishop's Residence in Oklahoma and the Pastor's House in Utah.) Dan. Luth. Publ. House, Blair, Nebr. 230 pp.

- Den ev.-luth. Kirkes Historie i Amerika fra 1620 til 1820.
(History of the Evangelical Lutheran Church in America
from 1620 to 1820.) Ill. 672 pp.
- Den forældreløse Margrethe. (The Orphan Margrethe)
Danske Boghl. (Danish Bookstore). Cedar Falls, Ia. 1902. 66 pp.
- Dorthea Elisabeth Andersen—Mindeskrikt om min Hustru.
(Dorthea Elisabeth Andersen—In Memory of My Wife).
Dan. Luth. Publ. House, Blair, Nebr. 124 pp.
- Israelsmissionen i New York. (The Israel Mission in New
York). Dan. Luth. Publ. House, Blair, Nebr. 79 pp.
- De gamle Nordboeres Rejse til Amerika (The Old
Scandinavians' Travel to America).
- Fra Besøget i gamle Danmark. (From the Visit to Old
Denmark.)
- Emigrantmissionen (The Emigrant Mission) [Two editions]
- Jørgen. Fortælling. (Jørgen. A Story) Brooklyn 1906. 16 pp.
- Daabsminder. Fra Herrens Tjeneste. (Baptismal Memories.
From Service to The Lord.) [In Process]
- ANKER, PASTOR KR. Elk Horn Sangbog. (Elk Horn Song Book).
Dan. Luth. Publ. House, Blair, Nebr. 1907.
- Sæd og Høst. (Seed and Harvest). Dan. Luth. Publ.
House, Blair, Nebr. 1907. 150 pp.
- "Smaastykker." Korte Betragtninger. ("Little Pieces" - Short
Meditations) Dan. Luth. Publ. House, Blair, Nebr. 1911.
- ANKER, SIGURD. Modersmaalet. Øvelser i at tale, læse og skrive
Dansk. (The Mother tongue. Exercises in speaking, reading
and writing in Danish) Dan. Luth. Publ. House, Blair, Nebr.
1903.
- Perler. En Samling af de bedste Udtalelser af de mest kendte
Forfattere. (Pearls, a Collection of the Best Excerpts from the
Most Well-known Authors.) Dan. Luth. Publ. House, Blair,
Nebr. 1899. 140 pp.
- BALSLEVS LÆREBOG i engelsk oversættelse. (Balslev's Textbook in
English Translation.) Dan. Luth. Publ. House, Blair, Nebr.
1909.
- BARNESMIL. Fortælling for Børn. (The Child's Smile - Stories for
Children). Fra Tysk ved Pastor J. Dalbo. (From the German

- by Pastor J. Dalbo) Dan. Luth. Publ. House, Blair, Nebr. 1910.
- BAUN, CHR. Praktisk Vejledning i Fjerkræavl. (Practical Instruction in Poultry Breeding) C. Rasmussen Publ. Co. Minneapolis.
- BAY, J. CHR. Kort over Udbredelsen af Danske i Amerika. (Map of the Distribution of Danes in America). Udg. af Dansk Folkesamfund 1897. (Published by the Danish People's Society, 1897.)
- Hvad Gud har sammenføjet. (What God Has Joined Together.) Fortælling. (Novel) Aarhus, 1898, 190 pp.
- Fru Kristina Grundtvig. (Mrs. Kristina Grundtvig.) Dansk Boghl. (Danish Bookstore) Cedar Falls, Ia. 1907. 16 pp.
- BECH, GEORG. "Hæng ham!" (Hang Him!) 5 Akts. Skuespil. (Drama in 5 Acts). C. Waltersdorffs Forlag. Seattle 1898, 168 pp.
- BIBELSPROG eller "Mannakorn." 900 Bibelsprog ved Pastor I.M. Hansen. (Bible Language or "Grains of Manna." 900 Items from the Bible by Pastor I.M.Hansen) Dan. Luth. Publ. House, Blair, Nebr.
- BLICHFELDT, FRED. J. Aalborg Akvavit og andre Amerikanske Fortællinger. (Aalborg Aquavit and other American Stories) Gyldendal. Copenhagen, 1904, 106 pp.
- BOBJERG, PASTOR A. En dansk Nybygd i Wisconsin. (A Danish Settlement in Wisconsin) Gad. Copenhagen 1909. 76 pp.
- Brændende Spørgsmaal (Burning Questions)
- BORCHSENIUS, J. V. Ved Øresund og Mississippi. Lyriske Digte. (By the Øresund and the Mississippi. Lyrical Poetry) Madison, Wisc. 96 pp.
- BRAMSEN, AXEL. Frit Land (Free Country) V. Pio. Copenhagen. 1912, 154 pp.
- BØRNENES JULEGRAN. (The Children's Christmas Tree) Dansk Boghandel (Danish Bookstore). Cedar Falls, Ia. 1902. 26 large pages.
- BØRNESANGBOG. (Children's Songbook) Edited by R. J. Martensen and Marie Andersen. Dansk Boghandel (Danish Bookstore). Cedar Falls, Ia. 1909, 240 pp.

- CAVLING, HENRIK. Fra Amerika I-II. (From America I-II.) Gyldendal, Copenhagen. 1897. 980 pp.
- CHRISTENSEN, PASTOR C. "Søndagskolen." (The Sunday School) Dan. Luth. Publ. House, Blair, Nebr.
- CHRISTENSEN, CELIUS. En Pioneers Historie. (Erindringer fra Krigen mellem Nord-og Sydstaterne.) Eget Forlag. (A Pioneer's Story. [Memories from the war between the Northern and Southern States.] Self Published.) Aalborg 1909. 159 pp.
- CHRISTENSEN, C. B. Georg Brandes. Dansk Boghandel. (Georg Brandes. Danish Bookstore) Cedar Falls, Ia. 1896. 72 pp.
- Fra Amerikas Kultur. (Et Aandslivs Historie) (From America's Culture [A Story of Intellectual Life]) O.W. Lund, Minneapolis, 1898, 196 pp. and 16 Illustrations.
- DAHLERUP, JOOST. Hvad Ingen ser. (What No One Sees) Gyldendal, Copenhagen. 1905. 143 s.
- For Vind og Vove. (Before the Wind and Adventure). Gyldendal, Copenhagen. 1908. 203 pp.
- Mit Livs Begivenheder (Hans Birch Dahlerups Memoirer) (My Life's Events [Hans Birch Dahlerup's Memoirs]) Gyldendal. Copenhagen. Vol. I, 1908, 296 pp. Vol. II, 1910, 359 pp., Vol III, 1911, 220 pp. (Vol. IV is in preparation. Translation of J. Riis's "The Making of an American" is in progress.
- DAN, PASTOR A. Til de Sørgende. (En Betragtning.) (To the Sorrowing. [A Meditation]) Published by the Forening til gudelige Smaaskrifters Udbredelse. Copenhagen. 1868. 16 pp. (Published in German translation in St. Gallen, Switzerland, 1869)
- Taare og Smil (Taler og Sange) Med Fortale af Vilh. Beck. (Tears and Smiles. [In Word and Song] With Foreword by Vilh. Beck.) Forf. Forlag. Skanderborg, 1869, 112 pp.
- Alperoser. (Sange og Vers) Rhododendrons. (Songs and Verse). Axel Schiødtes Forlag. Copenhagen, 1871, 153 pp.
- Kors og Kærlighed. (Prædikener fra Schweiz, Ægypten og Jerusalem.) (The Cross and Love. [Sermons from

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- Sejrende Kræfter (Fortælling) (Victorious Forces [Novel]) Dansk Boghandel (Danish Bookstore) Cedar Falls, Ia. 1882. 256 pp.
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- Julesange (et Hæfte) (Christmas Carols [A booklet]) (Forf. Forlag.) Minneapolis, Minns. First Edition 1887, Second Edition 1890.
- Juleaften i Børneskolen (Christmas Eve in the School) (Julesange og Recitation) [Christmas Carols and Recitation] C. Rasmussen Publ. Co. Minneapolis, Minn. 1888. 12 pp.
- Kilder i Dalen. (Salmer og Sange.) (Springs in the Valley [Hymns and Songs]) L.H. Andersens Forlag. Minneapolis, Minn. 1889. 308 pp.
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The End

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