History of the Danish Mission of The Church of Jesus Christ of Latter-Day Saints, 1850-1964

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Brigham Young University - Provo

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HISTORY OF THE DANISH MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1850 - 1964

A Thesis
Presented to the
Department of Graduate Studies
In Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirement for the Degree
Master of Arts

by
Marius A. Christensen
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PREFACE

It would be difficult to write anything of the history of the Church without duplicating some of the same material already covered by the late Assistant Church Historian, Andrew Jenson, who spent thirty of his ninety mortal years gathering, arranging, and compiling historical material pertaining to the Restored Church. This is especially true of material pertaining to the Scandinavian Mission. His "History of the Scandinavian Mission," however, is limited to a chronology covering the period from 1850-1927. Others have written short accounts of certain phases of Mormonism in Denmark, but a general history of the Church in Denmark has never been written.

Inasmuch as the Danish Saints make up a significant part of the Church, a written history of the Church would not be complete without including the history of the Church in Denmark.

The purpose of this work is to summarize the history of the Danish Mission from its beginning in 1850 to 1963 and to give an account of the proselyting activities of the missionaries and the effects of their message on the growth and development of the mission and the Church as a whole.

A careful study was made of all known available material

1The term "Saints" refers to members of the Church of Jesus Christ of Latter-day Saints, because it is hoped that by following the principles taught by the Church they might become saints or holy people.
pertaining to the problem. Some of the more informative sources of information on the history of the Church in Denmark were:

1. Scandinavian Mission General History: A manuscript in several large loose-leaf folios extending from 1850-1920. Located in the LDS Church Historian's Office in Salt Lake City.

2. Danish Mission General History: A manuscript in several large loose-leaf folios extending from 1920 to the present. Located in the LDS Church Historian's Office in Salt Lake City.

3. Church Emigration: A manuscript history which provides a description of each organized emigrant company to 1869. Located in LDS Church Historian's Office in Salt Lake City.

4. The Latter-day Saints Millennial Star and Skandinavians Stjerne, with their pronouncements on program and doctrine, news of emigrant companies, correspondence, and annual statistical reviews. Complete sets are available at both the libraries of the Church Historian's Office and the Brigham Young University.

5. Books and articles on specific problems relating to the Church in Denmark.


The library of the Historian's Office at the Church headquarters in Salt Lake City is the chief source of information on the history of the Mormon activity in Denmark. Here the mission and emigrant records have been assembled. The Brigham Young University at Provo, Utah, was also very useful in providing many books and articles which contained specific problems relating to the Church in Denmark as well as a few early journals.
CHAPTER I

HISTORICAL REVIEW OF CHRISTIANITY IN THE KINGDOM OF DENMARK

Introduction of Christianity in Denmark

About eight hundred years after the birth of Christ, the inhabitants of what is now Denmark, except perhaps for a few adventurous travelers, were still heathens. But the Danes were a seafaring people, and this brought the vikings in touch with the more advanced civilizations of western Europe. According to Dr. Hal Kock, professor of theology at the University of Copenhagen, the first contact with Christianity was

...undoubtedly due to prisoners who had been brought home from raids, and to bold Roman merchants who reached as far as Danish and Swedish parts, but many a viking abroad had received a strong impression of the "White Christ" and the impressive ecclesiastical service.  

It was not long after this first contact with Christianity until there was planned missionary activity stemming from England, France, and Germany. According to Dr. Hal Kock, "as early as 735 a monk by the name of Wilbrard visited the King of Denmark, without however achieving anything." Wilbrard was followed by the Frankish Bishop Ebo of Rhiems who likewise failed in his efforts to establish

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Christianity in Denmark. By 826 the monk Ansgar arrived in Denmark and soon became the center of missionary work in Scandinavia.  

In 829, Ansgar went to Sweden where he succeeded in getting a church, the first in Scandinavia, started on the island of Birka. Christianity, however, was not generally accepted in Denmark until 150 years later. It was King Harald Gormsson, or Bluetooth as he is often called, "who made the Danes Christian," as he declares of himself on the Jelling Stone.  

The famous monument at Jelling, Denmark, carved in 985 A. D. boasts of the "first" authentic religious victory in Denmark. The stone is richly ornamented, bearing on one face a figure of Christ. On the other surfaces are found an animal and a Runic inscription which translated into English reads:

Harald the king set up this memorial to Gorm, his father, and Thyra, his mother; that Harald who won for himself all Denmark and Norway and who made the Danes Christian.

The church, however, did not become firmly organized until about 1100 A. D.

Dr. Roar Skovman, a Danish Historian, in his article, "The Danish Reformation," revealed that by the beginning of the 16th Century Denmark was in dire need of a Reformation. Many of the Roman Catholic leaders, including bishops and abbots, had become so worldly and corrupted that they were no longer interested in the spiritual life of the people.

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2 Ibid.
3 See PLATE I, page 3.
Three views of a famous Viking monument at Jelling, Denmark. Here, told in ancient carvings and Runic letters, is the story of the beginning of Christianity in Scandinavia. The decoration shows Christ entwined by the branches of the old Yggdrasill, the "tree of life" of Norse mythology.
This led to "one of the intensest spirit movements that ever took hold of the Danish people: the reform of the church." The reform was not brought on by the nobles, nor the clerics, nor the king; it was a broad popular movement over the entire country. The movement was so widespread by the 1520's that it "took hold not only of the burghers but also of the peasants," who manifested a strong unwillingness to pay tithes to the Roman Catholic Church. This movement also had the backing of a "considerable part of the nobility" as well as even King Christian III, who at one time had signed a charter to the effect that he would prohibit "Lutheran heretics" from preaching in his realm. In 1526 King Christian III took Hans Tovsen, "the standard bearer of Lutheranism in Gutland," under his protection and allowed him to freely preach to the burghers of Viborg. As a result of this the Reformation movement established a strong foothold in the city of Viborg and soon "rose throughout the community from the roots to the tops." Hans Tovsen, who was noted for being learned and an eloquent speaker, soon became the leader of the Reformation movement and set on foot a great religious revival which spread irresistibly throughout Denmark.

King Christian III did much toward this reform movement by encouraging Lutheranism. Many nobles, hoping to cash in on the profits by secularizing the monasteries and confiscating other Roman Catholic properties, added their support. Already the country churches

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5 Bukdahl and Others, op. cit., p. 382.
6 Ibid.
and properties were being taken over. In 1530 the citizens of Copenhagen submitted their Lutheran confessions to a diet assembled in the city. By this time the Roman Catholic Church had lost most of its former power. Altars, paintings of saints and many other symbols of the faith were destroyed. Monks were expelled and priests who would not accept Luther were discharged. The Catholic Church in Denmark was crumbling into ruin.7

In the fall of 1536, a meeting of the Estates was held in Copenhagen to adopt a new Constitution which annihilated the power of the Roman Catholic Church in Denmark. In speaking of this meeting Dr. Shovman said:

Here the Council of the Realm and ordinary nobility, burghers and peasants met, a gathering of more than a thousand, to pass the new Constitution of the kingdom. This gave the King more power than his predecessors had had;...The bishops were blamed for the disasters of the realm, and it was decided that nevermore should they resume their clerical or lay government. All episcopal property was confiscated by the Crown "for the good of the realm," and the Crown likewise took over the tithes. The King became head of the church. The power of the Roman Catholic Church in Denmark was annihilated.8

From 1536 until 1849 there was a clearly established Lutheran Church, whose head since 1660 was the Absolutist king. Until the middle of the Nineteenth Century all Danish subjects were obliged to belong to the Lutheran Church--although Catholics, Reformists, and Jews had a right to live in certain towns.

*Freedom of Religion Comes to Denmark*

Under mild pressure from public opinion in Copenhagen, King

7Ibid., pp. 382-85.
8Ibid.
Frederick VII proclaimed, in March 1848, that he had renounced his absolute right and considered himself a constitutional monarch. He stated that in the future his ministers would have the responsibility of the government.\(^9\) This significant revolution in Denmark was characterized by calm and dignity. The initiation of absolute monarchy in 1660 had not cost the Danes a single drop of blood—nor did its abolition in 1848.

A short time after this revolution a Constituent Assembly,\(^10\) which also included a number of members selected by the King, was chosen by general election. A new Constitution was drafted and presented to this Assembly where a vote in favor carried by a large majority. On the fifth of June, 1849, Frederik VII signed the new Constitution.

This Constitution, known as the June Constitution, has continued in effect to the present time. It introduced some of the most far reaching concepts which the Danish society has ever known. It was, among other things, a guarantee for "private and civic freedom, freedom of religion, freedom of assembly, freedom of the press and the inviolability of house and property."\(^11\)

This inevitably brought about a change in the status of the established Lutheran Church. With the introduction of religious freedom,

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\(^9\)Ibid., p. 708.

\(^10\)See PLATE II, page 7.

\(^11\)Bukdahl and Others, op. cit., p. 709.
Constantin Hansen's painting of the first meeting of the National Assembly on October 23, 1848. It was this group of men that drafted a new Constitution which was later presented to King Frederik VII and signed by him on June 5, 1849. The picture was painted in the year 1860-64 and was based on 42 portrait sketches.
the State became religiously neutral—secular. The word statskirke (state church) does not appear in the written Constitution.  

There was a general feeling among the early Mormon missionaries who arrived in Denmark in 1850 that the Lord had especially prepared Denmark "to receive the Restored Gospel of Jesus Christ." Elder Erastus Snow, who became the first President of the Scandinavian Mission for the Church of Jesus Christ of Latter-day Saints, in writing to Brigham Young, President of the Church, said:

How truly can we behold in these things [the above events], as in every other move among the nations, the fulfillment of the words of Jesus in the Book of Mormon that "when these things shall come forth among the Gentiles, the work of the Father shall commence among the nations, in PREPARING THE WAY for the restoration of thee, O House of Israel." Religious liberty and freedom of the press, then, were two of the tenets of the June Constitution framed in 1849—the same year the Church authorities in Salt Lake City decided to organize the Scandinavian Mission. Without these constitutional concessions, it is difficult to see how the "seed of the Restored Gospel" could have been planted in Denmark.

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13 *Scandinavian Jubilee Album 1850-1900*, p. 3.

14 Hereafter referred to as the Church.

CHAPTER II

THE OPENING OF THE DANISH MISSION

Early Latter-day Saint Beginning

The Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, was officially organized with six charter members in Fayette, New York, on April 6, 1830. The Mormon Church claims that the true principles, ordinances, and priesthood authority established by Jesus Christ among his followers and the Twelve Apostles in Palestine were changed or lost, and that a general apostasy from the church established by Christ resulted. The Church also claims that through Joseph Smith, a latter-day prophet, the true principles, ordinances, and priesthood authority necessary to assist man in working out his mortal quest for eternal life were again restored. Associated with this restoration rests the responsibility for each member to share this new found knowledge with "all nations." In order to fulfill this obligation, a vigorous missionary movement was developed within the Church.

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2 Joseph Fielding Smith, Essentials, pp. 1-44.

3 Matt. 28:17.
Foreign Missionary Activity

Under the leadership of Joseph Smith, the missionary work began, and Canada was the first country outside of the United States to receive missionaries from the Church. The Mormon missionaries, called elders, soon converted many people who had friends and relatives still living in England. Through corresponding with their families, these new members helped to introduce the Gospel in England. So great was the interest there stimulated that missionaries were requested. The sending of missionaries to England was soon followed by the opening of other foreign missions—Denmark among them. In the course of over one hundred thirty years, the Church missionary force has increased to approximately twelve thousand men and women at the present time (1965). They are actively carrying out the charge given them to take the Gospel to all the world.

The First Danish Contact with the Mormon Church

As previously indicated, during the first years which followed the organization of the Church of Jesus Christ of Latter-day Saints in 1830, the preaching of the Gospel by Latter-day Saint elders was confined to the United States and Canada. Among the early converts, however, were a few Scandinavians. In 1842, when Elder George P. Dykes

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4The first office that an individual may receive when he is first given the higher or Melchizedek Priesthood. His duties are to teach, exhort, confirm, and to perform any function that the lesser or Aaronic Priesthood members perform. In addition he may preside over branches and Sunday School. He may anoint the sick and confirm.

was laboring as a missionary in Illinois, he visited a settlement of Norwegians in La Salle County and baptized five persons. One of these, Gudmund Haugaas, he ordained to the office of an elder. In a letter to the Prophet Joseph Smith, Elder Dykes described Haugaas as "a man of strong mind, and well skilled in the scriptures; he can preach in Norway, Sweden and Denmark, having an understanding of their language." This seemed to indicate that the Prophet hoped to recruit missionaries for Scandinavia from among them. About a month after these baptisms Dykes again visited the same locality and organized a branch of the Church which he called the La Salle Branch. Gudmund Haugaas was president. This branch of the Church continued to grow, and by May, 1843, it had 58 members. This was, perhaps, the first branch of the Church ever organized in America among a people who spoke a foreign language, although many of them also understood English. In January, 1843, Elder Gudmund Haugaas and Brother J. R. Anderson from the La Salle Branch visited a Norwegian settlement in Lee County, Iowa, where they baptized two persons, one of whom they ordained to the office of a priest. Elders Haugaas and Ole Hoier also visited a large body of Norwegians in the Wisconsin territory, and this laid the foundation for growth and development of the Church in that part of the country.

The first Swede who embraced the Restored Gospel of Jesus Christ,

6"Latter-day Saint Journal History," MSS., May 18, 1843; in Historian's Office, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as "Journal History."

7Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1949), V, 395. Hereafter cited as Joseph Smith, History of the Church.
as far as is known, was John E. Forsgren, a sailor who was baptized in Boston, Massachusetts, in the early 1840's on one of his voyages to America. He joined with the Saints in Nauvoo and afterwards served as a member of the Mormon Battalion in 1846. He arrived in the Great Salt Lake Valley in the latter part of 1847, being the first Swede who ever entered what is now the State of Utah.  

The first Dane who became converted to the Restored Church was Peter Clemensen, also a resident of Boston. Though he did not remain faithful himself, he preached the Gospel to a Danish sailor by the name of Hans Christian Hansen, who was baptized in Boston in 1842. Hans Christian soon afterwards migrated to Nauvoo where he assisted in building the Nauvoo Temple. He was the first and only Dane who ever saw the Prophet Joseph Smith alive.\(^8\) Hans Christian wrote the news of his conversion to his younger brother Peter Ole Hansen in Copenhagen, who, finding no Mormons in Denmark, set out for America. Hans Christian went to Boston to meet him and invite him to come to Nauvoo. In 1844, Peter Ole was baptized by his brother, and that same year Brigham Young set him to work on a Danish translation of the Book of Mormon, a work he later finished in Denmark.\(^9\)

In these young Scandinavians the Prophet Joseph Smith saw a means of spreading the Gospel to Scandinavia. But his untimely and

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10 Joseph Smith, History of the Church, VII, 554.
violent death on June 27, 1844, cut short such plans. Peter O. Hansen and John E. Forsgren would indeed introduce the Restored Gospel into their homelands, but not in the immediate future. Following the expulsion of the Saints from Nauvoo, Forsgren was to march to California with the Mormon Battalion, and Hans Christian Hansen would enter the Salt Lake Valley with the vanguard detachment of pioneers in 1847, with Peter O. Hansen following soon after.

The Call to Denmark

The general conference of the Church held in Salt Lake City on October sixth and seventh, 1849, marked the beginning of the Danish Church. On that occasion a number of missionaries were appointed to various parts of the world. They became the first missionaries sent from the Salt Lake Valley to preach the message of the Restored Church in foreign countries. The following received calls at this time:

Apostle Franklin D. Richards and five other Elders were called to England; Apostle John Taylor and Elders Curtis E. Bolton and John Pack, to France; Apostle Lorenzo Snow and Elder Joseph Toronto, to Italy; Apostle Erastus Snow and Elder Peter O. Hansen, to Denmark; Elder John E. Forsgren to Sweden under the direction of Erastus Snow; and Elders Addison Pratt, James S. Brown and Hiram Blackwell to the Society Islands. The missionaries thus called were set apart and received their instructions Oct. 7, 1849. The First Presidency set apart the Apostles to their respective missions and Apostles then set apart the other brethren who had been called on missions. Predictions were made that great success would follow their ministration abroad.11

On October 19, 1849, Erastus Snow joined Peter Ole Hansen

and John Erik Forsgren in a twelve-wagon caravan of 35 missionaries and merchants at the mouth of Emigration Canyon, where Brigham Young gave them a parting blessing.

The zeal of these early missionaries can be appreciated only if the reader is made aware of the temporal conditions under which the Saints were living in 1849. They were battling against the climate, countless insects, and drought. The situation was described in a general epistle by the First Presidency, issued in the spring of 1849:

In the former part of February the Bishops took an inventory of the breadstuff in the valley, when it was reported that there was little more than three-fourths of a pound per day for each soul, until the fifth of July;...The common price of corn since harvest has been two dollars; some have sold for three; at present there is none in the market at any price. Wheat has ranged from four to five dollars, and potatoes from six to twenty dollars per bushel; and though not to be bought at any price at present, it is expected that there will be a good supply for seed another year.¹²

Despite this situation, however, the company of hardy men proceeded eastward with their wagons to cross the plains. Because it was so late in the season, it proved to be a very difficult and unpleasant journey, but they were greatly blessed. John Taylor wrote:

Were it not for a mission of a public nature on which many of us were engaged, we should have felt great reluctance at leaving our comfortable homes and firesides to combat the chilling winds and pitiless storms of the Rocky Mountains and the desert plains....The snows have fallen on our right and left, before and behind, but with the exception of a slight fall on the Sweetwater, and another on the day of our arrival at Fort Kearney, we have escaped unharmed.¹³


Two notable incidents occurred which exhibited their faith and integrity as well as their belief and trust in God's watchful care and providence. Erastus Snow wrote:

The chief incident of the journey was a charge made upon our party by about two hundred Cheyenne warriors during our noon halt on the Platte, forty miles above Laramie, on the 12th of November. They were on the lookout for a war party of Crows and thought to gobble up our little party for a pastime; but we did not quite relish the sport, and having about one hundred and thirty shots with us, in about one minute's time we formed a line of battle under the direction of the gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march....

The Mormon wagon train reached the Missouri River at the point where Nebraska City now stands on the 7th of December, in a blinding snowstorm which lasted about fourteen hours. The snow was about three feet deep when they reached old Fort Kearney on the west side of the river. Erastus Snow wrote that he and his fellow missionaries knelt down with cheerful hearts and glad countenances and "gave God thanks for our successful journey and our safe arrival over the bleak and dreary plains." When they arrived on the banks of the Missouri River they found it full of mush-ice; there were no fords, no bridges, and no way of telling how long they would have to wait there before they could proceed on their journey. Erastus Snow recorded in his journal:

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14 Andrew Jenson, Historical Records, V (February, 1887), 157; "Uddrag of Erastus Snows Dagbog," Morgenstjernen, I (May, 1882), 74.

15 Morgenstjernen, I, 74.
The Missouri River was full of mush ice, and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice speedily to congeal, and make a bridge for us to cross over. When we woke up the next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after.16

They then proceeded to Kanesville, about fifty miles up the river, where they visited some of the Saints who had been left behind when the main body of the Church went west. Afterwards the elders proceeded on to St. Louis where they expected to take different routes to the several seaport towns, where they would embark for England. The Saints in St. Louis, New Orleans, Boston and many other places were kind to these missionaries and contributed liberally of their means in order to help them. Thus the elders were enabled to reach their respective fields of labor.17

While in St. Louis, Elder Snow came down with a mild case of smallpox and was very sick for a few days. Of this Elder Snow writes:

I suppose I must have contracted the disease on my overland journey through Missouri. Sister Streeper, my kind-hearted hostess, who cared for me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she in her anxiety exclaimed, "Oh! my poor babe, and my poor children, none of whom have been vaccinated." At first, for a moment, a feeling of grief came over me, that I should be the cause of this agony; but straightway the Spirit came upon me, and I said to her: "Be of good

16 Ibid.
cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account."  

Mrs. Streep believed the words of Apostle Snow and was comforted, and the promise came true.

Upon leaving St. Louis, Elder Snow made his way by steamboat to Pittsburgh and then by rail to Washington, where Mormons Almon Babbitt and Dr. John M. Bernhisel were lobbying for admission of Deseret to the Union. For a week in March, Erastus Snow called on senators and congressmen for the same cause, but he decided it was hopeless. Before leaving Washington he had the foresight to obtain letters of introduction to the minister in Denmark. In a letter to Brigham Young Dr. Bernhisel wrote as follows:

On the 11th inst., Elder Erastus Snow and on the 13th Elder Lorenzo Snow arrived at Washington. Besides their passports, I procured for the former a letter of introduction from Senator Cooper of Pennsylvania to the Hon. Walter Forward, American Charge 'D' Affairs at the Court of Denmark...

Erastus Snow sailed from Boston and arrived in Liverpool, England, on the 16th of April, just eight days after Peter O. Hansen and three days before John E. Forsgren. At the time of their arrival there were about 30,000 Saints in Great Britain, and many of them contributed liberally of their means toward defraying the expenses of these elders.

Elder Peter O. Hansen spent a few days in Scotland, where he was liberally provided for by the Saints, and from there he went on

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18 Jenson, *Historical Records*, V (February, 1887), 158.

to his native land, Denmark, arriving in Copenhagen on the 11th of May, 1850. He immediately commenced missionary work among his relatives and others, but he met with little or no success. Andrew Jenson, who became Assistant Church Historian, gives the following account of Elder Hansen's early efforts:

His own Father would not receive him, and most of his former friends also turned a cold shoulder toward him. A little pamphlet entitled "En Advarsel til Folket" [A Warning to the People], which he wrote and had printed did not create much of a stir among the inhabitants, and none seemed to care anything about the message brought them from America except a few honest and somewhat persecuted Baptists, who listened with some degree of interest to what Elder Hansen told them concerning the restoration of the Gospel, etc. In his communication to Brother Snow who was still in England, Elder Hansen was thus unable to give any cheering news as to the prospect for making converts in Denmark.

Elder Erastus Snow spent several weeks in England and Scotland among the Saints preaching the Gospel and raising means to enable him to fulfill his mission to Denmark. He left for London on the 8th of June accompanied by Elder George P. Dykes, who had labored as a missionary among the Norwegians in La Salle County, Illinois, in 1842, and who consequently acquired a knowledge of the Danish-Norwegian language. In Hull, England, the two elders were joined by Elder John E. Forsgren. The three elders embarked on the 11th of June for Copenhagen, Denmark.

Arrival in Denmark

On the morning of the 14th of June, 1850, Erastus Snow, George

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21 Elder Snow's rare pamphlet, One Year in Scandinavia, made up of his reports to Brigham Young, is a primary source for the description of early mission events from this point on. A copy of this rare pamphlet can be found in the appendix of this thesis.
P. Dykes, and John E. Forsgren landed in Copenhagen. They were met by Peter O. Hansen, who was a native of the country. He acted as interpreter for his English-speaking brethren and guided them to a cheap hotel where they knelt and offered up thanksgiving for their safe deliverance and dedicated themselves to God's service. Under the guidance of the "Spirit of the Lord," Erastus Snow and his fellow missionaries dedicated the three Scandinavian countries of Denmark, Norway, and Sweden "as true and fertile fields of labor in the Lord's vineyard." Elder Snow in writing to Brigham Young of his arrival in Copenhagen said:

The Spirit of the Lord seemed to lead me to this city, to commence my labors. From my first appointment my mind rest upon Copenhagen, as the best place in all Scandinavia to commence the work, and everything has since strengthened my convictions. It is the capital of Denmark, and was, at one time, the capital of the united kingdoms of Denmark, Norway, and Sweden. It is a beautiful city, strongly fortified, numbering about 140,000 inhabitants, and is by far the largest and most influential town in the kingdom; and from its central position, on the east side of the Island of Zealand, within sixteen miles of the Swedish shore, it affords an easy communication by steamboat to the principal places of Norway, Sweden, and Denmark. It is the seat of learning for all north of Europe; and, I might add, of priestcraft, infidelity, and politics; and in my opinion, it possesses more of the spirit of freedom than any other place in this part of the world notwithstanding.

On the day following their arrival, after earnest prayer, they set out to call on several families "to try their spirit and examine rooms." At the Lauritz B. Mallings house on Bredgade No. 196.

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22 See PLATES III, IV, V, and VI, pages 20 to 23.

23 The Improvement Era, LIII (June, 1950), 475.

24 Erastus Snow, One Year in Scandinavia (Liverpool: F. D. Richards, 1851), p. 5. For a more complete description of Denmark and her people read pages 18-20 of the above named pamphlet found in appendix.

ERASTUS SNOW

Erastus Snow was born November 9, 1818, at St. Johnsbury, Vermont. He became a member of the Church in the spring of 1833. He was ordained to the office of apostle by President Brigham Young at Salt Lake City on Feb. 12, 1849. Called to open up and head a new mission in Scandinavia, he served as Scandinavian Mission President from 1850 to 1852. He died May 27, 1888.
John Erik Forsgren was born Nov. 7, 1816, at Gefle, Sweden. He went to sea when about nine years old and visited North America for the first time in 1832. Eleven years later he became acquainted with the Latter-day Saints in Boston, where he was baptized. The following year he emigrated to Nauvoo, Illinois, where he became acquainted with Joseph Smith. After he went to California with the famous Mormon Battalion, Forsgren, being Scandinavian, was called on a mission to Scandinavia where he served from 1849 to 1853. He was the first to take the message of Mormonism to Sweden. Later he lost the spirit of the Gospel and was cut off from the Church. He died Jan. 27, 1890.
An American by birth, he embraced Mormonism in the days of Joseph Smith and was ordained a Seventy May 12, 1839. He performed missionary work in several states, and while laboring in Illinois, in 1842, he baptized the first Norwegian to ever join the Church. He served as an officer in the Mormon Battalion from 1846-47. He was called on a mission to Great Britain from whence he accompanied Erastus Snow to Denmark in June, 1850. There he labored as a missionary. He died at Zenos, Maricopa Co., Arizona, Feb. 25, 1888, at the age of 83.
Peter Olsen Hansen was born June 11, 1818, in Copenhagen, Denmark. He emigrated in 1843 and was baptized by his brother, Hans C. Hansen, in Boston, Massachusetts, March 7, 1844, being the third Dane to embrace Mormonism. In 1844 he commenced the translation of the Book of Mormon into the Danish language. He worked on the Nauvoo Temple, came west during the exodus in 1846, and arrived in the Salt Lake Valley in September, 1847. He was called on a mission to Denmark and served from 1849 to 1855. He later filled two other missions to Scandinavia, one from 1873 to 1875, and another from 1880 to 1882. He died in Manti, Sanpete Co., Utah, Aug. 9, 1895.
Soon after the arrival of Apostle Erastus Snow in Copenhagen on June 14, 1850, they rented a pleasant upper room in the building sixth from the left. This became the first headquarters of the Scandinavian Mission.
(now No. 21) "the ark came to rest." Here they rented a pleasant upper room overlooking the garden. In this hired room, which thus became the first headquarters of the Scandinavian Mission, the elders commenced to bear testimony of the Restored Gospel to visitors curious to see "the Americans." Elder Snow, as yet unable to speak or understand much Danish, communicated by pointing to passages in their own Bible which they seemed to have discovered for the first time. The landlord and his family became interested in the doctrine taught by the elders and were soon numbered among their earliest converts.

Meeting with a Baptist Minister

On Sunday, June 16, Elders Snow, Hansen, Forsgren and Dykes commenced their work by attending a meeting conducted by the reformer Peter C. Mönster, a Baptist minister who had several times been imprisoned for his religious beliefs and agitation against the State Lutheran Church. Rev. Mönster received the strangers cordially as allies in the reform. Concerning this visit Elder Snow wrote as follows in his journal:

Mr. Mönster's visit on Monday was very interesting. He related a short history of his life during the last eight years. He was about fifty years old; his countenance and bearing bespoke intelligence, meekness and sincerity, and he was the first man in recent years to preach baptism by immersion in Denmark. His persecutions had been similar to those of the Saints in America. He had often been brought before rulers and judges, had been fined, and six times imprisoned, three years in all--and yet he had continued to teach his faith, and some three hundred and fifty had

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been baptized into the Baptist Church. Had he been a
foreigner, he would have been expelled from the country,
but being a native, they could only fine and imprison him.
Yet the more he was persecuted, the more friends he gathered
to his standard, until now, by the late political revolution,
his persecutors (the State priests) are restricted in their
power, and he now enjoys comparative peace and quietness.27

It is interesting to note at this point that even though King
Frederik VII signed the new Constitution—which, among other things,
granted religious freedom—the Rigsdagen did not enact the necessary
laws to enforce the carrying out of these new freedoms. In fact, many
people, including some local government officers, were completely unaware
of the new freedoms made possible by the new Constitution. Because of
this, those who tried to exercise the rights as granted in the Constitution
were opposed and in some cases persecuted. Elder Snow continued by
saying:

Rigsdagen has not yet enacted the necessary laws for carrying
into execution the liberal provisions of the old laws. The
old laws are still liable to be enforced, although they have
become somewhat unpopular...I related to Mr. Mønster what the
Lord had done for his people in America, the rise and progress
of the Church—in short, their revelations and persecutions,
etc. I told him the Lord had sent us to this land, not to
undo any good that he had done, but that he and his people and
all others that would hear us might receive more and obtain
power to do a much greater work in the land. Our testimony
produced a powerful effect on him. He received it with much
tenderness, promised to investigate, and seek the Lord. We
loaned him the Book of Mormon to read, also Bro. Hansen's
Danish manuscript translation of it...After he had left us,
we bowed before the Lord and prayed to our Father that He
would pour out His spirit upon him and the honest-hearted
of his followers, and raise up from their midst friends and
fellow laborers with us in that work of God.28

27 Jensen, History, p. 6. See also Henry C. Vedder, A Short History
of the Baptists (Philadelphia: American Baptist Publication Society,
1954), pp. 405-406.

Mr. Mønster's warmth, however, was to be short lived. With the discovery that the Mormon elders had a program of their own which took followers from him, he withdrew his friendship.

American Minister

On Tuesday, June 18th, Elders Snow and Dykes, with a letter of introduction from Senator Cooper, called on the Honorable Walter Forward, United States Minister to Denmark. Mr. Forward was a Pennsylvanian, a member of the bar of that state, and a former member of President Harrison's cabinet. Elder Snow, in writing to President Franklin D. Richards, President of the European Mission, said that Mr. Forward proved to be "an open-hearted and honorable gentleman of the old school" who, having a general knowledge of the history of the Church, denounced the spirit of persecution that had been heaped upon the Mormons in the United States and "promised to render them any aid which was in his power to give."29

Unsuccessful Mission to Sweden

The day after this meeting with Mr. Forward, Elder John E. Forsgren took leave of his fellow missionaries. He was bound for Sweden, his native land, there to open a missionary field among his countrymen. In a letter to President Franklin D. Richards, Elder Snow wrote that Elder Forsgren

...took leave of us with our blessings upon his head, and full of the Holy Ghost, though his eyes were full of tears

and his heart ready to burst. He goes by steamboat to Gefle, high up on the Swedish shore of the Baltic.... In that vicinity he hopes to find his father, from whom he has been absent nearly twenty years.  

His sojourn in Sweden was destined to be shorter than anticipated because of extreme opposition from the government. Elder Forsgren returned to Denmark to continue his work after spending only three months in Sweden.

First Meetings Held in Denmark

It was not long before these early missionaries found themselves surrounded by a circle of friends, and many of them were earnestly investigating the Gospel. On the 21st of July, 1850, the elders' first public meeting in Denmark was held in the home of Peter Beckström, at Store Kogensgade in Copenhagen. Quite a number of Rev. Mönster's Baptists were present, and a spirit of investigation was manifested. Elder Snow and his fellow missionaries believed "the Lord was opening a way for a great and marvellous work to be performed among these people."  

By this time it was quite clear to Rev. Mönster that the work of these Mormon missionaries of necessity would result in the establishment of a church separate and apart from his own Baptist denomination. He finally withdrew his fellowship and warned his flock against having any further friendly associations with the elders. The warning, however, came too late; for some of his flock had already accepted the Mormon message, and had asked for baptism at the hands of the elders. Elder

30 Ibid., p. 3.
31 Jenson, History, p. 7.
Snow recorded in his journal that he at first held the baptisms back urging the converts to more fully investigate the principles taught. It was not long, however, before Elder Snow was warned by the Lord in a dream to hold them back no longer. Consequently he decided not to postpone the matter any longer and invited them to a meeting held on Sunday, Aug. 11, 1850, where Elder Peter O. Hansen read to them the Articles of Faith and extracts of several revelations which had been translated. Elder Snow, through Elder Hansen as interpreter, gave them some timely instructions, and the next day was appointed as the time for the first baptisms in the kingdom of Denmark.

First Baptisms and Confirmations

Monday, Aug. 12, 1850, will always be considered an important day in the history of the Mormon Church in Denmark, because it marks the day that the first baptisms were performed. The following account of this historical event was given by Andrew Jenson:

On the evening of memorable day, an Apostle of the Lord Jesus Christ quietly wended his way along one of those straight and beautifully paved streets of Copenhagen leading toward Österbro, followed by a little group of people, men and women, whose intentions were entirely unknown to the rest of the inhabitants of the great city, which was then resting in the twilight of a beautiful Danish summer evening. Had it been announced that a real baptism by immersion was contemplated, thousands of people would through curiosity have joined the procession, and followed it for miles in order to enjoy the privilege of witnessing the performance of a ceremony, the like of which had never been known before in the land of the "melancholy Dane." But the little select company which kept its own

32 "Uddrag of Erastus Snows Dagbog," Morgenstjernen, I (September, 1882), 140.
counsel proceeded on its way till "Grönningen" [the Green], near Österbro was reached; then turning toward the beach the walk was continued along "Langelinie," and thence along a private road following the seashore until nearly opposite "Kalkbraenderut" [the lime kilns], where a halt was made. The little company then divided into little groups, the women separating themselves from the men. The arranging of proper toilet was then in order, and in a few minutes everything was ready.

A young man of medium size then steps forth and wades boldly out into the clear and beautiful waters of Öresund—the well known sound which separates the island of Zealand from Sweden and affords direct connection between the Baltic and the Baltic. This is the young Apostle Erastus Snow. He is followed by rather tall, slim personage, and after getting into water of sufficient depth the Apostle raises his right hand toward heaven, while with his left he grasps the folded hands of his companion. Those on shore follow the movements with the closest attention and listen almost breathlessly while the Apostle in somewhat broken Danish utters the following words: "Ole Ulrich Christian Mönster, med Fuldmagt fra Jesum Christum döber fid Deg i Faderens, Sömnens ag den Hellizaands nevn. Amen."  

Ole Ulrich Christian Mönster, with authority from Jesus Christ I baptize you in the name of the Father, Son, and Holy Ghost. Amen] The next thing noticed by the interested spectators is a backward movement on the tall personage, a splash in the water, his complete disappearance in the liquid element for a moment, and then his rising to the surface to assume his former erect position by his companion the Apostle.34

This then was the first baptism ever to be performed by divine authority in Denmark. Ole Ulrich Christian Mönster was the first person to be baptized in that country. The reader should bear in mind that this man Mönster is not the Baptist preacher, Rev. Peter C. Mönster who had been friendly towards the elders. Peter C. Mönster never joined the Church, but Ole N. C. Mönster died a faithful member in Utah in 1884.

33 See PLATE VIII, page 31.
The first baptism in Denmark into the Church of Jesus Christ of Latter-day Saints took place in the clear waters of Oresund, immediately outside of Copenhagen, on August 12, 1850. Picture of Oresund was painted by Christian Kobke in about 1838.
The names of the fifteen-eight men and seven women—who were thus baptized as the first fruits of preaching the Restored Gospel in the kingdom of Denmark are as follows:

Ole Ulrich Christian Mönster and wife, Marie Christine; Hans Larsen and wife, Eline Dorthea; Andreas Christian Samuel Hansen and wife, Ann; John B. Föster and wife, Henrietta; Andreas Agren, Anna Beckström, wife of Peter Beckström; Johanne Andersen and Karen Marie Nielsen. 35

Four days after this memorable event eleven more converts were added to the Church. Among these were Knud H. Brunn who became the first member of the Danish Lutheran Church to embrace Mormonism, as all others prior to his baptism were Baptists. Elder George P. Dykes performed the baptisms.

On Aug. 14, 1850, Elders Snow, Hansen and Dykes, together with many of those who had been baptized, met at the home of Peter Beckström. There, for the first time in Denmark, the Mormon elders administered the ordinance of the laying on of hands for the gift of the Holy Ghost. Those who had been baptized were confirmed members of the Church. 36

The 18th of August, 1850, marked another first in Denmark when a small meeting was held at the home of Hans Larsen on Christianshavn. The three daughters of Hans and Eline Dorthea Larsen were blessed, thereby becoming the first children blessed in the Church of Jesus Christ

36 Ibid.
37 A part of the city of Copenhagen situated on the island of Amager.
of Latter-day Saints. Also at this meeting a number of recently baptized converts were confirmed members of the Church.

By Aug. 19, 1850, Elder Snow was able to write to the First Presidency of the Church that they had baptized, within two months of his arrival in Copenhagen, 26 Germans, Swedes, and Danes, most of them Mönster's followers "and the best he had." Elder Snow went on to say that "we thanked God that the seed has sprung up and has deep root...if [the missionaries are] banished from the country, the work will [still] spread."\(^\text{39}\)

**Organization of the First Branch**

By September, 1850, Elder Snow had sufficient confidence to organize a branch of the Church of Jesus Christ of Latter-day Saints in Denmark with a Copenhagen congregation of 50 members. In a letter to Brigham Young Erastus Snow wrote that

> on the 15th of September, 1850, we duly organized "Jesu Christi Kirke of Sidste Dages Helige" in Denmark, consisting of fifty members. We had been baptizing and confirming from the 12th of August, but had operated in small family gatherings, for I felt constrained to refrain from any attempts at public meetings.

> We now presented our organization and sketch of our faith, before the "Cultus-minister" [Minister of Culture] and board of magistrates, and obtained permission to procure a place of worship and hold meetings, but he informed us that we might meet obstruction from the police.\(^\text{40}\)

Elder George P. Dykes was appointed president of the first

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\(^\text{38}\) Jenson, "Erindringer Fra Missionen I Skandinavien," p. 5.

\(^\text{39}\) Snow, *One Year*, p. 7.

\(^\text{40}\) *Ibid.*
branch of the Church with John B. Föster as branch clerk. Lauritz B. Malling, Ole Swendsen and Andreas Asgren were appointed a committee to take charge of the financial affairs of the branch. At the first meeting it was decided, among other things, to rent a suitable hall in which the Saints could hold public meetings. Prior to this meeting Elder Snow had "felt constrained to refrain from any attempt at public meetings." Up to this time the elders met privately in small family gatherings so as not to cause any undue excitement until they had the "Gospel seeds" firmly planted. But now, as Elder Snow put it, "we shall no longer seek retirement but notoriety." It was not long before they secured a place from a Mr. Nehm on Lille Kongensgade No. 85 (now No. 21), near the heart of the city, and, as poor laboring folk, the members did what they could to furnish it. There, on Sept. 18, 1850, Elder Forsgren, banished from Sweden and just arrived in Copenhagen, gave their first assembly an exciting detailed account of his three months of suffering in the "land of the Swedes." Of this meeting Elder Snow wrote:

It was a meeting of the Saints only and we were all like children together. I could neither speak nor understand the Danish language but little; Brother Dykes very imperfectly and Brother Forsgren spoke a mixture of poor Swedish and Danish mixed with English, and Brother Hansen, although he had been with the Saints in America, was never-the-less inexperienced, and himself like a child in the Priesthood, and with but small power of speech, but the Lord made our

41 Ibid., p. 5.
42 See PLATE IX, page 35.
Here on Lille Kongensgade No. 85 (now No. 21) near the heart of Copenhagen City the first public meeting for the Church of Jesus Christ of Latter-day Saints was held on September 18, 1850. Entrance to the hall can be seen in the picture just above the nearest wheel of the handcart.
hearts exceedingly joyful by his spirit which seemed abundantly to supply in the hearts of the Saints, what we lacked in language.  

For several weeks regular meetings were held every Sunday morning from ten until twelve and from seven until nine in the evening. There was also a meeting held each Wednesday evening commencing at seven-thirty.  

The renting of this hall gave new life to the establishment of the Church in Copenhagen.

The Gospel Door Opens in Aalborg

Elder Snow records in his diary that on the day of September 24, 1850, he and Elders Dykes, Hansen, and Forsgren met in prayer and council in Copenhagen and "agreeable with the Spirit of the Holy Ghost," decided that Elder Hansen should commence the revision and rewriting of the Danish translation of the Book of Mormon, which he had made in Nauvoo. While he was preparing it for the press, Elder Snow was to journey to England to procure the financial assistance necessary to print the book in Danish. Elder Forsgren was at this time assigned to labor in Copenhagen, while Elder Dykes was to go to the city of Aalborg, Jutland province, and open the "Gospel door" in that part of the land.

Elder Dykes arrived in Aalborg on the 10th of October, 1850, and immediately started seeking a lodging place. As his means were very

44 "Scandinavian Mission General History," MSS., September 18, 1850; in Historian's Office, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as "Mission History."

45 Jorgen W. Schmidt, Oh, Du Zion I Vest (Copenhagen, Denmark: Rasenkilde and Bagger, 1965), Plate 3.

46 See Chapter IV, page 57.
limited, he rented a small room in a side street, and he was unable to buy more than one meal a day. Under these depressing circumstances he wrote:

I began in faith to lift my warning voice to a very superstitious people, and soon I had enough to do, for the spirit that had for ages lulled the priests and the people to sleep under their ancient customs and dead ceremonies was now awakened, and arose like the old lion from his slumber and came forth in the powers of darkness which caused a trembling in the land, such as has not been known for generations past. The people were astonished, their sleep was disturbed by night, and their labors by day. There was something new in the land; it was the voice of God from on high—a message from that God whom they or their Fathers had not known.

Remembering the initial success in Copenhagen among the Baptists, Elder Dykes was drawn to the same class of people in the city of Aalborg. Only seventeen days after his arrival, he baptized eight members, including Hans Peter Jensen, the owner of a large mechanical store in Nørre Sundby and president of the Baptists in Aalborg and vicinity. After his baptism, Brother Jensen, who had been a very active member of the Baptist Church for 11 years, went to his co-religionists to show them how "erroneous doctrine" had become a part of their creed. Some of them listened to his testimony and were baptized, while others became avowed enemies of the Restored Church. 48

On November 25, 1850, the newly baptized members in Aalborg and Nørre Sundby were organized into a branch of the Church with 23

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47 Andrew Jenson, "Scandinavian Reminiscences," Millennial Star, XIII (June 1, 1851), 169; Contributor, XVI (February, 1895), 246.
members. Brother Hans Peter Jensen, who had been ordained to the office of a priest the day before, was set apart as the branch president. This was the first branch of the Church organized in the province of North Jutland and the second in Denmark. This branch has proved to be one of the most fruitful of all the branches in Denmark.  The late President Anthon H. Lund, who became First Counselor to Joseph F. Smith, was among those who accepted the Gospel in Aalborg.

One Year in Denmark

At the close of the first year in Denmark, Elder Snow could look back on several gratifying accomplishments—a membership of 300, the beginning of a local ministry, the organization of two branches of the Church, indication that the government was disposed to allow the Mormons their course unobstructed, a Danish edition of the Book of Mormon, a psalm book, selections from the Doctrine and Covenants, a tract En Sandheds Røst (A Voice of Truth), all published—and a monthly periodical was in the planning stages. There had been, to be sure, some difficulties with mobbings in Denmark; and Elder Forsgren had been banished from Sweden. As yet the Gospel had not been introduced into Norway. Elder Snow, however, could nevertheless say with great pride in his report to Brigham Young that "the shell is broken in old Scandinavia and the work of the Lord will advance."  

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49 Ibid.

50 See Appendix A.

51 Snow, One Year, p. 14.
CHAPTER III

OPPOSING FORCES MEET

It will be remembered that the King of Denmark, on June 5, 1849, approved a liberal Constitution, which, among other things, granted religious liberty. This, however, did not make the Church automatically welcome. Owners refused to rent halls for meetings, the clergy worked diligently to breed resentment against the elders, the press misinformed the public, the police withheld their protection, and the scandal mongers were zealous. In a letter to President Franklin D. Richards, Elder Erastus Snow pointed out how the popular feeling was lagging behind the official attitude. "We have to preach the constitution to prepare the way for the Bible, and the Bible to prepare the way for the Book of Mormon."¹ A provision had long ago given the priests of Denmark exclusive right to distribute the Bible in Danish. Elder Snow found a few honorable exceptions among the clergy, who favored religious freedom and the diffusion of scriptures, but "we sometimes may hunt whole neighborhoods over and not find a copy of the scriptures, except perhaps, in church, or with the priest."² Of this period we find the following recorded in the Scandinavian Mission History:

¹*Millennial Star*, XIV (January 1, 1852), 3.
²Snow, *One Year*, p. 20.
Before the adjournment of "Rigsdagen,"... a law was passed in a modified form sustaining religious freedom in Denmark; but it took years before the common people became thoroughly acquainted with it. This, undoubtedly to a certain extent, accounts for the violence and persecution to which the Elders and Saints in Denmark were subjected in the early fifties. The people did not know their own rights, and in their ignorance they abused and ill-treated those who did; and the police authorities and others whose duty it was to enforce the law, being under the influence of the clergy, were slow in defending those who had dissented from the established religion.3

Opposition from the Danish Civil Authorities

It took some time before Denmark's official liberalism was able to soak in. Elder Snow regretted that the provisions for religious freedom were given without any guarantee of protection in free worship. In writing to President Richards, European Mission President, Elder Snow pointed out that

the Danish Constitution allows religious freedom, but it is not supported by other existing laws, nor the moral strength of the land, and with the exception of Copenhagen and the larger commercial centers, it is hardly known such freedom exists.4

During this early period the elders of the Church knew their rights better than many local prosecutors, who, though often sincere, did not always know what the new religious freedoms were or to whom they extended. Local officials often had to write to the Ministry of Culture for clarification. In 1851 the mayor of Aalborg wrote to this Cultus-Minister to find out whether or not he could allow the Mormons to hold public meetings. The Cultus-Minister informed him the govern-

3 "Mission History," December 15, 1851.
4 Millennial Star, loc, cit.
ment imposed no restrictions on the Mormon right to worship.5

By the end of 1851, the opposition was so widespread that in a letter written by Elder Snow in Copenhagen on December 15, 1851, he was forced to say, "To embrace the gospel is almost equal to the sacrifice of one's life; and to travel and preach it, a man carries his life in his hands."6 In order to avoid exciting the people to mob action, many of the early converts were baptized late in the evening or at night.7 This opposition soon turned to personal violence when a young man who had embraced the Gospel fell an innocent victim to an assassin's dagger, in the city of Aalborg, in Jylland. (The earthly remains of that young martyr are now resting in the Aalborg cemetery, and loving hands to this day are still keeping his grave trimmed and decorated with flowers.)8 Homes of the new converts were attacked, and it became the common saying that "to join with the Mormons was to have one's windows broken." A mob burned down the cottage of tailor Jacob Bohn, crying, "Let's baptize the Mormon Priest in his own blood."9 Bohn, searching the ruins of his home, praised God that his journal containing fifty hymns he had written concerning the restoration had not been destroyed. Many of these hymns were later to be found in the

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6 Letter, quoted in Jenson, History, p. 42.
7 See PLATE X, page 42.
9 "Jacob J. M. Bohn's Autobiographi," Morgenstjernen, IV (March, 1885), 40.
In order to avoid opposition, baptisms were quite often performed late in the evening or at night. The above picture was published in a Danish newspaper, *Illustret Tidende*, in 1884.
The above stone marks the resting place of the only martyr to Mormonism in Denmark.
Danish LDS hymn books. Hans Peter Jansen, during the Aalborg troubles, had to flee a crowd that rushed his dwelling, leaving it in shambles. Peasant girls held stones in their skirts while others pelted the Mormons and advised, "Call on your God and see if he will help you." An Osterrisör skipper, not wanting to take this opposition lying down, was determined to make a stand. "If your sheep enter my house," he told the provost, "they'll come upon a sharp ox [axe]." On the island of Bernholm, Brother C. Fulkman was left bleeding and half dead upon the ground praying his Heavenly Father to bless his enemies.10

During this early period of persecution Elder Willard Snow, older brother of Erastus Snow and Scandinavian Mission President from 1852 to 1853, wrote to the Millennial Star office in England that "neither age nor sex were spared from abuse and violence."11 Local officials, not a little perplexed by the changing status of new religions, were found taking part. In another letter to the Millennial Star office, Elder Willard Snow wrote that "it would appear to a mountainer, that the police of the North sustain about the same relation to the Latter-day Saints as the wolves do to the more peaceful animals on the plains."12

As a result of this opposition and the failure to receive help from the local government officials, the Saints decided that they would petition the "Rigsday" itself requesting that "our persons, goods,

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10 Millennial Star, XIV (September 25, 1852), 505.
11 Ibid.
12 Ibid., (August 14, 1852), 396.
and property may be protected in our worship according to the freedom
which the Constitution grants."13 This petition14 was prepared by an
appointed committee and signed by 850 Saints. Nothing ever came of
this petition because, ironically, the petition arrived just when
notorious accounts of the federal judges who had deserted their posts
in Utah were appearing in the Copenhagen newspapers.15

In 1856, Chamberlain Esquire Wickfelt made an effort to prevent
the progress of the Church by presenting a petition with the names of
several hundred peasants to His Majesty asking him to take steps to
stop "that awful delusion, Mormonism." This undertaking brought forth
an interesting article in one of the leading papers of the democratic
party ridiculing the signers of this petition "for taking a step against
their own interest and religious liberty." The article went on to
advise them to keep the Constitution sacred and "leave it to the learned and
well-paid clergy, to carry on the war against the Mormons with spiritual
weapons." The writer of the article further stated that "if the brethren

13"Mission History," February 1, 1852.
14The petition presents in great detail the persecution to which
the Saints had been subjected. See Appendix B.

15"Til voro hoistacrde danske Regsdagsmaend," Skandinaviers Stjerne,
I (April 1, 1852), 102-103; Millennial Star, XIV (April 1, 1852), 117.
Chief Justice L. G. Brandelbury, Associate Justice P. E. Brochus, and
Territorial Secretary B. H. Harris, Utah's first federal appointees,
packed their bags in September, 1851, after a stay of barely two months
soured by quarrels and misunderstanding which they exploited to Mormon
disadvantage in their reports. Their highly colored accounts, which
got into the European press, were only the beginning of falsifications
that by 1857 would lead the President of the United States to send
federal troops to Utah to quell a "rebellion." See Orson F. Whitney,
History of Utah (Salt Lake City: George Q. Cannon & Sons Co., 1892), I,
passim.
priesthood cannot defend the State Church and the principles thereof, without the help of the police authorities then let it fall to the ground." 16

As late as 1875 the Latter-day Saints, in some areas of Denmark, were still being denied the right to hold meetings. The case went before the Rigsday, where a warm and lively debate ensued, with the Venstre, the party of the left, insisting that the Mormons should have the same rights as other sects. One of the honorable members, while defending the Mormon cause, declared "the Mormon Elders had done ten times more to enlighten the people in religious point of view than all their priests together had done." Another member said that the Rigsday should not have to trouble itself with religious matters because the priests, he thought, "ought to be able to prove to the people which was right and which was wrong." Once again the argument was that the Lutheran Church should fend for itself. 17

There were a few other occasions when the Danish government took official notice of the Mormons. In 1879, William Evarts, United States Secretary of State, asked the Danish government to cut off the stream of Mormon migration at its source, because the United States Government regarded the Mormons as theoretical polygamists and, as such, potential criminals. The Danish government, however, felt the request.

16 Millennial Star, XVII (August 16, 1856), 538.
17 Ibid., XXIII (January 27, 1875), 831; Andrew Jenson, "Erindringer Fra Missionen I Skandinavien, 289.
to be absurd. In 1885, the U. S. ambassadors and consuls abroad were instructed from Washington not to extend protection to American citizens who were engaged in missionary work; and, in the 1880's and 1890's, Denmark's so-called Foreigner's Law, designed to keep out those who may become obnoxious to the government, was used to banish several missionaries from the kingdom. Except for these periods of difficulty, Denmark for the most part was officially hospitable.

In spite of opposition, the missionaries of the Church persisted in spreading the Gospel. The young missionaries looked upon this opposition as "annoyances which served only to advertise the work" and as the "way in which they saw the Lord using their enemies toward good ends."

Opposition from the Danish Clergy

The trouble caused by the civil authorities was mild compared with the way in which the missionaries were vexed by the clergy of the established Lutheran Church. The Lutheran clergy were not particularly happy about the government's new tolerance toward other sects. As a result of this tolerance, the priests were now beginning to see dwindling tithes, emptier pews, and the breaking up of a snug and time-honored village order in which their estate had for many years been secure. It was an economic threat, and, for those genuinely interested in the saving

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18 William Mulder, Homeward to Zion (Minneapolis: University of Minnesota Press, 1957), p. 43. The work is based on Professor Mulder's doctoral dissertation entitled, "Mormons from Scandinavia, 1850-1905: The story of a religious migration"; in the latter the statistical data is more complete. A microfilm copy of his thesis is at the BYU, Provo, Utah.

19 Millennial Star, XLVII (October 26, 1885), 680.

20 Ibid.
of souls, an even more serious spiritual one. The priests became alarmed and set out to take measures which they felt would bring an end to the activities of the Mormon missionaries in Denmark. One historian said the priests solicited signed pledges from their flock not to house or feed the Mormon itinerants; they cut off assistance to wards of the parish so foolish as to be baptized; they attended Mormon meetings and disputed doctrine; they put counter-notices in the papers and reprinted anti-Mormon accounts; and later, after they received letters from disillusioned emigrant-converts, they industriously circulated these tracts; they prayed for the souls lost to the Mormons, naming them from the pulpit--to the Mormons a fiendish device for identifying converts and setting neighbor against neighbor, a call to ostracize, to boycott, and to persecute; they redoubled their pastoral visits, often to be spurned by converts who said that since the priest had neglected them in the past they could do without him now;...they stooped to spying in attempts to blacken the character of the Mormon leaders; they persuaded farmers to dismiss Mormon hands; they offered the native missionaries special schooling if they would return to Lutheranism.21

During the months of November and December, 1850, the Lutheran priests in Copenhagen published an announcement that they would hold evening meetings--something unheard of in Denmark up to this time. The clergy expressed the hope that this would leave the people without an excuse to attend the meetings of the Mormon elders. This measure, however, did not have the desired effect, and the priests "next tried to stir up the students to take the head of the apprentices and the rough element of the city and break up the meetings of the Saints."22 This led Elder Snow to discontinue the holding of evening meetings until the

21 Mølder, Homeward to Zion, p. 55.
excitement died away to such an extent that meetings could once again be held.

In Aalborg in 1850, Elder George P. Dykes was sent for by one of the clergymen of the city; but after the second day, wrote Elder Dykes, the priest found "that fighting against the truth with their weapons was like small arms against the rock of Gibraltar." Having found little satisfaction in this, the priest resorted to exciting the people to hostility against Dykes. It was not long before the house in which he was living was surrounded by an angry mob who "broke in the windows and part of the roof, while they swore and raged like madmen." 23

These are only a few examples of incidents which took place throughout Denmark during the first decade of severe persecution. The writer, while on a mission to Denmark between 1955 and 1957, found the clergy, particularly in some of the small villages, were still among the first to stir up the people against the Mormon elders and bring up the old anti-Mormon falsehoods along with some of their own creation.

**Opposition from the Press**

The press seemed to be as quick as the clergy when it came to passing on anti-Mormon propaganda. In many cases, the two worked hand in hand. On August 20, 1850, Elder Snow, in his letter to the First Presidency of the Church, noted that "a very scurrilous letter

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about the Mormons, from America, has just appeared in a Copenhagen paper translated from a French paper. It was the first of the kind that has appeared." 24 It was not long before the Danish press were teaming with misrepresentation and printing "the usual catalogue of transatlantic lies," which sorely buffeted the missionaries and Saints alike.

Much of the early anti-Mormon material was a mingling of fact and fiction which took its rise from clerical attacks, folk rumor, travelers' accounts, and the testimony of disillusioned emigrants. Elder Erastus Snow wrote in a letter to President Franklin D. Richards:

The way the Danish priests and editors avail themselves of the old lies of Bennett, Caswell [Caswall], Turner and others, might well put to shame even Bowes himself, and besides these transatlantic wares, there seems to be an abundant supply of domestic manufactures. 25

In many areas of Denmark, the 1852 announcement on plural marriage was a signal to the press for attacks on the Mormon Church unparalleled in fierceness. Even today, more than a century later, the issue on plural marriage has not completely cleared away. The material published by the press ranged all the way from learned refutations by the archbishop of Sjaelland, Dr. J. P. Mynster, to ribald portraiture of "Brigham Young and His Sixteen Wives" in anonymous street

24 Snow, One Year, p. 9.

25 Millennial Star, XIV (January 1, 1852), 3. Snow refers to the following anti-Mormon works: John C. Bennett, The History of the Saints; or An Exposé of Joe Smith and Mormonism (Boston, 1852); Henry Coswall, The City of the Mormons, or Three Days at Nauvoo (London, 1842); J. B. Turner, Mormonism in All Ages (New York, 1842); and John Bowes, Mormonism Exposed in Its Swindling and Licentious Abominations (London, 1851).
ballads.

A Changing Attitude Is Seen

After the first fearful decade, as the novelty of this new movement wore off and the apprehensions about it proved to be unfounded, the general violence against the Mormon Church in Denmark subsided, to flare up only sporadically after this time. During the summer of 1856 some lessening of hostility was apparent when Mormon Apostle Ezra T. Benson, a grandfather of the Mormon Apostle who became Secretary of Agriculture, addressed a conference of one thousand Latter-day Saints in Copenhagen's Coliseum without disturbance. It would appear that it was not until the late 1920's, however, that the actual image of the Mormon Church started to change from the negative to the more positive. During this time some of the first favorable articles about the Church appeared in the Danish newspapers. In 1929, most of the major newspapers of Denmark reported the arrival of Elder John A. Widtsoe, "an Apostle of the Church of Jesus Christ of Latter-day Saints and recently appointed president of the Church's European Mission." It was reported that bulletins by the hundreds were displayed at the various news stands in the cities, announcing the presence of our leaders, and in the windows of the largest paper in the city [Copenhagen] an electric sign with huge letters proclaimed the arrival of "Mormonernes & verste i Kobenhavn" ("Mormon" authorities in Copenhagen). Seldom if ever before has the coming of a European Mission President been so widely heralded as in this case. Papers throughout the provinces also made comments upon this visit.

26 "Mission History," November 26, 1856.

27 The Improvement Era, XXXII (February, 1929), 333.
The "Danish Mission History," recorded:

...Upon his arrival at the railroad station he was met by representatives of the press who took him to the Hotel de Angleterre where lengthy interviews were given, and all appeared in the afternoon editions in a fair and impartial manner. Press photographers were also on hand and pictures of President Widtsoe and Petersen [Joseph L. Petersen] appeared in the papers.

...All the bulletin boards throughout the city had posters announcing "The Mormon European Mission President" and "University Professors" visit to the mission. According to reports this has never been done before. The papers usually refrain from publishing anything that will promote our work.28

In 1930, at the time the Church dedicated their new chapel in Copenhagen, the Mormon Church again received much favorable publicity. In 1938, following a youth convention, another positive article was printed about the Church--particularly about its young people. President Mark Garff of the Danish Mission reports:

When young Danish people hold a festive banquet without smoking or drinking, newspapers pounce on it as an unusual story. The four hundred young Mormons held their annual banquet in Randers without a trace of tobacco or alcohol, and the Randers newspapers praised them highly, calling it "a thing unheard of in Denmark." Newspapers in other cities copied the story of the convention, spreading the good points of the Mormon youth program throughout Denmark.29

In 1957, the writer of this thesis was interviewed by a reporter from Fyns Social-Demokrat, who in turn wrote a very lengthy and impartial account of the Church and its missionary activities in Denmark. Illustrating

28 "Danish Mission General History," MSS., September 25, 1928, pp. 51-52; in Historian's Office, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as "Danish Mission History."

29 The Improvement Era, XLI (October, 1938), 624.
the article was a picture of the writer and his companion using the flannelboard. As a result of this, several other Mormon missionaries were able to get reporters to write similar articles in other parts of Denmark. Here, as in other parts of the world, it was only a question of time before the truths about the Church became so widely known that the negative image, which had been established early in the history of the mission, became more positive.

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30See PLATE XII, page 54.
This newspaper picture of the author and Elder Julius Madsen was accompanied by a lengthy and impartial article on the Church and its activities in Denmark.
CHAPTER IV

LITERATURE AND ITS TRANSLATION

From the arrival of Erastus Snow and his fellow missionaries in the Danish capital of Copenhagen in 1850, the Restored Gospel was continuously advocated by word of mouth and by the written word. Because of the limited number of missionaries in the field during the early years of the Danish Mission, it became necessary to find other means in getting the Gospel to the masses in a hurry. As a result of this need, the translation and distribution of literature became a very important part of missionary work. Translated material not only spread the Gospel but also acted as a bond which held the new converts close to the Church and its leaders.

Elder Snow at first had difficulty finding a printer who would dare publish Mormon literature. It was not long, however, before Peter O. Hansen's wife recommended a young journeyman who needed a start in business and took the risk. F. E. Bording of Copenhagen continued to publish for the Church until his death in 1884, after which his son continued after him. Between September, 1850 and June, 1881, the Church had paid Bording 100,000 kroner ($25,000) for a total of 1,840,750 pieces of literature--tracts, periodicals, and books--in Danish.\(^1\)

\(^1\)Publication figures are drawn from the printer's account books and tabulated in Andrew Jenson's "Bogtrykker F. E. Bording," Morgenstjernen,III (April 1, 1884), 104.
Publication became one of the striking aspects of Mormon activity in Scandinavia. Not only were the missionaries involved in the distribution of this material, but also the congregations were instructed to use a portion of the tithing fund to buy a supply of books and tracts. All members were encouraged to distribute the literature as widely as possible in order to teach the Gospel and correct misunderstandings about the Church. So enthusiastic was the response that by 1885 "hardly a family in Denmark...had not read Mormon tracts..."²

Publishing in Denmark had its beginning in 1850. While waiting for the arrival of Elder Snow, Dykes, and Forsgren, Elder Peter O. Hansen, who had arrived earlier, wrote a little tract entitled, En Advarsel til Facket (A Warning to the People), which became the first piece of Mormon literature in Scandinavia.³ This tract met with very little success, but it was soon followed by Elder Snow's En Sandheds Röst til de Oprigtige of Hiertit (A Voice of Truth to the Honest in Heart), which became the first official tract and remained "one of the most popular for many years."⁴

The Book of Mormon

Immediately following Snow's successful first tract, he and Elders Dykes, Forsgren, and Hansen met in prayer and council on September

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²William Mulder, "Image of Zion," Mississippi Valley Historical Review, XLIII (June 1, 1956), p. 19.
³"Peter O. Hansen Autobiografi," Morgenstjernen, III (November, 1884), 333.
⁴Ibid., p. 334.
24, 1850, and "agreeable to the admonition of the Holy Ghost," decided that Elder Hansen should commence a revision and re-writing of his Danish Book of Mormon manuscript. It will be remembered that as early as 1845 in Nauvoo, Elder Hansen had been commissioned by Brigham Young to make a Danish translation of the Book of Mormon, but the necessity of leaving Nauvoo, after only five or six months' work on the translation, had intervened. Therefore, when the call came to open the Danish Mission at the October, 1849, Conference, the Danish translation of the Book of Mormon was not yet complete. Elder Hansen completed his translation by the time of his arrival in Denmark, but it was felt by Elder Snow that Elder Hansen had become "very dull in his native tongue" due to the many years in America, "having no Bible or any other Danish book with him." Because of this, the translation begun in Nauvoo was felt to be imperfect. In a letter to Brigham Young, Elder Snow gave the following account concerning the translation of the Book of Mormon into Danish:

In the work of translation, I employed such help, as the Lord furnished to my hand, feeling that it was better so to do, than to confide it to learned professors who were not imbued with the spirit of the work. I sought the acquaintance of several, but could not feel satisfied in spirit to confide the work to either of them. After Brother Hansen became improved in his language, by a few months of practice, I set him to re-writing and revising his old translation, and soon a Danish lady [Mme. Mathiesen], a teacher of French, German, and English, embraced the faith, whom I employed to assist in the work; but I did not allow it to go to the press until I had become sufficiently acquainted with the language, as I believed to detect any error in sentiment and given it a thorough review with them a third time.  

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5 Ibid., p. 332.
6 Snow, One Year, p. 7.
7 Ibid., p. 12.
Elder Snow worked hard in keeping vigil over the translation as it progressed, even at the last moment his vigilance was rewarded: when he glanced at the first copies of the title page, he found to his horror that the Book of Mormon was "to come forth by the gift and power of God unto the destruction (O delaeggelse)" instead of the "interpretation (U delaeggelse) of the ancient record." Elder Snow said that he "looked upon it as another daring attempt on the part of the Adversary, and... hurried down to the printing office to have the error corrected before anymore title pages were printed."  

The first sheets of the Book of Mormon in Danish came from the press early in January, 1851. Because many of the Saints were poor, it was deemed wise to let them have 16 pages of the Book of Mormon at a time, as it came from the press, thus enabling the poor to pay for the book in small installments. About 200 copies of this sacred book were sold in this way. The last sheets came from the printers on May 22, 1851, and immediately were sent to the book binders. The first printing consisted of 3000 copies at a cost of 1000 Rigsdaler (approximately 500 dollars).

Publication of the Book of Mormon was made possible through a loan of 200 pounds sterling from the British Mission office and loans from several recent converts in both England and Denmark. Elder Snow, in writing to Brigham Young about the reception of the first Book of

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8 "Mission History," May 22, 1851.
9 Ibid., January 5, 1851.
10 Ibid., May 22, 1851.
Mormon ever published in a foreign language, said:

...As the Saints began to peruse its sacred pages, the Holy Ghost descended upon them, and bore record of it in a marvellous manner, speaking to some in dreams, visions, and divers manifestations, which caused our hearts to magnify the Lord.12

By 1881, Scandinavia had absorbed 8000 copies of the Danish translation of "America's strangest book." Since 1851, the Danish Book of Mormon has undergone six printings: 1851, 1858, 1881, 1902, 1911, 1949 and 1957. The 1949 printing was the first printing made outside of Denmark; it was published by the Deseret News Press of Salt Lake City. The 1957 edition is a photo lithographic reprint of the 1949 edition.

Latter-day Saint Hymn Book

From the beginning of the Danish Mission a need was felt for a hymn book for the use of the new converts. For a while the collections of hymns used by the Saints were taken from the Lutheran and Baptist hymn books, but it was felt that these did not represent the real spirit of the Restored Gospel. Hence, Elder Peter O. Hansen, on the advice of Elder Snow, translated some of the best Gospel hymns from the English Latter-day Saint hymn book into Danish, and a little collection of 98 hymns, "adopted to the tunes used in Zion" and devoted to the themes of the gathering of Israel, the restoration of the Gospel and the kingdom of God, appeared in March, 1851. It was one of the Danish Mission's first

11 See PLATE XIII, page 60.
12 Snow, One Year, p. 13.
Title page of the first Book of Mormon ever published in a foreign language.
publications. This hymn book was destined to go through many augmented editions, and it proved to be fully as effective as scripture.\footnote{Andrew Jenson, "Scandinavian Latter-day Saint Literature," \textit{Utah Genealogical and Historical Magazine}, XIII (October, 1922), 181-82.} A number of the early converts of the Church in Denmark were moved by their emotions to write many of the early hymns. Dr. William Mulder, in his book, \textit{Homeward to Zion}, said that "a surprising number of private journals yield hymns from unlikely pens, the mood of Zion touching clerks, tailors, schoolmasters, and shoe-makers."\footnote{Mulder, \textit{op. cit.}, p. 73.} It is interesting to note that the 14th edition of \textit{Salmer til Brug for Jesu Kristi Kirke of Sidste Dages Hellige} contained 275 hymns. Forty of them were translated from English Latter-day Saint songs, a few were selected from other denominations, and the rest came from the pens of converts. This was a fulfillment of the wish made by Elder Snow when he issued the first collection in 1851 that "these few will be kindly accepted until the Lord shall raise up gifted poets and give a greater abundance of songs to Zion."\footnote{"Mission History," March 31, 1851.}

\textit{Skandinaviens Stjerne}

In October, 1851, the first number of the \textit{Skandinaviens Stjerne} was issued from the press in Copenhagen, Denmark, and hailed by its sister publication in England as "another star in the moral firmament of celestial lights."\footnote{"Editorial," \textit{Millennial Star}, XIII (November 1, 1851), 332.} The first number of \textit{Skandinaviens Stjerne} bearing the date

in 1851 that "these few will be kindly accepted until the Lord shall raise up gifted poets and give a greater abundance of songs to Zion."\footnote{"Mission History," March 31, 1851.}

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October 1, 1851, contained a brief account of the organization of the Church translated from the French, *États du Deseret*, a translation of Orson Pratt's writings on the Articles of Faith, and a brief editorial which recommended that the reader preserve each issue, "for it would become of great value to them and their children when the kingdom of the earth passed away and God's kingdom became general on the earth."

To the Saints of Denmark, the *Stjerne* was scripture, historical record of the mission, news-sheet, emigrant guide, and a serialized book on America--particularly the West. It contained sermons and epistles from the leaders of the Church, letters from emigrant friends, and extracts from American newspapers. It also contained reprints from the *Millennial Star* and the *Deseret News* from Salt Lake City. Through the *Stjerne* the Danes learned more of what was happening in the Utah Territory than in some of their own communities. Many followed with great interest the fortunes of the Mormons in their conquest of the desert.

By 1861 the *Stjerne* reached its highest circulation of 2700; it then leveled off to an annual average of about 1500. It has continued in publication since the first issue in 1851 and continued to carry the name *Skandinaviens Stjerne* until, with the January 1, 1957, issue, it became *Den danske Stjerne*, to indicate that the *Stjerne* covered only the Danish Mission and not all of Scandinavia.

**Doctrine and Covenants**

*Lærdommens og Patrins Bog*, a translation of Joseph Smith's revelations and epistles, was another distinctively American scripture
which appeared, translated into Danish, in Denmark in February, 1852.\footnote{17}

This was the first foreign language edition of the Doctrine and Covenants. The translation of this book, for the most part, was done by Miss Mathiesen who had helped in the translation of the Book of Mormon, but before her manuscript went to press it was carefully read and revised by Elders Snow and Hansen. Since that time, seven other editions have been issued—1852, 1854, 1856, 1864, 1873, 1900, and 1934. An edition published in 1951 was completely revised. All editions were printed in Copenhagen with the exception of the one issue in 1900 which was printed in Salt Lake City by the Deseret News Press. The 1934 edition was issued under the title, My Abenboring, "New Revelation," instead of Laerdommens og Pagtins Bog.

**Other Publications**

During the early years of the Church, a profusion of books and pamphlets came off the press. According to Dr. Mulder most of it was theological, pre-eminently translations from the prolific Pratt brothers: Parley Pratt's *Voice of Warning and Marriage and Morals in Utah*; Orson Pratt's *Remarkable Visions, Divine Authority, Celestial Marriage, The New Jerusalem, The Divine Authenticity of the Book of Mormon, and True Principles of the Gospel*. These went through several editions during the half century, running into thousands of copies. Other works widely distributed, their titles suggesting their emphasis, were Orson Spencer's *Patriarchal Order or Plural Marriage*, John Taylor's *Is Mormonism False?*, Joseph W. Young's *The Gathering of Israel and the Redemption of Zion*, John Van Cott's *Invitation to God's Kingdom*, Lorenzo Snow's *The Only Way to Salvation*, John Jaques's *Catechism for Children*, Orson Pratt's *God's Kingdom in the Last Days*. Pratt's *Celestial Marriage* was recalled because its arguments went beyond sound scripture. A curiosity never reprinted was George P. Dykes' *Chronologisk Table*, of which he published 800 copies in Aalborg in 1851 to

\footnote{17 See PLATE XIV, page 64.}
PLATE XIV

Lærdommens og Pagtens
Bøg

for
Jesu Christi Kirke af Sidste Dages Hellige.

Samlet ud af
Gud's Råbenbaringer
af
Joseph Smith, Præsident.

Oversat fra anden engelske Udgave.

Kjøbenhavn, 1852.

Udvalgt og forlagt af Gratus Snow.

(Courtesy of the Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah.)

Title page of the first Doctrine and Covenants ever published in a foreign language.
show that the current year was 6080 since creation and the Second Coming was at hand. Editions of *Bibelske Henvisninger*, or "Bible Reference," with multiple categories, were a staple, evidence of the proof-text method of Mormon preaching.\(^{18}\)

In later years, the members of the Church felt a great need for the translation of some of the better Church books into Danish. In 1879, the first book ever published in Utah by members of the Church in a foreign language came from the press of the Deseret News in Salt Lake City. It was *Joseph Smith's Levnetsloeb* (History of Joseph Smith) translated by Elders Johan A. Bruun and Andrew Jenson. This was soon followed by the translation of the first Danish Pearl of Great Price in 1883.

In 1916, the *Bikuhen*, under the direction of Andrew Jenson, commenced the publication of recently published Church literature translated into Danish and published in a series and in such a form as to allow it to be clipped out and bound in book form later. Andrew Jenson said that the first of these translations was Nephi Anderson's *Added Upon* published under the title, *Kronet med Harlighed*, an edition of 1000 copies extra were copied in book form. This translation was followed by B. H. Roberts' *Joseph Smith, the Prophet-Teacher*, Wilford Woodruff's *Leaves from My Journal*, Edward H. Anderson's *Life of Brigham Young*, John A. Widtsoe's *Rational Theology*, Susa Y. Gates' *John Stephen's Courtship*, Orson F. Whitney's Gospel articles published under the title, *Det glade Budeskab*, J. M. Sjodahl's *Reign of Anti-Christ*, O. J. P. Widtsoe's *The Restoration of the Gospel*, C. C. A. Christensen's poems, Gospel articles and biographical notes,...all these books were translated from English by John S. Hansen with the exception of *Rational Theology* which was translated by Dr. Charles L. Olsen.\(^{19}\)

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18 Mulder, *Homeward to Zion*, p. 77.

In more recent years, Elder Orson B. West, a member of the Church Translating Department and former President of the Danish Mission, was given the assignment of translating some of our more valuable Church books into Danish. Among those that have already been translated are: *The Articles of Faith* and *Jesus the Christ* by James E. Talmage, *The Way to Perfection* by Joseph Fielding Smith, and the *Teachings of the Prophet Joseph Smith*.

Publication and the distribution of published material was one of the most fruitful areas of Mormon endeavor in Scandinavia. So well was this carried out that Elder Andrew Jenson felt that there were few places "so thoroughly canvassed in the interest of the true Gospel of Jesus Christ as have Denmark, Sweden, and Norway...."20

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CHAPTER V

GROWTH DOWN THROUGH THE YEARS

After the first year of missionary work in Denmark, Elder Erastus Snow, President of the Scandinavian Mission, could proudly say in his report to Brigham Young that "the shell is broken in old Scandinavia, and the work of the Lord will advance."\(^1\) Before another year had passed and Elder Snow called home to Salt Lake, the membership of the Church in Denmark had increased from 300 to 1000, and while the number of American missionaries remained at four, the local missionary force increased from 25 to 150. From these figures one can readily see why Elder Snow could say that "the seed has fallen on the ground, it has taken deep root, it is shooting forth branches and bearing fruit."\(^2\) Elder Snow had great confidence at this point that the mission would continue to grow even if the missionaries were sent home. From the beginning, visitors from the European Mission headquarters in England had high hopes that this mission would become one of the most important in Europe. Concerning the condition and future prospects of the Scandinavian Mission, the following was reported to President Franklin D. Richards:

\(^1\)Snow, One Year, p. 14.

\(^2\)Millennial Star, XII (September 15, 1850), 287.
The good order in the meetings, the due respect paid to each individual officer in his place, the manner of keeping records and books, and the peace and union which pervade the hearts of the Saints are not surpassed in the oldest conference in England. The Saints are very punctual and prompt to respond to all calls from the authorities, liberal in their donations, and strong in faith. They have, as a general thing, been respectable farmers and mechanics, with their families, who have embraced their work in that country; and such were constantly inquiring and being baptized wherever we went. Although the elders have met with much opposition, from priests, mobs, and prohibitory laws, in speaking of the Gospel in public assemblies, there have been many added to the Church the past year, and I believe the time not far distant when this will be the most important mission in Europe.3

Areas of Labor

Upon the arrival of Elder Snow and his fellow missionary in Copenhagen, Denmark, on June 14, 1850, missionary work immediately commenced in that city. Elder Snow wrote to the First Presidency:

The spirit of the Lord seemed to lead me to this city, to commence my labors. From my first appointment my mind rested upon Copenhagen, as the best place in all Scandinavia to commence the work, and everything has since strengthened my convictions.4

Here Elder Snow established the first branch of the Church within two months after his arrival and was looking to other fields of labor where other branches could be established.

In October of 1850, Elder Snow appointed Elder George P. Dykes to go to the city of Aalborg to open up that part of Denmark. Here Elder Dykes worked diligently, and within two months of his arrival he established the second branch of the Church—the first on the

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3Ibid., XVII (November 10, 1855), 707.
4Snow, One Year, p. 5.
sandy peninsula of Jutland. From here the Gospel message was to spread rapidly up and down the entire peninsula. This was particularly true of the province of Vendsyssel in the countryside around the cities of Aalborg, Aarhus, and Fredericia. It was from this part of Denmark that the Church won its largest following outside of Copenhagen.

In the early part of 1851, two young Islanders, Thorarinn Haflidson Tharason and Gudmund Gudmundson, were studying a trade in Copenhagen, Denmark, when they met two Latter-day Saint missionaries from Utah. After careful investigation, they became converts and were baptized. The two were then ordained to the priesthood, and in April, 1851, they sailed for Iceland with instructions from President Snow to proceed with missionary work in Iceland at their every opportunity. Thus the Restored Gospel spread to far-off Iceland.  

At a council meeting held in Christianshavn, May 21, 1851, President Snow called L. J. Ipson, a teacher, and Andreas Aagren, a priest, to commence missionary labors on the island of Bornholm in the Baltic Sea. After holding a few meetings, they returned to Copenhagen giving an unfavorable report for missionary work in that part of Denmark. The mission leaders believed that the missionaries' failure was largely due to the unwise conduct of Brother Ipson, who was later excommunicated from the Church. President Snow then appointed Brother Aagren to return to Bornholm accompanied by two native sisters, the Benons, who had been baptized in Copenhagen. The sisters were to

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5See Chapter VII for a more complete discussion of the Church in Iceland.
share their new found faith with their friends and relatives. On July 10, 1851, five persons were baptized by Brother Aagren as the first fruits of the preaching on the island of Bornholm. A branch was soon organized, and for over a century meetings were held in rented halls. It was not until 1960 that a beautiful chapel built by the Church was dedicated.⁶

At a general conference of the Church held in Copenhagen on the 16th and 17th of August, 1851, it was proposed to expand missionary activity into the island of Falster. Here, however, the work encountered difficulty. The priests and newspapers combined forces in creating mob action which halted the work there for a short time. Brother Darius, one of the missionaries who was sent to Falster, wrote the following account in his journal:

A Lutheran priest by the name of Peter Kock was one of our most energetic opponents; he met to oppose us in nearly every meeting we held and used every means in his power to hinder the progress of the Gospel, but not being very successful by these methods, he wrote and published a scurrilous article about the "Mormons" and "Mormonism," which was published in the local paper, Lolland ag Falsters Stiftstedende. The article was entitled, "Vogter Eder Far de Folske Profiter" [Beware of the False Prophets], and its publication had considerable effect upon the people, who to a great degree were stirred up against us, and we came very near being horribly maltreated by a mob...⁷

The year 1851 found the first missionaries laboring on the island of Fyen and on October fifth of that year, the first baptism took place when Lars Nielsen was baptized by William O. Anderson.⁸

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⁶"Mission History," May 21, 1851.
⁷Jenson, History, p. 32.
A number of branches were soon organized on Fyen and the neighboring island of Langeland.

By the end of 1851 the Mormon Church had spread from Copenhagen to the peninsula of Jutland, Iceland, and the major islands of Bornholm, Falster, Fyen, and Langeland. By 1854,\(^9\) Mormonism had spread to "the smallest hamlets" throughout the kingdom of Denmark.\(^{10}\) By 1857, according to Andrew Jenson, the Danish Mission was divided into nine conferences with 106 organized branches.\(^{11}\) Dr. William Milder said there "was hardly a family in Denmark" who "had not read a Mormon tract by 1885, and most know, or know of, someone who had gone to Utah."\(^{12}\) In connection with this, the *Millennial Star* also reported that:

Denmark appears to have been very thoroughly warned by our elders, who say that tracts are to be found in nearly every house they visit. Nearly all the people they meet and converse with tell them they have relations and friends in Utah.\(^{13}\)

Elder Andrew Jenson in his article entitled, "Scandinavian Latter-day Saint Literature," said:

With the exception of certain parts of the United States, and perhaps a number of cities and towns of England, no section upon the face of the earth has been so thoroughly canvassed in the interest of the true Gospel of Jesus Christ as [has] Denmark...\(^{14}\)

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\(^9\) See MAP NO. II, page 72.

\(^{10}\) "Mission History," December 16, 1954, p. 4.

\(^{11}\) Jenson, *History*, p. 127.

\(^{12}\) Milder, "Image of Zion," p. 19.

\(^{13}\) *Millennial Star*, XLVII (October 26, 1885), p. 680.

Areas of Missionary Activity 1850-54
Missionaries

As has been stated, Elders Snow, Dykes, Forsgren, and Hansen were the first Mormon missionaries to labor in Denmark. This marked the beginning of a force that was soon to grow into an army of over a hundred. By the end of the first year in Denmark, 25 of the 300 members of the Church were ordained and sent out traveling among their countrymen to spread their new found religion. In a conference of the Church in Copenhagen it was voted that the contributions received in the meetings every Sunday of the month should be given to "the poor sisters whose husbands are doing missionary labor." By the end of 1852, the force of local missionaries had increased to 150 of the Church membership of 1000. These elders were, for the most part, former Baptists who were working as young journeymen or masters in a variety of occupations. Of these young men Elder Snow said:

I laid my hands upon the men that were raised up around about me and sent them to preach the Gospel, and they were just such men as the Lord sent me, no matter if they were shoemakers, carpenters, chimney sweepers, or any other kind of trade.16

The first elders, after serving brief apprenticeships under Hansen, Dykes, and Forsgren, were soon on their own, traveling two by two throughout most of the provinces of Denmark. They were home-spun evangelists preaching "the old Bible in the light of the restored Gospel." Many were baptized one day and on missions almost the next. It was not uncommon for these early converts to spend five or more

15Snow, One Year, p. 15.
16"Journal History," September 18, 1859.
years as "traveling elders" spreading the Gospel as fortune favored them and the local laws allowed. In writing of these early elders, Dr. William Mulder said:

If standing up was construed as preaching, they preached sitting down; if religious services were forbidden in homes, they held "conversations"; if after imprisonment or court examination in one place they agreed not to proselyte, they went on to another and sent fresh laymen in their stead who had made no such promise. Where they were shut out as missionaries, they found work at their trades and passed the contagion of their message to fellow workmen. A shoemaker stuffed Mormon tracts into his customer's shoes; a tailor sermonized as he sewed. They baptized by night along river banks and on the seashore. Every proselyte bore witness to his neighbor. The new Gospel was a germ which spread by contact.

It was not long before the Mormon elders were well known throughout the kingdom of Denmark and celebrated in the street ballads of the time. An example of one printed in 1859 follows:

Et Par Mormoner gik omkring og sagde mange smukke Ting am landet ved den store Søe am Zions Bjerg og Fredens øe Hvor der er Fryd og Herlighed og Finge nok og Kjærlighed.

The verse relates that a pair of Mormons went around saying many wonderful things about the land by the great sea and Zion's mountains where peace and joy and wealth abound.

In 1856, Christen Dalsgaard, an itinerant artist, encountered the Mormon elders in a carpenter's cottage and recorded the scene, Mormon-Praedikenter. In describing this painting Dr. Mulder said:

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17 See PLATE X, page 42.
18 Mulder, Homeward to Zion, p. 51.
19 Ibid., p. 320.
20 See PLATE XV, page 75.
The painting, .79 by 110.5 centimeters, was presented in 1871 by the Sekkebet for Nordick Knust to the Statens Museum for Knust in Copenhagen. The catalogue entry, No. 143, translated, reads: "Two Mormons in their wandering have come to a carpenter's cottage in the country where by preaching and by citing some of the scriptures of their sect they seek to win new adherents. Christen Dalsgaard, 1856."
All the materials of the daily life of a Danish country carpenter are there as they were nearly a hundred years ago, from the latchstring on the inner door to the giant wooden mallet leaning against the ladder. The scene breathes strength and cleanliness, the strength of rough-hewn ceiling beams and supports, the cleanliness of white-washed walk—an elemental sturdiness that you sense in the people themselves. The interior seems so convincing in its details that your nostrils prickle from the pungent odor of fresh shavings scattered on the floor; your hand feels the warmth of the summer sun pouring in through the cobwebbed casement windows and flooding the workbench still littered with the dishes of the mellemmad or noon meal as they stand congenially side by side with the carpenter's tools. You follow the light as it winks in the silver buttons and brings out the colors of the old peasant's "town clothes," and comes to rest finally on the upturned face of the blind girl.

With the light, you linger on that face, on all the faces, for you realize that what gives this genre picture life beyond the wealth of authentic detail is its revelation of character. The light leads you, as the artist intended, to the group of central interest, those listening to the elder in homespun, who uses one of the carpenter's rests as a makeshift pulpit. Every member of the missionary's intimate audience is an intense and individual creation: the old man with his heavy hand knuckled stoutly around his cane, a figure resolute in the experience of his years, not easily persuaded; the blind girl, her whole body taut and listening, drinking in the vision of the zealous elder's glowing words as she drinks in the sunlight; behind the workbench, the carpenter himself, solid and confident, a barely perceptible smile playing upon his lips as he glances through a tract, perhaps mentally framing a rebuttal, and, not to be overlooked, the awed little girl balancing on one foot under the bench. You see another curious but bashful member of the household outside at the window, a face half wonder, half fear—for there have been stories about these Mormons.

You pause a moment to examine the leaflet sticking out from the upturned kit of the seated farmer, and, no mistaking it, you discover a copy of En Sandheds Røst [A Voice of Truth], which you remember was the first tract the 32-year-old Erastus Snow published after arriving in Copenhagen in 1850 to open the mission in Scandinavia. The old man standing by the carpenter clutches a sheaf of tracts; he may be the second missionary, for the description speaks of two; both are probably "local brethren" who heard the Restored Gospel one day, were baptized the next, and on the third could as likely as not been called as traveling elders, "every man to warn his neighbor."
Standing by the door and leaning against the wall, with hands behind her back, a bolder girl, perhaps the barefooted servant in the house, impresses you as comely—and skeptical; and through the door, in the other room, you see the wife and mother of the household symbolically with little time for other worldly discussion while the baby in its cradle binds her to earthly cares. 21

This painting is evidence that, by 1856, Mormon missionaries were well known and their preaching left a deep and lasting mark upon many.

For the first ten years of the Danish Mission, the local brethren did not merely dominate the scene, they were the scene. Some of them served five years or more before emigrating to America. During the first decade, Utah sent only 13 missionaries to Scandinavia, and six of these were Scandinavians who had joined the Church in America. 22

This early period saw very few American elders serving in Denmark. This, however, started to change as "elders from Zion" began to arrive in greater numbers with the passing of each year. Between 1860 and 1870 almost every one of the 67 elders sent out from America were Scandinavian converts who had emigrated and were now returning as missionaries. It was a period when the natives were returning on a grand scale. Ola Nilssen Liljenquist, one time burgher of Copenhagen and emigrant of 1857, remembered:

*I was the first of the elders who had received the Gospel in Scandinavia to return and testify of Zion. It was a wonder and a marvel to many who thought that no one could ever return after he got to the Rocky Mountains....I went*

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22. These and accompanying figures are based on an analysis of the Scandinavian Mission Missionary List, 1850-1965, M. S., Church Historian's Office.
to the magistrates office in Copenhagen to report my arrival. All the officers and clerks left their chairs and desks and completely surrounded me, and bid me hearty welcome. I spent a very agreeable time with them, testifying about Zion and my experiences while I had been gone.  

The succeeding decades witnessed a similar "return of the natives"; the names of more than 1300 elders sent out from Utah by 1900 read like a Scandinavian roll call of first and second-generation converts. Dr. Mulder, in talking about the missionary strength in Denmark from 1850 to 1900, said:

The strength was more than numerical. To a surprising degree the man-power from America was Scandinavian--converts and the sons of converts who had emigrated and had answered a call to devote two or three years in the homeland as elders from Zion. Of the 1361 missionaries sent from Utah by 1900, only 24, or less than two per cent, were non-Scandinavian; 516, or 41 per cent, were first-generation Danes, 417, or 30 per cent, first-generation Swedes (the Swedes nearly equaling the Danes after 1886), and 30, or about 10 per cent, first-generation Norwegians. Ten were Icelanders. The American-born missionaries of Scandinavian parents, the first of whom arrived in 1882, numbered 247, or about 19 per cent. The proportion of these second-generation missionaries rose sharply after 1886, for the five years 1895-1900 surpassing the first generation.

It soon became a matter of pride for converts and descendants of converts from Denmark to send a son back to the old country "on a mission."

Though the missionaries from Utah were more numerous towards the close of the century, they were no longer so effective. They were, for the most part, second-generation Scandinavians without the intimate

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23 "Autobiografi," Morgenstjernen, II (March, 1883), 42.
24 Mulder, Homeward to Zion, p. 56.
25 See CHART I, page 79.
Missionaries From Zion 1850-1964
acquaintance with the language and customs which had made their fathers so successful before them. The conditions, too, had changed: the open-handed hospitality of the countryside had almost completely disappeared; elders could no longer travel without purse or scrip and this deprived them of the intimate household contact enjoyed by elders before them. The later elders, strange as it may seem, missed the air of persecution which had at one time invigorated the missionary movement; instead they encountered a very discouraging indifference to religion of any kind.

By this time the American tourist had found his way into Europe, including Denmark. This made it very difficult for the missionaries to go out as humble elders, depending in part entirely on the generosity of the people for their substance. It was not long before the elders were looked upon and treated as regular tourists except among their own co-religionists. Other changes which seemed to lessen the effectiveness of the missionaries coming to Denmark after the turn of the century were noted by Andrew Jenson:

...As the elders from Zion increased in numbers in the mission, the native elders became less numerous, and at the beginning of the new century the elders from Zion were doing nearly all the missionary work, while only a very few of the local elders were engaged in missionary labors....Though the majority of the young elders from America, who labored in Scandinavia at the turn of the century, were born of Scandinavian parents in America, most of them were unable to speak the language...and during the first year or so of their missionary activities they were capable of doing but very little except studying languages, and when they finally, somewhat prepared, commenced missionary work in earnest, they were still unacquainted with the customs and habits of the people, and were in many instances unable to approach them in the effectual way that their sires had done; in several cases they even failed to understand or appreciate the characteristic of the people among whom they were laboring. On the other hand,
the natives were at a loss in many instances to understand the young men with their American training and methods of procedure. The consequence of all this was that the progress of the work was not what it had been in earlier days; nor were the number of people baptized up to the record made, for instance, during the sixties. 26

From this point on the elders felt themselves no longer harvesters but gleaners.

Converts

Monday, the 12th of August, 1850, will always be classed as one of the most important days in the history of the Danish Mission. As previously recorded, 27 on the evening of that date Elder Erastus Snow baptized the first converts to the Church in the waters of Öresund. From that beginning in 1850 the "Gospel seed" was soon planted throughout the kingdom of Denmark. As noted earlier in this chapter, the work of these elders soon spread throughout all of Denmark, and by 1857 the mission was divided into nine conferences and 106 organized branches.

The harvest was most abundant in the compact villages of densely populated Denmark. The peninsula of Jutland was most fruitful, yielding more than half, or 53 per cent, of the Danish converts. The Copenhagen Conference, representing the whole island of Zealand as well as Copenhagen, produced 37 per cent of the Danish membership.

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26 Jenson, History, p. 384.
27 See pages 29-32.
28 See MAP II, page 72.
The remaining 10 per cent came from the Fyen and the other islands. By 1900 Denmark yielded 23,533 converts, which was slightly more than half of the 46,554 converts in all of Scandinavia.

In viewing the charts on missionaries from Zion, converts, excommunications, and emigration for the Danish Mission, one can readily see that they reflect in part the declining energies of the movement itself and the changing times. A handful of missionaries accomplished far more in the early years of the Church in Denmark than did superior numbers later. The first half century produced 23,533 converts with 1055 missionaries from Zion. From 1900 to 1963, 8078 converts came into the Church through the efforts of 3687 missionaries. It should also be noted that when baptisms were numerous, so were the excommunications. In fact, for the first ten years, excommunications nearly equaled the emigrants. It is evident that the Mormons were not interested in converts and emigrants at any price. It was a winnowing by both natural and deliberate means in order to separate the wheat from the chaff. In analyzing the charts further it can be seen that the conversions, after the peak of the 1860's, steadily declined, as did the excommunications. The rate of emigration among the converts rose until just before the turn of the century. The great decline in numbers and the leveling off of emigration in the 1890's and early 1900's to about 50 per cent of the conversions, with excommuni-

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29 See CHART I, page 79; CHART II, page 83; CHART III, page 84; and CHART IV, page 85. Figures are compiled from "Mission History" yearly reports.
Table II

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<tr>
<th>Year</th>
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<td>1858</td>
<td>170</td>
</tr>
<tr>
<td>1859</td>
<td>230</td>
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Note: Data for years 1860-1964 are not available.
cations as low as 14 per cent, reflect a more stable membership with
a program aimed at accommodating the membership abroad instead of
transplanting them to Zion. World War II saw conversions drop to an
all time low followed by an increase to the level of the 1890's.

The Church converts came from many walks of life, but for the
most part they were a poor, humble working class of people. The popular
image of the early Mormon converts emphasized poverty, fanaticism, and
ignorance. The Church had no illusions about these converts but saw
beyond their humble limitations. The Church believed the poor to be
the Lord's poor and that the ignorant had simply been denied the
opportunity for schooling. After visiting the Danish Mission in 1862,
President George Q. Cannon of the European Mission wrote in his report
that the converts have much to learn and "transplanting them to Zion
will benefit them in every way, if they will do right...." 31

Not everyone, however, shared the popular dim view of the Mormon
convert-emigrant. Hugh McCullough, former secretary of the treasury
was quoted in the New York Tribune in 1877 as saying, "the people of
the United States are under obligation to the Mormons" because "they
have brought to this country thousands of industrious, peaceable and
skillful people, and added largely to its wealth...." 32 In 1891, C.
C. A. Christensen, a Danish convert and former president of the Scandinavian

30 Samuel Bowles, Across the Continent (Springfield, Mass.: Samuel
31 Quoted in Andrew Jenson, History, p. 170.
32 Mulder, Homeward to Zion, p. 115.
Mission, observed that he had found his countrymen "nearly everywhere" he went holding "the most responsible positions in the Church and civic affairs." He went on to say:

I came to the conclusion that although the Gospel is preached as in Jesus' time, and is for the most part received by the poor, yet are the Saints far from among the ungifted; because by leaving their old homeland where social class conditions pose almost insurmountable obstacles to the economic improvement of the unfortunate they have occasion to use their gifts without narrow restrictions. Thus, they have many Scandinavians in free America on the whole, and not least in Utah, achieved satisfactory living conditions for themselves and their posterity.33

It was just such converts Zion needed. Thousands of converts confirmed Mormonism's conviction that "the Lord is gathering out the best and most pure material for his own use....With them will he build himself a people and name in the earth."34 For these converts, their encounter with Mormonism was the great turning point in their lives, a new beginning to which all previous events, as they looked back, had unfailingly led.

Mission Auxiliaries

Sunday School. It was not long after the establishment of the Church in Denmark before the elders were thinking of organizing Sunday Schools. As early as 1860 Sunday School work was inaugurated, but it was not until the fall of 1870 that the first Latter-day Saint Sunday School was officially organized in Scandinavia at Copenhagen, Denmark. The plan used in organizing the first Sunday School was the

33 Nordstjörn, XVI (February 1, 1892), 47.
34 Jenson, History, p. 170.
same as the one so successfully used in the Rocky Mountains at that
time. Its organization consisted of a superintendent, two assistants,
and a teacher for each class of six or eight pupils. The Sunday School
soon spread to the other branches of the mission. William W. Cluff,
president of the Scandinavian Mission in 1871, wrote a letter to Elder
Joseph F. Smith saying, among other things, that he had "organized
Sunday Schools in all the large branches throughout the mission, and
that both scholars and teachers are taking great interest in much good...."35
This organization proved to be a great help to the missionaries and to
the Saints alike.

Relief Society. On November 20, 1879, upon special invitation, a
large gathering of sisters had congregated in the Latter-day Saint meeting
hall on Store Regnegade 26, together with the following local brethren:
Neils Welhelmsen, Carl C. Asmussen, Andrew Jenson, and Herman F. F.
Thorup. After the usual opening with song and prayer, Andrew Jenson
briefly explained the object of the meeting, which was to organize in
Copenhagen the first regular "Female Relief Society" in the Scandinavian
Mission, it having for its objective:

The mutual improvement and progression of the Saints, to
assist the poor and sick, encourage and strengthen the weak
in the faith, and in every proper way assist the brethren
in holding the Priesthood, in teaching the sisters to live
pure, holy and praiseworthy lives, and to promote all that
is good and pleasing in the sight of the Lord.36

Soon thereafter similar organizations were effected in all of the

larger branches in the mission, adding strength to the Church in Denmark.

Young Men's Mutual Improvement Association. Only nine days following the organization of the "Female Relief Society" in Denmark the organization of the Young Men's Mutual Improvement Association at Copenhagen, and the publication of Ungdommens Raadgiver (Juvenile Instructor), the Mutual periodical began. 37

Young Women's Mutual Improvement Association. The first Young Women's Mutual Improvement Association in Denmark was organized January 26, 1882, in Copenhagen. Like the other auxiliary organizations of the Church then functioning in the mission, its value was soon realized, and it quickly spread to other branches and conferences of the Church. 38

The first Mission-wide Mutual Improvement Association Conference held in the Danish Mission convened at Aarhus in May, 1932. Down through the years these annual youth conferences have served to weld better unity within the mission as young and old alike have come together in mutual spirit. 39

The first "Gold and Green Ball" (taken from the official colors of the organization) of the "MIA" program in the Danish Mission was held on January 27, 1937, in Copenhagen. 40

Primary. The Primary Auxiliary was the last to be made a part of the Danish Mission. The missionaries had organized children into groups

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37 Ibid., November 29, 1879.
38 Ibid., January 26, 1882.
39 Ibid., May, 1932.
40 Ibid., January 27, 1937.
long before the Primary program became an official part of the mission's organization. In November of 1931, the program was officially organized on a mission level. It had for its goal "the teaching of faith in God and the Restored Gospel of Jesus Christ in such a way as to interest young children."

There were, at first, three types of Primaries, namely the Almindelige (Regular) Primary, the Hjemme (Home) Primary, and the Nabo (Neighborhood) Primary. The latter two were designed for children who, for some reason or other, were unable to attend the Almindelige Primary which was held at the Church's local meeting hall.

Primaries were soon to be found in all of the branches of the Church in Denmark. 41

Effects of Wars on the Mission

By studying CHARTS I and II, one can readily see the effects war had on the Danish Mission in reducing the number of missionaries serving in Denmark and the number of new converts. Other effects, not apparent in the charts, will also be discussed.

Utah War. Johnston's Army, which was sent to Utah to quell a fancied rebellion against the American Government, had an immediate effect upon the missionaries in Denmark, and for that matter throughout the world. President Brigham Young, upon hearing of the advancing army, immediately sent out messengers to call home all of the Saints in order

41 Skandinavien Stjerne, LXXX (November 1, 1931), 504-506. For a history of these auxiliaries in the Church, see Joseph Fielding Smith, Essentials in Church History (18th ed.; Salt Lake City: Deseret Book Co., 1963), pp. 674-85.
to help defend Zion.\textsuperscript{42}

On February 4, 1858, Carl Winderborg, counselor in the mission presidency and a local elder, was appointed to succeed President Hector C. Haight in presiding over the Scandinavian Mission. President Haight, along with the other American elders, was released from his mission assignment in order to hurry to the defense of those in the Rocky Mountains. The Scandinavian Saints were very liberal in assisting these brethren on their journey.\textsuperscript{43} With the departure of these elders, Denmark, for the first time since the introduction of Mormonism in 1850, was without missionary leadership from Church headquarters.

In those days of slow communication President Haight had no way of knowing, as he and the other elders began their journey from Copenhagen, that they would not be needed to defend Utah. Already a great ambassador and close friend of the Church, Colonel Thomas L. Kane, was on his way to Salt Lake where he would successfully mediate the differences between the Saints, the U. S. Government, and the Army, then camped in the Rocky Mountains, awaiting orders for a spring offensive.

The effects of this war lasted only a few months, but it did cause, for the first time in the history of the mission, the removal of all American missionaries from Denmark. This naturally caused a decrease in conversions and a temporary lull in emigration to America. The following year, "Elders from Zion" were back in Denmark and the

\textsuperscript{42}B. H. Roberts, \textit{A Comprehensive History of the Church} (Salt Lake City: Deseret News Press, 1930), IV, 181-556.

\textsuperscript{43}"Mission History," February 4, 1858.
work continued as before.

Danish and Prussian-Austrian War. The war which had been threatening for some time between Denmark on one side and Prussia and Austria on the other, broke out on the 1st of February, 1864, and continued until October of that same year. This war, which ended in defeat for the Danes, was caused by the long standing Schleswig-Holstein controversy. It was an unhappy war for Denmark and the Church alike, because so many young men were taken from home into the army. Many of these young men were native elders who had been working as missionaries for the Church. President Jesse N. Smith, of the Scandinavian Mission, in reporting conditions in the mission wrote:

A number of the brethren have already been drafted as soldiers for the standing army; several of our missionaries, including not less than three Conference Presidents, have been thus drafted...It is with regret that I see the mission thus deprived of its elders, and can only trust that God will raise up others to take their place; nor can I see, without heartfelt pain, my fellow-laborers pressed into a service which they abhor, to fight for a cause in which they feel no interest.45

President Smith then added an optimistic note by saying that:

should war break out, it will no doubt have the effect to awaken the indifferent and the careless to a sense of their

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44 This controversy involved the two provinces of Schlesvig and Holstein which connect Denmark and Germany. In 1863 the Danish Government ventured to introduce a joint Constitution for Denmark and Schlesvig. As a result of this the German Confederation declared war. The war was brief, despite heroic Danish resistance to a numerically and materially superior enemy. In the peace treaty attempts were made to solve the problem by taking the logical consequence of Schlesvig's dual nationality and divide the duchy along national lines. The attempt failed and Denmark lost not only Holstein but the whole of Schlesvig as well.

45 Millennial Star, XXVI (January 30, 1864), 77-78.
situation, and thus bring many into the Church who have for a long time believed the testimony of our elders but have not enough strength of character to yield obedience to the requirements of the Gospel. As in times of adversity there is always the brightest side, so in the midst of seeming calamities we look forward confidently to the future and trust in God to override all for the best. 46

As a result of this war, missionary endeavors in Denmark were greatly retarded for the period of the conflict. In looking at CHART II, one can see the effect of this war in the drop of conversions to the lowest point since 1851. Elder Carl Winderborg, who succeeded Hector C. Haight as president of the Scandinavian Mission, under date of December 23, 1864, wrote:

Our increase in Denmark this year has not been so large on account of the unhappy war, which tore many of our best elders from their fields of labor, and in some measure suspended the labors of the few elders that remained in the field. Since the German troops evacuated Jutland we have resumed our labors with success, and I entertain the best hopes for the future in those parts of the Mission. 47

World War I. In 1914, according to instruction from the First Presidency of the Church, most of the elders left Denmark to return home or to be assigned to safer fields of labor at the outbreak of hostilities. As a result, only 13 elders were laboring in Denmark by the end of that year. In 1915 and 1916, very few new elders arrived, and during 1917 and 1918, no new missionaries at all came from America. The war was such that the Danish Government would not permit the elders in the Church to remain in Denmark longer than three months. By 1918 there

46 Ibld.
were only four American Mormon missionaries in all of Denmark, and the number remained at four until 1921.48 It is also interesting to note that conversions dropped to their lowest point since the arrival of the first missionaries in 1850.49 In fact, they are the lowest ever recorded in the history of the mission with the exception of the World War II period which will be discussed in Chapter IX.

Creation of New Missions

Swedish. The Scandinavian Mission embraced the kingdoms of Denmark, Norway, Sweden, and, at times, Iceland.50 For a period of 55 years the Scandinavian Mission flourished and became one of the most successful missions ever established by the Church.

In 1905, however, it was deemed wise on the part of the authorities of the Church to separate Sweden from Denmark and Norway, and the change went into effect July 1, 1905. In a General Conference of the Church held in Salt Lake, President Joseph F. Smith gave the following reason for this division:

Since our last conference the Scandinavian Mission has been divided in two, for the convenience of the people. Sweden has been organized into a mission of itself, with headquarters at Stockholm; and the Scandinavian Mission now consisting of Denmark and Norway.51

As a result of this move, Sweden became a separate mission.

48See CHART I, page 79.
50See MAP III, page 95.
51Conference Report, LXXVI (October, 1905), p. 4.
SCANDINAVIAN MISSION from 1850-1905
Denmark
Norway
Sweden

SCANDINAVIAN MISSION from 1905-1920
Denmark
Norway

SWEDISH MISSION - 1905 to present

DANISH MISSION - 1920 to present

NORWEGIAN MISSION - 1920 to present

FINNISH MISSION - 1946 to present
for the first time, and Denmark and Norway were to continue officially for another 14 years and 9 months under the old name "Scandinavian Mission." Even then it was usually termed the Danish-Norwegian Mission.

Danish and Norwegian. Early in 1920, the General Authorities of the Church again divided the Scandinavian Mission, creating the Danish and Norwegian missions. The following account is taken from the October, 1923, Conference Report:

In 1920 it was decided by the authorities of the Church to make two missions out of the Scandinavian Mission, naming one the Norwegian and the other the Danish Mission. Copenhagen has always been the headquarters for the Scandinavian Mission from the very first time, seventy years ago, when Apostle Erastus Snow came to Copenhagen to open the Gospel door to the Scandinavian people. From that time until the mission was divided, Copenhagen has been the headquarters, and in one sense we may call it yet the headquarters as far as Norway and Denmark are concerned, because the publications of the Church are still published in the Danish language, and both Norway and Denmark are supplied with the literature of the Church from Copenhagen, with the exception of a semi-monthly paper called Morgenstjørne which was published in Norway since it became an independent mission...otherwise Copenhagen is supplying the mission with all the other books.52

The Skandinavien Stjerne of March 1, 1920, stated that, according to information received from the First Presidency of the Church, the reason for this separation was "partly on account of passport difficulties which hindered the mission president in traveling between the two countries and partly because the Norwegian brethren in Utah desired and had labored for the independence of Norway in this regard."53 On April 1, 1920, the Danish-Norwegian Mission was officially separated and

52 Conference Reports (October, 1923), 134-36.
functioned thereafter as separate missions, namely, the Danish and the Norwegian Mission, each with its own president to this day.

Finish. Although Finland was never an active part of the Scandinavian Mission, as early as 1861 missionaries under the direction of the Scandinavian Mission President were sent to Finland, then a part of Czarist Russia. By 1876 the first baptisms were performed, and a small branch of the Church was organized. However, by 1878 all Mormon missionaries had been expelled. Periodically after that time missionaries from the Stockholm area visited the faithful Saints in Finland and occasionally made new converts. On rare occasions the missionaries would get into Russia for short periods of time, but were blocked in their proselyting efforts.

On August 4, 1903, Francis M. Lyman, a member of the Council of the Twelve Apostles and European Mission President, dedicated Finland for the preaching of the Gospel. President Lyman prayed for the government, that the officers might be just and merciful, that they might feel kindly toward the people and to those servants of the Lord when they came to preach the Gospel. He prayed for the land, that it might be productive and support its inhabitants. He asked that the Spirit of the Lord might be poured upon the people that they might hunger for the truth; and with the authority of the priesthood, he turned the key and opened the door for the preaching of the Gospel in Finland, and dedicated the land for this work. He besought the Lord to bless the people with faith, that true servants and prophets might soon be raised up among them. The cause of Zion and the servants of the

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54 Jenson, History, p. 227.

Lord were all remembered and the blessings and favor of heaven was prayed for them.\textsuperscript{56}

Down through the years, the few scattered Saints in Finland became affiliated with the Stockholm Conference of Sweden and from time to time they were visited by the Swedish missionaries.

It was not until the arrival, following World War II, of Ezra Taft Benson of the Council of the Twelve and president of the European Mission that the Gospel work in Finland was opened on a much enlarged scale. On July 16, 1946, Elder Benson and his party, accompanied by a group of 16 Finish Saints, went to a rise about a mile south of the Grev School, bordering near the Larsmo-Jakobstod highway, and rededicated the country to the preaching of the Gospel.

The first post-war baptisms took place in Helsinki, November 30, 1946, and by August, 1947, Henry A. Matis arrived in Finland and became the first president of the newly created Finish Mission of the Church of Jesus Christ of Latter-day Saints. Thus the work began.

\begin{flushright}
\textsuperscript{56}The Improvement Era, VI (October, 1903), 924.
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CHAPTER VI

MIGRATION TO ZION

The Spirit of Gathering

During the early days of the Church, the Prophet Joseph Smith and his followers undertook to lay the foundation for "the Kingdom of God" as a prelude to Christ's millennial reign. Such a Kingdom would naturally require a concentration of membership in one place. As a result "the Gathering," as it was called, became a very important doctrine in the Church in building up this Kingdom. A Mormon historian observed:

It was the design of Joseph Smith at the very opening of the Latter-day dispensation to construct for his followers a new social system as well as to reveal a "new" spiritual religion as taught in patriarchal ages and by Jesus. Blending thus the genius and institutions of the Patriarchal and Gospel dispensations the Mormon Church grew up as the spiritual and temporal halves of a divine plan and government. Hence a "gathering" dispensation became both to the Prophet and followers as a signature of their "new covenant" and a gathering place was the very base of their millennial work. There was needed a Mormon Zion and a constant flow of emigration, in fine, a well sustained system of Mormon colonization, to evolve and consummate the Prophet's plan.  

George A. Smith, who at the time was the official Church Historian, in a sermon given at the tabernacle in Salt Lake City, March 18, 1855,

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See Mormon "Article of Faith," No. 10.

was very explicit with regard to the importance of the gathering:

Among the first principles that were revealed to the children of men in the last days was the gathering; the first revelations that were given to the Church were to command them to gather, and send elders to seek out a place for the gathering of the saints.\(^3\)

According to Dr. William E. Mulder, the "inspiration for the gathering sprang from a literal interpretation of scripture" together with the "providential reading of history and from the circumstances of free-land society in early nineteenth century America."\(^4\) Dr. Mulder further pointed out that the gathering "was Mormonisms oldest and most influential doctrine."\(^5\) This doctrine was looked on by many as the "signature of acceptance" of the "new and everlasting covenant" which the Lord made with his followers. The "select" who would respond to the warning voice of the missionaries would gather together into one place to escape the "wickedness of the world" and aid in building up "the Kingdom of God." In a revelation to the Prophet Joseph Smith the Lord said:

Send forth the elders of my Church unto the nations which are afar off, unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people; go ye forth unto the land of Zion; that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about... Let them therefore who are among the Gentiles flee unto Zion...go ye out from among the nations even from Babylon,


\(^4\) Mulder, *Homeward to Zion*, p. 20.

from the midst of wickedness which is spiritual Babylon.  

The waves of the message of the "restored Gospel" and the "spirit of gathering" soon spread in ever widening circles to cross the boundaries of neighborhood, state, and nation and finally reaching the shores of distant continents. As we have seen, by 1850 the teachings of the Mormon Church were firmly planted in Denmark. Even though emigration and the gathering to Zion was thought of as being practically synonymous with conversion, it was fully a year and a half after the mission was founded before the first converts set out for "Zion." This delay, however, was deliberately planned by Erastus Snow, because he wanted the local congregations strong enough to advance "the word of the Lord" unaided should the elders be banished from Denmark. He felt that emigration at this point would have weakened the newly organized Church by taking needed members and a very effective native missionary force. Eager as these early converts were to gather with the Saints in America and to do their part in building up "the Kingdom of God," Elder Snow restrained them until the local membership could stand the drain.

Organized Migration Begins

By January, 1852, with the membership of the Church in Denmark nearly six hundred and steadily growing, Elder Snow felt that the time was right to commence emigration from Denmark. In reporting to President Brigham Young, Elder Snow expressed his confidence that the work in Denmark

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6Doctrines and Covenants, 133:8-9; 12-14.
would continue to advance. As a result of this confidence came Elder Snow's announcement that the Saints of Scandinavia would be permitted to emigrate, "with the exception of those who are needed to labor in the ministry." Thus the doors were officially opened to emigration.

On January 21, 1852, nine Danish Saints began their journey from Copenhagen. They arrived in Liverpool on the morning of February 7th, just missing their intended ship by hours. As a result, they were forced to wait in Liverpool over a month while another company of emigrating Saints was being formed. In the meantime, Elder Snow had been released from his mission and arrived in Liverpool with nineteen more Scandinavian emigrants, and with the first nine they embarked on the ship Italy on March 11, 1852. These twenty-eight were the beginning trickle of a great stream of emigration.

Mormon migration from Scandinavia was well planned, because every detail had already been rehearsed by Mormons' experience in Great Britain and on the frontiers of America. Dr. Mulder said:

The Mormons by this time were old hands at charting ships, organizing emigrants into self-governing, self-helping communities, securing train or steamboat connections in the States, and before the transcontinental railroad, assembling wagons, oxen, mules, flour, and tents at river and railroad terminals.

The men and women who left their homes in Europe during the

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7Snow, One Year, p. 14.
8See CHART IV, page 85.
Nineteenth Century to emigrate were motivated by the hope of a better future in America and escape from unfavorable conditions. Mormon emigrants were moved by some of the same reasons, but their religious motivations were distinctive. Their organization was another unusual feature. This was particularly true of the Danish emigration movement, unlike the general movement from other European countries which began many years before the Mormon emigration got under way. The converts to the Church in Denmark were among the first to leave, and for several years they were the most numerous. It has been reported that the "Danes do not have the adventurous and pioneering instincts" of the other Europeans, nevertheless, as Mormons, they left their homelands in "years of actual prosperity" to become hard working pioneers in the valleys of the Rocky Mountains. 10

In 1820, when the United States commenced recording the number of immigrants who arrived, only 20 were registered as coming from Denmark. It is interesting to note that the total number who emigrated from Denmark to America between 1820 and 1852, when Mormon emigration commenced, amounted to only 1808. The records show that from 1852-1860, 3750 Danes left their homeland to settle in America. The records of the Church of Jesus Christ of Latter-day Saints for the same period show that 2138 Danes emigrated to Utah. This means that 57% of the Danes who emigrated during this time did so as Mormons and in spite of reported prosperity. The fact that Danes have been known for their

lack of adventurous and pioneering instincts make this figure even more significant. In the 1860's, 46% of all Danish emigrants were Mormons. As the Mormon emigration during the 1870's was holding to its 1860 level, there was a marked increase in emigrations among non-Latter-day Saints. During the 1870's, 88,132 Danes emigrated to America. Of these only 2388, or 2.7% were Mormons. By the 1890's, the leaders of the Mormon Church were discouraging the Saints from emigrating; as a result only 1.6% or 805 of the 49,744 who emigrated during the 1890's were Mormons. 11

In a study of CHART IV and the above figures, one should note that the Mormon migration had a dramatic rise accompanied by a marked decline and a rhythm independent of the general Danish emigrations to the United States. It had a special motivation and momentum of its own, independent of others who were leaving Denmark during the same period.

By 1905, organized Mormon emigration became a thing of the past due to a significant change in Church policy and program. During the 55 years from 1850-1905, Denmark yielded 24,350 converts to the Church. Of these, 12,785, or 52.5%, emigrated; when the disaffected, 7274 or 29.8% of the original Danish membership of 24,350, are discounted the emigration looks much more impressive with 74.3% of the faithful emigrating to Zion. The 58 years from 1905 to 1963 saw another 7274 being added to the Church through baptism, and of these 325 were dis-

affected, leaving 6949 who remained in the Church. Of these 3344 or 45.9% emigrated. These statistics\textsuperscript{12} definitely show a changing attitude toward emigration and the doctrine of the gathering. Factors that brought this change about will be discussed later in this chapter.

\textbf{Influences on Migration}

The Danish migration, as in other missions of the Church, was greatly influenced by the early teachings by early leaders. It became the theme for countless sermons. Messages from the First Presidency of the Church encouraging the emigration to Zion were continually being printed in the \textit{Skandinaviens Stjerne} and these would naturally have an influence upon the new converts. The following, taken from the Seventh General Epistle of the First Presidency in Salt Lake City, is an example of the kind of instruction that was given to these early converts.

\ldots Let all who can procure a bit of bread, and one garment on their back, be assured there is water plenty and pure by the way, and doubt no longer, but come next year to the place of gathering, even in flocks, as doves fly to their windows before a storm.

When a people, or individuals, hear the Gospel, obey its first principles, are baptized for the remission of their sins, and receive the Holy Ghost by the laying on of hands, it is time for them to gather, without delay, to Zion; unless their Presidency shall call on them to tarry and preach the Gospel to those who have not heard it; and generally, the longer they wait the more difficult it will be for them to come home; for he who has an opportunity to gather, and does not improve it, will be afflicted by the devil.

When Jesus was on the earth, he said to his people, "How oft would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not; therefore,

\textsuperscript{12}See CHART II, page 83, and CHART III, page 84.
behold, your house is left unto you desolate." And if the Saints of this dispensation do not listen to the call of the good Shepherd, and gather according to the holy commandment, the time is not far distant, when the representatives of the Savior now on earth, may have occasion to say, as he said, "Your house is left unto you desolate;" for plagues, famine, pestilence, and death are beginning to circumscribe the earth; and where will safety be but in Zion—the land of God's appointing—the home of the Saints, a land choice in products and government above all other lands; therefore, we say unto you, Arise and come forth, and tarry not, for the great day of the Lord is at hand, and who shall abide His coming? 13

Phrases having to do with the gathering abound in the early Church literature. One finds the early Mormon hymn books devoting a whole section to the "Gathering of Israel," and another to "The Second Coming of Christ." This all-pervading theme of the gathering even found its way into the Mormon folk songs of the day. The following verse "sung to a very lively tune at prayer meetings held aboard ship in sailing from Liverpool to New Orleans" is an example:

A Church without a gathering is not a Church for me,
The Saviour would not order it, whatever it might be;
But I've a Church that's called out
From false traditions, fear, and doubt,
A gathering dispensation—Oh that's the Church for me;
Oh that's the Church for me; Oh that's the Church for me. 14

It has been said:

After baptism by immersion...and the laying on of hands at confirmation, came the baptism of desire, a strange and irresistible longing which ravished them and filled them with a nostalgia for Zion, their common home. 15


14 Mulder, Homeward to Zion, p. 314.

15 ibid., p. 314.
To many of these early converts "the gathering" was regarded as a "sign of one's faithfulness, and the convert who did not feel the pull was considered a queer fish in the gospel net." There was, then, universal yearning, on the part of the faithful converts, to gather to Zion.

Once migration had commenced, local and world conditions had a visible effect upon the emigration movement. CHART IV indicates a marked decrease in emigrants with each local and world war. The first war to have a noticeable effect upon Danish emigration came in 1858 with the so-called "Utah War" which brought about a discontinuation of emigration for nearly a half year. In a further study of CHART IV it can be seen that emigration in 1858 reached its lowest point since its beginning in 1852. As a result of World War I, emigration dropped to an even lower point with only fourteen emigrants in 1917 and seventeen in 1918. World War II brought about a complete discontinuation of emigration from 1940 to 1945. It is interesting to note that following each war, there was a marked increase in emigration which was followed by a gradual decline.

Another influence upon Danish emigration was the local economic conditions which offered very few opportunities for advancement. This local condition caused many to long for distant utopias. By the turn of the Century these economic conditions improved resulting in a lessening in the old desire to emigrate.

Methods Used in Migrating

When Danish emigration commenced in 1852 it involved more than
stepping aboard a vessel on one side of the Atlantic and setting sail for the other. It consisted of a whole series of journeys. The Danish Saints had to first find their way to Copenhagen, the main assembly point. For those living on the peninsula of Jutland or one of the many islands which make up Denmark, this meant a crossing of the straits by boat to Copenhagen. These were short but adventurous to many who, for the first time in their lives were seeing other parts of the country. Subsidiary assembly points were set up along the east coast of Jutland at Aalborg, Aarhus, and Fredericia. When groups were large enough at these points they were taken directly to Kiel or Lübeck on the German portion of the peninsula instead of Copenhagen. Here they were joined by those who had assembled in Copenhagen. The journey then continued by rail to Altone, a small town on the Elbe River near Hamburg, or to Glückstadt, also on the Elbe River down from Altona. With the exception of the years 1862, 1865, and 1866, when those who emigrated sailed directly from Hamburg to America, the emigrants sailed across the North Sea to Grimsby or Hull in England and then took the train to Liverpool. The North Sea has a reputation for being a rough body of water, and for many this crossing was the worst part of the whole trip. From Liverpool the Saints set sail across the Atlantic for America. Until 1855 the Mormon emigrant used the New Orleans route in order to utilize the waterways as far inland as possible, docking at Keokuk or Quincy on the Mississippi, or Atchison or St. Joseph on the Missouri. The climate proved to be too murderous on the lower Mississippi, however, so emigration after 1855 passed through eastern ports. The route
from these parts to the frontier was determined by the best price
Mormon emigration representatives were able to make. Once on the
frontier they were outfitted and sent on their way across the plains
to the Great Salt Lake Valley. 17

During the sailing vessel days, from 1852 to 1867, the emigrants
were fully warned that such a journey would involve great risks and
would take from six to nine trying months to complete. They were told
that sickness and death would be their "constant companions"; but even
with this knowledge the spirit of emigration was not dampened.

Due to the fact that most of the early emigrants had traveled
no further from their homes than the nearest market town, instructions
had to be given which would encompass every detail of preparation and
departure. For this information the emigrants would look to the mission
periodical, Skandinaviens Stjerne, which soon became the official emigrant
guide. The "Scandinavian Mission History" in quoting from the Skandinaviens
Stjerne of January 1, 1859, gives an example of the kind of information
published to aid the Saints:

...The cost for each adult who intended to cross the plains
with handcarts would be about 150 rigsdaler [§75] and that
those who would cross with oxen and wagons would need about
200 rigsdaler [§100] if eight persons were reckened to each
wagon. Those who expected to emigrate under those terms
were advised to send their names with age, date and place
of birth, occupation, etc., to their respective conference
presidents and at the same time advance 40 rigsdaler [§20]
for each handcart emigrant and 80 rigsdaler [§40] for each
wagon emigrant. This money would be sent to America in
advance to purchase the necessary equipment for the journey
across the plains, such as handcarts, wagons, oxen and provisions. 18

18 "Mission History," January 1, 1859.
In addition to the help given through the Skandinaviens Stjerne, the presiding elder of each district "became a faithful shepherd, guiding them through the legal maze of obtaining passports, assisting in the disposal of goods, and even lending to the task of packing."\(^{19}\)

In 1867 the steamships succeeded the sailing vessels.\(^{20}\) In June of that year the first company of Scandinavian emigrants crossed the Atlantic Ocean by steam, and in July, 1869, the first Scandinavian company of emigrants made the entire overland journey by rail. As a result of these advancements, the total travel time was cut to 27 days with the hardships and hazards which had accompanied early emigrants practically eliminated. Even with these advanced means of travel, however, the emigrant-Saints still maintained their identity as a traveling community by berthing apart from other emigrants and continuing to conduct their devotionals, dances, and other activities as before.\(^{21}\)

Economically these operations were conducted on a cooperative basis where the emigrants pooled their meager resources into an "Emigration Fund" held by the Church emigration agents in Copenhagen. In doing this they were able to obtain some degree of bargaining power. According to Dr. Mulder this also "meant cheaper travel for those who could pay their own way, and it created a carrier for those who could not."\(^{22}\) Dr. Mulder further pointed out that "the heart of the system" which

\(^{19}\) Mulder, "Mormons from Scandinavia," p. 235.

\(^{20}\) See PLATES XVI AND XVII, page 111.

\(^{21}\) Mulder, op. cit., p. 242.

\(^{22}\) Ibid., p. 228.
This sail ship, Monarch of the Sea, was used by the emigrants who sailed from Liverpool to New York in 1861.

The first ocean ship used by Scandinavian immigrants was the Manhattan which sailed from Copenhagen to New York in 1860 in 12½ days.
pumped the badly needed credit into the Scandinavian Emigration Fund, was called the Perpetual Emigration Fund. This early fund was first set up in Salt Lake City for the purpose of giving immediate relief to the poor Saints gathered on the Pottawattamie lands of Iowa. But it was also clearly intended to extend "its helping hand" to the "poor Saints" of Europe, and this it did.

Concerning the use of this Perpetual Emigration Fund, the First Presidency of the Church wrote to Orson Pratt, presiding in England, as follows:

We have thought proper to write you more particularly in relation to...the Perpetual Emigration Fund for the poor Saints. This fund we wish all to understand, is perpetual, and in order to be kept good, will need constant accessions. To further this end we expect all who are benefitted by its operations, to reimburse the amount as soon as they are able, facilities for which will, very soon after their arrival here, present themselves in the shape of Public works. Donations will also continue to be taken from all parts of the world and expended for the gathering of the poor Saints. This is no joint stock company arrangement, but free donations. Your office in Liverpool is the place of deposit for all funds received either for this or the tithing funds for all Europe, and you will not pay out only upon our order, and to such persons as we shall direct.

In addition to the aid given through the Perpetual Emigration Fund the Scandinavian Saints in Utah contributed twenty-five cents a month to a local "emigrant aid society" for the purpose of helping their

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23 **Ibid.**

fellow-countrymen to Zion. 25 In the Danish town of Ephraim, which by 1872 expected to have an emigrant fund of about $2000, held an additional benefit sponsored by the local sisters. Sarah Ann Peterson of the Women's Relief Society urged all her sisters to donate all Sunday eggs to the fund, and other settlements soon followed suit. It was reported that "it looked as if the chickens entered into the spirit of the things for they seemed to lay more eggs on Sunday than any other day in the week!" 26 This generosity from Zion was matched by thrift and enterprise in the mission. After 1860 most of the tithing went to the emigration of the poor. Besides the above, mission-wide savings plans were inaugurated. A regular savings system was set up in a bank significantly called Bikuben (Beehive), [Utah state emblem]. 27

Yet with all of these preparations it took some people many years to save enough for their passage. Had it not been for the use of cheap handcarts in the late 1850's and the practice during the 1860's of sending out wagons from Mormon settlements in the Territory to meet the emigrants at the advancing railroad terminal, hundreds would have come to a temporary but disappointing journey's end from lack of means to cross the plains. In writing of the poor Scandinavian Saints, who for many years had longed for their "deliverance" without being able to save enough to make such a trip, Niels C. Flygare,

25 Deseret News, April 29, 1873; Skandinaviens Stjerne, XX (September 1, 1871), p. 362; Skandinaviens Stjerne, XXI (November 1, 1871), p. 47.

26 James T. Jakeman, Daughters of Utah Pioneers and Their Mothers (Salt Lake City: Western Album Publishing Co., 1897), p. 205.

27 Mulder, Homeward to Zion, p. 155.
president of the Scandinavian Mission, said:

The great question among the Saints is "How shall we get to Zion?" Many have been in the Church for fifteen or twenty-five years and have grown old, but they are not tired of assisting in the good cause. They have indeed shown the world, God and angels that they love the truth, and it is to be hoped that the Scandinavians in Zion will not forget their poor relatives and friends left in their native lands. The Saints here entertain hopes of their deliverance in the way of help from Zion. 28

Mission leaders from time to time tried to point out the importance of being more thrifty in handling finances. Saints were encouraged to regularly set aside some of their earnings:

Instead of using your 10 örer [2½¢] and 25 örer [6½¢], and often larger amounts, unwisely--something that we have often seen—we will counsel you to save all of your small coins for your emigration. The person who will set aside 10 örer daily will (if one figures 300 working days a year) save within ten years 300 kroner [$75], or the amount needed for the journey. If one saves 20 öre [5¢] a day the result would be reached in five years, and if one laid aside 25 öre each day the same result could be reached in four years. If everyone did this, it wouldn't be necessary for so many of our brethren and sisters to be left behind year after year. 29

For many this was a slow, painful savings, and in many respects represents a people attempting to lift themselves by their own bootstraps. Great was their success!

**Great Sacrifices**

The author marvels at the many sacrifices that were made

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29 "Hvitolides skal jeg komme til Zion?" *Ungdommens Raagiver* (Copenhagen), I (March 1, 1880), 20-21.
and the results that were achieved by those who accepted the Gospel during the early history of the Church in Denmark.

During the sailing-vessel days from 1852 to 1869, the Saints were frankly warned of the risks involved in making the long journey. They were told that sickness and death would be expected on such a lengthy trip and the toll among young children would be especially high. Andrew M. Israelsen and wife were frankly told that it was a great undertaking to start on such a journey with so many small children, and that very few ever got through with them all. These announcements, however, did not discourage the Saints as they continued to prepare to leave the old country with great anticipation.

Danes, for some reason, seemed to be more susceptible to measles than other emigrants, and this common disease took many lives at sea. One of the emigrating missionaries in 1855 wrote that aboard the ship John J. Boyd they had much sickness "from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children." Other diseases which took a heavy toll of life were cholera and dysentery. The most tragically hit parties were those which left in January, 1854, aboard the ships Jesse Munn and the Benjamin Adams. Of this group of 678 emigrants 200 lost their lives, most of them from cholera while camped at Westport, Missouri. An 1862 emigrant remembered

31Account of Charles R. Savapl quoted in Jenson, History, p. 106.
clearly his crossing and reported:

For a time there was probably scarcely enough well to
take care of the sick. And the bodies of the thirty-
three children that died, and five adults, were buried
in the sea—sewed up in canvas bags, and slid on a
board over the rail. 33

Another emigrant remembered his crossing in 1866 and recorded the
number of deaths from cholera ran "far past the hundred mark, and
in history it has gone down as the cholera train." He remembered such
heartbreaking scenes as that which took place at St. Joseph, Missouri,
when a victim of the dreaded disease was so weak he could barely shake
hands with his weeping wife and children who were..."literally dragged
away from him." He was left to die among strangers. 34 Dr. Mulder
points out that before 1869 emigrants "buried normally 10 per cent
of their number before journey's end." 35 These were great sacrifices
where the only comfort was the belief that they had died "in the Lord."

Effects of Migration on the Mission

Viewing the charts on conversion, excommunication, emigration,
and membership for Denmark as a whole throws into relief the course
of Mormon activity during the 1850-1905 period of organized migration,
and one can readily see some of the effects of this great movement on
the Church in Denmark. One can also observe the declining energies

33 James Poulsen's account quoted in Ezra J. Poulsen, James Poulsen—

34 Account of John Nielsen quoted in "Life History of Our Father John
Nielsen," MSS., pp. 20-22. Typed script copies in the BYU special
collection.

35 Mulder, Homeward to Zion, p. 167.
of the emigration movement and, in part, the changing times. It will be noted that after the peak of the 1850's and 1860's the conversions steadily declined; nevertheless, the rate of emigration among converts remained high until 1890. This, as one can see from CHART V, resulted in a marked decline in Church membership. In 1857, one of the Danish missionaries reported that entire branches had emigrated at once leaving the missionaries to start all over again. Emigration, however, started to level off in the 1890's and early 1900's to about fifty per cent of conversions. This reflects a more stable membership and a desire on the part of the leaders of the Church to build up the Church program in Denmark rather than to transplant it to Zion.

Church Discouragement of Migration

By the end of the century, Europe was in the process of finding itself less oppressed, and many domestic programs were coming into their own. This provided better economic opportunities for more people and improved social mobility, thus weakening the old longing for distant utopias. There was also a change in the attitude of the First Presidency of the Mormon Church who now advised:

Respecting the gathering, the elders should explain the principle when the occasion requires, but acting upon it should be left entirely to the individual.

37 See CHART V, page 118.
The elders were advised to talk of emigration only "when occasion requires"; this reveals a startling transition from the days when the call was: "Come from the States, from the nations, come! and help us to build and grow, until we can say, enough, the valleys of Ephraim are full." By the turn of the century, the discouragement of emigration was stronger:

Though emigration is not preached by the elders and those who desire to leave to join themselves with our people in Zion are many cases emphatically advised against it, still many are so filled with the spirit of gathering... that they stop their work and their business and haste away to the valleys of the mountains as quickly as possible.... They do not consider the difficulties which they will meet in a new land, and despite the present information shows they absolutely cannot find work....75% of European mission emigration goes direct to Salt Lake. Only few have capital or skill to depend on. On arrival they find nothing to do....They become discouraged when their hopes fail, and they cast the blame on the Gospel although the fault lies in their own thoughtlessness.41

From this time on the Saints of Denmark were exhorted to live as examples in the world and build up congregations in the mission, which had need of their services, their tithing, and their influence. On October 18, 1929, the First Presidency of the Church wrote the following letter to President Hyrum D. Jensen of the Norwegian Mission:

In the early days of the settlement of this western country, when there was land and water for irrigation purposes in abundance for all our members who gathered to Zion, it was urged in the missions that all who could come should come and help build up the Church in this land.

40"Second General Epistle of the Presidency of the Church of Jesus Christ of Latter-day Saints," Millennial Star, XII (April 15, 1850), 122.

41"Insomlingens Andamål," Nordstjørn, XXVIII (February 1, 1904), 41.
Conditions have changed since then. The land has been practically all taken up wherever there is any water to be had, and the consequence is that people from the different missions come here and must either be able to purchase homes or secure employment until they can pay for a new home.

Our attention has been called to quite a number who have come from the European Mission, who were comfortably situated in their home and had reasonably good positions. They come here and can not find any work that they are capable of doing, are therefore disappointed and many of them suffer accordingly.

Naturally enough our missionaries tell of the wonderful land of liberty that we are permitted to occupy here in these valleys of the mountains, and indeed in all western America, and the people generally feel that they would like to gather with the body of the Church, and enjoy the many blessings of this land. But we advise you to counsel the missionaries that the people who have fairly good positions in their homeland remain where they are and help to build up the Church in the localities where they live. It is obvious from the following quotation from the Book of Mormon that the Saints are not all to gather to Zion:

"And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abomination of the whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions were small, because of the wickedness of the great whore who I saw....And it came to pass that I, Nephi beheld the power of the Lamb of God, that it descended upon the saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory."

Many of the Saints who come here could be far more useful in assisting to strengthen and build up the Church in their native lands, than by making the sacrifices to come to Zion where their expectations may not be realized.  

The effect of this change in Church attitude toward gathering.

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42 Quarterly Historical Report for the Norwegian Mission, December 31, 1929, p. 23.
to Zion can clearly be seen in the steady growth in Church membership since the turn of the century. \(^{43}\) After 1905, organized emigration was a thing of the past. Those who left did so independently or in small groups usually accompanied by a returning missionary. After the turn of the century a whole year's emigration did not equal what had once been a single shipload.

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\(^{43}\)See CHART V, page 118.
ICELAND

PHYSICAL FEATURES AND PRINCIPAL TOWNS AND VILLAGES OF ICELAND
CHAPTER VII

NEW FIELDS OF LABOR

Iceland

Iceland is an island republic in the North Atlantic, lying just below the Arctic Circle, some 205 miles east of southern Greenland. The country is about 300 miles long and 200 miles wide, or about the same size as the state of Kentucky. A large irregular peninsula projects out on the northwest side, and many small islands are strung along the coast.

Most of the people live along the shore lines of coasts and fjards. Reykjavik, the capital, has about 75,000 people, Akureyri has 9000, Hafnarfjördur about 7500, and Kopavogur 7000. These cities house over 50 per cent of the approximate 180,000 inhabitants of Iceland.

The Icelandic language was developed from the old Norse, and has been spoken in Iceland since the time of its settlement in about 870 A. D. The closest relative to the Icelandic language would be Faeroes and Norwegian Landsmål (new Norse).

Iceland was an independent republic from 930 to 1264, when it submitted to the king of Norway. From 1380 to 1918 it was under Danish rule which accounts for the fact that Mormon missionaries were sent to Iceland from Denmark. Iceland then regained its independence.
but remained in personal union with Denmark until 1944, when it cut
the ties with the Danish crown and became a republic.

Missionaries to Iceland. Among the early converts to the Church
in Copenhagen, Denmark, were two young Icelanders, Gudmund Gudmundson
and Thorarinn Haflidson Tharason. They were both baptized early in
the year 1851. Gudmundson and Tharason were in Denmark learning a
trade. Gudmundson was studying to be a jeweler and Tharason to be a
cabinet-maker. Soon after their baptism Tharason was ordained to the
office of a priest and Brother Gudmundson to that of a teacher. It
was not long before they expressed a desire to carry the glad tidings
of the Gospel to their countrymen and were sent on a mission to their
native Iceland. They were the first of their people to accept the Restored
Gospel as well as being the first missionaries of the Mormon Church to
Iceland. They landed on the Westman Islands, a group of small rocky
islands lying a short distance west of the main island. Here the two
young Icelanders, according to instructions received from President
Erastus Snow, commenced to bear their testimony of the Restored Gospel.
Of this early beginning Brother Gudmundson wrote:

Having found the fruits of the Gospel more sweet and
desirable than any other fruit, I expected that every
person would believe my testimony, especially my own
relatives, but alas, when I arrived in Iceland I preached
to my brothers and sisters in vain; they would not
receive me, and as my pious parents had died, I felt
myself left alone, like "Elijah of old in the cave."
However, I soon found a few believing friends, who,
notwithstanding strong opposition on the part of the
priests, were ready to embrace the truth. I was often
rebuked and spit upon and mocked by enemies, but full
of the love of God, I felt no anger or indignation against
those who persecuted me.¹

¹Quoted in Andrew Jenson, "Gudmund Gudmundson," Biographical
Encyclopedia (Salt Lake City: Jenson History Co., 1920), III, 639.
Because of this opposition the missionaries were compelled to proceed with prudence, and all they could do for some time was to visit privately with their friends. It was not long before several of the islanders began to investigate the doctrine and became believers. Benedikt Hanson and his wife were baptized by Brother Tharason thereby becoming the first to be baptized by Mormon missionaries in Iceland. It was not long after this great event that Brother Tharason was accidentally drowned, while out fishing, and though Brother Gudmundson continued to preach as a teacher in the priesthood, he had no authority to baptize.

Upon receiving this news, President Snow felt sad:

as he then remembered that when he ordained Brother Gudmundson to the office of a Teacher, the spirit of God whispered to him that he should ordain him an Elder, but he gave the inspiration no heed, as the young man seemed so lively and enthusiastic, while his companion, Brother Tharason, appeared to be more sedate and thoughtful.²

Immediately upon hearing of Brother Tharason's death, Elder Peter O. Hansen, one of the four original American missionaries to Denmark, volunteered to go to Iceland. When he applied for his passport, however, the object of his intended visit to Iceland was discovered, and for that reason he was denied his papers. Nearly two years passed before the much needed help could be sent. Elder John P. Lorentzen, an active member of the Copenhagen branch, was the man finally selected to take charge of the work in Iceland. He arrived there in the spring of 1853 and was warmly received. The following is Gudmundson's report:

When John P. Lorentzen came to our island in 1853 I

²Jenson, *History*, p. 25.
received him with an open heart and did all in my
power to make his visit among us as pleasant as possible,
but he could not do much by way of teaching the natives
the principles of the Gospel, for the inhabitants of
the Westman Islands could not understand Danish. Soon
after his arrival we gathered our friends quietly together
and we decided that we would proceed in a single file by
different roads to a certain private place which we had
selected in a beautiful little round valley, surrounded
by nature's own mountain wells. In the midst of this
most picturesque valley was found a small grassy plain,
as level as the floor and containing something like 20
acres of land. We approached this place one at a time,
in order to avoid being noticed by our opponents and
persecutors. Here in nature's pure embrace, with nothing
but the blue canopy of heaven for our covering, we raised
our hands and our voices "on high," and prayed to the
Father in the name of Jesus to bless and sanctify this
lovely spot, surrounded by these romantic mountain walls.
Then I was ordained an elder under the hands of John P.
Lorentzen according to instructions which he had received
from the president of the Scandinavian Mission. We sang
hymns, prayed and preached, and I translated Elder Lorentzen's
words in Icelandic. 3

Shortly after this event, on June 19, 1853, Elder Lorentzen baptized
the believers and organized the new members into the first branch of the
Mormon Church in Iceland. There were six members, and Gudmund Gudmundson
was sustained as president. Soon afterward nearly all the members of
the branch emigrated to America.

It was not until 1873 that missionaries were again sent to
Iceland. At that time Elders Loptur Johnson and Magnus Bjarnason,
early converts from Iceland, were sent from Denmark to re-open missionary
labors. It was not long before they had baptized a few, and they
organized a new branch of the Church on May 1, 1874, with Einar Eirikson

3 Deseret Evening News, September 23, 1911, p. 29.
as presiding elder. Shortly after this event, the two missionaries returned to their homes in Utah, sailing from the Westman Islands, June 27, 1874. This again left Iceland without missionaries from the Church.

In 1875 Thordar Dedrikson and Samuel Bjarnason, also converts to the Church from Iceland, were called to fill a mission to Scandinavia. On their arrival in Denmark they were sent to labor in their native Iceland. They made a few converts and ordained several of the local brethren to the Priesthood. They wrote several tracts in the Icelandic language but were unable to get anyone to print them in Iceland. As a result it became necessary to send them to Copenhagen for printing. 4

In 1879 John Eyvindson and Jacob B. Johnson arrived in Denmark and were assigned to labor in Iceland where they superintended the publication of a little booklet in the Icelandic language "similar to the Voice of Warning by Parley P. Pratt." The "Scandinavian Mission History" gives the following account of their labors:

Almost immediately after their arrival, they commenced to preach the Gospel and bear testimony to the people by visiting from house to house, but most of the inhabitants were not susceptible to the truth, and owing to the false rumors and accusations which on that far off island, as well as throughout the whole world, are circulated about the Saints as a people, the Icelanders were filled with prejudice and hatred against the elders, so that it was almost impossible for them to find any who would open their doors for holding meetings, and they found it a hard task indeed to secure the necessaries of life, as only a few believed in showing any favors to a servant of God. The elders also met much opposition on the part of the Lutheran clergy and civil authorities and during the first

4"Mission History," May 24, 1875; November 30, 1875.
winter they only succeeded in holding five meetings.

In the beginning of April, 1880, however, they baptized the first three persons in Rykjavik, which set the whole town in an uproar, and the brethren for a long time afterwards could scarcely walk the streets without being attacked and stoned by the mob. At last they were arrested by the police, accused of vagrancy, and imprisoned for two days. When they were at last liberated, they were ordered to seek employment, for in case they did not do so, they would be compelled to leave the country. In order to escape the persecutions of the police officers, Brother Eyvindson induced a reliable man to accept of him as his servant, and Brother Johnson went to work fishing for a short time....According to Brother Eyvindson's letters he had, together with Brother Johnson, baptized 23 persons in Iceland. They had labored under very unfavorable conditions, being subject to much persecution and suffered hunger and other discomforts, yet, they continued their activities with patience and endurance, and the Lord crowned their efforts with success. They experienced the exquisite joy of seeing their labors yielding considerable fruits. Before taking their departure they appointed the only elder in Iceland to preside over the little Icelandic branch, the membership of which had now been reduced [by emigration] to about 18 souls. 5

Up to 1880 the missionary work of the Church was chiefly confined to the Westman Islands; but, as has been noted, early in 1880, Elder John Eyvindson baptized three persons in Rykjavik. As far as is known, these were the first baptisms on the mainland.

In 1881, one of the Icelandic missionaries wrote a letter to the Scandinaviena Stjerne wherein he stated that the "conditions in Iceland are deplorable." Famine prevailed in many parts of the land and the people were "filled with bigatry and hatred toward the Latter-day Saints" which made it indeed hard for the missionaries to obtain the necessary food. 6 The elders were compelled to seek manual labor as

5"Mission History," July 7, 1881.
they were short of money. Concerning these conditions Brother Bjarison said:

I have sojourned here in my native part among the icebergs, but the people treat me harshly on account of my religion and I must say that it is indeed a trying task to labor as a missionary in Iceland without money. I have been compelled to live among the poorest people possible, among vermin and filthiness, and I can scarcely conceive that any missionary who had been sent out from Zion to preach the Gospel in foreign lands suffer more inconvenience and hardship than we do here.  

Since these early beginnings, missionary work has been carried on in Iceland only at intervals, and it was not until 1911 that Iceland again had a visit from the Mormon missionaries. During that year Elder Andrew Jenson, who at that time was presiding over the Danish-Norwegian Mission, visited Iceland and delivered illustrated lectures in Rykjavik. Then for several more years no missionaries were sent to Iceland. In 1930, however, two elders, James C. Ostegar and F. Lynn Michelsen, labored there for a few months. These were the last missionaries to labor in Iceland.

Iceland was a part of the Scandinavian Mission from 1851 to 1894. At that time it was transferred to the British Mission. A few years later Iceland was listed as a separate mission and continued as such until 1914 when Iceland no longer was listed as a separate mission or a part of another. By 1930 the few remaining members of the Church of Jesus Christ of Latter-day Saints were considered a part of the Danish Mission.

Failure to establish a strong Church organization in Iceland

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7Ibid., November 15, 1882.
was due to a combination of things: (1) the great distance which separates Iceland from the Church headquarters in Copenhagen, (2) language difference between Iceland and Denmark, (3) opposition, and (4) emigration.

**Migration to Utah.** In 1855 the first Icelandic Saints emigrated to America. A group of sixteen settled in Spanish Fork, Utah, during the year 1856, forming the nucleus of what is claimed to be the first Icelandic colony in America in modern times. They have also been given credit for being the first Icelandic emigrants to America. Other small groups followed and settled with their fellow-countrymen in Spanish Fork. They strengthened the little colony and it became known as "Little Iceland."

Between 1850 and 1905, the Icelandic missionaries brought 114 Icelanders into the Church. Of these six became disaffected and 72, or 63%, emigrated to America. Most of them emigrated a few at a time, usually via Liverpool. This high percentage of emigration was one of the factors in the failure to establish a strong Church organization in the island republic.

**A Monument.** On Monday, August 1, 1938, the Daughters of the Utah Pioneers, working with the Icelandic Association, dedicated a monument in Spanish Fork, Utah. The monument was erected in commemoration of the first permanent Icelandic settlement in America. The monument is a replica of an Icelandic lighthouse with a viking shop on top. It

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stands twenty feet high.9

What of the Future? Since World War II, the American military personnel have done some missionary work in an unofficial way in Iceland with such success that the leaders of the Church have taken notice. In a letter to President David O. McKay and counselors, Spencer W. Kimball, Council of the Twelve Apostles, after visiting the Danish Mission in 1955, wrote:

I wonder if further consideration should be given now to the inclusion of this area in the Danish Mission because of the language, to be made an independent mission later if and when it is secure enough.10

In 1961, President McKay sent Alvin R. Dyer, Assistant to the Council of the Twelve, to Iceland to investigate the possibilities of sending missionaries there. Elder Dyer reported meeting with such influential people as the Ambassador to Iceland, a Lutheran Bishop, the Minister of Education and President of the University of Iceland. Brother Dyer went on to say that: "In these experiences we saw the inspiration of a Prophet of God in the preliminary approach to what eventually, I am sure, will be the opening of the preaching of the Gospel to Iceland."11

At the time of this writing (1965) the author is unaware of any further steps to re-open this country as a new field of labor for

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9See PLATE XVIII, page 132.


This replica of an Icelandic lighthouse, 20 feet high, was erected in 1938 in Spanish Fork, Utah, as a permanent monument to commemorate the arrival of the Icelandic converts to the Church of Jesus Christ of Latter-day Saints who formed the first permanent Icelandic settlement in America.
missionaries of the Mormon Church.

**Faeroe Islands**

The Faeroe Islands are a group of volcanic basalt islands in the North Atlantic Ocean, situated between Iceland and the Shetland Islands. They are self-governing communities within the kingdom of Denmark. There are eighteen inhabited islands with a total population of about 32,000. The capital is Thorshavn on the island of Streymoy. The economy is based upon fishing; frozen and dried cod and cod liver oil are exported. There are small home industries such as spinning and knitting, but agriculture is of minor importance. The official language is Faeroes, which resembles Icelandic and Norwegian.

**Missionaries to the Faeroe Islands.** On March 12, 1955, the first missionaries from the Mormon Church were sent to the Faeroe Islands. Thorshavn, the capital city of the Faeroe Islands, was selected as the place where the missionaries would commence their labors. In writing to President McKay and counselors, Elder Spencer W. Kimball reported:

Two elders, a native Dane and an American [Elders Brent A. Jensen and Charles H. Madsen], are laboring for the first time in the Faeroe Islands and are making some little progress against great odds. They seem to be devout and resourceful elders....I believe that they should be permitted to give it a good trial.12

On November 2, 1956, an additional two elders were sent to the island to work out of Kloksvig, a baptist community. The Mission Presidency felt it wise to increase the number to four "so as to increase the efforts being made on this far reaching out-post." According to the early reports

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sent in by the elders, the work was progressing despite the difficulty in coming in contact with the people.13

During the month of May, 1957, the Faeroe Islands received their first visit from a Danish Mission President when Holger P. Petersen visited the Island. The "Danish Mission History" gives the following account of this event:

Three scheduled meetings were held on the Islands--two in Thorshavn, the largest city, and the other one in Kloksvig, the second largest city. The two meetings in Thorshavn were attended by ten and eleven people respectively, while the one meeting in Kloksvig had seventy-seven people in attendance. Because of jealousy and skepticism brought about by such a large attendance, the elders in Kloksvig have not been permitted to use or rent any halls or assembly rooms.14

While on the islands, President Petersen had the opportunity of meeting with a Mr. Noløse, one of the chief archivists on the islands, for the purpose of securing permission to microfilm various Church records as well as other pertinent genealogical records. It was reported that the results of this meeting were "very favorable."15

First Baptism. After more than two years of trying missionary work on the Faeroe Islands, the efforts of the missionaries were culminated with the baptism of Oddvaldur Ørvarodd who thus became the first of his people to be baptized a member of the Mormon Church.

The baptismal meeting took place just outside of the city of

15 Ibid.
Thorshavn on a secluded mountain spot near the shores of a little lake. This historic event took place on June 15, 1957, under the direction of Elder Tex Johnson. Brother Ørvarodd was baptized by Elder Jim Madsen while Elder Bryce Jackman confirmed the new brother a member of the Church.

Twelve days later Ørvarodd's wife and son joined him by being baptized by the elders. According to the "Danish Mission History," "these new converts have raised the spirit of the missionaries and will prove to be an asset in helping the work of the Lord go forth on the Faeroe Islands." It was not long until other members were added.

First Conference. On September 12, 1959, the first conference of the Church ever held on the Faeroe Islands began. This historic meeting was conducted under the leadership of the Danish Mission President, Holger P. Petersen. The conference consisted of an outing to Kirkely which was enjoyed by missionaries and local members alike. On Sunday two sessions were held with a third meeting being held Sunday evening with the public invited. It was reported that this meeting "had been well advertised through ads in the local paper and bulletins, but when the meeting commenced, it was only the faithful members that showed up." Even with this disappointment the conference was deemed to be a success and "the Spirit of the Lord was present at all meetings." Even with this disappointment the conference was deemed to be a success and "the Spirit of the Lord was present at all meetings." 17

The future of the mission to the Faeroe Islands is difficult

16 Ibid., p. 839.
17 Ibid., September 12, 1959.
to determine at this early date. The missionaries have worked hard under very trying conditions and have succeeded in baptizing twelve as of this writing (1965).
CHAPTER VIII

CHURCH PROPERTY

Early Meeting Halls

It will be remembered that when Apostle Erastus Snow, John E. Forsgren, and George P. Dykes arrived in Copenhagen June 14, 1850, and they met Elder Peter O. Hansen on the wharf and then secured a room in a hotel for one night only. Elder Snow wrote:

Finding our hotel noisy, and a favorite resort for gaming and such company as would be anything but agreeable to us, we resolved to seek a private boarding house, or rent a room in a more retired place. We spent most of the afternoon in rambling over the city and its environs, making observations, called upon several families to try their spirits and examine rooms, etc., but found no place where the "ark seemed to rest." That night was a sleepless one to me, though the other brethren rested. I had been very seasick coming up the Cattegat, and my nerves were in a state of feverish excitement; and the gaming at the billiard tables could be distinctly heard in our sleeping apartment, and carriages to and from the hotel dashing over the pavement immediately under my window till dawn of day.... Sometimes I walked the room, and then threw myself upon my bed, and prayed earnestly that God would direct our footsteps to a peaceful home and an upright family, where his Spirit would delight to dwell, and abide upon us and them.¹

The next day they rented a furnished room from a Mr. Lauritz B. Malling who resided in Bredgade No. 196 (now No. 21).² The missionaries lived with the Mallings, who soon joined the Church after about eleven months.

From here Elder Snow conducted the affairs of the mission, and here the first meetings that were held in Denmark took place.

During the first three months after the arrival of Erastus Snow and his fellow missionaries in Copenhagen no public meetings were held, but the missionaries devoted their time to private conversations with the people who would come to visit them at their lodging. Elder Snow had considered it best to confine themselves to a more private intercourse with the people and hold small private meetings. The reason for this, according to Erastus Snow, was not to create any undue excitement until they were "fully organized" and could "speak the language better." Elder Snow also felt that this would give them an opportunity to acquaint themselves with the people and the laws of the land.

When baptisms commenced in August, 1850, small meetings were being held in private residences for the newly baptized members. At these meetings the laying on of hands for the reception of the Holy Ghost, blessing of children, and the administration of the sacrament were attended to. As the membership of the Church grew it became necessary to organize these newly baptized members into a branch of the Church. For this event a meeting hall was rented in Vingaardstræde. There on September 15, 1850, the newly baptized Saints in Copenhagen were organized into the first branch of the Church of Jesus Christ of Latter-day Saints in Denmark. At this same meeting a committee was appointed to secure a hall for the holding of meetings. Said committee, acting immediately,

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3 Snow, One Year, p. 7.
rented a hall from a Mr. Nehm at Lille Kongensgade No. 45. The Saints held their first meeting here on Wednesday evening, September 18, 1850. For a few months after that, regular meetings were held every Sunday at 10 a.m. and 7 p.m. and every Wednesday evening at 7:30 p.m. Because of the extreme opposition stirred up by the Lutheran priests of Copenhagen against the Mormon Church, Elder Snow thought it wise to cease holding public meetings for a while. In the meantime the missionaries moved quietly among the Saints, who gathered in small groups to pray and converse together until the excitement subsided. After this, meetings were resumed in the hall during the daytime on Sunday only.

As many of the Saints of the Copenhagen Branch lived in Christianshavn, an island which makes up a part of the city of Copenhagen, it was decided to rent an additional hall where meetings could be held. On April 25, 1851, the Saints rented a hall located on the corner of Dronningensgade and St. Annaegade. In this hall, meetings were held for several years and many of the early converts, who later became prominent in the Church, received their early Mormon training and the various offices in the Priesthood there. It was not long, however, before the disturbances by mobs were transferred from Copenhagen to the new hall in Christianshavn. The Saints appealed to the police for protection, but this was ignored. The Saints at this point felt compelled

4 See PLATE IX, page 35.
5 For reason, see page 48.
6 See PLATE XIX, page 140.
7 "Mission History," April 25, 1851.
In 1851 the Church rented a hall on the second floor of the building to the left, the famous "Church of Our Redeemer" in Christianshavn, Denmark. Here many of the early converts from Copenhagen received their early Mormon training.
to take the law into their own hands and protect themselves against the mobs. The "Mission History" reports:

One evening the mob again appeared on the scene, while the hall was well filled with people. Apostle Snow placed two very strong brethren by the door, with instructions to get the disturbers out by force, if necessary, when he should give the signal.

Soon the rabble began their usual disorderly conduct, and Apostle Snow, filled with indignation, spoke with a voice like thunder, saying: "Now, brethren! if you will assist me, we will soon get these fellows out." Suiting his actions to the words he had uttered, he commenced to divest himself of his coat, in order to take a hand in the performance himself. This, however, did not become necessary, as fear seized upon the unruly element which quickly backed down towards the door where the brethren in attendance waited upon them and gave them forcible assistance down a long flight of stairs. The mobbers being thus ejected, the door was locked, and after that they tried in vain to open it from the outside. However, they broke the panels of the windows. But as they were now in the street, they were finally dispersed by the police; and during the remainder of that evening a good meeting was held and peace was maintained in the hall. After that incident the mobs did not disturb the meetings in Christianshavn.

In the other hall, at Lille Kongensgade, the disturbances had become so frequent and violent that the owner, Mr. Nehm, who had some special rights as a tax-payer of real estate, on one occasion called on the military to keep order, and thus on Sunday, two soldiers with fixed bayonets on their guns, stood by the door inside the hall while the elders held their meetings and preached the Gospel of peace.9

In October, 1851, meetings in the hall at Lille Kongensgade were stopped by the proprietor, Mr. Nehm, who refused to rent his hall to the Saints on account of the mob action and the fear of having

8 "Mission History," April 25, 1851.

9 Ibid.
his property destroyed. On April 19, 1853, the Copenhagen Branch rented
a new hall in the Hotel Skandinavian on the corner of Gothersgade and
Kongens Nytorv. The first meeting was held in this hall on July 24, 1853,
but here, as in the other halls, meetings were disturbed and broke
up by the mobs. 10

By 1860, the disturbances had quieted down and the Saints were
permitted to worship somewhat in peace. About this time a new hall
was rented on Springgade 13 (now Pilestgade) where meetings were held
for some time. The Saints later rented the previously occupied hall
on Lille Kongensgade 25, where they continued to hold meetings without
the old mob action for several years. 11

In the meantime a number of new converts were baptized in that
part of Copenhagen known as Nørrobro where a new hall was rented on
Frederick den 7. s Gade No. 5. As a result of this, the Copenhagen
Branch for several years held meetings in two halls; namely on Lille
Kongensgade and another on Frederick den 7. s Gade. In due course of
time the Saints moved from their hall on Lille Kongensgade to Gothersgade
No. 48 where meetings were held regularly until April, 1876, when the
use of both of these halls was discontinued and a new hall rented on
Store Regnegade No. 26. Here meetings were held for seven years, or
until April, 1883, when another hall was rented on Krystalgade No. 24.
This hall was used by the Saints for fourteen and one-half years--until
October, 1897, when the Saints again moved after securing a new hall on

10 Ibid., July 4, 1902.
11 Ibid.
Sankt Pederstrade No. 45. This building was used by the Saints until the new mission home on Korsgade No. 11 was occupied in 1902.  

Church Headquarters

The day after the arrival of Elders Snow, Forsgren, and Dykes, on June 15, 1850, they rented a room from Lauritz B. Malling on Bredgade No. 196. This became the first headquarters of the Scandinavian Mission. From here the activities of the mission were directed until August 3, 1851, when Elder Snow received an invitation to make his home with Brother Rasmus Petersen, one of the new converts who was living on Gammeltorr No. 37. Here Elders Snow and Forsgren lived for about six months. At this time Brother Petersen and his family were compelled to move because they were "Mormons." When they rented new quarters at Brolæggerstræde No. 80, Elders Snow and Forsgren continued to live with them. Thus Brolæggerstræde No. 80 became the new mission headquarters as well as the first office of the Skandinaviens Stjerne, the Church magazine of the Scandinavian Mission.

When Rasmus Petersen and his family sailed for America on January 31, 1852, Elder Snow moved in with Elder Peter O. Hansen, to whom he had given permission to marry, at Compagnistraede No. 54. This became the new headquarters of the mission as well as the new office for the Skandinaviens Stjerne until April, 1853, when they moved to Gothersgade No. 28 where the mission's business was transacted for about six months.

12 Ibid.
13 The Improvement Era, VI (August, 1903), 749-50.
It will be recalled that a meeting hall was also rented at this same address. By September 21, 1853, the mission headquarters had moved to a more favorable location on Gothersgade No. 29 where the mission office remained until it moved to Store Strandstraede No. 78 two years later on December 15, 1855. The mission office, however, remained here only a few months before another move was made on April 15, 1856, to Lorentzensgade No. 504 A 5 (now St. Pankgade No. 14). Here the business of the mission was carried on until October, 1857, when it was moved across the street to No. 504 D 5. In 1859, Carl Widerborg, president of the mission, rented another set of rooms on the second floor of the same property. This then became the headquarters of the Scandinavian Mission until August 30, 1902, when a move was made to the new mission building on Korsgade No. 11. Elder Andrew Jenson gives the following account of this historic move:

Some of us missionaries who have had occasion to make "No. 14" [St. Paulsgade No. 14] our temporary home a number of times will never forget the place, notwithstanding its discomforts, and many are the sweet recollections which we have of the past in connection with it. How many of the elders from Zion have not met here for the first time in their lives to lay the foundation for an acquaintance that has lasted through life, and to form a friendship and an attachment for each other that will reach into eternity? Nor is this feeling confined to us who are numbered among the sons of Scandinavia. Many of our brothers from other lands, and especially from America, at old "No. 14" have received their first correct impressions of a people whom the Lord has destined to become an important factor in the progress of the great Latter-day work. Among the leading men of the Church who have visited that historic dwelling, may be mentioned Amasa M. Lyman, Charles C. Rich, George Q. Cannon, Joseph F. Smith, John Henry Smith, Erastus Snow,
Mission headquarters of the Church of Jesus Christ of Latter-day Saints—1857-1902.
Brigham Young, Jr., Francis M. Lyman, Daniel H. Wells, George Teasdale, and many others.

Perhaps at some remote day, in the future,...a monument surmounted by a bust of the late Apostle Snow may be erected on the spot to commemorate the fact that the Latter-day Saints had their mission headquarters there from 1859-1902....Before leaving our old home, we engaged in prayer and thanksgiving to our heavenly Father for his mercies and blessings towards us in a place where we had spent so many years in peace.15

*First Church-Owned Mission Home*

For many years it has been the feeling of prominent Church officials that more substantial places of worship should be obtained in different parts of Europe.

The year 1902 will long be remembered in the history of the Danish Mission as the year in which the Mission secured, for the first time, a church building of their own without having to rent from outsiders. The dedication of the new building, at Korsgade No. 11, Nørrobro, Copenhagen, Denmark, took place on Friday, July 4, 1902, under the direction of Apostle Frances M. Lyman, who at the time was president of the European Mission. The "Mission History" reports:

The people of Copenhagen are now blessed with a building of their own. The completed chapel here in the capital of Denmark shows the zeal, energy and love of the Utah Scandinavians for the work of the Lord and for their fellow-countrymen. Apostle Lund, Presidents Fjeldsted and Skanchy and others have shown by their untiring exertions how prayer and perseverance can conquer in the face of almost unsurmountable difficulties, and they have won for themselves the undying gratitude of their brethren on this side of the water.

It was for this purpose of dedicating the new building that Apostle Lyman visited Denmark at this time. Friday, July 4th,

15The Improvement Era, VI (August, 1903), 752-53.
a very appropriate day for the occasion, was set apart for
the holding of the services; and eight o'clock that evening
over five hundred elders, saints, and friends assembled in
the large hall to hear the words of invocation. After
Apostle Lyman had finished the prayer, Elder Andrew
Jenson delivered a short address telling of the content
of the same, as most of those present were unacquainted
with the English tongue. The choir then rendered an anthem
composed for the occasion by President Anthon L. Skanchy
and set to music by Professor Evan Stephens. 16

Elder Andrew Jenson describes the new chapel as follows:

The new mission house consists of a fine three-story
building, erected in Gothic style, with a touch of American
architecture in some of its details. The outside walls are
thick and solid, built of burned brick, while some of the
less important partition walls consist of lumber and plaster-
ing on wire. The timber or woodwork for floors and woodwork
in general is principally good and well-seasoned Swedish
lumber. The painting and finishing was done by some of
the best mechanics in Copenhagen. The roof is covered with
Bornholm slate. The main building is about 80 feet long and
45 feet wide, outside measurements. In the basement there
are, besides corridors, a kitchen, with two pantries, a
dining room, two storerooms and a baptismal font surrounded
by brass railings, two dressing-rooms, and a furnace-room
in which a fine, modern furnace was built sufficient to give
heat to the two lower stories. "Stuen," or the second
or main floor, contains: (a) a smaller assembly hall 20 x 40
feet, which is used for Priesthood meetings and smaller gather-
ings. (b) Three larger rooms which are used respectively by
the mission president, the writers for Skandinaviens Stjerne
and Nordstjernan, and for the president of the Copenhagen
conference, (c) Four bedrooms.

The large assembly room occupies the whole upper story; it
measures about 75 feet in length, about 40 feet in width and
about 24 feet high from floor to ceiling. On the stand, which
is built in the northwest end of the hall, there is room
for 75 people. Altogether the hall has a seating capacity for
500 persons, and in cases of necessity, at least 700 people
could be accommodated in the assembly hall. A winding stair-
way leads up from the floor below to the rear of the stand.
The two side buildings, each of which is 16 x 20 feet, are used

16 "Mission History," July 4, 1902; Millennial Star, LXIV (July 17,
1902), 460.
exclusively for stairways. These are artistically and solidly built and easy to ascend. The railings do, as to excellence of workmanship and taste, compare favorably with any of the kind in the city of Copenhagen. The builder, Mr. E. Lytthous Petersen, ranked as one of the best builders and contractors in the country. President Anthon L. Skanchy, who had had many years' experience as a builder and contractor in Utah, was the architect of the building, the erection of which cost about 50,000 kroner. The sum of 60,000 kroner was paid for the ground which was partly occupied by some old tenement houses, but with room enough in the rear to erect the mission house away from the street. 17

Here the Church held their meetings, Sunday School, socials, etc., for twenty-eight years or until 1930, when the Church erected a new chapel and mission home.

**Aalborg Chapel**

In 1907, a building lot was purchased at Valdemarsgade No. 2 by the Church in the city of Aalborg, Denmark, on which a chapel was to be built. That same year the chapel was completed and "dedicated to the Lord." This became the second Church-owned chapel in Denmark and is still in use (1965). Prior to this, all meetings in Aalborg had been conducted in rented halls. Andrew Jenson gives the following description of the Aalborg chapel:

...It consists of a two-story red-brick structure, with a basement. The building is 63 feet long and 34 feet wide, outside measurements; the walls are 25 feet and the tower 45 feet high. The basement, in which the walls and floor are built of cement, is used for bathing and laundry purposes and for storage. The first story above the basement contains dwelling apartments, including the conference office, a small meeting hall, kitchen and closets; also a baptismal font with adjoining dressing-rooms. The second story is occupied by the main auditorium, which has a seating capacity of three

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PLATE XXI

LDS Mission home and Church headquarters in Denmark from 1902 to 1930. Located at Korsgade No. 11, Copenhagen. This was the first Church-owned building in Denmark.

PLATE XXII

Aalborg Chapel

With the completion of this chapel in 1907 it became the second Church-owned building in Denmark.
hundred. The chapel was built under the supervision of Elder Hyrum Julius Jensen of Salt Lake City, Utah, and was dedicated July 7, 1907, by Apostle Charles W. Penrose, president of the European Mission, who came over from England on a visit to Scandinavia, on the occasion of the dedication.18

New Chapel for Copenhagen

On April 21, 1928, a site for a new chapel and mission home was purchased on Prearvy 12 in that part of Copenhagen called Frederiksberg. On August 30, 1927, a beautifully located site was selected by James E. Talmage, who at the time was president of the European Mission, and Joseph L. Petersen, president of the Danish Mission. It was reported that "protest after protest" was filed by many of the priests as well as the Bishop of Sjaelland to the Copenhagen city council and the Copenhagen Handekbank, who owned the property, urging that it not grant the Church the right to build and that owners cancel the contract they held with the Church. All of these efforts to prevent the Church from building, however, were to no avail.19

On January 1, 1930, the cornerstone of the new chapel was laid. This event was covered by press photographers who took pictures which accompanied an article about the Church in most of the leading newspapers of Copenhagen. A small box was placed in the cornerstone by Kolger M. Larsen, president of the Danish Mission, containing:

One Book of Mormon, one Doctrine and Covenants, one Pearl of Great Price, one copy of "Bekuben" (No. 24, Vol. 50), one copy of the Scandinavian Star (No. 24, Vol. 78), a short history of the different meeting halls used by the

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18 Ibid., pp. 415-16. See PLATE XXII, page 149.

Church in Copenhagen, a sheet containing the names of the 43 Mission Presidents who have presided over Denmark, and a list of the missionaries then laboring in the Copenhagen District,... 20

This chapel was to replace the one at Korsgade 11, where the Saints had worshipped for a little more than a quarter of a century. The new building was erected and dedicated amid much favorable comment by Copenhagen newspapers. John A. Widtsoe, member of the Council of the Twelve Apostles and president of the European Mission, offered the dedicatory prayer on June 14, 1930, the eightieth anniversary of the coming of Erastus Snow and his associates to begin missionary activity in Scandinavia. The following is an account of this most outstanding event in the history of the Danish Mission:

June 14, 1930, brought together Latter-day Saint people from Europe as well as America. President John A. Widtsoe and wife, and all European Mission Presidents and their wives, were present. All missionaries from all parts of Denmark were gathered. Missionaries and Saints from America, Norway, Sweden, and other European countries, found their way to the dedication.... Three inspiring meetings were held where all mission presidents and wives had the opportunity of expounding gospel truths. Each of these three sessions was largely attended and the outpouring of the Spirit of God was manifested. President John A. Widtsoe offered the dedicatory prayer and was the main speaker of the service.

A beautiful Church edifice is erected and dedicated, one that surpasses all other LDS chapels in Europe. It stands as a shrine of worship and a credit to any people.

The dedication and the activities of these three days characterize important dates in the history of the Danish Mission. These events have given the Church more friendly publicity than it ever before has received in Denmark. 21


21 The Improvement Era, XXXV (May, 1932), 401-415. See PLATE XXIII, page 152.
Copenhagen Chapel and Mission Home

This was the mission home and headquarters of the Church from 1930-1962.

Odense Chapel

This is typical of the chapels now (1965) being built by the Church in Denmark.
Thus from its humble beginning the Church soon spread until chapels were to be found in all the major cities of Denmark. By 1960, the Danish Mission had five districts with twenty-four organized branches. These branches of the Church were holding meetings in twelve Church-owned chapels, four villas which had been converted to meeting halls, and eight rented halls. Other halls were also rented in order to accommodate the investigators of the Church in areas where there were no organized branches.
CHAPTER IX

THE WORLD WAR II YEARS

Missionaries Recalled

On Wednesday, September 14, 1938, President Alfred C. Ress of the East German Mission asked the Church in Utah for permission to send all his missionaries to Copenhagen, Denmark, because of the war clouds which were hanging over Germany due to the German-Czechoslovakian crisis. Arrangements were made, and by Sunday, September 18, all the missionaries from the East German Mission had arrived safely in Copenhagen along with twenty-one missionaries from the West German Mission. The remaining West German missionaries were sent to Holland. After a stay of three weeks in Denmark it was decided that conditions were such that they could return to their fields of labor.¹

In August, 1939, Elder Joseph Fielding Smith, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, paid an official visit to the Danish Mission. It was while he was in Denmark that the war clouds which had been gathering in Europe began to rain their destruction with Germany's attack on Poland, September 1, 1939. This move on the part of the German Army marked the beginning of World War II.

By instruction of the First Presidency in Utah, the American missionaries who were laboring in Germany began once again pouring into Copenhagen. These preparations were being made by Elder Joseph Fielding Smith and the president of the Danish Mission, Mark B. Garff, to return all missionaries, with the exception of eleven, to America. Eleven of the German missionaries were set apart to work in the Scandinavian countries, but they were not able to secure permission to enter Norway or Sweden. On September 6, these same eleven elders were sent out to labor in various branches in Denmark; but no sooner had they commenced their labors than they were again called back to Copenhagen and this time returned to America because "the Danish government refused them the right to stay." By this time, "the First Presidency had asked that all missionaries return to America." Concerning this evacuation, the former president of the East German Mission reported the following at the October, 1939, General Conference of the Church:

Many events appear to us as unimportant incidents; yet in them all we see the hand of the Lord guiding, operating, directing. It was just a little over a year ago that we received instructions from the First Presidency to remove all our elders out of Germany and take them to Denmark. That came as a great surprise to us, because we had little concern about the movements about us. Perhaps it is like a wheel; there is less agitation at the center than on the rim. The farther one is removed from the theater of activities, the more violent the agitation.

I went to the U. S. Ambassador to inquire what his thoughts were about the gravity of the situation. He regarded it as trivial and of no consequence. Yet we were told by the Authorities of this Church to take our elders to Denmark. We did so. A year later that order was repeated. Some were

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2Ibid., October 1, 1939, p. 351.
disposed to look upon that first venture as a useless procedure. But what an effective, may we say, fire-drill, that proved to be. So when the word came this year to take them to Denmark, and then eventually home, they merely had to repeat all the details of the procedure of the preceding year and that too without let, hindrance or delay. They were safe on neutral soil within thirty-six hours. Surely the Lord works in a mysterious way. Then it was that every elder looked back upon that previous experience and said: "Now we understand."

On September 4, 1939, the missionaries laboring in the Danish Mission received word "to pack their trunks and be ready to evacuate within 12 hours notice." On September 19, word was received from the First Presidency to cut the missionary force in Denmark to the smallest workable number. The first missionary company sailed from Copenhagen on September 22, 1939, and others followed a few days later. This left fifteen missionaries in Denmark to carry on the work. The elders who remained were "given their own free will in the matter." Hardly had these assignments been made when word was received from the First Presidency to send all missionaries home. On December 2, 1939, President Mark B. Garff received a telegram from the First Presidency requesting that he "should give the leadership of the mission to a qualified local brother" and return to America with his two remaining American elders as soon as possible.

Orson B. West, a young man of thirty and at the time president

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3Quoted from talk of Alfred C. Ress, Conference Reports, CIX (October, 1939), 73.

4Ibid., September 4, 1939, p. 351.

5Ibid., December 1, 1939, p. 355.
of the Copenhagen Branch, was chosen to lead the Danish Mission. At the same time Mary Kaiser was chosen to become mission secretary and to assist President West in his labors.  

This was only the second time in the history of the Danish Mission that a local elder had been called to preside over the mission, the first time having been in 1858 when Carl Winderborg was called to preside over the Scandinavian Mission at the time American elders were all called home on account of the so-called "Utah War." The moving of the missionaries from Denmark also marked the first time in eighty-one years that Denmark had been without elders from the Church headquarters in Utah.

During the evacuation of the missionaries from Denmark, Elder Joseph Fielding Smith made the following prophetic statement to the Saints in Denmark: "Denmark will be spared from much in the future because she was willing to open her doors to the missionaries from the evacuated countries." President Orson B. West in writing about this statement said that it was "literally fulfilled because Denmark was saved from much which other countries had to go through."  

**Effects of the German Occupation**

For the first time since the arrival of the missionaries in 1850 the Danish Mission was not in communication with the headquarters of the Church in Salt Lake City. From December, 1939, to August of 1941,

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6 Ibid.


the only contact with the Church in Salt Lake was an occasional letter passing through neutral Sweden by way of the acting Swedish Mission President C. Fritz Johansson, to Denmark. Later, however, there was no contact at all for a four-year period. As a result of this, President West and the Danish membership of the Church were left on their own in handling the affairs of the Danish Mission—a task that would be difficult even under the best of conditions.

One of the most noticeable effects of the German occupation was the removal of all the missionaries from Denmark was explained by Elder West:

There is an essential difference in having at one's disposal a missionary force of 50-60 elders and then have to get along with none at all or at the most one or two. It is the missionaries who recruit proselytes, and when the mission all of a sudden is referred to the local Saints as one's help and support, there naturally arises a difference which is not easy to equalize, for the missionaries in the first place have the whole time to their command, and in the second place, they are exclusively sent with one message—to proclaim the Gospel and the plan of Salvation. 9

Elder West also pointed out that another effect of the departure of the missionaries was a decrease in attendance at Sunday evening meetings. According to President West, this was caused by the absence of investigators who had been attending these meetings along with the missionaries. 10 Still another effect of the removal of the missionaries from Denmark was a decrease in the activity of the young people. 11

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9 "Danish Mission History," 1945, p. 310.
10 Ibid., p. 312.
11 Ibid.
With the war came certain restrictions which made it difficult for the Danish Mission President to handle the affairs of the Church in the manner in which they had been conducted in the past. Elder West reported that one of the most difficult challenges came as a result of the "rising traffic difficulties, which in the highest degree has impeded the cooperation between the districts and the branches." 12

On June 27, 1940, the Copenhagen Branch Recreation Hall was taken over by the authorities of the city to be used as a public shelter against air raids. Consequently the Copenhagen Church members had to do away with some of their social activity for the duration of the war.

In an interview, Elder West related that to the best of his knowledge there was little or no deviation from the teachings and practices of the Church during the war years, even though the Danish Mission was completely cut off from the Church headquarters for a period of about four years. 13 In making his report to the General Conference of the Church, Elder West reported:

...I want to tell you that as far as I am able to determine I do not think there is a better or more loyal people to the Church than are the Danish Saints. They pray for the General Authorities every day, morning and night, and they are very loyal to them. You know we were separated for about four years, and the Saints managed, directed their affairs in a marvelous way,... 14

On another occasion Brother West said:

...Ever since the missionaries departed we have had to stand

12 Ibid.
13 Interview with Orson B. West.
on our own feet, which again increased our strength and power. The understanding of the doctrines and laws of the Church has absolutely grown. There surely is not better in the whole world. They are brethren and sisters who willingly and gladly live in accordance with the laws and commandments of the Lord, and have developed a very strong feeling of accountability and solidarity to the Church. The demands of the Church are to them law. With such Saints in the background the Priesthood has been able to assist many sick, and have even experienced miraculous healings. Can we then do differently than to heartily thank the Lord for these wonderful things.15

**Danish Mission Moves On**

Despite the troubled years of World War II, the mission in Denmark, under the direction of President Orson B. West, was able to grow and progress. Membership grew and attendance among the membership of the mission increased despite difficulties. For the first time in the history of the Danish Mission they were completely independent of economic aid from the Church headquarters in Salt Lake City. All bills were taken care of by the local membership.16 Even with the increase in the price of goods caused by the war, tithes had "risen to more than 300 per cent, compared with 1943."17 In accounting for this increase, President West said that it "was not alone motivated by the general increase in revenue in the country, but in a strange testimony of the Saints' faith, and their living up to the law of tithing."18 It is also interesting to note that the fast offerings, in spite of the

16Danske Stjerne, 89 (January), 4-5.
18Ibid.
troubled times and no missionaries, kept the same level as during the pre-war years.

The need for missionaries became more and more evident as the proselyting efforts suffered from a lack of missionaries. Therefore, the "Missionary Society" was organized and supported by the Danish Saints in order to raise funds to support local missionaries. Through that organization, financial assistance was given to eight missionaries from the time the American missionaries were called home to the end of the war in 1945.  

The "greatest event" which took place during the war years, in the lives of the Saints of Denmark, was the general conference held in Copenhagen in June, 1944, in memory of the martyrdom of Joseph Smith, the first president of the Church. In spite of the difficult times and the unsafe conditions, Church members from all over Denmark made their way to Copenhagen for this memorial. It had been decided that a memorial plaque be placed in the entrance way of the Copenhagen chapel. All Saints in Denmark were encouraged to help in financing this project. The "Danish Mission History" reported:

This memorial is not to be bought by the money of the Church or that of a single individual; that would be contrary to the very idea of it. No, every Danish Latter-day Saint who acknowledges his faith in Joseph Smith as a Prophet, Seer and Revelator must share in it.  

Thus an appeal went out to all members of the Church in Denmark, children

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19 Ibid., p. 311.
20 Ibid., May, 1944, p. 298.
and adults, to contribute an amount no larger than 25 øre (6½¢) to this memorial plaque. Michael Giessing, a member of the Church from Aalborg was called on to execute a plaque in marble carrying a face-relief of Joseph Smith: familiar features along with a proper inscription.

On June 27, 1844, just one hundred years from the time Joseph and Hyrum 21 Smith died, the conference in his memory commenced. At the climax of the conference the plaque of Joseph Smith was unveiled. The following is an account of this event:

A host of devout people gathered on Tuesday morning in the beautifully decorated chapel, on the outside of which the flags on two poles fluttered. Elder Jørgen Schmidt bade the people welcome, and the service commenced by singing "O How Lovely Was the Morning" and "Ere You Left Your Room This Morning, Did You Think to Pray?" After the singing all went quietly and expectantly out to the entrance hall and stood in front of the veiled memorial plaque of Joseph Smith the Prophet. Here the first verse of "We Thank Thee, O God, for a Prophet" was sung, whereupon the acting mission president made a brief address and pulled the covering aside, exposing to view the marmor (marble) plaque with the Prophet's face in relief and the inscription: "Joseph Smith, 1844 * 27 Juni * 1944 Paa Hundred Aarsdagen for Profitens Martyrdöd Satte Kirkens Medlemmer i Danmark Dette Minde" (On the one hundredth anniversary of the Prophet's martyr death the members of the Church in Denmark place this memorial.) There was at this moment a strong emotion among the brethren and sisters present. There was not a dry eye, and it touched one deeply to see big and strong men stand with tears rolling down their face. The song, "Praise to the Prophet," was sung and Brother Michael Giessing, of Aalborg [the sculptor] was called on to speak. Feelingly, he thanked the people for the reliance that had been shown him in conferring on him the great task which he with joy and appreciation had received. There was jubilation and enthusiasm in the voices when the Mormons' old but ever young battle song, "Come, Come Ye Saints," was sung, whereupon the congregation returned to the main hall where Branch President Christian Madsen thanked the Saints in the whole mission for the gift,...

The historic gathering closed with the singing of "True to the Faith." 22

Besides giving the Saints of Denmark a spiritual uplift, the occasion gave an uncommon amount of enlightened propaganda to the Church in Denmark. It was reported that many newspapers carried pictures of the plaque as well as other pictures and articles of Joseph Smith. According to the "Danish Mission History," the number of illustrations and cuts by the press were as follows:

Joseph Smith in profile, by 30 newspapers; Joseph Smith with full face, 4; Joseph Smith in generals uniform, and horseback, 24. Other illustrations: Seven cuts in five newspapers, two newspapers wrongly printed a picture of President Joseph F. Smith. All in all 67 illustrations or cuts were used.

Measured by newspaper measurements, the aggregate length of the articles looked rather impressing. In Copenhagen newspapers, 6,829 mm (22.9 in.) and in the country newspapers, 15,070 (59.3 in.). 24

Besides these lengthy articles, a large number of newspapers printed a brief communication sent to them by the Church mission office. Most of them were accompanied by a cut of Joseph Smith. Altogether some 78 provincial newspapers published communications about the conference and jubilee. 25 In addition to the publicity given the Church through the press, the radio for the first time in Denmark took notice of the Church. As a result, the conference and the Church were widely publicized

22 "Danish Mission History," August, 1944, p. 366.

23 See PLATE XXV, page 164.


25 Ibid.
The plaque of the Prophet's face in relief was carved by Michael Giessing, of Aalborg, for the 100 years memorial to the death of the Prophet Joseph Smith. The translation of the inscription reads: "On the one hundredth anniversary of the Prophet's martyr death the members of the Church in Denmark place this memorial."
throughout Denmark. These courtesies, though highly welcomed, were "completely unexpected by the Saints of Denmark." This naturally reflected a further changing in attitude toward the Church and her people.

Despite the hardships of World War II, the Danish membership, it would appear, continued in the faith, enduring and overcoming great obstacles.

**World War II Ends**

The most important event of 1945 was announced to Denmark by the British Broadcasting Corporation: Germany had unconditionally surrendered. This announcement was heard in Denmark Friday evening, May 14, 1945, and initiated celebration which spread throughout the land. That same evening, members of the Church gathered in the beautiful chapel in Copenhagen where, for the first time in five years, the large chandeliers which hung in the chapel were turned on. It was also reported that "many people, not of our faith, who passed the Church joined in our thanksgiving service."27

It was not long after this that meetings were resumed in Denmark on their pre-war schedule. It was not until October, 1945, however, that the Copenhagen Branch recreation hall could be converted back from an air raid shelter to a recreation hall.

With the war's end, members of the Church throughout Denmark

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26 Ibid.

27 Ibid., June 30, 1945, p. 317.
anxiously looked forward to the return of Church leaders and missionaries from America.
CHAPTER X

MISSION SINCE WORLD WAR II

Re-opening of the Danish Mission

The calling of Ezra Taft Benson, member of the Council of the Twelve of the Mormon Church, as European Mission President laid the ground work for the re-opening of all European Missions including the Danish Mission. The Millennial Star reported the calling of Elder Benson and his special commission:

President Benson comes with a special commission from the First Presidency [1] to do everything possible to alleviate the suffering of the members of the Church, [2] to reorganize the various missions and [3] make available to all the benefits and blessings of the Gospel.¹

The arrival of President Benson in Copenhagen on February 15, 1946, with his secretary, Elder Frederick W. Babbel, and an LDS Chaplain, Elder Howard C. Badger, marked a new era in the history of the Danish Mission. It was a call to arms in the service of the Lord. It was a promise of a new and greater activity which would ask for the enlistment of all. It was final proof of the solidarity and cohesion of the Church and of the completeness and effectiveness of its organization.

President Benson soon won the admiration and love of everyone. His visit to Denmark was highly publicized through radio interviews

¹ Millennial Star, CVIII (March, 1946), 80-81.

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which were beamed all over the land and the major newspapers (Politiken, 
Presens Radioavis, Nationaltende, Berlingske Tidende, and Morgensbladet) 
also interviewed Elder Benson and published them. 

Elder Benson, in visiting with the membership of the Church, soon 
learned that as a whole they were quite well and eager for the return of 
the missionaries. Concerning the visit of President Benson, President Orson 
B. West wrote:

...We were very happy to receive President Ezra Taft Benson 
of the European Mission and his secretary, Elder Frederick 
Babbel, in February last year. You can imagine our happiness 
and our joy to receive those two servants of the Lord and 
they made a wonderful impression upon the Saints of Denmark. 
We had a very fine opportunity to have them speak in several 
branches of the Danish Mission, and wherever they went they 
made our Saints happy and glad, and we even had opportunity 
of an interview over the radio with President Benson, so that 
most of the Danish people heard this man of God. 2

Concerning the condition of the Danish Saints following the war, 
Elder West said:

A problem which has been a serious one during the war is 
the coal and fuel situation. For the time being it is 
worse than ever. Peat is not the best fuel, but we will 
have to do with that during the coming winter....Regarding 
help to the families and persons in our mission, I beg to 
inform you that so far as food is concerned we can get along. 
Our people in Norway and Finland need it much more than we 
do. We would be more than happy, however, to receive under-
wear, shirts, stockings, and socks. Especially the babies 
need these things very much. It is impossible to buy babies' 
clothing. 3

The Church members in Denmark received 5000 packages from the 
Church and they were received with joy and thanksgiving. The packages

2 Conference Reports, CXVII (April, 1947), 128-29.
3 Millennial Star, CVIII (May, 1946), 134-37.
contained goods that they could not have purchased even if they had had the money. Even though the need in Denmark was not as great as in other lands, the packages brought a great deal of joy and happiness to many Saints.

Missionaries Return

On May 27, 1946, just five months after Elder Benson visited Denmark, the first missionaries started to arrive. Bishop Chris A. Peterson and wife were the first. They were soon followed by Elder Alma L. Peterson who took over the reins of the leadership of the Danish Mission from Elder Orson B. West, who had for over five and one-half difficult years of war and reconstruction, faithfully lead the Danish Mission. By 1946, a record number of missionaries were laboring in Denmark. The missionaries were enjoying great success and found that they were welcomed in many areas where the missionaries had not been for many years. This missionary force continued to increase in 1947, decreasing slightly from 1948 to 1950 with a very marked decline in 1951 and 1952 due to the Korean War. Following the Korean War, the Danish Mission again had an increase in missionaries until it reached an all time high of 120 missionaries in 1963.

Spirit of Emigration Revived

Following World War II, the spirit of emigration rose in all parts of Denmark. From the time of World War I very few of the Danish

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5 See CHART I, page 79.
Church members had emigrated.\textsuperscript{6} While it cannot possibly compare in sheer numbers to the emigration of the first thirty years of the Scandinavian Mission's history, the percentage of the Saints who emigrated following World War II would be quite comparable to the early period as evidenced by a study of CHARTS II and IV. This increase in emigration has taken place despite the fact that prospective emigrants must show affidavits of support in America before they are allowed to leave Denmark. After 1955, however, emigration was again on the decline and reached its lowest point since 1946.\textsuperscript{7}

\textbf{Post-War Growth}

Since the German occupation, the Church in Denmark has experienced some remarkable growth. Most noticeable is the steadily increasing Danish membership which reached an all time high of 3862 members in 1963. This increase came about as a result of a decrease in the emigration rate since 1951 and an increase in yearly conversions to its highest number since 1883.\textsuperscript{8}

As a result of this growth, the efforts of the Church and mission leaders were directed to preparing the mission and its people for a change from the less highly developed organization of the "Mission," which is broken down into districts and branches, to the more highly developed organization of a "stake," which comprises several wards.

\textsuperscript{6}See CHART IV, page 85.

\textsuperscript{7}\textit{Ibid.}

\textsuperscript{8}See CHART V, page 118.
or fully organized congregations. In order to make such a change, trained people were needed—people who could move into positions which had been held by missionaries for years. Because of the high emigration rate among converts to the Church and difficulties of distance and communication, it had been impossible for the Church to organize the missions in the same way in which the Church was organized in areas of large Latter-day Saint membership. As a result of the change in Church attitude towards emigration, membership in the mission field had increased to the point where the Church could think of organizing the missions into stakes, providing trained leaders could be found to fill the offices required for a stake organization. One way to get such leaders, of course, is to train them, and Spencer W. Kimball, member of the Quorum of Twelve Apostles, following a visit to Denmark in 1955 made the following recommendations to the President of the Church, David O. McKay.

It is noted that some missionaries are branch presidents. We believe that in some of them local leadership can be developed and trained. Missionaries sometimes feel honored with the positions but apparently it is easier to do this work than the proselyting program. The mission president should follow through to see that missionaries do not do any branch or organization work which the local saints can do with some more training. Leave the missionaries free to do proselyting. This will give to each individual in a branch a position. I am positive that much of the troubles and friction in branches arise because of jealousies arising out of this problem. Missionaries frequently occupy the high positions and a few people occupy the others and many have no opportunity. Missionaries protest that the saints are not ready to assume responsibility but I have insisted that they stand behind them.

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9 See page 176.
and train them and retire....I can hardly stress this too much. Babies can not learn to swim on the bank; no child can learn to walk if kept in a cradle-board; and no one will ever learn to preside without opportunity. With training in the proselyting plan, the members would develop confidence and be less timid in presenting the program to their neighbors. Efforts should be made to spread the positions around so that all may have opportunity.  

One move in this direction took place on June 12, 1955, when Elder Kimball directed the organization of the first elders quorum ever to exist in the Danish Mission. The elders living in the Aalborg and Aarhus Districts were organized into the First Quorum of Elders, and the elders living in Copenhagen, Odense, and Esbjerg Districts were organized into the Second Quorum of Elders. This organizational change "greatly stimulated the activity of the elders in Denmark."  

At a mission presidents' conference held in Salt Lake City in 1961, Harold B. Lee, member of the Council of the Twelve, told the mission presidents of the Church of the importance of training the Saints in the mission for leadership roles as a step toward organizing the missions into stakes.  

In 1963, the Danish Mission took another step toward the development of a stake when it underwent its greatest organizational change in history. In a letter from the office of the Danish Mission President, the writer was informed that the mission "has been undergoing a change-

11For a definition of an "elder," see page 10.  
over from the 'district' setup to an organization like a stake." The mission was divided into two large districts, the Copenhagen and Jylland Districts, with twenty-three branches operating under them. This organization has yet a long way to go before stakes can be organized, but this is "a long-range plan--to organize like a stake in preparation for becoming a stake." 14

**Scandinavian Jubilee**

The year 1950 was a big year for the Danish Saints all over the world, because it marked the 100th anniversary of the founding of the Church in Denmark in 1850. John A. Widtsoe was sent to Denmark by the First Presidency of the Church to take part in the celebration. On returning, Elder Widtsoe made the following report to the membership of the Church at the October General Conference:

It was my privilege to be sent to Scandinavia a few months ago to take part in the celebration which the Saints of those countries were holding and enjoying, because of the great anniversary....I came back feeling thrilled with the manner in which the gospel had developed and spread from the humble beginning of a hundred years ago in those countries. You know, of course, that here in these valleys, among the stakes and wards of Zion, the blood of those countries, through inter-marriage, has spread until a large proportion of our people here carry some of that blood. 15

One of the biggest Scandinavian celebrations during the year 1950 was held, not in Denmark, but in Salt Lake City. Hundreds of

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15 *Conference Report*, 121 (September, 1950), 34-38.
CHURCH MEETING HALLS
C- Church-owned chapels
V- Church-owned villas
R- Rented halls
Scandinavian Saints and descendants of Scandinavians got together to celebrate this important event. The Church's *Improvement Era* ran a special section to commemorate the founding of this mission in which the following summary report is given:

The available records show that from 1850 to 1950, 5,878 elders from "Zion" have labored as missionaries in Scandinavia, 2,308 in Denmark, 2,109 in Sweden, and 1,458 in Norway. Seventy-three sisters from Utah have also labored as missionaries during this period—twenty-four in Denmark, twenty in Sweden, and twenty-nine in Norway. These missionaries baptized 27,492 souls in Denmark, 19,718 in Sweden and 9,284 in Norway, or a total of 56,494 in the three countries.

One or more companies of immigrant converts from these countries made the journey to Utah nearly every year from 1851-1926. They brought 13,910 Danes, 8,503 Swedes, and 3,437 Norwegians, or a total of 25,850 men, women, and children.\(^{16}\)

In honor of this jubilee year, a survey was made in order to determine the number of Latter-day Saints in the stakes of Zion of Scandinavian descent, full or partial. It was reported, however, that while the survey is "incomplete" it does indicate "the fruits of the labors of Apostle Erastus Snow and the hundreds of missionaries who followed him in laboring in Denmark."\(^{18}\) In order to determine where the blood of Northern Europe was most predominant, the reports of six hundred and eighty-one wards and branches reporting were segregated for six Utah counties, with the following results:

\(^{16}\) *Improvement Era*, LIII (June, 1950), 471.

\(^{17}\) This survey was made by John F. Oleson under the direction of the Presiding Bishopric in cooperation with the committee on information and statistics of the Council of the Twelve.

Survey

Sanpete and Sevier Counties 78.0%
Box Elder County 64.8%
Cache County 52.9%
Utah County 50.0%
Salt Lake County 45.0%
Weber County 36.7%
Total 681 Units 44.8%

It was further pointed out that "similar results would undoubtedly be found among any of the people who have accepted the Gospel and joined the Saints in the stakes and wards of Zion." 19

An Eventful Year

The year 1955 will always be remembered as one of the most eventful in the history of the Danish Mission. Three big events took place that had a great effect on the membership of the Church in Denmark. The first was the official visit of Elder Spencer W. Kimball of the Council of Twelve Apostles, the second was the visit of the Mormon Tabernacle Choir, and the third was the dedication of the first Mormon Temple in Europe.

Spencer W. Kimball. Elder Kimball arrived in Denmark on the 11th of June, 1955, and soon won the hearts of the Saints in Denmark with his "noble appearance and mild friendly personality, always ready with a helping hand." While in Denmark Elder Kimball spoke at many of the branches of the Church, organized the first two Quorums of Elders, 20 and personally interviewed all of the missionaries in the Danish Mission, the writer being one of them. This, of course, was a humbling experience

19 Ibid.
20 See page 172.
to converse with an Apostle of the Lord.

Tabernacle Choir. The day for which many members of the Danish Mission had for some time been longing came with the arrival of the Mormon Tabernacle Choir in Copenhagen. Hundreds of Danish Saints, whose spirit could not be dampened by the thunder, lightning and rain, welcomed the Choir at the rail station with the song, "Come, Come, Ye Saints."

The concert for which the Choir came took place at 8:00 p.m., Saturday, September 3, 1955. It was held in the concert hall of the Odd Fellow Palacet, which seats about 2300 people; but the hall was much too small for the brisk ticket sale. J. Spencer Cornwall, conductor of the Choir, wrote:

Upon arriving at the entrance to the hall in Copenhagen, attention was drawn to a large poster announcing the concert. Across it, from the bottom to the top, was a narrow yellow strip with two Danish words, "Aet Udsalgt," meaning "sold out." It had been placed there ten days previously! This was significant, for the Danish Saints, on discovering that the demand for seats far exceeded the capacity of the concert hall, had given up all their tickets to non-members of the Church. For the Saints to hear their own Church Choir from Salt Lake City was a lifetime desire, but now they believed it would do more missionary work if others were allowed to hear the Choir.21

This concert was under the patronage of the American Ambassador to Denmark, His Excellency Robert Coe, who was in attendance at the concert. Also in attendance was the American Secretary of Agriculture and member of the Quorum of Twelve Apostles, Ezra Taft Benson, who was at the time touring Europe on behalf of the Agriculture Department and

a guest of the Danish Department of Agriculture. Elder Cornwall recalls that Benson was in Copenhagen, conferring with the agriculture directors of Denmark. They were in an important conference, but just prior to the time of the concert Elder Benson adjourned the meeting and said: "Gentlemen, we are going to hear the Salt Lake Tabernacle Choir." With that, they all proceeded to the concert hall. There were no seats available, but the missionaries managed to push a row of chairs into a space just under the stage. Seeing these men and Brother and Sister Benson was all the stimulus the Choir needed to do its best.22

The "Danish Mission History" reports that the concert was a huge success," and the hundreds who attended the concert were "deeply touched by the fine art of the Choir."23 One non-member lady who attended with her husband wrote of her experience as follows:

Well, Brent and I have attended the Tabernacle Choir concert, and we both agree that we are a wonderful experience richer. I must write about this experience before anything else. As you can well imagine I was more than excited when the Choir members took their seats. When their voices burst forth in their might and strength, we were not only deeply thrilled, but touched and impressed. The voices were wonderful and the discipline in every single person was admirable. The first number was "King Christian" where the whole audience arose, and a closeness between the Choir and the audience was immediately felt, and each of the following selections seemed more beautiful than the preceding one. It is impossible to go into details.

Richard L. Evans was the commentator and was very gracious and cordial. He first asked those of the Choir members who were of Danish ancestry to arise; they received tumultuous applause from the audience. After this all Choir members of Scandinavian origin were asked to stand, and again were greeted by thunderous applause.

22 Ibid.

When the program was finished it seemed that the applause would never end and people began to stamp their feet. The Choir responded with five or six encores. Then imagine, when the Choir sang, "I Osten Stiger Solen op" [The Sun Is Rising in the Sky] in Danish, the people went wild with joy. The whole audience arose, remained standing and applauded the Choir so overwhelmingly that it must have been an unforgettable experience for the Choir. This could have continued for hours, but then Mr. Evans took the floor. Oh, how gracious he was! He thanked the Scandinavians for their warm hearts and for all the wonderful things the Choir had seen and heard in Copenhagen, and then the concert was brought to a close by the Choir singing "There Is A Lovely Land."

There was just one minus. The Choir was accompanied by a piano; it was a shame. I dare not think what the swelling strains of a mighty organ would have accomplished—how heavenly it would have been.

The reviews of the newspapers do not cover the concert half enough, in my opinion. They say too little about it and do not write explicitly enough about the reaction of the audience, which is proof that the concert was beautiful.24

One Danish newspaper, the Politiken, being a little critical of the Choir, reported:

The choir is skilled, but its tone is not trimmed. Its various groups are a little homogeneous, and there is unity in the enormous ensemble. Those voices, however, have a Gospel to preach, but not a gospel of music. The songs are a means to express their belief in the happiness of men. The program was one-sidedly based on mad effects, bearing the stamp of a happy, but distinct Hallelujah atmosphere.25

Denmark's Dangens Nytuder wrote:

Beautiful Choir Presentation—It was not just an ordinary concert "The Salt Lake Mormon Tabernacle Choir" gave yesterday evening in Palecet's big hall. There was a good deal of both message and music in the air, and much was more or less directed to the Danish Mormon organization, who were naturally

24 Cornwall, pp. 144-45.

there in full force. The 375 voice choir, who sang the whole program without the use of sheet music put sincerity and devotion into every word and every tone, strongly directed one's thoughts to reflect upon the organization of the Church and its teachings.

Today at 4:00 the mens choir will give an extra concert in Tivoli. It is sure to attract a full house, for oh!, how those Mormons can sing!26

It is difficult to fully evaluate the accomplishments of the Choir in furthering the spread of the Gospel in Denmark because of the wide area covered and the great number of people who were reached by either their attendance at the concert, newspaper articles, radio, or through reports from friends. There were, however, some noticeable results of the Choir's stay in Denmark. From the writer's personal experience in working in Denmark as a missionary at the time of the Choir's visit, it was observed that many doors were opened to the missionaries as a result of individuals having heard about the Mormon Tabernacle Choir. Junius M. Sorensen, president of the Danish Mission at the time of the Choir's visit, said:

The first good effect I noticed was among the big advertising and publicity agencies and also in purchasing and handling of tickets. Our Church had never had intimate contact with this popular class of people before. They did all in their power to be helpful and accommodating, but with a curious watchful eye on the Mormons. When it was all over, they expressed themselves as being very favorably impressed with all they had seen and heard and they hoped to learn more of our people and have a similar experience some time in the future.27

Perhaps the real value to the Church resulting from the Tabernacle

26Orson B. West, Den Danske Mission i Historie, p. 111. This is now being published in series form in the Danske Stjernen.

27Thomas, Mormon Tabernacle Choir, p. 189.
Choir trip to Denmark and other places in Europe can best be summarized in the following words of President David O. McKay:

The service rendered by the Tabernacle Choir on its tour of Europe brought credit to our State and the Church, and to our country as perhaps no other organization has been able to do...as for goodwill engendered, nothing has ever been done to equal it. The money spent is the best investment we have ever made in spreading good will for Utah, the United States, and the Church. 28

On Sunday, the day following the concert, a public meeting was held in the Odd Fellow Hall in Copenhagen with the participation of the Tabernacle Choir. Present at this meeting were 1252 people, which was considered to be one of "the largest meetings of Latter-day Saints ever held in the history of the Danish Mission." The main speaker for this meeting was Richard L. Evans, member of the Council of the Twelve Apostles, who was traveling with the Choir as its narrator. He spoke on the subject, "Christ in Our Lives." Following this meeting, an extra unscheduled performance was given by the male chorus of the Choir at 4:00 p.m. in Copenhagen's famed Tivoli Gardens (referred to in newspaper quote) The male chorus performed for hundreds of people who failed to hear the Saturday night's concert in the Odd Fellows Palace. 29

A Sunday evening service was held at the Copenhagen Branch where those who attended heard Elder and Sister Ezra Taft Benson and Richard L. Evans. Most of the Church members who were present thought

it "a marvelous thing to have two Apostles of the Lord Jesus Christ speaking at the same meeting." 30

**Temple Dedication.** The third and certainly not the least of the great events of 1955 was the privilege given to about one hundred-ten Danish Saints and missionaries to attend the dedication of the first Latter-day Saint Temple built in Europe. Many missionaries consider this event to be one of the high points of their missions.

From the time the group entered the Temple, which is located just outside of Bern, Switzerland, until they left, about an hour later, there was hardly a word spoken with the exception of President David O. McKay's dedicatory prayer. The following remarks from the author's missionary journal reflect the sentiments of most of those who were present:

During much of the service there was not a dry eye in the congregation. The President, who stood directly in front of the congregation, dressed in a white suit with a white tie and white shoes, and with his white hair and Heavenly Countenance reminded one of a Great Prophet and a superior man indeed. He delivered the dedicatory prayer with conviction and power and it was as if the Heavenly Hosts were verily a tangible part of the audience.

It was an impressive sight for all to look upon one of the Church's temples situated amid green lawns and forests of Switzerland with the white peaks of the Alps visible in the distance. All who attended the dedication returned to their homes and fields of labor with their testimonies strengthened and prepared to go out with renewed desire and energy to proclaim the teaching of the Church. 31

To many of the Church members in Denmark this was an event to

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which they had been looking forward for many years. Some had for years
saved for this occasion in order that they could take their family to
one of the temples of the Church. 32 As a result of this temple being
erected in Europe, many of the Danish Saints felt there was now no
reason for them to move to America because the Church could now offer
them all there is to offer right in Denmark.

Temple trips are now conducted several times a year, and the
Saints in Denmark are making use of the Temple even though, for some,
it involves a great sacrifice of time and money.

**Church Microfilming in Denmark**

When microfilming became an accepted method of copying and preserving
records by the Genealogical Society of the Church in 1938, thoughts naturally
turned to the copying of the precious genealogical records of Europe,
the land from which so many of the Latter-day Saints had emigrated.

During the years from 1938 to 1940, correspondence was carried
on between the Genealogical Society of the Church and Mr. Arthur G.
Hasso, archivist at the Danish National Archives. Arrangements to
start microfilming the records in Denmark were in the making when World
War II broke out. This, of course, forced a postponement of this
work. 33

Following the war, Mr. Hasso, on November 12, 1945, renewed
his offer to allow the Church to microfilm the parish registers of Denmark.

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32 For more information concerning LDS Temples and their use read:

33 Albert L. Zobell, Jr., *Under the Midnight Sun*, p. 171.
On January 16, 1946, the First Presidency gave their consent to proceed with the project. A contract between Mr. Hasso and the Genealogical Society of the Church was completed on May 13th of that same year, and shortly thereafter the work was commenced by copying the parish registers of the Lands Archives in Copenhagen. This work was initiated under the capable leadership of President Orson B. West and Alma Petersen, who succeeded Brother West as president of the Danish Mission.

The first rolls of Danish microfilm arrived in Salt Lake City during the first week in May, 1947. This shipment consisted of 392 rolls and marked the beginning of what was soon to become one of the largest collections of European microfilm.

On May 6, 1958, a circular letter from the Ministry of Ecclesiastical Affairs in Denmark informed the ministers of the State Church that the Genealogical Society of Utah had made a request for permission to photograph the country's church records. The circular further stated that they "will not oppose it if it is done in the regional archives and under the supervision of the regional archivists." The circular then requested the priests "to make available the church records for this purpose for a short time." 35

This circular did create some stir among the priests of the land who voiced their opposition to the Ministry of Ecclesiastical Affairs. One priest, who was not happy about the position taken by the government official, wrote that the Minister tried to gloss over

34Ibid.
this matter of permitting the Mormon Church to microfilm church records
by stating that the case was not new;

that already in 1939 the Ministry of Education had given
the Mormons permission to photograph the old records which
were found in the regional archives. It was therefore
an inconsequential detail that they now would permit
the Mormons to defray the expenses of the very cost by
photographing of church records in possession of the
priests, and at the same time secure free copies for
our regional archives. Furthermore, the Minister of
Ecclesiastical Affairs could assure the priests that
the Mormons would not receive their copies before the
forementioned church records were finally turned over
to the regional archives, and thus became available to
everyone.36

The Minister's statement, however, didn't seem to calm the feelings
of all the priests. One wrote that what to some was "an inconsequential
detail" was to others a "hasty and provocative deed." Despite the
feelings of some of the Danish priests, however, the work of microfilm-
ing moved on.

In 1960, according to one official of the Genealogical Society
in Utah; "Copies of all parish registers to 1860, probate records,
census records and military levying rolls have been made."37 By October,
1965, Denmark was second only to Sweden in the total number of 100-foot
rolls of microfilm with a total of 53,046. It was also reported that
the work of microfilming in Denmark was continuing.

36 Ibid.

37 Archibald F. Bennett, A Guide for Genealogical Research (Salt Lake
City: The Genealogical Society of the Church of Jesus Christ of Latter-day
Saints, 1960), p. 73.
Contributions

Soon after the arrival of the first missionaries in Denmark on June 14, 1850, they commenced their labors "under the directions of the Lord," and it was not long before converts were made, baptisms performed, and branches organized. Hardly had this taken place when the desire to join the main body of the Saints in the valleys of the Rocky Mountains drove many of the converts across the water and over the plains into the valleys of the Great Basin Country of America.

The first two companies of converts left Denmark in 1852. On arriving in the Salt Lake Valley in 1853, they were advised by President Brigham Young to continue their journey on to the Sanpete Valley and establish a settlement there. This was the beginning of an organized migration movement which, by the end of 1900, was to see 12,345 Danish Saints leave the old country to settle in or around Utah. It was reported by historians that the Danish emigrants of the Mormon Church tended to settle in Sanpete Valley, but a few--mostly craftsmen--remained in the capital. As time went on, the stream of immigration flowed toward Sevier and Sanpete Counties south of Salt Lake City, toward Box Elder and Cache Counties in the north, and to centrally located Salt Lake County. Scandinavians also overflowed into Idaho and Nevada in the 1860's; Wyoming, Arizona, Colorado, and New Mexico in the 1870's; and some even
went as far as Mexico and Canada in the late 1880's. A steady trickle to the west coast, to California as early as the 1850's and to Oregon in the 1880's, added considerably to the spread of Mormon influence and hastened the settlement of the West. The very smallness of the valleys of Zion and a constant overcrowding in the "tightly populated towns" where the first Saints lived meant that later arrivals, if they sought land to cultivate, had to go elsewhere; thus they assured "Zion's outspreading."1

Undoubtedly the greatest single contribution of the Danish Mission to the Church was her thousands of honest, thrifty, hospitable, and God-fearing emigrants who had so much to do with colonizing the West and swelling the Church membership at a time when the membership was small. The occupations of these early Danish emigrants were, for the most part, connected with farming, stockraising, and dairying. Under the direction of Brigham Young, many of the Danish emigrants had much to do with the settling of Manti, Springtown (once called Little Denmark), Ephraim, Gunnison, Moroni, Mt. Pleasant, and Fairview. Later, as already noted, many of the Danish emigrants were sent north to Box Elder and Cache Counties to help in settling that part of the state. It was not long before the Danish emigrant became noted for the exceptional way in which he cared for his farm and his livestock which was housed in barns as clean and neat as the homes they then were living in.

Not only did the Danish emigrants help in building up Utah from a farming and livestock raising standpoint, but many theologians, politicians, watchmakers, tailors, shoemakers, mechanics, and blacksmiths were also counted among their number, and they, too, did their

part in building up the Church and the state.

Among the early emigrants who should receive special mention are: President Anthon H. Lund, Christian D. Fjeldsted, and Andrew Jenson.

Anthon H. Lund. Anthon H. Lund was born in Aalborg, Denmark, in 1844, and emigrated to Utah in 1862. During his lifetime, Elder Lund held many important positions in the Church and state because of his outstanding abilities. During the October General Conference of the Church, 1889, Elder Lund was called to his highest position as an Apostle in the Church. On November 23, 1918, when Heber J. Grant became President of the Church, Anthon H. Lund was chosen as first counselor in the First Presidency, which position he held until his death on March 2, 1921. In speaking at Elder Lund's funeral, President Grant said:

One of the noblest traits of character in all the world is that of serenity, capacity to control one's feelings, and I believe those of us who are impulsive, who are hot-headed, who often have occasion to regret our hasty words, naturally admire men who, so far as we know, never say anything that there is any necessity to regret. Anthon H. Lund was wise in all the walks of life; in every position in which he was placed, whether in the educational line, in connection with the presidency of the Latter-day Saints university, whether as a regent of the state university, whether as the head of the religion classes of the Church, the head of two different temples, or one of the Apostles, president of the Scandinavian or the European Missions, or one of the Presidency of the Church, the chairman of the executive committee of a large business institution, no matter in what place or position Anthon H. Lund was placed, as near as I can judge with the limited ability with which God has endowed me, he measured up to the responsibility of that position.2

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2 Scandinavian Centennial Jubilee (1850-1950) (Salt Lake City, 1950), pp. 41-42.
President Lund was a great scholar, linguist, historian and humanitarian, "without a peer in the state in which he lived." A great spiritual leader and most certainly a worthy Danish contribution to the Church.

Christian Daniel Fjeldsted. The only other Danish-born member of the Church to reach such heights as to be counted among the Church's General Authorities was Christian Daniel Fjeldsted who was born February 20, 1829, in Sundbyvester, a suburb of Copenhagen, Denmark. On February 5, 1859, he was set apart as a Seventy in the Church. Elder Fjeldsted was called to serve as president of the Scandinavian Mission on three different occasions. His first term as president of the Mission was from 1881 to 1884, his second from 1888 to 1890, and his third from 1904 to 1905. On April 28, 1884, Elder Fjeldsted was set apart to the high office of member of the Council of the First Seven Presidents of Seventy by President Wilford Woodruff. He died December 23, 1905, in Salt Lake City, Utah. 3

Elder Fjeldsted was a great leader, particularly among the Scandinavians, in whose interest he devoted much of his life. Like President Anthon H. Lund, Elder Fjeldsted can also be considered a worthy contribution to the Church from the little land of Denmark.

Andrew Jenson. Andrew Jenson was not counted among the General Authorities of the Church, but does merit mentioning because he became the Assistant Church Historian. During his lifetime of ninety-one years, he became acquainted with all of the Presidents of the Church

1Ibid., p. 55.
except the Prophet Joseph Smith. He was a man who had witnessed the
establishment of much of the intermountain west, and became one of the
foremost authorities on western and Church history.

Andrew Jenson was born at Forsler, Hjørring Amt, Denmark, December
11, 1850. He emigrated to America in May, 1866, along with his parents
and a younger brother. In April, 1893, he was sustained as Assistant
Church Historian where his "photographic mind" found its rightful place.
It was said "his memory was remarkable--there were few events in Church
History that he could not cite from memory." To Andrew Jenson came
the honor of serving ten missions for the Church. One of these was
the taking of a covered wagon, rebuilt from authentic pioneer wagon
parts, from Utah to Rebild Park, Aalborg, Denmark. On July 4, 1935,
this wagon was presented to the people of Denmark and is today housed
in a replica of Lincoln's cabin at Rebild Park. While there, Elder
Jenson was given an audience with King Christian X and was privileged
to introduce the Gospel message to him. 4

Elder Jenson is probably most noted for his work of compiling
and editing many manuscript histories of the Church. His work began
in 1876 with:

the compilation and translation of the History of Joseph Smith
into the Danish language. When published in 1879, this volume
was the first book ever published in the interest of the Church
in a foreign language in Utah. This publication was followed
later by Kirkens Historie, Morgenstjernen, a periodical, and
other publications in the Danish language, not to speak of
Bikuben, a newspaper which he conducted for the Church for
ten years. After special studies in English grammar and
composition at the University of Utah, he launched out on a

4 Ibid., p. 51.
more extended field by publishing the Church Chronology, the 
Historical Record (5 volumes), the LDS Biographical Encyclopedia 
(4 large volumes), Scandinavian Jubilee Album, History of the 
Scandinavian Mission, and Autobiography of Andrew Jenson. He 
has written about 400 letters for the Deseret News and about 
2000 special historical articles (also for the Deseret News)....

The death of Elder Andrew Jenson on November 18, 1941, brought 
to a close one of the most colorful careers in the history of the 
Church. He can most certainly be looked upon as another of Denmark's 
outstanding contributions to the Church.

The above mentioned leaders of the Church were born in Denmark, 
but they are not the only ones of Danish descent who have reached 
such heights. Many of the present General Authorities of the Church 
 can trace their genealogy back to Denmark, and some of them were born 
of Danish parents. Among the Church leaders whose parents were born 
in Denmark are Mark E. Peterson, an Apostle in the Church, and Alma 
Sonne, one of the Assistants to the Twelve. The grandparents of 
Thorpe B. Isaacson, member of the First Presidency of the Church, 
were also born in Denmark. A. William Lund, Assistant Church Historian, 
can also trace his genealogy back to Denmark through his father President 
Anthon H. Lund.

Thus has little Denmark made her contributions to the Church 
and the voices of her sons and daughters will continue to be heard 
throughout the Mormon Church, and some of them from its highest 
councils.

5Kate B. Carter, Scandinavian's Contribution to Utah, November, 
1939, pp. 4-5.
Destiny of the Danish Mission

While speculating upon things that may never be known is an idle thing, nevertheless, it is rather intriguing to think that had it not been for the "spirit of gathering" and its attendant "mass emigration" of Danish converts what the 16,129 members of the Church who sailed from Denmark in decades past, with their influence, and with their friends, and with their faithful posterity, could have done among Denmark's present 4,448,401 inhabitants. They most certainly could have represented a mighty force in building up the Church of Jesus Christ of Latter-day Saints in that part of the world.

When Erastus Snow and his immediate successors preached in Denmark, the "field was white, already to harvest," and these noble missionaries thrust in their sickles and reaped a bounteous harvest. Since that time there have been periods of lean and at other times periods of abundance, with cycles that rise and fall as can be seen on CHART II.⁶ There were years when as few as five converts came into the Church, and other years when as many as a thousand have joined the Church in a year's time. During the periods of low yield there was a feeling among some of the missionaries that the harvest was over. But the writer knows of no law, natural or ecclesiastical, which would justify the conclusion that one harvest may not be followed by another. It should be noted that faithful members of the Mormon Church believe that until the Lord speaks otherwise it is the "everlasting obligation of members of the Church to bear witness to all the world," and "all

⁶See page 83.
the world" must certainly include the present generation in Denmark.

These and other conclusions were reached in part as a result of making this study and in making a comparison of certain figures from the Danish Mission's statistical report for 1958 with the vital statistics of Denmark for the same year. The results were as follows:

There were in 1958 approximately 38,348 people residing in Denmark to every "Morman missionary." There were approximately 26,986 people residing in Denmark to every baptism and approximately 1,504 people residing in Denmark for every member of the Church living in Denmark. To forget for a moment the existing 4,448,401 inhabitants of Denmark and confine ourselves to a consideration of the annual birth rate of eighteen per thousand we come up with 690 births during the year 1958 to every "Mormon" missionary and approximately 485 births to every baptism into the Church.

From these statistics it would seem there is still a great challenge ahead in little Denmark. A passage in the Doctrine and Covenants, a book of scripture in the Mormon Church, states:

And the voice of warning shall be unto all people by the mouth of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. 7

According to Latter-day Saint belief in the above passage, there is no power that can stay the preaching of the Restored Gospel, or that can prevent God's servants from delivering the message that has been committed to the earth; not because of the might of the preachers of

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7 Doctrine and Covenants 1:4-5.
"Mormonism," not because of the Latter-day Saints, but because the Lord has decreed that his warning voice shall be carried to all the inhabitants of the earth. The above figures show that there are still many in Denmark who have not yet heard the message of the Mormon elders. Therefore, it is believed that Mormon missionaries still have a great challenge and mission ahead.

The future of the Danish Mission, however, does not depend wholly upon the activities and continuance of its "imported missionaries." The destiny of the Church in Denmark will be determined by the united efforts of its present membership of more than three thousand.

With this membership and an active missionary force of approximately 125 missionaries serving in Denmark at the present time (1964) the future of the mission, it would appear, could not be anything but bright.
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ONE YEAR
IN
SCANDINAVIA:

RESULTS OF THE GOSPEL IN DENMARK AND SWEDEN—SKETCHES AND OBSERVATIONS ON THE COUNTRY AND PEOPLE—REMARKABLE EVENTS—LATE PERSECUTIONS AND PRESENT ASPECT OF AFFAIRS.

BY ERASTUS SNOW,
ONE OF THE TWELVE APPOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PRICE THREEPENCE.

LIVERPOOL:
PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET. 1851.
INTRODUCTION.

The author was born in the State of Vermont, November 9th, 1813; first believed the fulness of the Gospel in the spring of 1832; first saw the Prophet Joseph Smith in December, 1835, in Kirtland, Ohio, which was then head quarters of the Church, was ordained one of the Seventies the following spring, and has been engaged in the ministry ever since; was with the Saints through their persecutions in Missouri and Illinois; was in prison with the Prophets, Joseph and Hyrum, in Missouri; carried the chain for surveying the first town lots of Nauvoo; was one of the two Letter-day Saints who first entered Salt Lake Valley; has crossed the back-bone of the American continent four times, and travelled, probably, not less than eighty thousand miles on that continent, but never, until this mission, left his native shore, or was absent from his family more than one year at a time. And during a period of over twelve years, in which he has had a family, he has at no time been permitted to remain with them so long as one year with the single exception of one year and twenty-nine days in the Salt Lake city, prior to this mission. Robbed and plundered in common with his brethren, he transplanted his family through poverty and deep affliction to that resting place. The first year spent in surmounting the difficulties of a new country, and while collecting materials for building, the voice of inspiration cried, “To the nations, oh! ye elders of Israel.” His destination was Denmark; to be accompanied by brother P. O. Hanson, a native of Copenhagen, who had been mysteriously led by the Spirit to America, in search of the Kingdom of God, and found it in time to say with the Saints their cup of afflictions, and accompany them to the mountains. Thus, of the same week in which the mission was first intimated, was fixed for starting, though subsequent circumstances caused a little longer delay. The journey is left to conjecture. God be thanked for a family that was able to manage the affairs of the home never say “don’t go.” The journey was by the plains, four hundred miles of mud, through Missouri, the trip across the States, crossing the Atlantic, visit in England, voyage from Liverpool to New York, and 1,200 miles of travel to Nauvoo, the latter to be understood from the English language. The last items might awaken the reader to a perception of the manner of life of the Saints of Latter Day.

The pressure of business and haste, on which these items have been thrown together, is the only apology for the use made of the following extracts of private letters, which were never intended for publication.

ONE YEAR IN SCANDINAVIA.

EXTRACT OF A LETTER FROM ERASTUS SNOW.

Copenhagen, Denmark, August 17th, 1850.

To the First Presidency of the Church of Jesus Christ of Latter-day Saints: Greeting:

Beloved Brethren,—Knowing your anxiety, and your prayers and unceasing diligence for Zion at home, and for the welfare of the cause of God in all the world, I take great pleasure in writing to you at this time, to communicate to you the statement of the condition and prospect of affairs in this part of the kingdom, in which it has pleased God and my brethren to assign my labours for a season.

By the advice and consent of those of the Twelve who were in England, I concluded to take with me Elder George P. Dykes—he having preached before to the Norwegians in Illinois, and having a little knowledge of their language as well as manners and customs. I thought, if the Lord opened the way, to send him into that country, to open the door of the gospel among them.

The spirit of the Lord seemed to lead me to this city, to commence my labors. From my first appointment my mind rested upon Copenhagen, as the best place in all Scandinavia to commence the work, and every thing has since strengthened my convictions. It is the capital of Denmark, and was, at one time, the capital of the united kingdoms of Denmark, Norway, and Sweden. It is a beautiful city, strongly fortified, numbering about 110,000 inhabitants, and is by far the largest and most influential town in the kingdom; and from its central position, on the east side of the Island of Zealand, within sixteen miles of the Swedish shore, it affords an easy communication by steamer to the principal places of Denmark, the seat of learning for all the north of Europe; and I might add, literature, infidelity, and politics; and in my opinion, it possesses a spirit of freedom in no other place in this part of the world not standing.

After the Separation of Sweden, Norway still continued under the Danish
government until the fall of Napoleon, and then the Allied Powers, as a sort of punishment upon Denmark for her alliance with France, gave Norway to the king of Sweden; since which time Norway, though nominally subject to the Swedish king, has had her domestic legislature, and enjoyed a greater degree of political freedom than either of the other two countries.

The government of Denmark, until recently, was an absolute monarchy. The king and his ministry both made and executed the law, and the Lutheran clergy had the superintendence and control of all the primary schools, and public instruction of the country, with the exception of certain special privileges granted to the Jews, and to foreign mechanics who had been invited into the country. But no foreigner was permitted to attempt to proselyte from the "Evangelical Lutheran Church," or preach against her doctrines, on pain of being expelled from the country, which has been enforced against several foreign missionaries within the last ten or fifteen years; and would have been against us, in all probability, if we had come a little sooner. Mr. Peter C. Moeller, the Baptist reformer, introduced immersion, and now his followers number in Denmark about three hundred and sixty. At first he was tried, afterwards imprisoned, and when he had served out one term in prison, he would preach until the priests would cause him to be arrested and imprisoned again; and so continued until he was imprisoned six times, and three years in all. Meanwhile French philosophy, indigence, and republican principle have been increasing in this city and throughout the country, until about the time of the late revolution in France, the king of Denmark afforded the Danish people an opportunity to reform their government.

The heir to the throne was kept at bay until a constitution or "ground law" was agreed upon, signed, and proclaimed, June 3, 1849. This secures to the people a "Rigsdagen," or legislature, to be elected by the people; and just as much political freedom as is enjoyed in England. The press is sufficiently free and untrammeled for all purposes for which we wish to use it; and while it protects and supports the Lutheran Church as the State Church, it secures to the citizens the right to dissent and organize other societies; but the rights and privileges of such societies are to be defined by law. The old laws are to be enforced until the legislature shall organize the different departments of government, and provide all the necessary laws and regulations for carrying into effect the new constitution.

Religion is protected by similar laws in Norway and Sweden. Not long ago some Methodists were expelled from Sweden, and quite recently some Baptists near Göteborg were arrested and sentenced to leave the country. But an appeal was taken to the king, and petitions sent in against this act; and quite a going on in the Swedish papers about it. I have had a letter from Norway, and say that the example of Denmark I feel quite willing that the Lord should use the Methodists and Baptists to prepare the way for the fulness of the gospel.
I hope before long to have many of them scattered over the country, preaching the word. If the Lord permit, I shall endeavor to get the Book of Mormon published in the course of the fall and winter. I have not much means towards it as yet, but have the promise of backers in England, so that I trust they will open for publishing by the time it can be properly revised, and I can know that it appears in Danish in its own native simplicity and truth.

The literature of the great university of Copenhagen has long taken the lead in this north country, so that works published in Danish may be read and understood by a large portion of the Swedes; and as for Norway, although they have their rustic dialects, yet the Danish is the public language of the State.

I should like to know your minds about the Book of Doctrine and Covenants, whether, if the funds should raise up much people in this country, and the way should be open to us, it would be advisable to attempt to translate and publish it entirely, or publish from time to time, such portions of it as circumstances shall seem to require. What little I have seen and learned, convinces me of the fact, that it is no easy matter to translate them with all the force and spirit with which these revelations are written in English. The English is much the easiest language, and the wisdom of the two are extremely different.

As far as my experience and observation extend, the Danes are a kind and hospitable people, especially the middle and lower classes; and a higher sense of morality pervading them, than exists in the corresponding classes in England and America; and if I mistake not my feelings, the Lord has many people among them.

Brother John Fossegren accompanied us to this place and stepped a few days with us, and then he blessed him and sent him on his way. The Lord is with him, he is full of faith and the Holy Ghost. From here to the home of his childhood where his relatives are, is about six hundred miles in a north east direction up the Baltic.

All that we have heard from the Valley since we left, was your General Epistle of April 12, which was brought from the Valley to the Bluffs by Mr. Livingstone, and from there to Liverpool. Elder Pratt, a proof sheet of which was forwarded to me in a letter, which I received July 27, and after perusing it, forwarded it to brother Fossegren. It was a precious morsel to us all.

As to the views of the times and the aspect of affairs of the nations of Europe, dark forebodings of the future seem to pervade all hearts, and the heads of the nations seem to be conscious that they are steering the ship of State in dangerous seas. Denmark is at present the point of the greatest interest. The democrats of Holstein and Sleswick, which are mostly German, have been in a state of revolt ever since the death of the old king, and have been unable to compel their submission. Several pieces of tapestry have been fought, and both sides still remain, but the situation is more desperate. On the 33d and 24th July, a battle was fought in Sleswick, and they received a heavy blow. Over 2000 wounded, 2000 dead, 200 prisoners, and 1000 horses had the appearance of slaughter-houses and the surgeons.

Considered by itself alone, this domestic war might not disturb the peace of Europe; but there is a secret at the bottom, which interests the great princes. By a glance at the map, you will see that Denmark's stronghold at Elsinore holds the key to the Baltic, and taxes all nations who touch upon her waters. This is an outlet for the Russian fleet, and for the commerce of Prussia and other German States, as well as Sweden. The German States, including Prussia, are aiming to establish a Teutonic union, and to build a fleet, that they may be able to compete with the great powers of Europe. Sleswick and Holstein are essential to that union on account of their harbors upon the North Sea for their fleets. They being German, are like minded, and wish to throw off the Danish yoke; in doing which they have the support of all Germany.

Since I commenced writing this letter, the postman has brought one from brother J. Fossegren, dated Stockholm, Aug. 13th, of which I will give you a summary. He says he baptized his brother and sister, and one or two others at Gefle; and by request translated brother O. Pratt's epistle on the rise and doctrine of the Church; but the printers refused to publish it.

He next heard of a ship load of farmers about to sail for New York, and went to them, and while they were waiting for the vessel, he preached the gospel to them, and found them a humble people, who were looking for the redemption of Israel, and were going to seek for Zion in America.

He baptized some sixteen or seventeen of the farmers, and many more were believing. He ordained two elders and some teachers, &c., gave them instructions how to watch over and teach the company, and baptize others that should desire it. This he finished on the 7th inst., and preached the same evening at 5 o'clock p.m., in the woods just out of town. Having preached there once before, it had been noted abroad, and the grove was filled with priests and people, the former, however, together with the marshals, were concealed behind trees and rocks.

He preached and bore testimony of the word with power, and many were pricked in their hearts. After he had closed and dismissed, the marshals, with the priests and police, arrested him, variously insulted him, marched him through the town, and demanded the papers, and arraigned him before the governor of the city, and all the priests. Having an American passport he was sent to Stockholm. The King was not at home; neither the American charge d'affaires. He was several times before the courts in Stockholm, and when the American charge came home on the 12th, he, with the judges, police, and all hands, tried to persuade him to quit preaching; but he told them, the will of the Lord should be his will. He adds in a postcript, that they had concluded to send him out of the country; but he had not learned how they would send him. He further adds, that he should preach there by invitation the next eve. I immediately wrote to him, not to leave till he was, and then to obtain such as were worthy, and come to Denmark.

Dear brethren, Eli, Bees, Hansan, and myself unitedly give you and the saints of God, with warm emotions of brotherly love, and our Father in heaven, that we may be preserved to rejoice together again in the flesh.

Yours truly and affectionately,

K. S.
EXTRACT FROM THE PRIVATE JOURNAL OF E. SNOW.

After hearing of the arrest and treatment of Brother Førsøergren in Sweden, I wrote to him to come over to Denmark and labour with us. A few days after I felt much anxiety for his safety; and hearing the Swedish government should either put him in close confinement, or smuggle him away privately to the United States, we unitedly prayed that he might be delivered and come to us in safety. I went to bed, and dreamed of seeing him in water up to his arms, and held by a man whom I understood to be an officer. I thought he was anxious to come to where I stood on the shore. The officer seemed waiting for the decision of his superiors, whom I saw with a crowd at a distance. He received his order, but I could not understand it. Brother Førsøergren was immediately released, and pressed hard through the water to come to me; but, before he got out of reach, the officer thrust his hand quickly under the water behind, and caught his leg or garment, and pulled his feet from under him, which dipped his head under water. I saw his perilous situation, but could not render him any assistance. Another man, in a kind expression of compassion, stood near them, to whom Brother Førsøergren called with an agonizing voice for help. He went and raised his head out of the water, and made the officer let him go. He started again to come to me, and I waked. September 18th, Brother Førsøergren arrived in Copenhagen and related his story, which explained my dream. It runs as follows:—After being examined and bearing testimony before the authorities, civil and ecclesiastical, in Gothenburg and Stockholm, he was held as a prisoner at large in the latter place, not being permitted to preach or to leave town; and the newspapers published accounts of his doings and sayings, and his whereabouts in Stockholm, and the result was that many people flocked to see him, both from town and country. He was invited to visit among them, and to their mechanic club meetings. Thus he instructed many in private, and many warm friends; and, as some began to desire baptism, the police put him by night and put him on board an American vessel, which was to leave for New York; paid his passage, and requested the captain to receive him, which he did not until he reached New York. But Elder Pratt was at the friendship of the captain, and when they arrived at Elsinore, he was called to pay toll. The captain landed him on Danish ground. A proof that he was an outlaw by the Danish police, at the instigation of the Danish court of elders about to be re-established for New York.

He now ascertained that the Swedish authorities at Stockholm, fearing

...it... and Elsinore, the place he was last at. He then met... It was my guess or... for Denmark, who had just landed.

My previous interviews had won the friendship of Mr. Forward, who quick-

ly came to his assistance, and effected his release, repudiating the accusations

of his enemies, and accompanied him to Copenhagen, where he arrived in

good health, full of joy and the Holy Ghost, having been absent from us

about three months.

The following extract from a private letter, which found its way into the

"Frontier Guardian," contains some further particulars.

LETTER TO Z. SNOW, ESQ., OF CANTON, OHIO.

186 Norgaagade, Copenhagen, Denmark,
February 14th, 1851.

Brother Zerubabbe,—I have received, through Elder Pratt, the letters you

sent him to be forwarded to me; and was very thankful for them, and per-

haps you have expected an answer before now, but I have deferred writing
to you as I thought I could in safety and have my letters reach you before

you start for the Valley; and you will be able to carry a report of me up
to this date, in case the letters which I sent by mail fail to reach my family.
I was very much pleased at the good spirit which was breathed in your letters,
and particularly that you were so decided about going to that peaceful home
of Saints early in the spring.

Your appointment as Judge of the Supreme Court of Utah territory, was

from the Lord, though it came through the President, and will doubtless be
a blessing unto you, in a peculiar point of view; and if you live in the
use of it, may be a blessing unto many thousands.

* * * * *

I suppose the Valley news of a general nature you will have obtained from
the papers; probably you will also see my letters in the Star, and learn a
little how we prosper here.

This is a well fortified and pleasant city. The winter has been pleasant
—but little snow; and the temperatures of New York. I have good
health, and plenty of business, warm fires, &c., &c., plenty of enemies.
This is a perfect pestilential and king-ridden people, but many honest
souls among them. We have had some persecution in this city, (saying noth-
ing of the flood of lies that always follows the truth), as breaking up
our meeting, doing houses and works, &c., efforts not so much
here as in other places in the state.

Brother... who is now laboring in the cause of Judah, has had a
lot of time; but, some hair-breadth escapes from his enemies, but has
many friends, and is laboring hard and has baptized over fifty.

Brother John Førsøergren, (whose persecution and expulsion from Sweden,
I mentioned in my letter in the Star), has fared but little better in Denmark.
He and a Danish brother was mobbed, and variously maltreated lately in Roskilde, the old capital of Denmark; and after two days complete uproar in the town, they were expelled by the chief authorities of the town, against all law. Notwithstanding all these things, we rejoice continually in the Lord our God, who blesses our labors and pours out the Holy Ghost upon us and the Saints, with its gifts and blessings, visions and dreams, prophecy and healing, casting out devils, &c. We have baptized about one thousand and fifteen in this city, and have a good prospect. We are but miserable tools in the Danish language, at the best, but the Lord makes weak things become strong unto them who believe.

Pray for us continually, that we may do a good work.

I am now very busily engaged with brother R. Snow, in translating and publishing the Book of Mormon; it is a very laborious and tedious work to get it issued clean and pure, according to the simplicity of the original and requires the best attention. I publishing three thousand copies—have only one hundred and sixty-eight pages finished, it will take me till May or June. I write to two hundred by the sheet, weekly.

Yours, &c. R. Snow.

SEPTEMBER 20th. 1851.

ANT BRIGHAM YOUNG.

15, Wilton Street, Liverpool, July 10th, 1851.

Beloved President,—As I intimated in my letter of last August, I have made an exertion, and through the blessing of God after eight months faithful and unremitting application, have succeeded in the translation and publication of the Book of Mormon, in the Danish language; a copy of which I hope to have the facility of sending you soon.

I printed edition of three thousand copies; I should have had it printed, but found a smaller edition first, if I could have found a steamer in the kingdom, but Denmark is a little behind the age in this respect as other improvements. They are about being thrown into circulation by the booksellers and bookdealer of Copenhagen.

In the work of vision I employed myself, as the Lord furnished me with knowledge. I endeavored to extend it as much as possible, and associated with the work. I sought the acquaintance of several, but could not feel satisfied in spirit to extend it further.

I will say the English version, which I have completed in the language of the English, is not an easy task. I have allowed it to go to press until I had become sufficiently acquainted with the language, as I believed to detect any error in sentiment, and given it a thorough review with them a third time.

I feel that I have done the best I could under the circumstances, and that the Lord has accepted it and will add his blessing. As the Saints began to peruse its sacred pages, the Holy Ghost descended upon them, and bore record of it in a marvellous manner, speaking to some in dreams, visions, and divers manifestations, which caused our hearts to magnify the Lord.

In September, I published a small work, entitled “The Voice of Truth to the honest in heart,” containing a sketch of the rise of the Church and its doctrines; and in March, I published one containing the articles of the Church, and several extracts of revelations, for the instruction and government of the Saints, and also a small collection of some of our best hymns, put into Danish, and adapted to the tunes used in Zion. These little publications were a great help to us, and a source of much joy to the Saints.

Those who have laboured as you have for many years in a work to teach the word of life, can easily imagine that I can detect the sensations of our bosoms on hearing the Songs of Zion in a foreign tongue, and the Saints relate their dreams and visions, and pray for Zion and the Presidency, and the travelling Elders and Saints throughout the earth.

On the 15th September, 1850, we duly organized “Jesi Christi Kirke af sidste dages Heleste” in Denmark, consisting of fifty members. We had been baptizing and confirming from the 12th of August, but had operated privately in small family gatherings, for I felt constrained to refrain from any attempt at public meetings.

We now presented our organization and sketch of our faith, before the Cultus-minister and board of magistrates, and obtained permission to procure a place of worship and hold meetings, but he informed us that we might meet obstruction from the police.

Eller John E. Fosingren being banished from Sweden, arrived in Copenhagen on the 15th September. Soon after this elder Dykes was appointed to become labour in Aalborg, in the province of Jutland, where he soon established a branch of the Church. I thought to send brother Fosingren to the island of Bornholm, which formerly belonged to Sweden, and has a dialect nearly allied to the Swedish; but he was positively refused a pass to go to any other province. The reason assigned by the president of the official department was, that he had taken upon himself, at the request of the Swedish government, to see to it, that Fosingren did not make his escape into Sweden. He has consequently remained in and about Copenhagen ever since, and has been of great help to me, for he was soon able to make himself understood by the Danes, as well or better than myself; besides, there were many native Swedes in Copenhagen, many of whom are now numbered among our best members.

During the winter a bill relating to disseminating religion, by persons passing through the country, was introduced into the legislature, and met with powerful opposition from the bishops and their clergy in all parts of the state, that it was finally ruled out.

It is this was pending many of the papers teeming with misrepresentations about “Mormoniternes,” and the chief opponent published a pamphlet under the title, in which he detailed the usual catalogue of transatlantic lies, against the Saints, and thought it the duty of government to “protect the people against this dangerous sect.” Several marvellous cases of healing, and other manifestations of the power of God, together with the weekly distribution of 200 copies of a sheet of the Book of Mormon, contributed also
greatly to exasperate them, and arouse the hetモン of persecution, which came upon us almost simultaneously, in the place where we were sowing seed.

In Aalborg, where the Saints had secured a popular hall, the chief officer of police suppressed their meetings; and elder Dykes was mobbed in a neighboring town, while he had begun to baptize, and narrowly escaped with his life. In Roskilde, where brethren For-sgren and As gren had secured a hall and commenced preaching, they were mobbed, beaten, stoned, and banished from the town by the chief officers of police, while those who were known to have received them, paid the penalty with the loss of windows and the like.

In Copenhagen, where they next commenced, they faced but little after. In Copenhagen, our hall and the steeple about it were thrown down by a great number of journeymen, apprentices, &c., led by the theological students, who turned our meetings into a “pow wow,” dealing out all manner of verbal abuse, until we were finally obliged to cease our public meetings, while the police refused interference in our behalf.

Some private houses where we had small gatherings next became the objects of vengeance. Near the same time evil spirits attacked some persons in the church, and manifested their power in many strange ways, and it took some time to entirely subdue them. All which afforded lessons of wisdom and were to the young Saints also made an impression upon elders For-sgren and Hyde and Kimball, in Preston. My eyes were open to behold them and through humble power we obtained power to withdraw them. They were held in our presence. It seemed, indeed, as though the powers of heaven and earth were combined to crush the work of the Lord in that land, but through much prayer and fasting we received strength, and the clouds began to disperse. We saw a deputation to the king with a memorial, a Book of Mormon, and our pamphlet. I shortly heard of the Book of Mormon in the possession of the queen dowager (who is reputedly pious, and a lover of the Bible), who, as her "maids" reported, was so wrought upon by the presentation, and tale of the book, that excitement and alarm spread through the palace, and she was unable to leave her room for several days.

We were afterward informed, I through the "Cultus minister," who has the attendance of all school and church fairs, that the government was disposed to allow us our regular course without interposing any obstacles. After this, the police officer in Aalborg, by one of the "Cultus minister," restored order. Some of their privileges were also added to, and we began also to enjoy peace and quietness. Our meetings at Copenhagen, however, were expelled in Halm stadt, and the Saints in all, were innumerable, and joy in the Holy Ghost.

Before the adjournment of the legislature, a law passed in a modified form religious.

I now find evidence that the shell is broken in old Scandinavia, and the work of the Lord will advance. Probably an earlier mission to that country could have proved a failure. Though to you and others they might have seemed trifling; yet upon me the cares, anxieties, and pressures of circumstances attending the mission have weighed heavily. In the midst of them I have frequently been visited with encouraging dreams, in which I often saw brother Joseph Smith, your president Kimball, and received instructive visions. In the midst of the exciting scenes of the winter, I saw myself and a large number of brethren mingling with the officers of state.

In the spring three Icelanders who had embraced the faith in Copenhagen returned to their native land, with the Book of Mormon and pamphlets, two of whom I ordained and commanded them to labour among their people, as the Lord opened their way, to read, pray, teach, baptize, translate, &c., and one of them to return to me in the fall. They were mechanics, and the Spirit rested copiously upon them.

The total number baptized, including those baptized by elder Forsgren in Sweden, is about three hundred. The number of elders, priests, teachers, and deacons ordained in branches, and travelling, is about twenty-five.

Towards the close of May I appointed brother Hanson and five others in priests supplied with books and pamphlets, to open new fields of labour: two to London, two to Copenhagen, and two to Dublin, and two to Sweden. They were instructed to go among their friends, circulate tracts, read, talk, pray, and baptize, secretly if they could, in a manner that at least paid attention from the priests.

The winter in Denmark was mild. Little snow, but much fog and exceedingly thick foggy weather; this coupled with my anxieties and close application to the Book of Mormon, and my other duties, considerably impaired my health. Leaving the presidency with brother Forsgren, I resolved to join my brethren in conference at London, and rest and recruit myself a little season, by a change of labours and scenery.

I came by steamboat to Wismar, in Germany, and from there to London; passing through the states of Mecklenburg-Schwerin, Hanover, Belgium, and parts of Prussia, by railway, and crossed the channel from Ostend to Dover. On my way I called upon a pious German nobleman, on the Elbe, with whom I had corresponded, and to whom I had sent a "Voice of Warning." He welcomed me to his family, and said he had begun to translate the voice of Warning into German. His interest or curiosity became sufficiently excited to induce him, in a few days, to follow me to London; but when he learned that we did not believe in standing still to be hurried, there were compelled to do, he turned back with many pious regrets, thinking it utterly impossible to reconcile "Mormonism" with his favorite doctrines of peace and non-resistance.

I am investing and profitable work in London. Dr. Taylor, R. L. F. Priestly, were at the American Institute, generally, and his collection of products of a from's industry, art famous English, not to sy of Europe and America. Since the June conference in London I have attended conference in Manchester and Preston, and spent about ten days with elder Joseph W. Johnson, in the
Preston and Clitheroe conferences, where he is doing a good work, receiving the dead in those old conferences. He wished me to remember affectionately to you.

On the arrival of the "Fifth General Epistle," I forwarded it to Denmark, to be translated and published. I have the "Voice of Warning," and portions of the "Doctrines and Covenants" in process of translation. I expect to return in a few days, and hope to be able to accompany one of the Swedish language. I should do violence to my feelings to close this epistle without expressing the gratitude of my heart for the deep interest, and efficient aid the Church has received by President B. Pratt, E. D. Richards, and others.

Here I write in a word about the labors of Brother Richards, and the grace of God that has been upon the Church since the departure of President Pratt, but, with you, I know nothing; his works will speak for themselves. He honors hi. name and feels its responsibility. I love him, and so do all the Saints.

I present my affectionate remembrances to my beloved family when opportunity affords, and accept assurances of the same for yourself and family.

When shall we all meet again? * * * Echo answers—"When." * * * May the choice blessings of Israel's God rest upon you and all his people; and may a liberal share of that Spirit that is upon you be my portion, in the name of Jesus Christ, Amen.

Erasmus Snow,

President of the Church of Jesus Christ, and of the Second Day Saints, in all the world.

EXTRACTS OF A LETTER FROM ELDER FORSSGREN.

Copenhagen, July 1st, 1851.

Brother Snow, — I have received news from you through brother Dykes, and take pleasure in adding a few lines concerning myself and the Church in Denmark. * * * We were received in Copenhagen with President Young present, and will leave for Aalborg, arrived here this morning in the steamer Juno. * * * The President, President Young, and President Kimball, will be here on Monday, and will leave on the ship for America, on Tuesday. * * *

On Sunday last, the President, President Young, and President Kimball, came to the conclusion to hold a public place by a large gathering of great and small, aged, middle-aged, and young. To these, President Jensen and Jensen bore testimony of the truth, according to the spirit of the Book of Mormon, and warned the people

to flee from the church of the devil, and let them know the priests they had were high priests, and thieves, Gentiles, &c.

The people became enraged, seized one of the brethren, and took him before the high priest; the whole body of the mob gathered round his house, to see what he would say and do. The priest with horror and fright cried out, "away with him." Some took shelter in brother Olsen's house, but on the way were stoned, knocked into the gutters, and clothes torn off some. The mob then proceeded to the place of the Saints' worship, and began a havoc on the house, all the windows went in as with a blow, and doors torn down. Sister Petersen, who resided in the small room, escaped through a window with a babe in her arm. * * * The police numbers of the city guard were ordered out to quell the tumult, but all large stones were in vain, till the artillery of heaven was moved upon. Sharp thunder and lightning and a shocking shower of rain came down upon them, which caused the mob to disperse for the night. Next day they began with more strength; all the windows of the Saints' houses were stoned to pieces; some of the women taken and dealt with in a brutal manner.

Since the commencement of the war, the Saints have been more or less roughly handled. Elder Jensen's manufacturing establishment has been threatened, but it stands good yet. The Saints' house of worship was unedrased, and part of the walls torn down.

For nine days the town been in a dreadful tumult—the police quarrel among themselves, the citizens with each other, and the lower classes fighting among themselves. * * * * *

Brother Dykes arrived there yesterday, but was immediately taken and the steamer out of the town, so the Saints could see him. Brother Jensen made his escape on board a boat, unknown to his enemies. * * * He will now be with us for a short time, he is full of joy in the Holy Ghost. He will probably seek to talk with the king, to seek protection for the Saints in Aalborg.

No news from those brethren lately sent out on missions. We hope to hear from you soon.

Your ever humble servant, and brother in the new and everlasting covenant.

J. E. Forssgren.

P.S.—Last week eight were baptized, and the work is taking root among the better quality of people.

EXTRACT FROM ELDER SNOW'S REPLY.

Rock Ferry, July 11th, 1851.

Beloved brother,—Yours of the first instant is received. * * * I sincerely sympathize with the Saints in Aalborg in their trials, and pray
that the same God will accept them. I doubt not that what they "do in God, that he is able also to complete by those who have followed him, and hope that it may contribute to the establishment of the Christian religion and combine the energies of the right-minded in favour of truth and freedom. I hope the same things growing out of that public baptism, and the impatient spirits of the hater on the other hand, have not done all, may constitute the entire profession of which I am an experience for all times in that land from homeward.

Where a cold indifference prevails, a little healthy excitement is needed to the public mind to investigation may be profitable, provided it can be considered, and the truth kept before the people. But Denmark is not so much a case of religious liberty, as great and good in the hearts of the people. They are under the influence of the old laws and attached to their religion—once their feelings were strong, the tone of truth or reason cannot be heard. While a little fire has been kindled, in a cold day, is very convenient, all will admit the necessity of the house, by which the inmates might be consumed or left less in midwinter.

Counsel the Saints in Aalborg to continue their little meetings for prayer and exhortation, if they can, without excitement; and if you can, you had better send them to Elders, not known there, to encourage and minister among them until I come, which I trust will not be long.

DENMARK.

GENERAL OBSERVATIONS ON THE COUNTRY AND PEOPLE.

Denmark Proper is a small state, including the peninsula of Jutland and the islands of the Cattegat, and those of the northern and western parts of the Baltic, to which is attached the duchy of Stockholm, Holstein, Schleswig, and Lauenburg, the most of whose inhabitants are the German by birth and occupation. They have been for many years dependent on foreign possessions, like those of Great Britain, and have no natural boundaries between their persons and ideas and in their provinces and islands have great dialectic differences in their speech. They have only one, in their religious and social transactions, and even their home provinces and islands have great dialectic differences. The language, however, is as one with each other, and the people are united under the same government and rules. The inhabitants are mostly of the Protestant faith, and their manners and customs are similar to those of the country of England. There is a universal church in the country, which is the Catholic church, and is called the Church of England. There is a universal church in the country, which is the Catholic church, and is called the Church of England. There is a universal church in the country, which is the Catholic church, and is called the Church of England. There is a universal church in the country, which is the Catholic church, and is called the Church of England. There is a universal church in the country, which is the Catholic church, and is called the Church of England.
ordinary occasions. It is no uncommon thing in their popular churches, to see only eight or ten persons, but the priest is paid and required by law to perform services if there are two present.

I was very strongly impressed on an occasion of the consecration of a priest in "Frei Kirke," a splendid edifice, the pride of Copenhagen, patronised by the royal family.

At the east end, overlooking the altar, stands a marble statue, representing Jesus in the act of preaching, while on either side of the body of the edifice, at equal distances, stand Twelve Apostles, each holding an appropriate insignia, such as, Peter, holding three keys; Matthew his pen and scroll; etc. These are all in marble and were cut in Rome. Above these in the wall are the carved representations of young angels, with wings, while another larger one stands below, holding, a marble basin of water, for the sprinkling of infants.

The chief Bishop, surrounded by his clergy, in sacred order, and in the services of the church. I asked myself these questions: If these were living figures, what would be their looks to the men and this assembly? Were they bearers of the gifts and duties they taught while living, how long would they be permitted to grace this building? I reflected that by the influence of these clergy, and at the invitation of this Bishop, was P. C. Moller, repeatedly imprisoned for preaching to the people that they must follow Jesus down into the water and be baptized. This was the Bishop that thought it proper to govern the people from this "dangerous sect," the Latter-day Saints.

These are the men, who, while they allow the people to have access to the Bible, put a padlock upon it and pocket the key. I exclaimed in my heart at the scene before me, surely the great mother of abominations, with her numerous progeny of the protestant sect. When their fathers married Jesus, and his apostles, transgressed his laws, and all his ordinances, broke his everlasting covenant, and drove the last vestige of his kingdom from the earth, have now placed their statues in her church to grace her triumph.

I will here remark that there are a few honorable exceptions among the Danish clergy, whose voices have been heard in favour of religious freedom, and reformation among the people. Although there are but few persons that have a zeal for the Scriptures, and their diffusion among the people, yet the most of the Danish clergy, discountenance the use of them, and under a cloak of charity, they long ago shrewdly procured the passage of a law giving a charitable institution, which they control, called "Veslehhuset," the exclusive right of publishing, importing, or selling the scriptures, in any shape or form, in the Danish language. The result is, that we sometimes hear whole churches over and over and not find a copy of the Scripture, not possessed by the people, the control of the priest. The necessity of the people, the control of the priests, the afraid of the people, the control of the priests. The necessity of the people, the control of the priests, the necessary of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests. The necessity of the people, the control of the priests.

Sweden.


Although the ancient races of Scandinavia have become somewhat intermixed, and a strong analogy exists between the Danish and Swedish languages, and one country or the other, less subject to the influence of the other, yet the state of society in Sweden and spirit of the people are, in many respects, quite different from that of Denmark. At present there is much less freedom, both political and religious, a wider difference between the toiling millions and the nobility and clergy, and more extreme cases of degradation. Until recently their laws have been inimical to emigration, and the influence of the Lutheran religion and policy of the government, have tended to perpetuate the evil rather than remove it. Yet with the masses, a much stronger religious feeling appears to exist than in Denmark, and a much more general diffusion and perusal of the Scriptures; and in the absence of that encouragement, which they have a right to expect from the Lutheran clergy that swarm the country, the labouring classes who feel religiously inclined, have formed their little associations for investigating the Scriptures, and edifying each other there.

A few years since, a man, by the name of Johnson, made considerable stir in the country, and taught quite extensively, and the prophecies that relate to the last days, the second Advent, gathering, Zion in America, &c.; and although he did not baptize or organize a church in opposition to Lutheranism, yet he became very obnoxious to the clergy, and after being expelled by many of their strategems, and imprisonment, he finally made his escape to the spirit of the latter-day movements and events, which he called union and brotherhood. The country men, did not entirely leave or die with him. It is said there are as many as a thousand and many in other places, who keep his notions and look for important events.

It is also asserted that in 1826, if my memory serves me correctly, published in the papers, in the different parts of the kingdom, a day, a remarkable occurrence, said to have transpired the first of July, viz., the illumination of a church in the three different places, and in the sound of delightful music, singing of Zion and the kingdom on the earth, when the church was shown to be closed. The means of earthly illumination is not only but are, I am unable to furnish at this time a sketch of the supposed event, having long been in each of the three churches and heard by many present.

In 1826, a conference was held, what the Swedish people call "Prästet Sägland," (the disease of preaching), a strange manifestation of a spirit upon
sundry illiterate persons, otherwise perfectly healthy, by which they acted very curiously, preaching and prophesying marvellous things, and crying repentances upon the people. Nor was it confined to men, but women also and even lads, under the same influence, opened their mouths, and testified marvellous things, to the great astonishment of many. And when the excitement could not be subdued by the preachers, the doctors were called to their aid, who decided it a sort of madness, and therefore every person, so soon as they manifested any of the above symptoms, was immediately confined in hospitals or lunatic asylums, and no one allowed to see them until they were cured of their preaching.

During the last year or two, the Swedish papers report several cases again of the "Fridensktion" in different places, but the doctors are pushed further to nip the evil in the bud. The doctors were ordered to examine brother Forsgren, on the same purpose, but his American passport and general appearance furnished them to take another course. One of those families consisting of seven persons, including two small children, resolved at all hazards to make their way to America, and actually travelled on foot several hundred miles, from the upper part of Sweden to Gotthenburg, where they arrived too late for a passage last fall, and they made their way to Copenhagen, and came immediately to our meetings, and received the Gospel with joy, and have proved to be an excellent spirited family.

The situation exists in Sweden, accord to religious institutions, religious and political, and the opposition is strengthening itself daily, and becoming more thoroughly organized for efficient action. It has its seat in Stockholm, and its influence is great, chiefly among the middle-class citizens, and among interests. Elder Forsgren found warm friends among the leaders of this party. The king is favorably disposed toward the popular vates, while the majority of the nobility and clergy seem struggling to maintain their power and influence. While measures for reform and extension of liberty, which have been submitted to the king, were under discussion before the legislature last winter (which finally failed), insurrectionary movements were set on foot in Stockholm, and large quantities of troops from a distance were called to maintain order, till the close of the legislature. One of the reform leaders writing to brother Forsgren in March, congratulates us, on the liberty we enjoy in Denmark, and the progress of our mission there, and says, "it is well we have yet come to hand," but he adds, "we shall take hearts, and be calling our wars.

The same writer says, that among the communications furnished him, he had published several articles relating the newspaper charges.

It is informed to us of Sweden of the death of Charles XI, King of Sweden, in the presence of five officers of state, who were with him.

Being this morning melancholy frame of mind, he raised himself at bed, about twelve o'clock at night, and on looking towards the window that commanded a view of the legislative hall, saw a light in the hall. The officer in attendance informed him it was only the reflection of the moon's rays upon the window. Early pressed with this explanation, he turned himself in bed to seek repose, but being troubled in spirit, he softly looked and saw the light again. He then demanded of another officer, if that moment called to enquire after his health, if a fire had not broken out in the legislative hall. This man offered the same solution of the light as the first, but gathering his garment around him, and going to the window, the king not only saw no light distinctly a light, but the appearances of personages in the hall, whereupon he called immediately for the master of the watch, with the keys, and accompanied him and four others to the hall. The king directed him to open the door, but by this time fear had seized upon him and all the others, so that each in turn refused to open the door, and besought the king to excuse them from the task. At their words the king himself began to fear, but a feeling his courage he seized the keys and said, that fear God have nothing in this world to fear, perhaps the gracious Lord will reveal something, will you follow me? They tremblingly assented, yes.

And as the king opened the door he drew back with terror, but strengthening his resolution he entered and saw a large table surrounded by sixteen grave-looking men, with large books before them, and a young king standing at their head, at the motion of whose head they all smote hard upon their books. No, no. They saw books with instruments of beholden, and executing, and at the motion of the young king the grave men shook upon their books, and the executioner began the work of beholding. Those beheld were all young noblemen. The blood flowed down the floor. So did it appear, that the king examined himself to see if the blood did not leave to him. As he looked beyond the table at the right of the young king, he saw a throne, partly upset, and a man about forty of age, took to be the premier, standing near it. "I approached the dead," says the narrative, "and exclaimed, gracious Lord, shall I look on? I received no answer, but the young king motioned with his head, while the others smote hard upon their books. I cried the third time loudly, gracious God, when shall all this cease? The young king replied, not in your day, but in the sixth reign from yours, and that king shall be as you were to be, then shall a trouble, and the throne still high esteem, but shall be established after the shedding of much blood. He shall in strength be upholding the man by his hand, and seeing the king's hand never enjoyed. Further particulars were explained by the king. I do not here give, but the above is the substance, and then the vision passed, and the young king found himself alone in the hall, looking at its features up.

The King of Sweden, in his natural state.
WIFE, CHILDREN, AND FRIENDS.

When the black letter'd lines, so long presented—
A list of what Fate for each month selected:
At the long string of blessings, now I finished.
And sigh'd at those blessings, now lost, and finished.
In vain early flurries, that we measured,
For Justice strive to understand us.

The change of man's folly, he said, was instated;
Our cares became heaviest with wife, children, and friends.

But the stock of our bliss is no stranger's hands vested,
The bond liist secured of the bankruptcy ends.
But the heart issues lips that are never protested,
When drawn on the mark of wife, children, and friends!
The soldiers, whose deeds are immorals in story,
Whom duty to far distant patriots sends.
With transports would hush the whole ages of glory,
Our one happy hour with wife, children, and friends!

But valor still glows in the evening suns
The death-wounded tor, who his color explains,
Drops a tear of regret, as lying remonstrates.
How bliss was his home—wife, children, and friends!
Though the spire-broken eagle soars his enervan heavens,
While forest finden in the dance of Arabia descends,
Yet the night's still tinshes on the woodland that covers
The bow, where he sat with wife, children, and friends.

The dawnspring of youth strewed over by sorrow,
Alone on itself for enjoyment depends.
But dreary is the twilight, long when it returns.
No warmth from the smiles of wife, children, and friends!
Let the breath of recreation and freedom and nourish
The Laurel that doth our favourite needs.
For we wave the Willow, and long may its branches
Succeed with the tears of wife, children, and friends.
APPENDIX B

PETITION TO KING OF DENMARK

To our most honorable Danish Rigsday. As loyal citizens of Denmark and with affectionate confidence in our most beloved King and his noble council, the Rigsdag, we, being a constituted committee to represent the Latter-day Saints and with the undersigned citizens, we, most respectfully, pray to be heard on the following petition, that our persons, chattles and real estate may be protected, while we worship God, in accordance with the freedom guaranteed to us by the 80th and 81st paragraph of the Danish Constitution.

After many years, full of anxious desires for the enjoyment of that religious liberty, with which God has endowed man in the world, we have now through the agency of the beloved Father of our country, King Frederik VII, in connection with his noble council, obtained that blessing, which we have accepted, with gratitude and much joy, but it pains us that we are now placed under the necessity of presenting before our exalted and highly esteemed government the following facts with regard to certain outrages, which have frequently been perpetrated upon our people in various localities in our country, on persons, who had broken no law, but who on the contrary have been endeavoring to honor and serve God and to sustain the Royal Government and good laws of the land with all proper decorum and morality, according to the teachings and precepts of our Lord, Jesus Christ, as found in the New Testament, and yet many violent and murderous assaults have been made upon our people, from time to time of late.

Several acts of riot and assaults have been made upon our peoples in Aalborg, while they were assembled for worship and having in vain called upon the chief of police, Mr. Johnsen, of said city, to protect us, these turbulent disturbances increased to such a degree that on June 22nd, ultimo, many persons of both sexes were most cruelly maltreated; a rented assembly hall was also totally demolished and all the furniture and other effects destroyed. In order to prove the extent of those acts of destruction, it may be sufficient to state that two gentlemen, appointed by the court, appraised the damage done to the building alone at 56 Danish dollars (about $28 American) and this vandalism was perpetrated in the very neighborhood of the dwelling place of the said official, and lasted from five to six hours during the night or from 6 to about 11:30 p.m. without the least interference on the part of the chief of police, although he was earnestly appealed to but not until he was compelled

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to do something on account of the positive demands made upon him by several of the most prominent citizens, did he call out the military to assist his own forces, in quelling the riot and terminate the horrors of that night; yet, those scenes were repeated during eight or nine nights in succession, to such an extent that nearly all the members of the Church of Latter-day Saints in Aalborg and Norre Sundby were personally abused and maltreated, their property destroyed by breaking doors, windows, frame and other parts of their dwellings, even in the presence of those (presumed) officers of law and order. In consequence of those outrages, a specified statement and complaint was presented to the Minister of Justice, by a committee appointed, in answer to our complaint, or that any one had received any remuneration for property destroyed; neither have any of the criminals been in any other locality, to provide safeguards and protection against a repetition of similar horrible mob-disturbances.

The deplorable example thus set was first followed on the island of Bornholm, where several persons, at various times, have been most cruelly maltreated and left as half-killed martyrs and their property partly or wholly destroyed. As an illustration, we refer to the case of a poor man, whose occupation was fishing, his boat was turned loose by the mob and left to the mercy of the waves of the open sea, where it disappeared, causing him a loss of about 30 Danish (§15) dollars. Later such persecutions were repeated in different parts of Jutland. Thus in the village of Bastholm, near the town of Hjørring, two persons were cruelly handled and two other persons sustained the loss of having some property demolished, even parts of the walls of their dwelling were torn down. In other places many persons, while attending Divine worship have been stoned, beaten with clubs, fired at and struck over the head with the butt end of guns and left unconscious upon the ground. On the island of Falster, some such violent disturbances have also taken place, by which one person especially was most cruelly handled, receiving many wounds, by which he sustained the loss of much blood, while his clothes were torn to pieces. In consequence of all this he had to be treated by a surgeon. This was done in the very presence of the person, who did nothing, but speak evil of the suffering and abused persons, while the owner of the house sustained considerable loss of personal property. Similar disturbances have been enacted in several other places, where much property has been damaged. In the village of Brondbyoster, on Sjælland, similar violent acts have been perpetrated. On one occasion twelve persons of both were subjected to violence while assembled for worship in said village, by a furious mob. They were stoned, beaten with clubs, thrown upon the dirty muddy ground, kicked and covered with filth, their clothes torn to pieces, and bodily abuses inflicted to such an extent that they could hardly be recognized. A complaint was subsequently written and presented to the county-judge (Birkedommer), but he only added insult to injury by stating that he would assist the sufferers in obtaining redress as little as he possibly could. This promise we regret to say, he had kept in very deed as not one of the persons complained against has been punished, or anything else been done in regard to that case.
Also on Christianshavn (a part of Copenhagen proper) several persons have been badly maltreated; doors and windows having been broken to pieces and furnitures destroyed. Thus, on one occasion, lately, a congregation of worshippers was broken up by a mob and several persons were much abused by kicks and blows. The chief of police was applied to for protection and he sent two policemen, who however, refused to do anything to shield or assist the sufferers, in consequence of which several persons were so badly beaten that they could not open their eyes. Many other such lamentable events have taken place, even too numerous to relate in detail, but we, respectfully, call the attention of the honorable Rigsdag to the accompanying periodical *Skandinaviens Stjerne*, pp. 60 and 80.

We have received neither justice nor redress for the abuses and sufferings, which we have endured, though, according to the constitution we are entitled to protection. Neither do we know of any one, in any place, who had been awarded damages for the loses, which they have sustained, nor have we heard that any of the criminal actors have been punished. On the contrary in some cases, the sufferers have been treated by the courts as if they were the guilty parties, and it appears plainly that some officers would rather shield than prosecute the criminal. Under these circumstances, we most respectfully call upon our beloved King and His honorable Rigsdag for redress and as respectable and loyal citizens of Denmark, we confidently believe that our grievances will be considered and our persons, chattels, and other properties protected, while we worship God, and that we may enjoy that liberty to which we are entitled according to the constitution of the country.

Hoping that something will be done, as soon as possible, to prevent a repetition of such outrages in the future, by enacting stringent laws for that purpose, we sign our names, most respectfully, as your Majesty's most obedient subjects.

Copenhagen, March 15, 1852.

(Here followed 850 signatures.)

*Skandinaviens Stjerne* 1:102.
### APPENDIX C

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APPENDIX D

PRESIDENTS OF THE SCANDINAVIAN MISSION

2. John E. Forsgren, 1852.
4. John Van Cott, 1853-1856.
5. Hector C. Haight, 1856-1858.
7. John Van Cott (second term) 1860-1862.
11. Jesse N. Smith (second term) 1868-1870
16. Ola N. Liljenquist, 1876-1877.
17. August W. Carlson, pro tem., 1877-1878.
20. Andrew Jenson, pro tem., 1881
30. George Christensen, 1898.
31. Andreas Peterson, 1898-1901.
32. Anthon L. Skancky, 1901-1904.

In the year of 1905 the Swedish Mission was organized, leaving Denmark and Norway to constitute the Scandinavian Mission. This change of the mission took place July 1st of that year.
34. Jens M. Christensen, 1905-1907.
35. Soren Rasmussen, 1907-1909.
36. Andrew Jenson, 1909-1912.
37. Martin Christoffersen, 1912-1914.

On April 1, 1920, the Norwegian Mission was organized as an independent mission as it was separated from Denmark.

PRESIDENTS OF THE DANISH MISSION

13. R. Earl Sorensen, 1963-
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HISTORY OF THE DANISH MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1850 - 1964

An Abstract
Of a Thesis Submitted to the
Department of Graduate Studies
In Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirement for the Degree
Master of Arts

by
Marius A. Christensen
March 1966
ABSTRACT

The "History of the Danish Mission, 1850-1964," gives a detailed account of the Mormon "beginnings" in Denmark and attempts to trace the development of a system of proselytizing and its effect upon the lives of both missionaries and converts of the Church of Jesus Christ of Latter-day Saints. No attempt has been made in this study to record chronological detail to any extensive degree. Rather, emphasis has been placed on "beginnings" and major historical developments.

This study includes an examination of the Scandinavian and Danish Mission records, several missionary journals and all known printed material related to the Mormon Church in Denmark. The Historian's Office of the Church of Jesus Christ of Latter-day Saints in Salt Lake City is the chief source of information on the history of Mormon activity in Scandinavia. Most of the mission and emigration records have been assembled there. Two large manuscripts, "Scandinavian Mission General History" (1850-1920) and "Danish Mission General History" (1920 - the present), kept in several large loose-leaf folios, were most informative because they included many eye witness accounts taken from diaries, journals, letters, and newspapers. A manuscript history of "Church Emigration" provides a description of each organized emigrant company to 1869. Also the records of individual congregations and early Church periodicals were informative. The library of the Historian's Office,
furthermore, has copies of all Mormon literature published in Danish—tracts, pamphlets, periodicals, and books. The Brigham Young University Library was also useful for its many books, diaries, and articles dealing with the Danish Mission. Because of the author's ability to read source material in the Danish language additional perspective was given to this study.

In 1850, a handful of Mormon missionaries from America took their message of the "Restored Church" to Scandinavia and founded one of the earliest and most fruitful fields of Mormon proselyting outside of the continental limits of the United States. From their centrally located headquarters in Copenhagen, the teachings of the Mormon missionaries soon spread throughout Denmark and into Sweden, Norway, Iceland, and the Faeroe Islands.

Despite the threats of mobs and strong opposition from Lutheran clergy, civil authorities and the press, the early missionaries were highly successful. During the first half century of Mormon activity in Denmark, most of the 1355 missionaries who served in Denmark were convert-emigrants who were returning as lay preachers, and they proved to be very effective. After the turn of the century, missionaries to Denmark were more numerous but no longer so effective. They were, for the most part, second-generation Scandinavians without the intimate acquaintance with the language and customs of Denmark. By 1964, 4871 missionaries had served their Church in Denmark and as a result of their labors 30,036 converts were won—over half (16,129) of whom emigrated.

Migration from Denmark was a planned movement, every detail already
rehearsed by the Mormon's experience in Great Britain and on the American frontier; it had a dramatic rise and a marked decline. The story of Mormon migration comes down to 1905 when organized migration from Denmark became a thing of the past. At the height of this movement as many as 74% of the converts left the old country, and by 1905, 12,785 emigrated. Despite the opposition and the high per cent who emigrated, the Church has continued to grow. The results of the missionary work in Denmark have been vital to the welfare and growth of the Mormon Church as a whole.

The study also outlines the history of the publications of Danish Latter-day Saint literature, the growth of Church organization, and the progress of the Church building program in Denmark.

The "History of the Danish Mission 1850-1964" shows the effects of the Gospel of Jesus Christ in the lives of men. It also reflects the successes, joys, sorrows, and satisfactions that came to those who embraced the Church of Jesus Christ of Latter-day Saints. For 115 years Denmark has been a fruitful field of Mormon missionary activity and all available evidence points to continued growth.

Richard O. Cowan
Chairman, Advisory Committee

James R. Clark
Member, Advisory Committee

Chairman, Major Department