

New book for members: 100 years of *Norwegian American Studies* **P. 3**

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Currents

THE NEWSLETTER OF THE NORWEGIAN AMERICAN HISTORICAL ASSOCIATION | SUMMER 2025 VOLUME 196

The First Draft of *Restauration History*

Reading the news from 1825-26



2025: A Monumental Year for the Archives



This year is already off to an exciting start—filled with significant events, opportunities, and a few challenges. We’ve made substantial progress in our digitization efforts, which preserve and expand access to our valuable collections. Our student interns, from St. Olaf College and the University of Wisconsin, are contributing and developing their skills through their work with us. And as we mark milestones for our association and for Norwegian Americans, 2025 looks to be a landmark year for NAHA.

You might have heard that our grant from the National Endowment for the Humanities was rescinded as part of federal government cost cutting. The money was awarded to support our work to digitize five World War II collections in our archives. That would enable us to share powerful stories of how Norwegian Americans came together in a time of immense difficulty to support family and friends in occupied Norway. These accounts are vital to preserve and share, and not just for Norwegian Americans.

While our collections focus on the Norwegian American experience, they also reflect a broader and often overlooked story of how immigrant

communities in the United States organized aid for their homelands in times of crisis. NAHA is seeking new funding to complete this important project. Heartfelt thanks to NAHA members and friends who’ve helped us spread the word or made donations.

This summer, we’re thrilled to host an exhibit in the Groot Gallery on the St. Olaf College campus as part of the Crossings and Connections conference. The exhibit commemorates the 200th anniversary of organized Norwegian migration to the United States and celebrates NAHA’s 100th anniversary as well. Drawing on a wide range of items and stories from our archives, the exhibit will be up from early June through August 10. If you’re not able to visit, watch for a digital version to launch soon.

Another digital exhibit, celebrating our NAHA centennial, will go live in October. Stay tuned for that special launch!

With immense gratitude, we acknowledge and thank the Minnesota Legacy Grants program for generous support to us as we rehouse, redescribe, and improve access to NAHA’s own institutional records, which are also a collection housed in our archives. As we near the end of that project, we see it as a fitting tribute to NAHA’s work over the past century and an apt place from which to embark on our next century of preserving and sharing Norwegian American history.

With appreciation,

A handwritten signature in black ink, appearing to read 'Kristina Warner'.

Kristina Warner, Archivist

ON THE COVER

South Street Seaport was the main set of piers for ships coming through the Long Island Sound to New York City in the early 19th century. Artist William James Bennett (1787–1844) depicted South Street as it looked in 1828, just three years after the arrival of the *Restauration*.

Historic Performance

NAHA Members Attend *Giants in the Earth* Opera

On April 27, a group of 38 NAHA members and friends embarked on a bus trip to Sioux Falls, South Dakota. Their destination was the Washington Pavilion and that day's performance of the opera *Giants in the Earth: The Norwegians in the Dakota Territory*. The South Dakota Symphony Orchestra's two performances that weekend were part of the Crossings bicentennial activities. They also marked the opera's return to the stage after half a century.

Douglas Moore's opera *Giants in the Earth* is adapted from the acclaimed novel by NAHA founder Ole Edvart Rølvaag, which portrays the lives of early Norwegian settlers on the Dakota prairie. The opera premiered in 1951 at Columbia University in New York and was staged again in 1974 by the University of North Dakota. The April performances in Sioux Falls were just the third known staging of this work, a rare opportunity for NAHA members and the wider community to experience it.

South Dakota Public Broadcasting (SDPB) recorded the performances and plans a broadcast in November. NAHA is proud to be a broadcast sponsor and help preserve and share this historic interpretation of the opera.

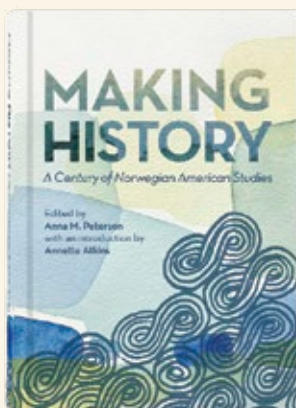


Reviewing the South Dakota performances for the *New York Times*, Joshua Barone described *Giants in the Earth* as “a grand, dramatic treatment of the promise and agony of this country's melting-pot identity, as precarious and unresolved for immigrants in the 19th century as it is now.”

SDPB's *In the Moment* podcast (sdpb.org/podcast/in-the-moment) devoted its episodes on April 14 and 15 to Rølvaag, Moore, and *Giants in the Earth*. Interviews with NAHA Executive Director Amy Boxrud and NAHA member Charles Berdahl are included in the April 14 episode.



➤ **FIND MORE CROSSINGS EVENTS AT**
crossings.norwegianamericanhistory.org/.



New Book Highlights NAHA's Century of Scholarship

Watch for a special commemorative book in your mailbox soon. In honor of our centennial year, NAHA has created an anthology to mark a century of publishing our journal, *Norwegian American Studies*. Members of the NAHA Publications Committee selected one essay from each of our journal's ten decades. The resulting collection features some of the most innovative and significant scholarship in the field of Norwegian American studies—on health conditions among early Norwegian immigrants, on their contact with American Indians, on adaptations in baking practices, and much more.

A brief author profile accompanies each essay, to give greater context to the writing. The book also includes an insightful introduction by NAHA board member Annette Atkins.

Board Spotlight

Kari Lie Dorer

Minneapolis, Minnesota



Dr. Kari Lie Dorer is professor, chair of the Norwegian department, director of Nordic studies, and King Olav V chair of Scandinavian American studies at St. Olaf College, and she represents the college on the NAHA board. Dorer is editor and co-translator of *Muus vs. Muus: The Scandal that Shook Norwegian America*, our recent co-publication with the Minnesota Historical Society Press. She is also president of the Norwegian Researchers and Teachers of North America (NORTANA), and she chairs the Crossings and Connections conference taking place this June at St. Olaf.

WHY I SERVE: “Board service helps me keep up to date on the work of NAHA and connect it to my teaching and to the opportunities I can provide for my students. From class visits to internships, connecting students to NAHA creates unique, hands-on experiences for Norwegian language learning.”

Centennial Blanket Benefits Archives

Support the NAHA archives and receive a limited-edition commemorative woolen throw-blanket crafted by the Faribault Mill in southeastern Minnesota. The design is based on a 1942 military blanket and inspired by our three-year WWII digitization project. Hypoallergenic wool is resistant to fire, water, and odors, making the throw a timeless keepsake.

A donation of \$5,000 or more—which can include past and present giving to our archives campaign and/or our WWII project—makes you eligible to receive a blanket as a thank-you gift, while our supply lasts. Let us know you'd like one by emailing us at info@norwegianamericanhistory.org.

We extend our sincere gratitude to the historic Faribault Mill, founded in 1865, for their partnership on this project.



NAHA
Norwegian American
Historical Association

CELEBRATING
100 YEARS
1925-2025

OCTOBER 25, 2025

SAVE
THE
DATE

Join fellow members and friends of NAHA on Saturday evening, October 25, 2025, to celebrate our centennial with a banquet at the University of Minnesota's McNamara Alumni Center in Minneapolis. We have reserved a block of rooms at the nearby Graduate Hotel on the university campus. To reserve a room, call 612-379-8888, press 2 for reservations, and request the NAHA Centennial room block (group code 92E). The group rate is \$185/night. More information and invitations will be forthcoming.

MAY 31 - AUGUST 10, 2025

VISIT
THE
EXHIBIT

This summer, plan to visit our exhibit, *Illuminating 200 Years of Migration*, in the Groot Gallery on the St. Olaf College campus. Open May 31–August 10, the exhibit marks both the migration bicentennial and NAHA's centennial. It features our collections and the stories of people and communities who shaped the American landscape while preserving deep ties to their heritage. A digital version launches soon on our website. NAHA's season of centennial events is generously sponsored by Neuger Communications, Mount Olivet Homes, Faribault Mill, and Goodney & Etter, PA.

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The First Draft of *Restauration* History

Reading the news from 1825–26 // BY DENISE LOGELAND

Just who coined the saying isn't known, but it's been repeated many times: "Journalism is the first rough draft of history."

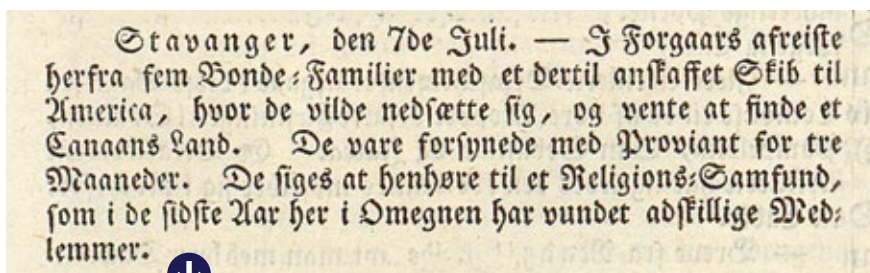
The story of the *Restauration* has likewise been repeated countless times, becoming emblematic of the many ships and many migrants that would follow from Norway to America. The story is so defining and generative in Norwegian American history that it produced its own vocabulary: "Sloop" is not a word recognized in dictionaries. Still, it is familiar shorthand for the passengers on the sloop *Restauration*—52 when they embarked in Stavanger in July 1825, 53 when they arrived in New York City that October, after a birth en route.

In the popular telling and retelling of their story, the Sloopers are a heroic group: for their religious convictions (they held firm to their Quaker and Haugean beliefs, even when it was not comfortable to do so); their bravery (they set out on a perilous

Atlantic crossing in a ship that many thought was too small for the purpose); and their fortitude (facing hardship in an unfamiliar place, they persevered and built a new life).

Without contradicting that story, the news accounts of the day tell something different. They offer a story that is less polished through repetition. The rough edges of the people, their place in society, and the immigrant experience are more visible. It is a telling that is more immediate, more detailed, less certain in some respects—and more interesting.

In these pages are news accounts that tell us something about how the Sloopers were perceived, both in Norway and the United States. (A few of the articles have appeared in histories by Rasmus Bjørn Anderson and others.) In some accounts, we hear how the Sloopers told their own story to their contemporaries.



Den Norske Rigstidende, Christiania

JULY 25, 1825

Den Norske Rigstidende (*The Norwegian National Times*) was a Christiania (Oslo) newspaper that carried items from around the country. In summer 1825, it picks up a small item from Stavanger—dateline “Stavanger, 7th of July”—which reports:

“The day before yesterday, there departed from here five farmer families, with a ship obtained for that purpose, to America, where they will settle themselves and expect to find a Land of Canaan. They were supplied with provisions for three months. They are said to belong to a religious society, which in the last years has won a number of members here in the surrounding area.”

The language views the emigrants as if from a distance, with detail and certainty lacking: They “are said to belong” to some unnamed “religious society.” Today, Stavanger is known—with the benefit of historical hindsight—as an early center of Haugean and Quaker activity. But in 1825, it appears, those religious groups were not so well known to everyone in city.

Is there a dismissive or sarcastic note in this brief report? The emigrants “expect to find a Land of Canaan”—a place so ideal that, like the promised land in the Bible, it

flows with milk and honey. The writer sounds skeptical that such naive hopes will be fulfilled.

Patrioten, Christiania

AUGUST 2, 1825

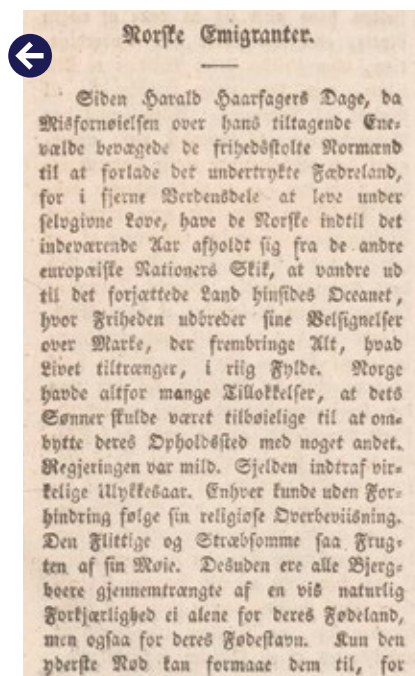
A longer piece appears in another Christiania paper, *Patrioten* (*The Patriot*). A portion is shown at right; more is included in the translation below. This piece has no sarcastic edge, but it does seem to find fault with the emigrants: They have virtue and boldness, but they lack some of the loyalty and gratitude that make most Norwegians unwilling to leave their country; and they are pacifists, unwilling to fight in Norway’s defense. “Let them leave in peace,” says the writer, but only after warning what their departure will mean for Norway: This group of emigrants is small, but they are bound to “draw more and more after them.”

TRANSLATION

Norwegian Emigrants

Since the days of Harald Hårfagre, when dissatisfaction over his increasing autocracy moved the proudly free Norsemen to abandon the oppressed fatherland in order to live under self-determined laws in the world’s distant regions, the Norwegians have, until the present year, refrained from the practice in other European nations, of roaming to the promised land on the other side of the ocean, where freedom spreads its blessings over the fields, which bring forth

in abundance everything that life requires. Norway had far too many attractions for its sons to be inclined to exchange their dwelling place with another. The government was mild. Rarely were there years of true misfortune. Each one could, without hindrance, follow his religious convictions. The diligent and industrious saw the fruits of their labor. Moreover, all mountain dwellers are infused with a certain natural affection not only for the land of their birth, but



also for the stock from which they were born. Only the utmost need can induce them to forever depart from that region where they first saw the sun’s light rise over their mountains.

It is, therefore, a most remarkable sight that in the present year, five Norwegian families of the farmer class have outfitted a ship to emigrate to America from Stavanger, most likely to the United States. It is true that this number is not large, even when one considers that each family consists of five or six persons, but this is clearly the

beginning of an emigration which without doubt will increase, if the reports they will share with their friends who have stayed behind are favorable, and if they truly do find what they seek in America. It is to be expected that these first Norwegian emigrants will draw more and more after them.

What now is the motivation for their journey? Certainly not need, even less any oppression or persecution they have suffered in the fatherland. It is said that religion has played a role here and that those families belong to a religious sect that has formed itself in the area around Stavanger. They are then, perhaps, Quakers, Methodists, or Baptists. Is there anything here in this country that prevents them from living according to their particular religious beliefs? Certainly not; it must then be the case that they found it in conflict with the same [their beliefs] to fulfill each and every citizen's duty to protect the fatherland, a duty which one neither can nor has a right to excuse anyone from without risk to the government. We know that especially the Quakers detest shedding human blood, even in self-defense. This aversion, however noble it might be, should not be given any support under the law, because it is incompatible with the independence, freedom, and security of the state.

Therefore one must, although having the greatest desire to keep such religious countrymen in the sparsely inhabited and for the most part uncultivated fatherland, let them leave in peace for the New World, and wish that they there might find themselves happy

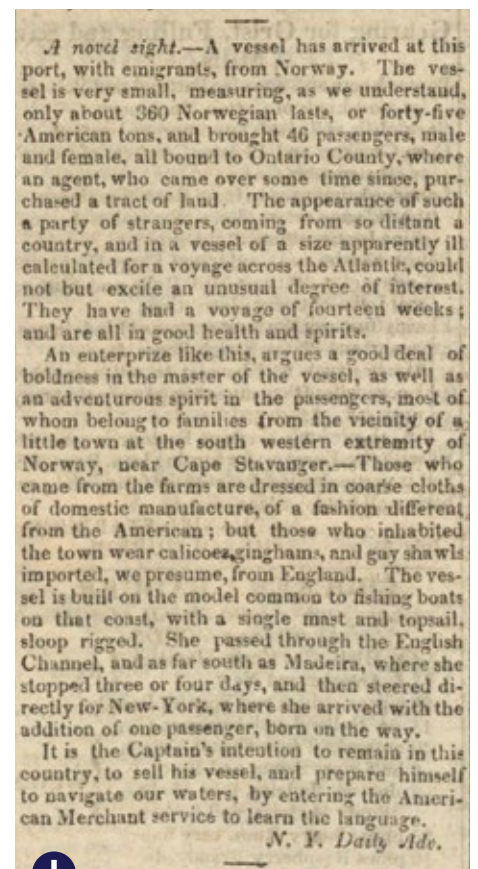
among their brothers in faith, and by their upright character, virtue, and boldness do honor to the name of Norway....

New York Evening Post, New York City OCTOBER 10, 1825

The *Post*'s "Marine List" of shipping news shows the *Restoration* as one of the vessels "arrived last evening" in the harbor. The sloop's name has been anglicized, and it is mistakenly described as Danish. Captain Lars Olsen Helland's name is misspelled "Holland." After 98 days at sea, he has brought the ship in through the Long Island Sound.

Also listed is the buyer of the *Restoration*'s cargo of iron. Where did the iron come from? And how did the Norwegians know about Boorman & Johnston, a New York City import-export firm?

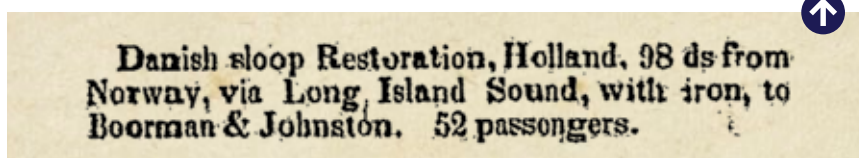
The answers probably lie in Sweden. For several decades already, the United States had been the world's biggest buyer of Swedish iron. And beginning in the early 1820s, Boorman & Johnston was one of the biggest importers of Swedish iron in the U.S., according to the late Swedish historian Rolf Adamson. Cleng Peerson, the scout who went ahead of the Sloopers to investigate conditions in America, traveled to New York via Gothenburg, Sweden, both in 1821 and 1824. He knew about the iron trade and even recommended iron as cargo to the emigrants. In addition, the Haugeans were highly entrepreneurial with a well-developed network of businesses. And they had been sending people to Gothenburg in the early 1820s to preach and proselytize.



The Troy Sentinel, Troy, New York OCTOBER 21, 1825

The Norwegians are "a novel sight" that becomes known throughout the eastern states, at least as far south as Virginia. The Troy, New York, *Sentinel* is one of many newspapers to republish the article shown above, which first appeared October 12, a few days after the immigrants' arrival, in the *New York Daily Advertiser*.

This report views the immigrants as exotic, with their unusual homemade clothing and their unorthodox choice to make the Atlantic crossing in such a small ship. But it's clear they are also admired: They have "boldness," an "adventurous spirit," and are hardy enough to be "in good health and good spirits," despite their long and risky trip.



The Phenix Gazette, Alexandria, Virginia

OCTOBER 22, 1825

The following piece is republished from a Baltimore, Maryland, newspaper (and probably a New York paper before that). It is interesting especially in light of tensions that developed between the Sloopers and their scout Cleng Peerson. Had those tensions already surfaced in October? Did Peerson give this positive account of his own actions to a newspaper? Did someone else tell his story to the paper? If so, who, and for what purpose?



[From the Baltimore American.]

The public have already been interested in the account which we republished from a New-York paper on Saturday last, relative to an arrival of a vessel from Norway. This vessel of only forty-five American tons burden, contained forty-six passengers, male and female, bound to Ontario county, in the state of New-York, where an agent had already been sent, who had contracted for the purchase of the land. They set sail from Cape Stavanger, and after a voyage of fourteen weeks arrived in safety. We have learnt some particulars with regard to the agent who was sent over on this business, calculated to set his character in a very interesting light. Two agents were originally sent over by this company, and funds appropriated to defray the expense. These funds, we understand, were placed in the hands of a man who was afterwards unfortunate in business. They then found themselves in a strange land, amongst a people of different laws, customs and language, with all of which they were unacquainted. Determined, notwithstanding, to fulfil the object of their mission, they resolutely set out on their enquiries, laboring with their own hands to defray their expenses. They proceeded in this manner until one was seized with a malady which brought him to his grave. During all the time of his sickness, his confederate, independent of watching by his bedside and performing those kind offices so necessary to the comfort of a dying man, procured the best medical attendance, still laboring with his own hands for his support, and debarring himself of the comforts of life to

administer to the necessities of his friend. After the decease of his friend, the survivor, left, as he was, solitary and alone, proceeded on foot to examine the country, the character of the different soils, our mode of agriculture, engaging without any hesitation at any kind of employment, to meet the current expenses of the day; by which means he obtained a knowledge of our customs, laws, language and agriculture. In this manner he scoured the vast regions of the west, and kept a journal from day to day, which in due time he transmitted to the company by whom he was sent to make the examination. This report was so favorable, that the little colony have at length arrived here, to settle among us, and to assume the character of American citizens. They belong to a religious sect called the Saints, corresponding in many points to the principles of the Friends. We understand furthermore, that they have sought an asylum in this favored land from religious persecution, and that they will shortly be succeeded by a much larger body of emigrants.

New York Evening Post, New York City

OCTOBER 25, 1825

About two weeks after reaching New York City, the immigrants have traveled as far north as Albany, New York, on their way to Orleans County on Lake Ontario. The *New York Evening Post* picks up a piece from the *Albany Patriot*. It describes the immigrants as people seeking asylum from oppression, and it wishes them well.



From the Albany Patriot of October 24.
Norwegian Emigrants.—On Saturday, as we are informed, the Norwegian emigrants that lately arrived in a small vessel at New-York, passed through this city on their way to their place of destination. They appear to be quite pleased with what they see in this country, if we may judge from their good humored countenances, says our informant. Success attend their efforts in this asylum of the oppressed.

Pardoned by President John Quincy Adams, Washington, DC

NOVEMBER 15, 1825

There is public goodwill toward the immigrants, but they face legal trouble right away. Their ship is impounded upon arrival in New York, and the captain and owners of the *Restauration* are charged with violating U.S. law that restricts the number of passengers allowed on a ship this size. With help from sympathetic officials, they receive a presidential pardon. In the document, John Quincy Adams notes his reason for granting them a pardon: Their violation “was committed through ignorance, the master [captain] and owners being foreigners and entirely unacquainted with the language and laws of the United States.”

With their ship freed from impoundment, the immigrants sell it sometime that winter, as they had planned to do in order to finance their project of settling in the United States. But they get only a fraction—about one-fourth—the amount they paid for the sloop and cargo to begin with.

The Album, Rochester, New York

JANUARY 3 & JANUARY 10, 1826

In January, the immigrants are settling in at Murray (later called Kendall) in Orleans County, but they're out of money and badly in need of jobs. *The Album* in nearby Rochester asks people not to let the immigrants be "reduced to beggary" when they are willing to work. While the paper is supportive of the Norwegians, it maintains a small distance from them. It doesn't vouch for them directly but says "they are represented as being" honest, smart, and hardworking.

A week later, there's no word on whether jobs have been given to the Norwegians, but *The Album* says the town of Farmington has sent them provisions, and the millers of Rochester have sent them flour.



NORWEGIAN EMIGRANTS. About fifty persons, men, women and children, in Norway, formed themselves into a company some time last summer, purchased a small vessel, and embarked for New-York, where they arrived after a voyage of fourteen weeks. For a number of days on their passage they were obliged to put themselves upon an allowance; and their vessel was seized immediately on its arrival, in conformity to a law prohibiting all vessels from taking over a certain number of passengers, in proportion to its tonnage. The President, on being made acquainted with their case, released the vessel; but they have not yet been able to dispose of her. They are now principally residing in the town of Murray, and are anxious to procure employment. They are represented as being honest, ingenious and industrious; and it is hoped that our citizens will not permit them to suffer, while they profess a willingness to live on the coarsest fare, and are as ready to earn as to receive it. We understand that they have already been obliged to contract debts for provisions, and unless furnished with employment must soon be reduced to beggary.

LIBERALITY. Two loads of provisions were last week forwarded to the Norwegian emigrants at Murray from the town of Farmington. A load of flour was sent them by the millers of this village.

CAUTION.

WE are informed that publick sympathy has been so far excited in favour of the Norwegians, noticed by us a few weeks since, that they have received assistance sufficient for their sustenance, till they can obtain labor whereby they may earn their own support. We understand however that Kleng Pierson one of their number who has been in this country for three years past, is on the eve of commencing a "begging expedition" for the ostensible purpose of benefitting his countrymen, but as he appears to have lost their confidence, they disclaim all his exertions, and wish the publick to give no heed to his solicitations, as they give a preference to assistance gained by their own manual labour. The Editors of Newspapers in this section of country are requested to give the above a notice in their columns.



The Album, Rochester, New York

JANUARY 24, 1826

The rift between Cleng Pierson and the Sloopers comes into public view with a late January article in *The Album*. There are at least some among the immigrants who disown Pierson's efforts on their behalf. They call into question the motivation for his "begging expedition." Having already received some assistance, they prefer now to earn support through their own labor.

The Album, Rochester, New York

MARCH 28, 1826

Simon Lime, on behalf of his fellow immigrants, gives thanks for the help they've received. In doing so, he gives his own account of their migration and why they made the journey. Without naming oppression or religious freedom, he says simply that they came "to find a better situation for ourselves and our families."

Lime's thanks are not only for the material things they needed and were given—clothing, food, and money. Twice he calls out the "humanity" and "friendship" they

were shown. Having been poor and vulnerable and far from home, he feels gratitude for those who encountered them as "strangers" yet treated them "more like relations."

Then in closing, Lime turns his attention to Pierson. What does he mean when he says Pierson hasn't given a "correct account" of things received for the group's benefit? What would Pierson say about this if a reporter asked him? And what "treatment" from Pierson has disappointed Lime?

The answers aren't clear in this first rough draft of history. And as later drafts come—from Rasmus Anderson, Theodore Blegen, and many more historians—some questions fade from view as well. •



A CARD.—On the 7th of July, 1825, we left our native country, the town of Staunanger in the west part of Norway, in the sloop Restoration—52 persons—bound to the city of New-York, in North America, in the hope to find a better situation for ourselves and our families. We were three months and fifteen days on the voyage. When we arrived our provisions were nearly exhausted, having nothing left but a little hard bread, and water; but, on our arrival in the city of New-York, we were supplied by the humane and friendly citizens, particularly Friends SAMUEL WOOD & SON, with others, who spared nothing to make us comfortable. They gave us clothes, paid our passage from New-York to Holley, in the county of Orleans, which cost one hundred and thirty dollars, together with provisions on the way. The Society of Friends in Manchester and the millers in Rochester, have shown their kindness, by giving us different kinds of provision, to help us through the long and dreary winter. The land commissioners Joseph Fellows and _____, have each of them given \$30. To them we hereby render our benefactors our sincere and hearty thanks, wishing that Heaven may bless and prosper them.

Simon Lime renders his most hearty thanks to Bradford and Moses King, who received him and his family and treated them with humanity and friendship, more like relations than strangers; and also to Zhao Carpenter, in the city of New-York, for his goodness shown to him and his family.

Kleng Pederson, that now resides in the town of Murray, gave us the first invitation to leave our native country. We accordingly sold our property and bought the sloop that now lies in New-York, which cost nineteen hundred dollars and will not sell for more than four or five hundred dollars—Had it not been for the charitable disposition of the American people, we should have been in a most deplorable situation: The same Pederson was our interpreter; he also received that which was given for our benefit, for which he has not given a very correct account, nor has his treatment to us been that which we expected.

SIMON LIME,
In behalf of the Emigrants.
Rochester, March 20, 1826.

Digitizing World War II History

BY ERIN WIEBE, PROJECT DIGITIZATION ARCHIVIST

The Camp Little Norway Association mobilized Norwegian Americans across the United States to help occupied Norway during World War II. This year, NAHA's digitization project is making the association's records available online.

Our collection of Camp Little Norway Association papers has been held in the NAHA archives for more than 50 years. Through digitization, the collection is gaining new life. The work is part of an ambitious, ongoing project to bring NAHA's World War II collections fully online.

When Nazi Germany invaded Norway in April 1940, people of Norwegian descent living in the United States sprung into action. One cause close to their hearts: supporting the Royal Norwegian Air Force and its new training facility in Toronto, Canada. Norwegian pilots trained for their wings at the Canadian camp, dubbed "Camp Little Norway," so they could return to the European front and fight for Norway's liberation. In 1941, Norwegian Americans formed the Camp Little Norway Association (CLNA) to aid these flyers.

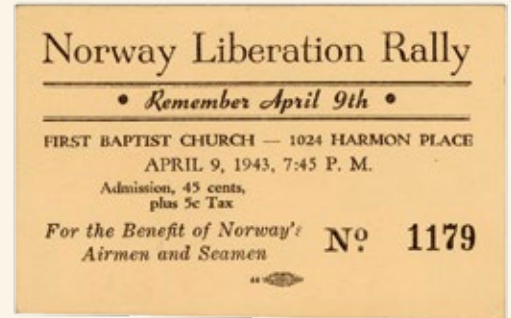
The CLNA started as a small group of Minneapolis residents. But over the war years, it grew into 34 local chapters operating across the United States. Chapters put on film showings, lectures, concerts, and picnics to raise funds for the Allied cause. CLNA relief efforts expanded into a far-reaching support system for Norwegian forces and the Norwegian people.

Norway's liberation came on May 8, 1945, and Norwegian Americans continued to send clothes, food, and funds to help their friends and family across the sea recover from the war. By the time the CLNA dissolved at the end of 1946, the organization had raised more than \$330,000 for relief work (about \$5 million in today's dollars).

The archival collection of the CLNA shows how thousands of Norwegian Americans rallied to support Norway in its time of need. Photographs,

posters, correspondence, and newsletters tell the story of civilians and soldiers working together across international borders.

These materials are full of rich research opportunities—not just for stories of Norwegian Americans on the home front, but also for broader transatlantic history, military history, and immigration history. Digitizing the CLNA collection both preserves these fragile objects that will deteriorate over time and allows users to access them from around the world.



More to Explore in the Archives

- **Campbell Norsgaard Collection** (2022/013). Norsgaard was the official photographer for the Royal Norwegian Air Force at Camp Little Norway. His photographs and films are fully digitized and available through the NAHA website (norwegianamericanhistory.org).
- **American Relief for Norway, Inc. Papers** (P0646). This large relief organization coordinated Norwegian American fundraising during the World War II.
- **Hermana Rye Haugan Papers** (P0908). Haugan was secretary of the Chicago Working Center for Norway, leading efforts to send handsewn and handknitted clothes overseas.
- **Jacob Stefferud Papers** (P0592). A Minneapolis resident, Stefferud worked for the Camp Little Norway Association, the Norwegian America Line, and Nordmanns-Forbundet, and was an acting consul for Norway.



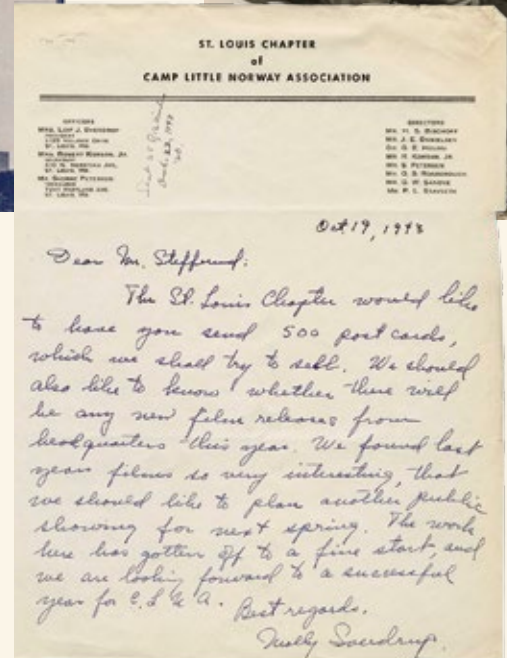
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FROM THE TOP LEFT

1 Admission ticket for a 1943 Norway Liberation Rally held in downtown Minneapolis. 2 The book *Little Norway in Pictures* was one of many items sold in fundraisers. 3 Signed portrait of Norwegian pilot Per Egil Ilaas. Swedish Americans donated money for this airplane through the Wings for Norway drive. 4 Letter from Molly Sverdrup, president of the St. Louis Chapter of the Camp Little Norway Association. She requests that CLNA headquarters send items her chapter can use in fundraising: postcards to sell and a film to show. 5 Camp Little Norway personnel and members of the Camp Little Norway Association stand near the *Minnesota II* airplane. Minnesota. The event appears to have taken place in 1942, given the day-date combination of Sunday, August 30. 7 Camp Little Norway's monthly newsletter, *Lille Norge Avisen*.



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FUNDING TO DIGITIZE World War II collections was provided by the National Endowment for the Humanities, a federal agency that supports research in history, literature, philosophy, and other fields by funding selected, peer-reviewed proposals from around the nation. NAHA finished digitizing some WWII collections before federal government spending cuts in April 2025 halted our NEH funding. You can give to offset this loss at norwegianamericanhistory.org. We are grateful to our other project funder, the Minnesota Arts and Cultural Heritage Fund, for its support, provided through the state's Clean Water, Land, and Legacy amendment.

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