



1999

## Editorial Statement

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### Recommended Citation

(1999) "Editorial Statement," *The Bridge*: Vol. 22 : No. 1 , Article 3.

Available at: <https://scholarsarchive.byu.edu/thebridge/vol22/iss1/3>

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## Editorial Statement

In its twenty-second year of existence, *The Bridge* has gotten a new editor, whose name may be familiar to some readers as a past contributor. The transition has led to some delays. We hope you enjoy the new cover design by Greg Tiburzi, Graphic Designer at Luther College, and that you will find this issue worth the wait. In future years, we will aim to bring out the spring issue around March and the autumn issue around October.

Please note that the previous issue should have been "Volume 21, Number 2," but it was labeled as Volume 22. Please make the correction on your own copy. In order to catch up with our proper sequence, this double issue is Volume 22, Numbers 1-2.

This issue begins with three articles about Denmark.

Finn V. Nerland's article deals with the tremendous international popularity of a Danish song, written in haste at the start of the first Schleswig-Holstein war in 1848. The war was a turning point in Danish history. As for the song, it traveled with Danish immigrants to America and became a popular marching song in three American wars.

What to call the northernmost of the Danish-German borderland duchies in English is a problem. In centuries past, Danes called it Holsten or Slesvig, and now, Sønderjylland. The old English form of Sleswick is obsolete, and the most common spelling in English nowadays is the German form, Schleswig. That is why we refer to the historical duchy as Schleswig. Some of the editor's ancestors came from Sundevad in the Danish part of that duchy, and he does not like certain implications of the German term any more than a few readers may, but it seems to be the best choice when writing in English.

Historical matters frequently provoke controversy. If people can get stirred up over what to call a place, imagine the battles when scholars start to discuss whether the emigrants were winners or losers in the world of their day.<sup>1</sup> The publication in 1995 of Hanne Sanders' doctoral dissertation on the role of religious revivals in Scandinavian history provoked a debate over questions like that among Scandinavian historians. J. R. Christianson's essay relates that debate to Danish emigration. It is followed by Hanne Sanders' own summary of her controversial book.

The theme of religion continues in Øyvind T. Gulliksen's meditation on the Danish Church today. As a Norwegian visiting Denmark, he is sensitive to some of the same currents of tradition and change that Danish-Americans notice when visiting the Old Country.

The remainder of the articles in this issue deal with Danish-American subjects.

Carl Hansen (1860-1916) was one of the master storytellers among early Danish immigrants. David Iversen's deft translation of the short story, "The Turkey," captures the flavor of Hansen's fiction from the early years of this century.

Two sensitive portraits of individual Danish immigrants, one from the nineteenth and the other from the twentieth century, round out this issue of *The Bridge*.

Thorvald Hansen is well-known for his solid historical research on topics of broad reader interest. In this issue, he presents Rasmus Andersen, who greeted thousands of Danish immigrants arriving in America. Perhaps your own ancestors were among them. Andersen served for many years as pastor to immigrants and seamen in New York harbor and was also a prolific author and a key figure in Danish-American life.

Sigrid Lassen, the subject of our concluding article, came from Roskilde. Karen Lassen presents this portrait of her mother, who was a member of the Danish gymnastics team in the 1920 Olympic Games and later became physical therapist to the stars in Hollywood.

You the readers are the ultimate judges of *The Bridge*. We hope you find this issue interesting. Please write to the editors and let us know what you like to read about in future issues of *The Bridge*. If you know of potential authors, let us hear about them. Please also encourage your friends to join the Danish American Heritage Society: More members will strengthen our organization.

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<sup>1</sup> *Emigrants* are people who leave a country, *immigrants* are those who come into a country, and *migrants* are people who move around. Think of these as stages in a single process. The same individuals might be involved at all three stages.