

## THE SAGA OF JOHANNES AND MARTHA DAHLE

### Part 1 – Early Life and Travels of Johannes and Martha Dahle

By Larry D. Christiansen

Johannes Hansen Dahle was the third child of Hans Hansen Dahle (1789-1851) and Anna Johansen (1804-1864) and was born April 11, 1833, on a farm named Lille-Dale in Ølve, Hordaland County, Norway. Norway used the patronymic surname system, which most frequently added a “sen” or “datter” to the father’s given name for a son or daughter’s second name as a matter of present identification with no regard to history or genealogy. There were other variations to this practice, including taking the name of a place of residence. Johannes lived in the period when in Norway there was a movement to establish permanent surnames. Johannes’ father Hans Hansen was born in 1789, the son of Hans Hansen and Kari Jonsen. His name was identical to that of his father, and during his life he added a third name as he adopted the name of the farm where they lived, so he became Hans Hansen Dahle. His children followed the same pattern with all having the patronymic surname of Hansen followed by their farm identification name Dahle. Johannes’ older siblings were a sister Kari born in 1827 and a brother Hans born in 1830. After Johannes’ birth, the others born into the family were Mette (1836), John (1837) and Helge (1842). The family also followed an old established practice of naming their children after earlier generations in the families. Kari, the first child, was named after her father’s mother. Hans, the first son, was named after his paternal grandfather as well as his own father. Johannes, the second son, was named after his maternal grandfather Johans Steinsen. Mette, the second daughter, was named after her mother’s mother Mette Torkildsen. The last two children—John and Helge—have names not found in the family’s immediate pedigree. The family belonged to the state church (Lutheran) as members of the Kvinnherad Parish.

The Dahles came from the west coast of Norway near Bergen where the jagged coastline was filled with many deep fjords and numerous little islands. In this area steep rocky cliffs and peaks rise directly out of the sea and fjords, and only a small fraction of the land was farmable as the whole of mountainous Norway contains only three percent of arable land. So Norwegians had strong ties to the sea along with a connection to small farms. Bergen, then and now, has the second largest port in Norway, exceeded only by Oslo. The farm where they resided and which gave the Dahles their last name was called Lille-Dale or Lille-Dahle on the western side of Norway in the area centered about Bergen. While the cities didn’t have them, the rural communities had developed a tradition of keeping a Bygdebøker (a community farm records) that covered diverse information related to the history of the location. It covered from the time the book began back to the ancients of the Viking period, and also covered churches, schools, commerce and trade, and finally a sort of chronological account of each farm in the area. This latter material, generally known as farm histories, was compiled from wide ranging sources from church, census, land transactions records and tax rolls. The compiler/authors at times added long standing tales or rumors, supposition, speculation or other imaginative materials as well as made errors in writing. So while not infallible, it could be a source of information that would otherwise be extremely difficult to find or totally lost. Initially in Norway land ownership was primarily in the hands of the king, the church and nobility, but by the 1660s the three prime holders had sold off much of their land holdings. These farms were not large holdings but small with some subdivisions into bruks or small farms most often in the range of between five and fifteen acres. Frequently the farms had their own name and a number given by the government for tax purpose. The custom of the time was for the farm to be passed down in the family to the oldest son without division.

The history of the farm, Lille-Dahle, was written in Norwegian and apparently kept updated by entries from the owners as time progressed. In 1979 a Morris Dahle from Montana, along with a companion who could communicate in the local language visited the Lille-Dahle farm in Norway and saw a copy of this farm record. The farm was still possessed by a Samuel Dahle, and it was ascertained that this particular farm went back with details as far as 1720 with hints beyond that into the 1600s. The translated rendition appears piecemeal which is complicated with numerous names and perplexing genealogy along with possibly another variation of the farm's name—"DAHLE-VETLE farm no. 9 place no.2"—perhaps taken from a Vetledale owner for a time or a named farm. An English translation of some of the farm history is provided in the book *Dahle: The Johannes and John Dahle Families* compiled by Eric N. Dahle, published in 1987. Sufficient for this article to dip into the farm story only slightly a couple of times. Before the location name of Dahle became fixed, the owners of the farm were a series of "Hans Hansen" as the land passed from father to oldest son. One of the Hans Hansens, probably either the grandfather or the great grandfather of Johannes Dahle, obtained the farm in 1785. He had three younger brothers named Helge, Toris and Johannes. The farm history states: "It is said about the boys that they were energetic, but also hot heads. They built their own boat and were supposedly the first from that area who sailed to Nordland to winter fishing there." The account is difficult to follow precisely but in 1851 another Hans Hansen became the owner of the farm. He had three younger brothers Johannes, Jon and Helge and a sister Kari, which brings the story up to the time covered by this article.

Back once more to the farm history in a reference to the three brothers of this farm owner which states: "I can relate the following about these boys: they also sailed to Nordland, the same as the brothers of their father. There they supposedly met representatives from the Mormon state in America. These representatives supposedly got them to go over to their teachings and they went over to the Salt Lake State." Intermingled into the account was the story line that several years later, in 1878, both Jon and Johannes returned to Norway as Mormon ministers, and on this trip they convinced their mother to convert to Mormonism, baptized her and took her to America. In addition Johannes and Jon married in America but Helge remained a bachelor. The last word from the Dahles in America came in a letter to Andreas Ljostveit (who married their sister Kari) in 1919. Once again from the farm history: "This correspondence was from Johannes, who was then old and bedridden, but he wanted to know the names of those relatives who had lived in Norway so he could enter them in a family book. He had his wife write for him as he was not much for doing any writing himself." While the account may have had an element of truth, it was weighted by erroneous suppositions as the mother went with the initial migration of Dahles to America where she died in 1864 and only Jon (John) returned to Norway as a missionary for his faith. On the letter of inquiry on deceased relatives the issue turns on the confusing 1919 date cited. If that date also held for the query, then it had to be from John Dahle as Johannes died in September of 1899; however, if the letter came before Johannes' death then he could have initiated the inquiry. Whatever else the farm history conveys, it showed the Dahles and their ancestors had lived for generations on the family farm (known by such names as Lille-Dale, Vetledale and even Lille-Dahle and Vetle-Dahle), and they had deep family roots in the area. They had the farm connection and they had a tie with the sea, boats and fishing, and their lineage remained in the western area of Norway.

Now to focus on the Dahles who joined the Mormons and emigrated out of Norway. Hans Hansen Dahle (1789-1851), died in December of 1851 and his oldest son Hans became the owner of the family farm, while his mother and unmarried siblings may well have continued living at the farm unless their activities took them elsewhere. The three younger brothers of the farm owner—Johannes, John and Helge—in some way came to own a large boat named the "Hertha" along with other smaller vessels in which the actual fishing was done with the caught fish loaded on the larger craft to be carried to where the fish were sold. With few details the family stories relate that Johannes had learned to speak several languages, including Norwegian, Swedish, Danish and English and possibly Dutch and German in the course of his commercial dealings and travel. Little more is known of their lives in Norway except the brief description of their introduction to The Church of Jesus Christ of Latter-day Saints sometime in late 1857 or early 1858. One day their boat stopped at a port and picked up two Mormon missionaries, possibly transporting them to another area. In the course of the boat ride the missionaries had the opportunity to

discuss their religion with Johannes and possibly with any of the other brothers on board. Johannes became interested in the gospel message and pursued it further, leading to his baptism into The Church of Jesus Christ of Latter-day Saints on April 13, 1858, when he was twenty-five years of age and still single, and less than a month later he was ordained an elder in the Church. His conversion to the Mormons was not well received by his brothers. They became angry with him over it, and according to a family story, during the course of their business on their boat, they must have had heated arguments about the Mormons for they threatened to throw him overboard several times.

The attitude of one of the brothers softened and six months later John Dahle, Johannes' 20-year-old younger brother, was baptized on October 12, 1858. With this conversion the boat soon lost a member for at least a period of time as in the spring of 1859 John was ordained an elder in the Church by C. Wingle, and he went on a "home mission" in Norway. John's missionary travels took him from the west coast area near Bergen eastward across Norway to Christiania (later renamed Oslo in 1925) and then north to Trondheim. In the latter place in 1860 he met and baptized two Ingermann (with variant spellings) girls, Laura, nearly 16, and Janetta, 14, with the younger girl later becoming his wife after they immigrated to America. Mormonism was relatively new in the area as the first missionary came in 1851. Norway, which had begun to become Christian around 1000 A.D., accepted Catholicism first and then in the 1500s and 1600s converted to the Lutheran Church to the extent that it became the state church, which did not tolerate other churches. In 1853 the Norwegian Supreme Court declared Mormonism to be non-Christian and therefore not protected by the provisions of the Dissenters Law that passed in 1845 to grant some religious freedoms. With no protection in their practice of religion, LDS Church members suffered intimidation, threats, jailing and fines. An example of this came in the experience of young Janetta Ingermann (both her given name and patronymic name were frequently spelled differently, the first name was sometimes cited as Jonetta, Jenette, Jennet—this article will rely on the Janetta form except where certain records show it otherwise) just after she joined the Church. In her later years and under the name of Janetta E. Dahle she wrote the following:

I was born Feb. 17, 1846 at Trondheim, Norway. I was baptized a member of the Church of Jesus Christ of Latter-day Saints, August 27, 1860 by John H. Dahle and confirmed the same day by Ole Orsted. On September 15, 1860 I was arrested for my belief in the Gospel and was taken by two city officers to a large farm house far out in the country where I was told I would have to remain until I became of age. Six months later I was released by the Mayor and in the spring, March 15, 1862, I set sail for America.

Perhaps due to the official position on and resistance to the Church, only 13 missionaries went to the Scandinavian mission during the 1850s. At the time this mission consisted of Denmark, Sweden and Norway (and would continue so until 1905), and Norway had the lowest number of converts and very few missionaries from Utah. Therefore, local converts became home missionaries in their native land and performed much of the missionary work. The LDS records of the Trondheim Branch reveal that home missionary John Dahle baptized 14 people between August of 1860 and the summer of 1861. Over 250 miles to the south a "J. Dahle" baptized Marta Helgesdatter Lustveit, a cousin to Johannes and John, into the Church on January 28, 1861. The spelling of Marta's name has several variations with Martha soon the more common form. This was unquestionably Johannes as John was at Trondheim at the time. Apparently Johannes continued to operate the businesses of fishing and hauling goods. From 1858 until emigration in the spring of 1862, Johannes probably belonged to a functioning branch and may have held a position in the same. No mission or branch records have been located to verify these assumptions. The new gospel preached by the missionaries included a message of gathering. Converts were urged to emigrate to be with the core of the Church in Utah. Not all could or would do so and only about eleven per cent of the

Norwegian converts gathered to Utah in the period from 1853 to 1905. Another in the Dahle's sphere of influence that gathered to Utah was Laura Ingermann, the older sister of Janetta. John Dahle had baptized her along with her younger sister in August of 1860. She left Norway and joined a large LDS company of about 565 Scandinavians going from Copenhagen to England and incorporated with a larger company of 955 to sail from Liverpool to New York in 1861. The Scandinavian contingent relied heavily on the Church teams from Utah to get them to their chosen destination. By the summer of 1862 Laura was married to Niels Michelesen and living in Logan, Utah.

Marta Helgedatter Ljustvedt's names become a bit complex as her given name ranges from Marta to Martha while her surname has the usual patronymics denoting she was the daughter of Helge Hansen (Helgesdatter in time revised to Helgesen). For identification purposes she could have been known by her given name, a patronymic name and lastly by a farm name thusly as Marta Helgesdatter Ljustvedt (the latter from the name of the farm where she was living). Marta was born on September 8, 1842, on the Ljustvedt farm in Ølve, Hordaland, Norway. She was christened in the Kvinnherad Parish in Ølve, and there are some indications that her parents had been married in 1833. Her parents were Helge Hansen and Kari Davidsen, and she was the youngest child and only daughter in the family. Marta's maternal grandmother Maritha Jensen was from a place known as Store-Dale or Big Dale farm in the same general area of the Lille-Dale or Lille-Dahle farm. Marta's father Helge Hansen was the brother of Johannes' father; thus, he was the uncle of Johannes Dahle. Marta's father died in 1842 while at sea, and her mother (Kari) remarried in October of 1844. The new husband and head of house was Anders Andersen with the farm or location name of Borseim. Because he had relocated to his new wife's place, he dropped his old farm name and used the farm's name Ljustvedt, becoming known as Anders Andersen Ljustvedt. Anders and Kari had three children born to them in 1845, 1849 and 1851. Since Marta was only a month or two old when her father was drowned, the farm name was also used to further identify her. Later, Marta heard the gospel message of Mormonism from either missionaries or possibly local converts, including Johannes, spreading the word. She was baptized on January 29, 1861, by a "J. Dahle." Johannes baptized the young lady who would become his wife within eighteen months. Marta's family was upset about her joining The Church of Jesus Christ of Latter-day Saints and refused to let her live at home. She went to live with her Aunt Anna Johansen Dahle (the widow of her father's brother) and lived on their farm now in the possession of Marta's cousin Hans Hansen. Here Marta stayed for a little over a year, until the spring of 1862. Besides Aunt Anna and Cousin Hans, who owned the farm, there was close contact with three other first cousins that either stayed at the farm when not at sea or were frequent visitors. When her three cousins and her aunt decided they would migrate to America and live in Utah, Marta joined them.

With the call to gather to Utah, combined with a feeling of persecution due to their religion, the Dahles and two young ladies decided that they would emigrate to America and go on to Utah in 1862. Almost assuredly the decision to move to Utah was made by Johannes and John with younger brother Helge and mother Anna Johansen Dahle also choosing to go. The youngest brother Helge Hansen Dahle's baptism date is not known, but it is believed he joined the Church. Anna, the mother of the boys, was baptized on February 9, 1861, in the area of Norway where she had been born and reared. The two young ladies were Marta Helgesdatter (Helgesen), a first cousin of the Dahle boys and Janetta Ingermann, whom John had baptized in 1860. There were many preparations to attend to from the time of deciding to relocate to the actual going. They had their business, boat and some personal property to dispose of, but it is doubtful that any of them had land to sell as the family farm Lille-Dale or Lille-Dahle was fully in the possession of the oldest brother Hans. They needed time to get everything ready.

Most of the travel planning was done by mission leaders in England and at Copenhagen, Denmark, the headquarters of the Scandinavian Mission, and started many months before any ships would sail. Previously most of those wishing to migrate from Scandinavia were sent to England and were consolidated with other emigrants to form companies to voyage to America, sometimes occupying part of a ship and occasionally the whole ship. When the information concerning the 1862 migration was made known in Scandinavia, the response was so large (over 1550

emigrated) that the Church decided to alter their routine and chartered four ships to sail from Hamburg, Germany, with LDS members primarily from Denmark, Sweden and Norway. Church emigration agents at Copenhagen, Denmark, made the final arrangements for the ships, personal documentation and scheduling as well as informing those migrating as what to expect and items to take with them. The Scandinavian Mission kept a detailed record of those expecting to emigrate in the Mormon company being planned. A small representative example from the "Emigration Records of the Scandinavian Mission" (FHL INTL film #25696) shows the names and some of the details as follows below with the initial names given to show the pattern used and possible choices in this passenger list, the Dahles do not begin until #1197:

NOTE: Key: Individuals recorded numerically in order of enrollment; "Nr." meant how many in the family or group; "Going with" meant the name of the ship they would travel on; under the classification of "Adults - Children -Infants" the age and sex of each was represented by the placement of the age number, to the left male, female to the right; occupation frequently left blank; Nationality D= Denmark; S=Sweden; N=Norway.

#### Emigration from the Scandinavian Mission in the Spring of 1862

Conf. Nr.	Going with	Names	Birthplace	Age & Sex -			Occupation	Nationality		
				Adults	Children	Infant		D	S	N
1	5	<i>Franklin</i> Loren Larsen B	Jutland	52			Farmer	1		
2		Ane Larsen	do	57				1		
3		Mette Marie Larsen	do	15				1		
4		Ane Marie Alyrup	do	20				1		
5		Ascel Einarsen	do		10			1		
26	7	<i>Franklin</i> Jens Andersen (Vedum)	do	40			Farmer	1		
27		Ane Catherine Andersen	do	46				1		
28		Anders Andersen	do	18				1		
29		Niels Peter Christensen	do	26				1		
30		Mariane Pedersen	do	24				1		
31		Peder Pedersen	do	22			Joiner	1		
32		Christiane Andersen	do	15				1		

[Second part of listing continued from above – showing financial details and those making prearrangements for traveling across the plains. ]

[#]		<u>Sent Money</u>	<u>Passage</u>	<u>Cattle &amp; Waggon</u> s	<u>Exchange</u>	<u>For Coin</u>	<u>Total</u>
1	Loren Larsen B	1815 -	215 -	540 -- 1 Team 90 -- 2 Cows 150 -- 50 Sheep 80 -- 4 Heifers	740 5 4	\$392	1815
26	Jens Andersen	5,227 -	301 -	1080 -- 2 Teams 316 -- 4 Extra oxen 320 -- 16 Heifers 180 -- 4 Cows 150 -- 50 Sheep	2679 -	\$1421	5027

[Continuation of the above emigrant listing - page 134 on original. The lines between family grouping shown on original by much darker lines.- Dahle party starts with #1197 through #1200 and #1203 and #1204. Listing by passenger number. **The Dahle party shown in bold print.**]

Conference	Nr.	Going with	Names	Age & Sex			Occupation	Nationality		
				Birthplace	Adults	Children		Infants	D	S
1195	1	<i>Athena</i>	Karen Arnesen	Norway	51					1
1196	1	<i>Athena</i>	Charlotte Brokman	do	53					1
<b>1197</b>	<b>4</b>	<b><i>Electric</i></b>	<b>Ane Dahle</b>	<b>do</b>	<b>58</b>					<b>1</b>
<b>1198</b>		<b><i>Electric</i></b>	<b>Helge Dahle</b>	<b>do</b>	<b>19</b>					<b>1</b>
<b>1199</b>		<b><i>Electric</i></b>	<b>John Dahle</b>	<b>do</b>	<b>24</b>					<b>1</b>
<b>1200</b>		<b><i>Electric</i></b>	<b>Johannes Dahle</b>	<b>do</b>	<b>28</b>					<b>1</b>
1201	2	<i>Athena</i>	Hans Haarbye	do	21					1
1202		<i>Athena</i>	Grethe Haarbye	do	26					1
<b>1203</b>	<b>1</b>	<b><i>Athena</i></b> *	<b>Martha K. Helgedatter</b>	<b>do</b>	<b>20</b>					<b>1</b>
<b>1204</b>	<b>1</b>	<b><i>Electric</i></b>	<b>Jannette B. Ingermann</b>	<b>do</b>	<b>16</b>					<b>1</b>
1205	1	<i>Athena</i>	Anders Nielsen	do	32			Tailor		1
1206	3	<i>Athena</i>	Knud Nielsen	do	31			Laborer		1

1207		<i>Athena</i>	Helge Nielsen	do	35			1
1208		<i>Athena</i>	Ane Bolette Nielsen	do		0		1
1209	2	<i>Athena</i>	Elise M. Svendsen	do	26			1
1210		<i>Athena</i>	Mariane Svendsen	do	19			1
1211	4	<i>Electric</i>	Cornelius Scanke	do	48		Laborer	1
1212		<i>Electric</i>	Ane Christine Scanke	do	46			1
1213		<i>Electric</i>	John C. Scanke	do	18			1
1214		<i>Electric</i>	Ane Jannette Scanke	do		6		1

[ second part of listing continued from above - page 135 on original]

[#]	[Nr.]	<u>Sent Money</u>	<u>Passage</u>	<u>Teams &amp; etc</u>	<u>Exchange</u>	<u>For Coin</u>	<u>Total</u>
1195	1	332 5 7	43		289 5 7	\$153--	332 5 7
1196	1	54 5 3	43		11 5 3	\$6	54 5 3
<b>1197</b>	<b>4</b>	<b>791 3 15</b>	<b>172</b>		<b>619 3 15</b>	<b>\$328</b>	<b>791 3 15</b>
<b>1198</b>							
<b>1199</b>							
<b>1200</b>							
1201	2	86	86				86
1202							
<b>1203</b>	<b>1</b>	<b>43</b>	<b>43</b>				<b>43</b>
<b>1204</b>	<b>1</b>	<b>43</b>	<b>43</b>				<b>43</b>
1205	1	126 3 6	43		86 3 6	\$44	126 3 6
1206	3	169 3 2	90		79 3 2	\$42	169 3 2
1207							
1208							
1209	2	195 2 15	86		109 2 15	\$58	195 2 15
1210							
1211	4	680	151		529	\$280	680

1212

1213

1214

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The numerical listing continued up through #1552 for this large company of emigrants leaving in the spring of 1862. A few comments on the list may be in order. The list headings begin with “Conference” but in reality it covered the entire Scandinavian Mission with the numbers covering from #1 through #1552. The second heading from the left was “Nr” which denoted the number of individuals in the family group traveling together. As illustrated above the mission records do not include the two young ladies as part the Dahle party but as individual entries. The next heading “Going with” included the name of the primary ship that was to carry them across the ocean. The “Age & Sex” heading was broken into three main parts—adults, children and infants—and the numerical age placement denoted the sex of the individual, i.e., if under whichever age group the number was placed to the left if male and to the right if female. An obvious error can be seen in regard to #1198 where Helge Dahle (the son of Ane Dahle) was listed as a female. Under “Nationality” the three initials indicated the three countries in the mission—Denmark, Sweden and Norway. On the second portion of the listing the “Sent Money” shows the amount of money that each individual had sent into the mission headquarters to be placed in a saving funds with the numerical figures showing the Danish monetary units (1.87 rigsdalers to one U.S. dollar) in use at the time namely— rigsdaler, marks and skillings, for example 750 5 4 shown for #1 on the list in regard to “Exchange” referred to 750 rigsdalers 5 marks and 4 skillings; “1815 - -” for 1815 rigsdalers with no marks or skillings. The following heading of “Passage” referred to the cost of passage shown in the Danish monetary units. This passage included at least the ship and railroad travel from Copenhagen to Hamburg, Germany, and the ship travel from Hamburg to New York City. As will be noted after reaching New York, it did not have included the expense of travel from New York to the Mormon outfitting posts on the Missouri River. The teams, wagons and other animals were for the crossing of the Great Plain to Utah. The next heading “Cattle & Waggon” has different names on other pages of the long list as on the page with the Dahles it was “Teams & etc.” By whatever name it was the procuring of animals (oxen, cows, and sheep) and equipment (wagons and tents) for the final leg of the journey from the Missouri River across the plains to Utah. The first names shown on the above listing were included to show this aspect, and the vast majority of such procurements came in the first portion of the listing. After #310 there were few entries in the column for “Cattle & Waggon” as shown below:

#325 – 1 cow, 5 sheep	#408 – 1 cow	#634 – 1 team, 2 cows, 4 sheep
#32? – 1 cow	#458 – 10 sheep	#889 – ½ tent
#342 – 1 cow, 5 sheep	#468 – 1 cow	#1095 – 4 sheep
#352 – 1 cow, 2 sheep	#522 – 1 cow, 4 sheep	#1136 – 2 sheep
#361 – 2 cows	#552 – 1 cow, 4 sheep	#1150 – 3 sheep
#369 – 1 cow, 4 sheep	#588 – 1 cow, 4 sheep	

There were no more entries in this column after #1150 through #1552. In this listing there were entries for one-half, one-third, one-fourth and one-eighth of a team. A team on this list consisted of one wagon and two yoke of oxen. The next column was entitled “Exchange” which denoted the amount of money left from the “Sent Money” minus the cost of “Passage” and any purchases in the “Cattle & Waggon” column; i.e., #1 Loren Larsen had sent in 1815 rigsdalers and from this was taken 215 rigsdalers for passage costs for the five in his family group and 860



rigsdalers for the “Cattle & Waggons” purchases, leaving 740 rigsdalers and 5 marks and 4 skillings left over. The next heading was either “For Coin” or possibly “For. Coin” meaning foreign coin. Here the money left in “Exchange” was apparently converted into American dollars (the \$ symbol is clearly shown on the microfilm of the original list), and conversion factor was 1.88 rigsdalers per one American dollar. The last column entitled “Total” added passage cost, expenditures for wagons, teams and other animals and what was left in “Exchange” for the total in Danish monetary units and balances with the money sent to the mission headquarters.

The currency in Denmark at this time and continuing until 1873 was based on the rigsdaler with subunits of skilling and marks (16 skilling = 1mark; 6 marks = 1 rigsdaler). This emigration list for the spring of 1862 showed that the Dahles (#1197 through #1200) had sent in to the Scandinavian Mission headquarters 791 rigsdalers 3 marks and 15 skillings. They paid 43 rigsdalers each for passage for a total cost of 172 rigsdalers, leaving 619 rigsdalers 3 marks and 15 skillings in “Exchange.” The excess amount of money was changed into \$328 American dollars—an above average amount for this listing of emigrants. The Dahles may have paid some, if not all, the 43 rigsdalers passage cost each for Marta K. Helgedatter (#1203) and Jannette B. Ingermann (#1204). As noted on the list neither young lady had sent in money earlier.

In a general format the Church organized the emigrant companies into three groups by the 1850s in line with the Perpetual Emigrating Fund (PEF) to help finance these companies. First, there were those considered too poor to pay any of their way to Utah and the PEF took care of them; second, were the individuals and groups who were not poor enough to qualify for total assistance but were not wealthy enough to afford the usual expenses involved in transatlantic and transcontinental travel, requiring some assistance from the PEF; third, those who could pay all of their transportation expenses. All were organized and dispatched by the Church agents. For all in the first two groups, the emigrants signed a contract agreeing to repay the full cost of emigration “with interest if required.” In theory the Perpetual Emigration Fund (PEF) was to be self-perpetuating, allowing it to grow ever larger.

The Dahle family and the two young ladies (Ingermann and Helgedatter) traveling with some connection with them in 1862 paid for their transportation across the ocean, but the fares for the travel to the Mormon outfitting post at Florence, Nebraska was collected on the ship prior to disembarking at New York. If the immigrants did not have sufficient funds to pay for it, the Perpetual Emigrating Fund Company could possibly assist. If the immigrants had not pre-arranged or were able to outfit themselves to travel from the Missouri River to Utah, then the travel across the plains would have to be made at Florence, Nebraska after arriving there. By 1862 there were now basically two choices: first, acquire their own outfit (either by themselves or pooled with others) and do as immigrants had done for over a decade and make their way to Utah in organized wagon trains; second, beginning in 1861 the Church had started a new system whereby the newcomers could be assisted westward at a minimal expense by Church teams sent out from Utah. These Church teams had earlier carried food and other items from Utah for sale primarily to the immigrants equipping themselves to travel to Utah, and after discharging them had the capacity in the returning wagons to assist other immigrant travel to Utah. This included food, transport of limited baggage, tents, cooking utensils and other needed items carried on the wagons and available by cash payment or via a loan from the Perpetual Emigrating Fund Company (PEF).

As final plans were set, the four ships were to sail directly for America in April, and there were several strategies to get everyone to their embarkation site. The emigrating saints from the Jutland Conference in Denmark were to travel overland down the peninsula to Hamburg; those from the Danish islands were to gather to Copenhagen together with those coming from Sweden and Norway and be transported to Hamburg in different companies. The majority of these emigrants would be from Denmark and Sweden with a lesser number from Norway. Prior migration plans assigned the different groups of saints to specific vessels, but for various reasons these initial plans would be modified before the ships sailed. The first ship the *Humbolt* left Hamburg on April 9, 1862, with 323 emigrating saints on board and it arrived in New York on May 20<sup>th</sup>. The next ship the *Franklin* left on April 15<sup>th</sup> with 413 emigrants and arrived in New York on May 29<sup>th</sup>. The last two ships were the *Electric* and the

*Athena* with the Scandinavian Mission planner assigning five of the Dahle party (the three brothers, their mother and Jannette B. Ingermann) to the *Electric* and only Martha K. Helgedatter (Helgesen) to the *Athena*. These pre-sailing assignments were probably not known to the Dahle party until it came time to board the vessels at Hamburg, but whenever they learned of it, they must have complained and made an effort to change it so all of their party traveled together. This will be noted and explained as we trace the final phase of the activities of the Norwegian Saints and other immigrants in some detail.

A fellow Norwegian traveler in this same group was Oluf Christian Larsen, and he later wrote his autobiography that included information about his emigration as a 20-year-old to Utah. He wanted to emigrate but had a problem raising the necessary funds, but once he did he wrote the conference president for Norway and was instructed to quickly prepare himself and come to Christiania (Oslo). Once at Christiania, Oluf was assigned to help arrange for the other Norwegians expecting to migrate. On the morning of April 12, 1862, he boarded a steamer at Christiania and sailed down the fjord some 30 miles to Moss where other emigrating saints (including his sweetheart) came out to his ship in small boats. Most likely the Dahles with the two girls accompanying them boarded the steamer here. They had traveled from the Bergen area about 400 miles by sea to Moss. Norway with its long, narrow stretch of land, its many fjords, mountains and numerous islands with a sparse population relied primarily on water transportation. Its roads and railroad developed slowly and late so the direct overland trip from Bergen to Christiania of some 200 miles was not as accessible as that by sea at twice that distance. After the additional passengers were boarded at Moss, the steamer set off for Copenhagen around 300 miles away. They arrived at Copenhagen on the evening of April 13<sup>th</sup> and remained there for two days. While here Larsen wrote, “I was placed as head of the Norwegian emigrants and was expected to look after the changing of their money and other business.”

Part of the “other business” may have pertained to settling up for the trip to America. A Swedish emigrant, Ola Nelson Stohl, kept a diary and recorded for April 10<sup>th</sup> that after arriving in Copenhagen, his grandfather went to the Scandinavia Mission office and “settled the money affairs for the emigrants. They traded for gold with the exception of the price across the sea to America.” If a prepayment had not been made, then the emigrants needed to go to the mission office and settle their accounts. In his autobiography Larsen, head of the Norwegian contingent, briefly summarized the events following two days at Copenhagen by writing: “When all the emigrants arrived we took steamer to Keil [Kiel] via Hamburg by railroad where we went aboard the sailing vessel which carried us across the ocean.” Stohl provided in his diary details such as the ship *Albion* left Copenhagen on April 14<sup>th</sup> at 1 p.m. traveled eastward into the “Baltic Sea to Kiel in Germany where we arrived the 15<sup>th</sup> in the morning.” The steam ship sailed the 180 miles to the German port by rounding the three large Danish islands and through Kiel Bay to the port city. They left the ship and went to the railroad and boarded a train and traveled the last 55 miles directly southward to Altona and arrived the same evening with another source placing the arrival at 1:30 p.m. In 1862 Altona was a railway point near the Elbe River close to Hamburg; today it is encompassed by the larger Hamburg to which it was incorporated in 1937. The nearby and larger Hamburg was well on her way to being known as the “gateway to Germany” and within fifty years would become the third busiest port in the world after London and New York.

Anchored in the Elbe River were the third and fourth ocean going ships contracted by the Saints—the *Electric* and *Athena*, awaiting their Mormon passengers. The third German ship carrying Scandinavian emigrants was the *Electric*—a wooden sailing ship with three masts. This 185 foot clipper ship had been built in America in 1853 but sold to a German company around 1860. Now the ship was under the command of Captain H. Johansen and in April of 1862 it received her Mormon passengers, who were primarily Danes and Swedes with a lesser number of Norwegians. After the emigrants arrived near the loading facilities, President James Van Cott of the Scandinavian Mission, assisted by other brethren, proceeded to read the list of names, assigning them to the ships. As their names were called, the emigrants were taken on board their ship. However, there developed some confusion at the time of the boarding of the last two ships, primarily due to late arrival of some of the immigrants that forced the last ship—the *Athena*—to receive more passengers than was originally planned with some taken aboard after the ship departed

Hamburg. In the turmoil there was some changing of previous ship assignments and among these Martha K. Helgedatter (Helgesen) was reassigned to the *Electric*, perhaps due to the late arrival of some immigrants causing an imbalance of passengers on these last two ships and strong vocal request for the change by those in the Dahle (Hansen) group. Thus, contrary to the Scandinavian Mission records for this large LDS emigration company, the entire Dahle group was placed aboard the same ship. It would be well to note that the present day Mormon "Family History Resource File" entitled "Mormon Immigration Index" shows that same division of this group and provides passenger lists for both the *Electric* and *Athena* indicating that was how they crossed the ocean. This is not surprising since this index used the mission records for their source of information. The last minute change in ship assignments was never reflected in the above two Church records, but can be detected by going to the ship passenger lists made by the German company that owned the ships. These listings were made after departing Hamburg, and the passenger list for the *Athena* had no Marta or Martha Helgesen in any variation of the name. Instead, on the other ship all six of the group were listed with the three Dahle brothers enrolled as "Hansens," using their older form patronymic name rather than the newer form "Dahle" used in the Church records.

Ship Passenger List for the *Electric* – from Hamburg to New York arriving June 6, 1862:

Johannes (written "Joh") Hansen – age 29 Male from Norway

John (written "Jno") Hansen – age 24 Male from Norway

Helge (written "Helg") Hansen – age 19 Male from Norway

Anna ("Ann") Johansen – age 58 Female from Norway

Marta (written "Magt" or "Mart") Helgesen – age 20 Female from Norway

Janetta (written "Jantte") B. Ingermann - age 18 Female from Norway



<< A painting of the ship *Electric* that carried the Dahles to America.

Once aboard ship it usually took a day to get everything ready for departure and during this time the passengers readied their specific locations in the ship's steerage and the LDS emigrant company was organized. Oluf Larsen in his autobiography had the ship divided into two decks for steerage passengers with a row of single bunks on each side and a double row down the middle of the ship for each deck. The two decks mentioned were below the main deck and had limited access and ventilation. In this arrangement the young unmarried men were quartered in the forepart and the unmarried ladies in the back of the ship. The company was divided into nine wards with a president over each. Each ward selected a captain of the guard with instructions to ensure that all able-bodied men shared the guard duty on the ship. The latter was to prevent stealing, other immoral acts and to keep a check on the kerosene lights to prevent a possible fire. On Friday, April 18<sup>th</sup>, the ship left Hamburg and proceeded halfway down the Elbe and stopped at Gluckstadt Roads and cast its anchors and stayed here for two and half days; during this period the *Athena*, the last ship to leave Hamburg and took straggling passengers aboard en route, caught up with the *Electric*. During this stop some necessary business was transacted as President John Van Cott of the Scandinavian Mission came aboard and organized the LDS company and appointed Soren Christoffersen, a 43-year-old returning missionary from Manti, Utah, as president of the company on the *Electric*. According to Oluf Larsen, there were some other matters that needed to be taken care of at this time, which he described: "We found there were several couples in the company who were engaged and it was deemed advisable that they marry considering the long journey before them. Accordingly, on the 20<sup>th</sup> of April, 1862, there were twelve couples presented themselves for marriage among whom Emelia and myself were one. The same day President J. Vancott who had been along to attend the organization went ashore to return to Copenhagen." Later at least one additional marriage took place on the ship when another couple was married on May 10<sup>th</sup>. On April 22<sup>nd</sup> the *Electric* lifted anchor and proceeded to a point off the coast of Hanover and dropped anchor, awaiting the wind to change to a more favorable direction. The good wind came on April 25<sup>th</sup> and they sailed into the North Sea, striking northwest to pass to the east of the Scottish coast.

The known journals of the 1862 trip on the *Electric* don't reveal much detail on the western passage of the Atlantic Ocean. Since this ship wasn't used in transporting immigrants other than this trip, there are no other voyages to seek information. It was now operated by a German company so a strict comparison with compliance with English and American maritime laws might not apply. One of the 1862 Mormon immigrants stated there was a big difference between the German and English laws concerning passengers' portions on water and provisions. So lacking specifics, a few general conclusions will be made. For the most part the immigrants traveling on the sailing ships had to do their own cooking on the limited facilities on the ship. A decade earlier the ships provided rations of water, provisions and firewood to the passengers, and probably by 1862 the individual ration of fire kindling had ended and the ship assigned a crew member to attend and control the cooking fires. This cooking arrangement created a bottleneck wherein there were many crowding the cooking grates with much waiting to take their turns to

cook their food. The water distribution was daily and usually amounted to three quarts of water per passenger, and there was much complaining that this was not sufficient for drinking and cooking. Provisions were given out at least twice a week, and the British Passenger Act, for example, set some minimum requirements for food on board the ships and included items such as biscuits, wheat flour, oatmeal, rice, beans, tea, sugar and molasses. The complaint that the German *Electric* was different can't be evaluated as to the degree. To settle the struggle at "the seat of war" and chaos—the cooking grates or galley where pots, pans and cooking utensils could be brandished in hostile fashion—the Mormon organization tried to reduce the confusion and possible contention by directing the people to prepare their food to the point of being ready to cook before it was brought to the cooking area. Times were set for the various districts to do their cooking, and finally on some ships, assigning particular cooks on a rotating basis. In 1865 on the ship *Belle Wood* with 636 Saints aboard, the cooking procedure was explained in a letter to Brigham Young as follows: "To supply the Saints with regular meals an organization of brethren for cooking was formed. Elders Shaw and Holt were appointed superintendents to preside alternately and direct the labors of [those assigned as cooks] . . . The wards cooked in rotation commencing with the First Ward one morning, and the Ninth the next." This ship was twice the size of the *Electric*.

For the Dahle family and others, they prepared whatever they wanted cooked or heated down in their space in the steerage compartment, and when their assigned time to use the cooking facilities came, they carried their items up to the galley for the cooking process. Then the cooked food had to be taken safely down to the passengers' quarters where it would be eaten. The whole operation under these circumstances was not easy, and during rough weather the task could be extremely difficult, sometimes impossible. It would be a safe assumption that food on board the ship did not contain a great deal of variety. The washing of the cooking utensils, dishes, and all personal cleansing was done with seawater. The immigrants were advised before boarding the ship they could bring additional food supplies and some did. Passenger Oluf Christian Larsen recalled in his autobiography later that some of the immigrants suffered "as there was no dainty food to be had," just the standard provisions issued. He also wrote: "As there was no rain we were unable to get fresh water and our supply became very foul before reaching shore." He maintained that seventeen in the company died before they reached New York. In the "Diaries of Ola Nelson Stohl," it was recorded there were enough deaths that the ship's captain asked him to keep a written record of the deaths and sick that the captain could show upon arrival in New York. This led to Stohl having supper with the captain and eventually to taking all of his meals at the captain's table. Of considerable interest was Stohl's diary entries just prior to boarding the ship *Electric* at Hamburg where he was part of a group of thirty-five persons from the Norrkoping Conference of Norway who had been pre-assigned to travel on the ship *Athenia* (sic -*Athena*) only to be boarded on the *Electric*.

The ship sailed into the North Sea on Friday with a little seasickness due to the rougher seas but by the following Monday, April 28<sup>th</sup>, measles broke out among some of the passengers. The following day the first death came as a young girl died and was buried at sea. The next deaths came in short order on May 2<sup>nd</sup> and 3<sup>rd</sup> and by the journey's end, ten had died on the ship. On Sunday, May 4<sup>th</sup>, religious services were held on the ship and after evening prayers, Elder Christoffersen spoke concerning the sickness afflicting the Saints and counseled that since there was no doctor on the ship that someone be appointed to "look after the sick Saints and really be a spiritual doctor to them." He then nominated an individual to this duty, and he was unanimously approved to be the spiritual doctor and also look after the cleanliness of the members on board. On Saturday May 10<sup>th</sup>, there was a wedding on board the ship as Frederik B. Thyberg and Mathea J. Nordfoss were married by Soren Christoffersen, president of the LDS company on the ship. As far as the known records of this company reveal, this was the thirteenth marriage aboard the ship and the first for President Christoffersen, and his next would be after the ship arrived in New York when he married John Hansen Dahle and Janetta Ingermann. On May 13<sup>th</sup> a special meeting was held wherein the emigrants were instructed to "walk a lot on deck, wash and comb themselves there and do everything to prevent uncleanness down in the ship." The night watchmen were admonished to look at the cleanliness on the ship very carefully and to especially look after the sick, which were not able to help themselves. Every district president was advised that they should appoint one of the brethren to ensure the Saints arose at 5 a.m. each morning. In conclusion

the Saints were admonished to behave in everything with a warning that hypocrites might be exposed and be preferred that they remain in the states and not go to Utah. The following day it was revealed that there was a thief among the emigrants with the comment of one of the company leaders “Verily a sad thing that such would exist among the children of Zion.” Eight days later the emigrants received instructions as to the things that ought to be purchased for the next leg of their journey from New York to Florence, Nebraska. They were cautioned that excess baggage would have to be freighted at 15 cents per pound.

On May 31<sup>st</sup> one of the sisters on the ship gave birth to a baby girl named Electric Sophia Sorensen in honor of the ship. A mission report on the voyage stated that “A number of meetings were held on board during the voyage and union and harmony existed among the emigrants during the entire voyage.” While Larsen in his autobiography observed, “Many varied incidents happened in such a journey and the character of men and women were brought the light of day. Some were satisfied under all conditions while others were never satisfied.” On May 5<sup>th</sup> Elder Christoffersen, the company leader, held a meeting and exhorted the emigrants to be diligent and faithful in keeping the commandments of the Lord and to exhibit patience while on the ship. He also gave instructions on how the new converts should conduct themselves when they arrived in America. A Swedish emigrant, John Hansen Hougaard, observed in his journal that “the Saints generally feel well and spend the time while on ship singing praises to the Lord, playing, dancing &c.” Ola Stohl, in his diary, noted that various meetings were held on board, some general gatherings and sometimes just for specific wards or districts, and he observed “Every morning prayer was held for all on ship at 7 o’clock. Also evening prayers at 8 p.m.”

As the voyage neared its conclusion, the water stored in kegs from Hamburg became foul as they had experienced no rain so as to obtain fresh water during the trip. John Hansen Hougaard wrote in his journal and later autobiography the following: “We had quite a pleasant and agreeable voyage across the Atlantic Ocean. We had no storm of any consequence and but little sickness on board the ship.” He then attributed the difference of his ship’s lower death rate with others of the same season to his ship going at a higher latitude north of Scotland while the other ships went “south of England and through the Channel.” Apparently he did not know the *Athena* steered the same course as his ship and had one of the highest death rates. Forty-eight days after leaving Hamburg, the ship arrived at New York on Thursday, June 5<sup>th</sup>. For this date Ola Stohl wrote in his diary:

In the morning American pilots came on board. Then we must dress us well as the doctors came on board too. Four persons were sick. We began to behold the wonderland of Joseph’s inheritance and holy feeling pierced my soul. “O Father, thanks be to Thee for the great grace and luck we have had over the big waters, and our arrival in the promised land be to an eternal blessing for me and all sincere.”

He had learned the Mormon doctrine and was appreciative of his Creator’s blessings, and these sentiments were probably echoed by most of the ship’s passengers, including the six in the Dahle party. In New York harbor a pilot came aboard the ship to guide it into the docking area while the New York State officials made a quick check of the ship for disease and undesirable aliens. With all in order the ship was allowed to dock and the passengers disembark. Oluf Larsen later recalled the company was ushered into Castle Garden, “a large amphitheater building,” where a doctor’s examination took place with the company “free from contagion.” Ola Stohl in his diary noted their experience at Castle Garden on June 6<sup>th</sup> that some of the Saints “gave the police officers some tips that they would not look into our things.” Apparently this tipping or bribery worked.

Then “Two brethren from Utah” (Mormon emigration agents) came to help them arrange their trip from New York to Florence, Nebraska. The costs were \$12 for anyone over the age of 13, five dollars for those over five years

and free for those under the age of five. The six persons in the Dahle group had not received any financial assistance for their trip to New York, and it seems apparent that this continued for the journey to Florence. However, before reaching this final destination some of them received assistance from the Perpetual Emigrating Fund Company, more on this later. The only direct knowledge we have to this group's financial situation before embarking to cross the ocean was the money refunded from their advanced payments for emigration—\$328 in American dollars—and there exists no indication of any additional resources. In like manner we can only state one other known expense in the fare to Florence which for the group of six was \$72 in fare. Expenditures for food, possible lodging, the photograph taken in New York, etc., have to be guessed, but from at least New York henceforth they were advised they would be responsible for all of their food until they made arrangements for their crossing of the plains. Stohl's entries in his diary for the next two days read as follows: Saturday June 7<sup>th</sup> – “Weighed all our belonging. The Saints from the ship ‘Athenia’ [*Athena*] also arrived. They had a lot of bad luck about 38 dead.” Sunday, June 8<sup>th</sup> – “A couple from Norway are married.” The mission record has this short note: “In the evening of June 8<sup>th</sup>, John Hanson Dahle and Jannete Bartine Ingemann, both were from Narreger, were married by Elder Soren Christoferson.” Many years later Janetta wrote a brief sketch of her life; she noted that she was married to John Dahle during the trip. Some later family members have misinterpreted the time as during the journey from Florence, Nebraska. Janetta's statement on her marriage did not contradict what the mission records stated, but the wording she used and its brevity made it subject to being misunderstood.

After disembarking from their ship, the immigrants went to Castle Garden for processing. This immigrant receiving center operated by the State of New York was located at the lower end of Manhattan Island adjacent to the docking area of New York Port. The anxious anticipation was lessened perhaps by the efficient work and planning of the Mormon agent, Horace S. Eldredge, who would have informed the newcomers as to what to expect at this stop and all subsequent ones. The newcomers and fellow converts entered the massive stone, circular structure. They took seats or stood in line waiting their turn before the official, who would process them. Then each immigrant passed by the desk of the official clerk where they gave their name and destination as a check on the return or manifest of the ship. The waiting in line was much longer than the actual process of giving personal data to the official. The time in Castle Garden could be short or extended as was personally best for the immigrant. While the Dahle party could have spent the nights within the confines of Castle Garden, which graciously provided this accommodation for the newcomers, they also may have had a little personal business to attend to. John Hansen Hougaard wrote in his journal: “We remained in New York for 3 days when we could not but admire the greatness, grandeur and magnificence of that far famed City.” Other than the marriage of John and Janetta Dahle on June 8<sup>th</sup> at some location off the ship, we don't know what the Dahle party did during their three-day wait before their rail journey commenced on June 9<sup>th</sup>. They had more time in New York than any place before the Mormon embarkation point on the Missouri River. There could have been another marriage performed at New York but there has not been found any documented evidence to confirm this. All that can be stated is that sometime after arriving in New York and before arriving in Utah, Johannes and Marta Dahle were married.



*Picture of the newly arrived Norwegian Saints in New York City on either June 7<sup>th</sup>, 8<sup>th</sup> or 9<sup>th</sup>, 1862.*

*L to R: Seated – Ana Johansen Dahle, Martha Helgesen [Dahle], Janetta Ingermann Dahle*

*Standing – Helge Dahle, Johannes H. Dahle, John H. Dahle.*

In New York City the newcomers posed for a photograph prior to leaving for Utah. The three ladies were seated with the men folk standing behind. Matriarch of the men Anna Johansen [Dahle] was seated on the left with her youngest son Helge H. Dahle standing behind his mother. Seated in the center was Martha Karena Helgesen with her very recent or soon to be husband Johannes H. Dahle standing behind her. Seated on the right was Janetta B. Ingemann with her recent husband John H. Dahle standing behind her. These Norwegian emigrants had been in America at most two days and the youthfulness of Janetta, Helge and Martha shows forth at ages 16, 19 and 20 years of age respectively. John and Johannes were not graybeards at ages 24 and 28, and their mother was just 58 years of age. They were dressed in their finest clothing for the occasion, which very conceivably could have been to commemorate their arrival in America and a family marriage or two.

Except for the one immigrant diary that mentioned the marriage of a couple of Norwegians, the other journal or diary keepers, upon learning of the fate of the fourth immigrant ship, recorded that some thirty-eight passengers had died on the *Athena* while the *Electric* suffered only ten deaths (another passenger put the number of deaths at seventeen) with much less suffering and hardship. Some concluded that the *Athena*, a smaller ship than the *Electric*,



had ended up with 150 more immigrant passengers crowded into its steerage compartments, putting a greater strain on the ship's water supply and food. However, with still over two thousand more miles to travel before reaching their intended destination, little time could be spent grieving. The three day wait at Castle Garden and New York City gave little time to recoup from the strain of the ocean travel but their traveling woes were not over. The ocean companies joined together for the overland travel and several more journals and diaries record the incidents of the travel. Hereafter, the two young ladies that crossed the ocean with the Dahles received little to no coverage in documented sources—Janetta twice in her marriage to John at New York and at the Missouri River when her name was included in the PEF loan with John to cross the plains. Martha's name has not been found in original documents after leaving the ship, and only included by family sources after the fact in later compilation of company listings. Henceforth the Anglicized name and spelling of Martha and Janetta's names will be used.

Martin Petersen Kuhre in his diary detailed the travel from New York to Florence, Nebraska. On June 9<sup>th</sup> the company of Saints moved about 6 p.m. from Castle Garden in wagons to the train station and boarded the train. At 8:30 p.m. the train left from New York and followed the tracks along the Hudson River to Albany, arriving at 6:30 the following morning. Shortly after noon on June 10<sup>th</sup> the train left Albany and followed the famed Erie Canal westward across the state of New York and arrived at Niagara at 11:30 a.m. on June 11<sup>th</sup> and "rode over the bridge under which the great Niagara water fall is running." They had a two hour wait while their train engine received water and coal, and during this time Kuhre wrote about some of the company with these words. "We camped in a green space and ate and drank and looked at this so much spoken of waterfall with great interest." After their lunch the company again boarded the train and left Niagara at 2:30 in the afternoon and traveled across the southernmost portion of Canada adjacent to the Great Lakes and arrived at Windsor, Canada, at 7 o'clock in the morning of June 12<sup>th</sup>. They crossed the Detroit River on a steam ferryboat to Detroit, Michigan. Boarding a new train they departed Detroit at 2 p.m. and traveled to Chicago where they arrived at 1 p.m. on June 13<sup>th</sup> and had four hours in this city, and they changed railroads (train and company), necessitating going to another railroad station. To accomplish this would have left little time for a marriage for Johannes and Martha as some suppose. At 5 p.m. they left Chicago and crossed the state of Illinois to Quincy on the Mississippi River, arriving at 2 p.m. on June 14<sup>th</sup>. Two of the converts from Scandinavia made some observations on the American trains. The Norwegian Oluf Larsen in his autobiography explained that because their travel was during the American Civil War, the railroad companies were "not very particular" as to the kind of cars they furnished and as a result there was great variety in the rolling stock used ranging from fair to bad. He stated this caused the "grumblers and fault-finders" in the company to complain because the car seats were not upholstered. The Swede John Hansen Hougaard wrote in his journal about the great contrast between American railroads and those in Europe with the latter being "much superior to the former, but all went well."

At Quincy they boarded a riverboat and steamed down the Mississippi River twenty miles to Hannibal, Missouri, where they spent the night in the train cars they would depart in. The following day was Sunday, June 15<sup>th</sup>, and they remained in Hannibal and according to Kuhre "Bought meat and made soup in the fields." They left Hannibal at 5 a.m. on June 16<sup>th</sup> and traveled due west across Missouri to St. Joseph on the Missouri River where they arrived at 6 o'clock the same afternoon. Here they detrained and "camped on a green plain" near the river. Shortly after midnight on June 17<sup>th</sup> they boarded a riverboat and traveled up the Missouri River and landed at Omaha, and the passengers taken to Florence, Nebraska, at midnight on June 18<sup>th</sup>. During this overland journey one child died while on the train and a lady while on the Missouri riverboat. The immigrants were now close to where the first Mormon pioneers established Winter Quarters in 1846-47, and where Florence would eventually be enveloped by Omaha. According to a traveler (Jens C. A. Weibye) in the Scandinavian company just ahead of the *Electric* company, they traveled 1711 miles from New York to Florence, which he broke into segments as follows: New York to Albany, 144 miles; Albany to the suspension bridge into Canada, 303; from the bridge across southern Canada to Detroit, 229 miles; Detroit to Chicago, 284 miles; Chicago to Quincy, Illinois, 268 with all travel to this point via "Railroad wagon" (train passenger car); then by way of steamboat from Quincy to Hannibal, Missouri, 20 miles; then by railroad from Hannibal to St. Joseph, Missouri, 207 miles; and finally by steamboat from St. Joseph

to Florence, 255 miles (the Corps of Engineers has it 167 miles). Here public transportation ended and the last leg of the journey of around a thousand miles would have to be by ox team wagons and walking from this Mormon jumping off place to cross the Great Plains. In addition to the Scandinavian immigrants, there were even more arriving via ships from England, and there was the same division with some having prearranged for their crossing of the plains and probably a greater number remaining to make those plans. The time spent at Florence could have been crowded, busy and chaotic. For three months the outfitting post at Florence and nearby Omaha was full of activity and commerce as over 5,000 immigrants came in with a host of people trying to serve their needs between June and August of 1862.

Later in his life immigrant Oluf Larsen summarized the general experience at Florence with the all the immigrants and associated matters in the early summer of 1862. Although he acknowledged that the Church agents had been working long and hard during the summer for the arrival of the newcomers, they had not been able to fill the tents needed for the large numbers. Consequently, some had to camp without any shelter except “heaven as a canopy” while those fortunate to get tent had around fifteen people to each tent. To correct this shortage, material was obtain and “hundreds” of the immigrant ladies set to work sewing the needed tents. The weather was a mix of hot sun and then times of “drenching rains.” The latter often involved all getting wet including trunks, bedding and clothing which “were all moved about in the muddy, dirty water. . . . A general washday then generally followed including also drying and brushing.” Available food was primarily flour and bacon with no sugar, and provisions were given “very little once a week.” Worst of all the condition and inconvenience continued from two to six weeks to a people from Europe not used to living on the open prairies and in the process of trying to reach Utah. As Larsen remembered it, there was little laughing with much crying, cursing and, it “gave a good opportunity for grumblers.” Larsen concluded: “It seemed that God sent the people something to do to keep their minds occupied.”

As events turned out for the newly arrived immigrants, perhaps one of the more crucial elements of the Mormon organization was its agent at the outfitting place at Florence. His duties were to fill all the previously ordered

equipment and animals and have more available for those who had not prearranged for such, and ensure the various companies going to Utah had good leadership and adequate provisions and necessities for the long trip. Specific costs for 1862 haven’t been found other than the *LDS Millennial Star* writing that due to the unsettled conditions of the American Civil War, they couldn’t provide “definite information to the Saints . . . concerning rates and fares” and other expenses. Earlier the Mormon outfitting agent on the Missouri River in 1855 advertised that he was ready to furnish at the point of outfit “for such as desire it, wagons, oxen, cows, guns, flour, bacon, etc.” If ordered in advance, the wagons could be “made to order” with or without bows from \$75 to \$78, oxen with yokes and chain from \$70 to \$85 per yoke, cows from \$16 to \$25 in cash. No price list has been found for 1862, only three prices that traveler Martin Kuhre paid in early July of 1862 when he purchased a pair of oxen for \$69.75, bought a wagon for \$50 and paid \$15 for a cow. Kuhre’ purchases came before the majority of the Church teams had arrived at Florence. He was discontented with his initial purchases and voiced his dissatisfaction the Church agents, and caused him to go into Omaha see if he could acquire better animals and a wagon but returned without buying anything. Apparently his later purchases were through the Church agents. Furthermore, this agent’s consent was required before any group of Saints would be given leave for the West, and this required a minimum number of armed men under the command of an approved leader with an outfit sufficient for the trip to Utah. Much of the initial effort was expended to outfit all those who had prearranged and paid for outfits. In addition, for those now choosing to have their own outfits by purchasing wagons, teams and other necessary items needed to cross the plains, the Church agent played a vital role in securing whatever was needed.

Swedish immigrant Ola Nelson Stohl, who had been on the *Electric*, recorded his group arrived at Omaha on June 18, 1862, where “Church wagons” carried them to the Mormon camp at Florence where “There were already two companies from Scandinavia there.” Two days later he explained the standard operating procedure as he

understood it: "For those who could afford it the church wagons would take them to Utah for \$40.00 and provide everything. Others purchased their own outfits. Some were taken by the Church for the small means they had with a promise to pay later." For his group he was utilized to keep records and for Wednesday, June 25<sup>th</sup>, he recorded "several more deaths and a marriage and administrations to the sick" that kept him busy. When the overland companies were formed Stohl was offered a job as a teamster that allowed him the privilege of taking eighty pounds of personal belongings but he had to "buy his own food," and using his work to lessen the normal expense. At Florence the immigrants, including the Dahles, had a "very long delay," of nearly six weeks and during this time several immigrants died. If Johannes and Martha were not married in New York then the most likely place for the ceremony would have been at the Florence encampment. The Church had scheduled to have teams with wagons come from Salt Lake City, carrying some goods for sale in the states plus hundreds of head of extra stock for sale either to the immigrants or in the states. This year the Church teams from the West were delayed by high water in the streams that had to be crossed; in some the water was too high to cross, necessitating waiting until the water lowered.

During their wait at Florence for the Church teams, some became restless with nothing to do during the extended stay. They ventured over to nearby Omaha some five miles away, some seeking work and others just to see what was there, although warned not to go there. Oluf Larsen stated that when these individuals returned to camp, they often brought a plug of tobacco or bottle of liquor back with them. He thought Omaha was a "resting place for the weary and discontented" coming from Europe and apostates who had left Utah. Here the mixture produced a group laden with "untruths and rumors about Utah and her people." The faint-hearted were easily deceived and taken in by them, and "Several of this class left the camp and stayed behind." However, the vast majority remained "faithful people," occupying themselves by playing games, singing, holding meetings and in "this way kept up a good spirit." On Sunday, June 22<sup>nd</sup>, the camp held a meeting in the late afternoon attended by "thousands of people," according to Swedish journalist Stohl. Two from the Church teams, John W. Young (nephew of Brigham Young) and a Brother Blackburn preached in English to which the Swede observed, "A very good meeting even though our ignorance of the English language caused that we could neither understand nor benefit from it." However, the former president of the Scandinavian Mission, John Van Cott, addressed the gathering and was understood by most of the Scandinavians present. On July 7<sup>th</sup> Stohl wrote about a "terrible hurricane" accompanied by thunder and lightning that surprised the camped Mormons. To Americans this tornado was part of the plains' environment but somewhat novel for the immigrants. The first burst of wind carried a man's hat away and Stohl and a companion chased after it and caught it in a corn field, but by now the strong wind caused them to seek cover until the strong winds passed over. They returned to camp to find Brother Young nearly unconscious with bad head wounds from flying debris and some "Americans were hit to death and others hurt."

When the Church teams from Utah began to arrive at Florence, the increase of activity jumped many fold. Oluf Larsen, who became part of the Joseph Horne returning company, observed the sight of these long expected trains brought rejoicing but also an unusually spectacle for European immigrants to view. He described an incoming company of sixty to seventy wagons each drawn by three or four yoke of oxen driven by rough-looking teamsters with fifteen to twenty-foot whips in their hands clothed in ragged and dirty outfits, a slouchy hat and armed with pistols and knives arriving "in a cloud of dust." Larsen later wrote: "As the company drove up and formed a circle with their wagons and the people were amused and astonished to see the teamsters taking their stand and causing by command these long strings of brutes to take their exact places in the circle. It was as good as a circuss [sic] performance for us to watch." Almost as amazing was how quick the oxen were unyoked and guards on horseback drove them off to feed. The teamsters in a hurry dashed to a nearby creek to wash off some the accumulated dust and dirt, and before long they put on better clothes and mingled with the immigrants. The latter soon realized these tough looking men who so masterly handled the oxen were indeed also "deliverers and guardians" to carry them through the wilderness to their new homes.

This relatively new arrangement or way started in 1861 of assisting the immigrant get to Utah was by way of “Church wagons,” also known by a variety of names such as “Church teams,” or “down and back” companies. They originated in Utah by a call for service by the Church and consisted of wagons, teams and the men in charge of the outfit (wagons, teams, freight and extra animals). They would leave Utah in early spring and go to the Missouri River and then return to Utah about six months later. The only pay for the accompanying men, their draft animals and wagons was tithing credits. Each heavily loaded wagon was pulled by four yoke of oxen plus many loose oxen were driven along in case of needed replacement and for sale to the immigrants who wanted their own teams. In this arrangement was the opportunity to ship to the eastern states any surplus animals and products for sale initially to the immigrants if possible. A communique from the Church leaders on February 28, 1861, that started the Church team concept plus stated its master plan, stated: “We are rich in cattle but do not abound in money either at home or abroad, and we desire to so operate as to use our small amount of money and large number of cattle in the best possible manner for accomplishing the most good.” Of necessity it evolved due to the lack of money in Utah, but with increasing herds of cattle (augmented strongly in the late 1850s as the U.S. army closed down its operation in the territory, the financial crisis of the giant freighting firm of Russell, Majors and Waddell and subsequent folding of the Brigham Young Express and Carrying Company), leaving a supply of oxen, horses, mules and wagons in the hands of the individual members, the Church and even the Perpetual Emigrating Fund Company. Almost at the same time, these same possessions were in sudden demand in the Missouri Valley area due to the approaching Civil War preparations and need plus the new mining boom in Colorado. As a result the prices for teams and wagons went higher and higher. Previous to the Church teams, the Church and persons migrating to Utah paid out large sums of money for oxen, wagons and provisions to reach their destination. For example, Horace S. Eldredge, who served as emigration agent and purchasing agent at St. Louis during 1853 and 1854, wrote he had paid out over \$120,000 in 1853 to purchase 400 wagons and 2,000 head of oxen for that season’s immigrants and that didn’t cover provisions and other supplies. The following year of 1854 was very much the same. Under the Church team plan, a great share of those expenses would be kept in house, or within the Church community and hopefully the saving would be between \$10,000 and \$30,000 paid out previously to gentiles back in the Missouri River area. Crucial was the fact that a large proportion of the cost of the Church teams was borne by voluntary donations of labor, teams, supplies and provisions, truly as Leonard J. Arrington, one of the best Mormon historians with a doctorate in economics, wrote: “Very little money was involved in the whole operation.”

In the second year of Church teams in 1862, two hundred and sixty two wagons were sent from Utah loaded with 150,000 pounds of flour and other food provisions to be used to feed the immigrants who traveled with them on the return trip to Utah. It took 293 men from Utah to take care of all that was involved with the Church team companies. After these teams and wagons arrived at Florence and the items to be sold unloaded, then the same 200 teams and wagons were readied with the food provisions, tents, cooking utensils, and a limited capacity to carry immigrants’ personal baggage. The first Utah bound companies fitted out were those who had paid in advance for wagons, animals and other needed items, and/or the earliest immigrants at Florence who could afford to outfit themselves for the trip. Finally, enough were ready that some of the companies broke their camp at Florence on July 14<sup>th</sup> and started to move west. The Scandinavian immigration companies were organized, according to journalist Ola Nilsson Liljenquist, as follows: “The four companies we made into two at Florence. C. A. Madison was appointed captain over one and myself [Liljenquist] over the other, and our great chief, John Van Cott, presided over both as we traveled close together.” The two formed overland companies were from the four ships from Hamburg, but they comprised only about one-third of the immigrants from Scandinavia and contained primarily those who had pre-arranged for outfits crossing the plains or those who had the means and were the earliest to make these arrangements at Florence. One company consisted of 264 persons with 45 wagons and the other had 250 persons with 40 wagons—for an average of 5.86 to 6.25 persons per wagon ratio. These companies left Florence on July 14, 1862. By this time most of those having prepaid for crossing the plains had been accommodated and the earliest of those able and wanting to purchase their own outfits. Eight days later a different type of company formed under Captain Homer Duncan that numbered 500 immigrants with 50 wagons. This was the beginning of the Church

teams who had originated in Utah early in the spring and were turning around to return to Utah taking immigrants with them. For these companies the ratio of persons per wagon would range from almost double the rate of the first two companies to three times as many. This company left Florence on July 22<sup>nd</sup>. Six days later another Church team company had been formed under Captain John R. Murdock with 597 persons with 67 wagons which set out on July 28<sup>th</sup>. The following day a third Church team company organized under Captain Joseph Horne with 570 persons with 52 wagons departed on July 29<sup>th</sup>. Captain Horne was experienced in the plains travel having led a company of immigrants over the trail the previous year. His 1862 company was large at 570 persons with 52 wagons, showing a ratio of people to wagons at 10.96 persons per wagon. A check of the company rooster shows immigrants from the Scandinavian chartered ships (*Electric, Athena, Humboldt*) and ships sent from England (such as *John J. Boyd, Manchester, William Tapscott*) inter-mingled.

These Church team companies were for those who could not afford to outfit themselves or chose not to be ox drivers being fully responsible for all that was required for the long trip across the plains. This less expensive and demanding way could be had by joining the Church teams on their return trip to Utah. Those immigrants who chose this option paid \$40 to join a Church team company to go to Utah with the food and necessary accoutrements being provided. For those unable to afford this, they could still join the Church team company by way of a loan from the PEF company and a promise to repay the loan with interest. Even with the loan the PEF company asked for and encouraged any partial payment as well. With few exceptions the immigrants walked, and the wagons carried the provisions and needed paraphernalia and some personal baggage. Weight limits for baggage were strictly enforced or there were additional fees. There also remained the option of forming what came to be called “independent companies” wherein the travelers provided their own outfits and were organized and led by an experienced guide, more on this later.

For most of the immigrants finances was a primary factor in making their decision on the way they chose to travel across the plains, however this was tempered considerably by the Church offered PEF loans. It hasn't been ascertained if the Dahles knew what they wanted to do before they arrived at Florence, but if not, they soon realized they had to make a decision on which way they traveled. From the Scandinavian immigration records, we know the Dahles received some United States money back from their earlier prepaid deposits. From the time they reached America there were expenses for travel, food and possibly lodging, and they were still a long way from where they would establish their new homes. Probably there was much discussion among the Dahles as to what was best, but in the end it wasn't easy or unanimous as we shall soon see. For some reasons, the Dahles, after traveling together from Norway to Florence, Nebraska, parted company for the last leg of their journey to Zion, choosing significantly different ways to travel to their destination. In later life when John and Janetta Dahle spoke or wrote of their trip to Utah, the little they covered was on walking the entire distance, and Janetta stated Soren Christoffersen was their leader. The more interesting story on why the division of the Dahles was not mentioned. Perhaps John and Janetta Dahle chose to join a Church team company as the least expensive way to travel to Utah and far less troublesome with few extra duties other than a turn of guard duty and some basic chores. This couple was placed in the Captain Joseph Horne Company enrolled as John and “Joneta Hansen,” with John using the same name he used on the ship passenger list while their loan to so travel was under the Dahle name. There were about 570 persons in the company which had 52 wagons.

To pay for this travel John and Janetta obtained a loan in both names from the Perpetual Emigration Fund Company (PEF) wherein they signed a promissory note or bond to repay the amount borrowed plus interest. Over the previous years the company had developed a standard form, preprinted with a few blanks to be filled in by pen and ink for the particulars. These filled in items were a number for each promissory note along with the name and signature of the Church agent making the loan in behalf of the PEF company, the amount of the loan and a date for the loan. Then came the standard terms of the which stated in part: **“We, the undersigned, do hereby agree and bind ourselves to the PERPETUAL EMIGRATING FUND COMPANY, in the following conditions, viz.—**

. . . And that, on our arrival in Utah, we will hold ourselves, our time, and our labour, subject to the appropriation of the PERPETUAL EMIGRATING FUND COMPANY, until the full cost of our emigration is paid, with interest if required.” The promissory note concluded with the name and signature of the person or party obtaining the loan, and their age. Certainly only the bare minimum of personal details with name and age with inference the possible year of immigration and by hindsight it certainly would have been helpful to have something else such as country of origin, ship name and the specific company in crossing the plains. These promissory notes made at Florence were forwarded to the Church headquarters in Salt Lake City where the notes were retained and the pertinent information recorded in the permanent accounting ledgers of the PEF company sometime in late 1862. Once the loan information was recorded starting an account in the company ledger books, any subsequent activity on the account was recorded in a separate entry referencing the previous entry for tracking; thus, the loan account was not in a single place on the company books, but could be scattered in several places and ledger books. .

Turning to the specific case involving two of the Dahles, John and Janetta Dahle took a loan for \$96.00 in both of their names sometime in June of 1862 to join one of the Church teams transporting each emigrant for a fee of \$40.00. Because the original promissory notes has not been located or a subsequent report or summary from Florence, Nebraska, in the extensive file of the PEF company, the extra money beyond the two fares of forty dollars could only be guessed. An entry in ledge book C (p. 732) came almost five years after the loan, dated March 30, 1867, “To Transportation John & Janette Dahle” a loan for \$96.00 along with a squeezed insertion “came in 1862” for the couple; additional information recorded the interest on the loan after five years was \$34.40 making the total \$130.40. Under the same date came a transaction “By T. in T.” (Trustee in Trust) regarding a credit of \$130.40 closing out this account as paid with no further explanation. However, on the same March 30, 1867, came entries in a different ledger volume (CD4 – p. 251) with details in a surprising and seemingly belated way. In a single line entry referring to the source (a page 732 cited above) listed “John & Janetta Dahle” owed \$34.40 in interest on their PEF loan. After this list of “Sundries to Interest A/C” came four notes of actions by the Trustee in Trust. The last two notes concerned the Dahles and were interesting and enlightening. Using the accounting reference (page 732 in a ledger book) for “John & Janette Dahle to Transportation” the details of their initial loan “As reported by himself from Logan” wherein John said the couple had “2 passages 80.00” plus “Extra Lug. 16.00” for a total loan of \$96.00. The PEF used the term “Luggage” for personal baggage, thus John had not physically carried all of the couple’s personal belongings, only that beyond the allowed limit and paid for extra weight. Just as fascinating was John’s supplying the details of his loan from Logan years later, whether by request from the PEF company or on John’s initiative. If the company had been forced to ask John on the details of his loan, then perhaps the company’s method of piecemeal accounting hadn’t been adequate or their clerks had failed to find an earlier entry or two. Then with central ditto marks [“] came the additional information closing out the account which earlier was vaguely covered by “By T. in T.” entry. Now the entry disclosed the “Trustee in Trust” of the PEF Company granted some credits to John and Janetta Dahle’s account—\$40.00 “Paid pr Bp. P. Maughan Dec. 31/65 [1865]” from the “Cache Valley report,” and \$90.40 “Paid to-day [March 30, 1867] pr Bp. Maughan’s written order.” The accounting ledger showed the credits eliminated the debits and this account was closed.

Initially the PEF Company wanted their loans repaid in cash, but was soon forced to accept in repayment animal and farm produce, and even accepting labor on other Church sponsored projects with absolutely nothing to do with the emigration of members to Utah. This became a common practice to work off the PEF loans by church or community service not directly connected to the PEF Company. The acceptance of work on other Church projects in lieu of direct payments to the PEF thoroughly undermined any possibility of the Perpetual Emigrating Fund functioning as promised and guaranteed it would continue to be perpetually deeper in debt each year it operated.

Back to the scene of activity on the Missouri River in the summer of 1862 and the Church team company that transported John and Janetta Dahle to Utah. The Joseph Horne Company left Florence in late July and we will briefly trace them to their destination in the next few paragraphs. Captain Horne was experienced having traveled

the course several times and had led a Church team west in 1861. There were in this company a number of travelers who wrote of the company's journey in either diaries or autobiographies. In addition there were postings in the *Deseret News Weekly* of the company's movements from Utah to the Missouri and the return trip to Utah, including a roster of the company's members in the issue of September 24, 1862, that had been forwarded ahead before the company arrived in Salt Lake City, and noting events such as two wagons being upset with the death of a couple of children and injuries to two adults. Furthermore, the Horne Company was noteworthy in having a man, Alma Helaman Hale, records his experiences as a working member of the company in Utah and traveled to the Missouri River and then returned to Utah, keeping a brief journal of the entire trip recording the miles traveled, locations, and a few incidents including the death and burials of sixteen of the immigrants. Hale also provided the details on the organization of the company and when they actually started to travel westward. He recorded that the Church train company from Utah reached Florence on July 19<sup>th</sup> and deposited what goods were to be unloaded and loose animal left in care of the Church agents. Then on July 24<sup>th</sup> the company's wagons and stock were moved about 3000 yards from where they had been positioned for the previous five days. During this preparation period, many learned they were over the allotted weight limit and had to discard some items or pay extra. John and Janetta Dahle (Hansen) were over the weight limit and had to pay an extra \$16. On Friday July 25<sup>th</sup> the company was organized for the return trip, retaining Captain Joseph Horne as the overall leader. A man was selected as chaplain, another as bishop of the company, and a clerk. Journalist Alma Hale was placed over the commissary with two assistants. Hale was also the captain of the camp guard and then was a captain of the cattle guard. Through the remainder of the organizing day and the following Saturday, the 52 wagons remained in camp all day and the 570 immigrants were assigned to a specific wagon where their limited personal possessions would be carried along with the tents, cooking gear, food supplies and other necessities.

The dawning of Sunday, July 27<sup>th</sup>, saw a meeting of the traveling company in the forenoon wherein instructions, procedures and rules of the company were stressed. In the afternoon brothers Amasa Lyman and Charles C. Rich peached to the company. Then, according to Hale's journal, the company rolled out and traveled five miles and camped. Fittingly, one man in the company stated: "The day we left camp was one of rejoicing as the slowness with no progress for several weeks was very tiring." Monday morning at 8 a.m. they moved again and traveled 12 or 13 miles and camped near the Elk Horn River where a young woman died ("who had been ill all the time from leaving the ship"). She was buried the next morning with a short service at the grave. The company moved 14 miles while a twelve-year-old boy died in a wagon during the day's travel. The camp was within sight of the Platte River, and here another burial with assigned personnel to take care of the interment. At least fourteen more deaths were experienced during the trip. Traveler Oluf Larsen later wrote that the first few days of travel made the walking immigrants tired but they became a "little used to it we didn't feel it so much." He reiterated that riding in the wagons was out of the question except for the sick or incapacitated, and they usually averaged between ten and twenty miles a day. Hale, in his journal, frequently wrote the company "roled" [sic-rolled] out each day but only the wagons were rolling as the vast majority of the people were walking—immigrants, teamsters and other working members of the company. Some who later wrote of the experience emphasized that they "walked every step of the way." Both Janetta and John recalled this walk with John carrying some of their personal items. At night the travelers slept in the provided tents with around fifteen assigned to each tent. They traveled five miles on the first Sunday on the route and they traveled every Sunday with the ten days of Sunday travel covering over 145 miles.

The Church train carried the provisions that would be eaten along the trail, and this was primarily composed of bacon and flour. Its commissary passed out the provisions the individual or small parties had to cook. Across much of the plains there was not fuel for fires except for buffalo chips (droppings) which many men, women and children gathered in the course of a day's travel so there could be a fire for cooking that night and the next morning. The buffalo chips were used until they reached Fort Laramie when they could burn mountain cedar for fuel.

Apparently there was sufficient food supply until the last week of the trip when a combination of elevation, cooler temperatures, much physical activity and almost two months of the same food brought an unwelcome change. According to one in the train, “The old fat bacon we so detested” had run out and they subsisted on food made from flour without a pinch of salt, and the latter was worse than the initial food. One of the reasons they did not run out of flour was by replenishing their supply—on September 2<sup>nd</sup> at their camp near Deer Creek on the North Platte River where they “loaded in our flour” they on their trip east had deposited a supply for the return trip, and on September 13<sup>th</sup> at the camp at Rocky Ridge on the Sweetwater River. In the meantime a couple of incidents were noted by the immigrant travelers. On September 3<sup>rd</sup> as they camped at Deer Creek, a tributary of the North Platte River, one of the immigrants recorded a brief mention of the American Civil War that the Mormons were ambivalent concerning, writing “we learned that the fighting was still going on in the Eastern States and that the Confederates were determined to take Washington.” On September 6<sup>th</sup> near the bridge over the North Platte River, Hale (captain of the camp guard and over the commissary) away from his home in Utah since mid-May received a letter from home and quickly wrote a letter to his family. The mail coming and going was carried by the Church leaders traversing the route in faster conveyances. Hale wrote they camped for the last time on the Platte River (North Platte River). The next morning, diarist William Shires, wrote the following parting words: “Left the Platte which had become familiar to us having come along its banks and within sight of it for 500 miles[.] in leaving it I had many strange reflections wondering if ever I should see it again or traverse its banks and if so under what circumstances[.]”

The Joseph Horne Company had been fortunate to experience no bad storms or accidents. A week later on Sunday, September 14<sup>th</sup>, they hitched up at day break and traveled seven miles to a small creek and took breakfast and buried a man who had died. They traveled twelve miles to the last crossing of the Sweetwater River and “camped in a snow storm.” Good fortune smiled upon them with no accumulation of snow. The following day they moved over South Pass crossing the continental divide. They continued on crossing the Green River, Bear River and into the canyons of the mountains in Utah. Nearing the end of their journey, they spent part of both September 29<sup>th</sup> and 30<sup>th</sup> settling affairs in camp that were not detailed but may have included charges for exceeding the weight limit, financial adjustment for some special allowance and other things that the immigrants knew they owed the Perpetual Emigration Fund and would be expected to pay this off as soon as possible. On October 1<sup>st</sup> the teams were hitched and moved the final fourteen miles into Great Salt Lake City. The great host of immigrants with “tired and faint” steps passed along the city streets lined with people who came to see the new arrivals. The *Deseret News* reported their reaching their destination reporting “all seemed joyous on arrival especially the teamsters who had finally arrived back home.” Hale only reported he arrived home in Grantsville on October 3<sup>rd</sup> after being away from home since May 15, 1862. Oluf Larsen later summarized the journey saying they “moved on day by day like clockwork,” experiencing little trouble, no Indian difficulties or bad storms and some sickness, principally diarrhea, and a few deaths. Their hardships were minimal largely because their leader was wise and experienced, knowing when and where to camp to find good feed and water plus not hinder or bother the companies ahead and behind.

In the meantime the remaining Dahles have to be picked up back at Florence adjacent to the Missouri River and briefly trace their movement to Utah. By July 28<sup>th</sup>, another company of 200 immigrants were formed with around 46 wagons and about three hundred head of stock in an “independent” company under Captain James S. Brown. It was just the opposite of the Church team companies but patterned like the first companies that started on July 14<sup>th</sup>, but intermixed with many more immigrants from the English ships, perhaps indicating that most of the Scandinavians had made their accommodations for crossing the plains. The members of this company provided all or most of their needs and had acquired their own wagons and teams by purchase at Florence, Nebraska. The ratio of people to wagons was 4.34 persons per wagon as opposed to the Church train led by Joseph Horne with 10.96 persons per wagon. Later a second and smaller independent company was formed with Captain Isaac Canfield as leader with 120 persons and eighteen wagons. A member of this company later wrote giving a good description of this type of company: “Our company was what was known as an independent company because each family owned



their own wagons.” The classification as an “independent” company was necessary to distinguish it from the Church team’s company.

Regrettably for anyone interested in the Captain James S. Brown Company of 1862 the historical records for this company are extremely sparse. There exists only a partial listing of the members from the October 8, 1862 issue of the *Deseret News Weekly*. The newspaper explained that roster the company had arrived at Salt Lake on October 2<sup>nd</sup> and contained 200 immigrants with forty-six wagons and 300 head of livestock, and that a complete report of the company should have been forwarded from Fort Laramie on August 31<sup>st</sup> for publication within a few days. However, for some unexplained reason this was not the case as the report only reached them the night before the information was published. The published list of names included only fifty-nine names and others obliquely included by citing the name of a head of family with “and family,” “and wife” or “and son” instead of all the names individually. In the top quarter of the listing was the name “Anna Dale” with no reference to others that might be in the same party. Subsequently, from other emigration files or sources the surname was corrected to be Dahle and finally to Anna Johansen Dahle on later Mormon Pioneer rosters. When the latter list was expanded many years later for this company, the names of Johannes Dahle and Helge Dahle were included and eventually the name of Marta or Martha Karina Helgesen or Dahle, the twenty-year-old woman who had accompanied her aunt and cousins from Norway to Florence, Nebraska. As to why the three not cited on the original listing were not included at least by an inferring “and family,” the reason or cause can only be guessed but from beginning to end, this company’s written record was one of the poorest.

Ascertaining that the three Dahles and their lady relation were in this independent company leads beyond the question of why the Dahle party did not continue to travel together, which was discussed earlier. To speculate as to why they undertook the ownership of a wagon and teams and whether for the four persons or if they pooled resources with another person, persons or family, and if pooled, were they the primary owners, co-partners or the lesser part. In addition what were the financial reserves of the Dahles at Florence? All such questions are difficult to impossible to answer due to the total absence of personal Dahle records and little information from other sources. The first independent companies to start westward were primarily composed of those who had made and paid in advance for what they needed to cross the plains, but in order to fully equip themselves, some in these companies had to purchase other things ranging from provisions to animals. In this process there were some who did not have enough money to do this and they turned to obtaining loans from the PEF to finish their outfits. There still remained a pool of immigrants undecided as to what they should do; some chose to pay the \$40 fee to travel with the Church team wherein their provisions and other needed equipage was provided. Others decided to form later independent companies where they possessed their own wagons, teams, provisions, etc. However, the overall expense of having to provide all that was needed was more expensive than paying the traveling fee via the Church teams. The PEF loans helped many get to Utah and from 1861 through 1868 a great portion of those loans were to cross the plains of Nebraska and Wyoming into Zion. However, these PEF loans helped produce an enormous debt for the Church created by those promising to repay their loans and not doing so. By 1877 this problem was so great the Church published that year a booklet entitled “Names of Persons and Sureties Indebted to the Perpetual Emigration Fund Company from 1850 to 1877” and distributed to the bishops attempting more personal local pressure to get repayment of these loans. In researching this old publication there were some interesting names of 1862 immigrants who were still indebted on their PEF loans—such as Johannes Dale, Johann Dahl[e] and possibly Anna Johannsen. The Dale form was the most frequent misspelling of the Dahle name in the old documents. The PEF files are large and not available via microfilm but only by visiting the Church History Library.

So the research was done via long distance with a series of written request for specific information, followed by the library response with usually a follow up question on their reply, and this pattern repeated several times that would require much space to cover in detail. So only a brief summary will be given. My initial inquiry concerned the family members I was interest in, using the various names they were using at that time who could be found on the PEF index. The library came back with the list of names such as John Dahle, Janetta Dahle, Anna C. Johannsen,

Anna Johannesen, Mary Dale, Johannes Dale, Johann Dahl. In response to my direct question regarding any listing in the PEF Index for “Helge Hansen Dahle and Martha Helgesen or Dahle,” the library responded back that they found no mention of either and confirmed they “tried Hansen, Dahle and Helgesen.” Besides some of the names provided by the Church History Library there was an asterisk along with this intriguing note: “Names with an asterisk (\*) by it appear in our ledger as still needing to pay their debt.” My questions to the library began focusing on specific individuals, the replies back were a combination of what they saw together with a guess-type explanation and eventually to scans of PEF ledger entries which were the most helpful. The library told me that Anna C. Johannesen’s loan for \$41.07 from an entry dated Dec. 15, 1862, was still delinquent, but their scan showed me it had been repaid May 15, 1865, by some action by the Trustee in Trust. Initially they told me there was a loan to Janetta Dahle for \$34.40, until I convinced them this was only the interest on the couple’s joint loan. The loan to Mary Dale in a dated entry for Dec. 15, 1862, was for \$75.54, which I quickly decided was not in any way Martha Dahle. Bit by bit the combination loan to John and Janetta Dahle was shown and how and when repaid. It was helpful to have both names and subsequently to have the information supplied by John from his Logan home. But for none of the others has this additional information been found leaving just a name and a dated entry for the loan information. My research with the library began on July 6, 2012 and carried through until April of 2013, when I thought I had about worn out my welcome at the Church History Library. In the same time period I made an extensive search into the Mormon Immigration Index and Mormon Pioneer rosters attempting to find other possibilities for the Johannes Dale and/or Johann Dahl, and neither case was I able to find another choice even close, and the automatic search function continually brought up the name of Johannes Dahle.

So I state what I know at the point of this writing. A loan to a Johannes Dale was found under a dated entry of December 15, 1862, for \$5.26 and has not been satisfactory traced to prove or disprove if it was Johannes Dahle, the son of Anna and brother of John Dahle, and it was never paid back. The best choice appears to be a loan to Johann Dahl entered into a ledger book on December 15<sup>th</sup>, 1862 for \$13.92 “To Transportation,” which this writer believes to be Johannes Dahle who emigrated from Norway in 1862 on the ship *Electric* after an intensive search, which could be taken deeper by further search in the PEF files seeking the original promissory notes for additional identifying clues. I will cover the latter name in detail not to convince anyone as to his identity but in the hope that some Dahle researcher will take and pursue this through the PEF files in greater depth.

The earliest found entry come from ledger book CD4 pages 86 and 87 and all entered in this ledger book on December 15<sup>th</sup> 1862, which comprised a long list of names in alphabetically order from “Andersen” to “Felt” which were a report or summary of PEF loans made six months earlier at Florence, Nebraska, to assist these persons to cross the plains to Utah. The scan of the two pages shows on heading other than an amount carried forward from the previous page of \$78.30. At the far left before the name there were two columns in accounting type numerical references presumably citing the source of the information for the recorded entry. Next was recorded the name of the person followed by the amount of the loan. With the dollar amount brought from the previous page (\$78.30) and by the end of this page the amount totaled \$887.00 and through the second page had accumulated to total \$1104.51, with the largest loan being for \$176.48 and the smallest being for forty-eight cents. There were three loans over one hundred dollars and four for under a dollar, and if the 76 loans listed on the two scanned pages were averaged, the amount would come to \$13.50. The first name in the “D’s” was Johannes Dale on a \$5.26 loan, which came from the two reference numbers 16 – 22 (#16 had 15 loans in that grouping while the latter reference #22 had only two). Three loans down the listing was Johann Dahl for a loan of \$13.95, with the two reference numbers 16 – 23 (#16 covered 15 loans while #23 had 5 loans). In addition, on the listed 76 loans only four had short note with them, with Johann Dahl’s stating: “see his bill with the ‘D’ notes.” In all the other entries the source references were page numbers which I asked the Church History Library personnel to check this out as I tried to trace the loan information for a better identification. In my last request to the library I stated I thought these two reference numbers might lead back to the original promissory notes that were made and signed. In addition the note “see his bill with the ‘D’ notes” was interesting and could they check for this information. For whatever reasons, I could not push back beyond the initial December 1862 entries in the PEF files.

Back to the story, sometime in June or July of 1862 Johannes Dahle obtained a loan for \$13.95 and possibly a second small loan for \$5.26 from the PEF company wherein he signed promissory note/s with a promise to repay with interest. This note along with some report or summary of loans made at Florence was forwarded to Utah where in an end of year entry was made in the PEF Company accounting ledger book on December 15, 1862. His account lay dormant with no activity for nineteen years until May 19, 1881, when another entry was made in the PEF Company ledger book C on page 16 that Johannes Dahle's account was closed, not by his repaying his debt, but by his loan being remitted or canceled by a declaration of the President of the Church with the acquiescence of the Clarkston Ward bishop. More on this in another article entitled "The Clarkston Period." Many recipients of the Perpetual Emigration Fund loans ended up defaulting on their payments, and the LDS Church found itself heavily in debt by the end of the 19th century. The Perpetual Emigration Fund was finally dissolved in 1887 by an act of intervention from the United States Congress, and the official list of outstanding debtors that the Church produced at the time of the Fund's closure contained over 19,000 names, collectively owing the Church over one million dollars before interest. The best estimate has one-third paid off their entire loans, one-third made some repayment and one-third paid nothing back.

Resuming the story at Florence in the summer of 1862, as the last four of the Dahle party made their decision to become part of an independent company by acquiring their equipment and animals. Very likely consideration for their mother was a factor in determining to own their team and wagon wherein they established the policy on walking and carrying baggage. It could be wondered if some of the Dahle men had found work during the long wait at Florence to help finance their travel. This mode of travel as part of an independent company wasn't the least costly course for four persons. It was more expensive to provide the most basic outfit of a wagon and at least one yoke of oxen (the Church strongly advised a team of four oxen), the needed supply of food, tents, cooking utensils and other necessities. As a rough rule of thumb, using the 1862 purchase of a wagon and team by a Mormon immigrant plus the needed equipment and provisions, the outlay would have exceeded the cost of four fares at \$40 per person. From our perspective it seems that it would have been much easier and less expensive if all six Dahles had either joined a Church team company or went together in sharing ownership of a team and wagon. Therefore, something beyond money and financing would appear to be the core reason for the division. It could be as simple as the individual Dahles having their money separate rather than as family money whereby it created the division with each brother doing what he thought was best financially. Perhaps the three brothers could not agree upon taking on the tasks and work of full-time teamsters with little experience to the point of being novices without understanding how to care for and use oxen. The perceived realities of the trail for a thousand miles could have been unnerving, even daunting to different degrees to the brothers. During the 1862 season and along the trail, there were some new wagon owners who hired experienced men from the Church trains to assist or train them in the use and care of the oxen. For two weeks in the Florence area the Dahle brothers could have witnessed the trials and tribulations of novice immigrants trying to manage ox teams as the first companies started down the trail. An example of the learning curve with oxen will be given to show some of the difficulties. Immigrant Martin Petersen Kuhre, who bought his teams and wagon to join the Ola N. Liljenquist Company, filled his journal with his oxen troubles. In a condensed account with his wagon, ox team and one cow, he had to send the wagon to the blacksmith before starting, his oxen strayed away and he spent time looking for them, and the following day his cow was lost and he had to search for it. As he hitched up to join his company an ox yoke broke and he had to go to Florence and buy another new one, all before he had traveled a mile toward his destination. Within a week on the trail one of his oxen was lame and he filed the hoof and poured boiling tar into the sore area. Three days later his ox was still considerably lame to and he had to borrow someone else's ox to get to the camping place. The troubles continued with lameness, borrowing other oxen, using his cow to replace one of the oxen and having to buy a young ox after a month on the trail. Soon bad roads, heavy sand, difficult terrain added to his woes which continued to Salt Lake City.

For the four remaining Norwegians who chose to become part of an independent company whereby they provided their own means for crossing the plains, there remained little choice other than oxen to supply the motive power. Especially in the earlier period, oxen were preferred over horses and mules because they were less expensive and in addition they were in greater supply. They were more dependable and could withstand the fatigue of a long journey and survive on available vegetation while both horses and mules required supplemental grain.

They were a little slower, traveling only 15 miles per day on average, and if they strayed could be pursued and overtaken by horsemen. The covered wagons were not the huge Conestoga wagons designed to carry heavy freight (up to six tons) in beds as long as eighteen feet. The vehicle of choice for the immigrant groups was the smaller covered wagon that ranged in length from ten to twelve feet and a width of three and one-half feet and capable of carrying a load of a ton and a half (experts advised keeping the load below that limit). Inside the small wagon there was not much room for the load carried. The Church advised two yoke of oxen for each wagon but if pressed one yoke could handle a load of one thousand pounds. The driver of a team of oxen never drove his team from the wagon but walked alongside his team. Another aspect needs to be briefly assessed, the needed provisions for a journey from Florence, Nebraska to Salt Lake City. None of the organized companies of immigrants were permitted to venture out to cross the Great Plain without a qualified leader and a minimum requirement of provisions for the party involved.

From the 1847 book by Joel Palmer, *Journey of Travel over the Rocky Mountains*, writers, explorers, promoters had been giving advice on what travelers should carry with them to eat. Palmer thought it should be the following for each adult: two hundred pounds of flour, thirty pounds of pilot bread, seventy-five pounds of bacon, ten pounds of rice, five pounds of coffee, two pounds of tea, twenty-five pounds of sugar, half a bushel of dried beans, one bushel of dried fruit, two pounds of saleratus, ten pounds of salt, half a bushel of corn meal as well as half bushel of parched and ground corn, a small keg of vinegar and whatever a person's means would enable them to carry. A dozen years later Randolph B. Marcy's book, *A Handbook for Overland Travel*, published in 1859 listed his view of "the chief articles of subsistence necessary for the trip." For each person he advised: "two hundred pounds of flour, thirty pounds of pilot bread, seventy-five pounds of bacon, ten pounds of rice, five pounds of coffee, two pounds of tea, twenty-five pounds of sugar, half a bushel of dried beans, one bushel of dried fruit, two pounds of saleratus, ten pounds of salt, half a bushel of corn meal." These two books covered a journey longer than to Utah. The Mormons had by 1862 some fourteen years of experience in crossing the plains, making them able to refine the provision requirement more precisely, but that did not rule out the coffee and tea usage.

Because we are not advised as to what the four Dahles carried in their wagon, we can only make general speculations attempting to focus on weight and cost. Probably they carried sufficient flour or its equivalent in hard bread (pilot bread or hardtack) which could be procured at Florence in 1862 for between \$2.25 and \$2.50 per hundred weight (for example 500 pounds @ \$2.50 cwt [hundredweight] = \$12.50 or 600 pounds for \$15.00). Other main stays were bacon (at 15 cents/lb.), coffee (at 15 to 20 cents/lb.), sugar (at 14 cent/lb.), beans and rice (at quantities of a quart and per pound in the range of 12 to 18 cents). Other possibilities were hard bread (at 12 to 15 cent/lb.), cured hams (at 12-14 cents/lb.), cheese (at 12-14 cents/lb.), dried apples (at 9 cents/lb.), dried peaches (at 20 cents/lb.) and a host of other items including yeast powder, salt and pepper. One estimate of provisions for four persons placed the weight at over 800 pounds excluding the extra water in the water barrel which was usually near empty unless the guide advised otherwise. A writer suggested the typical cost of food for four people was about \$150 but that probably ranged widely. It was advisable to have a cow for milk and possible emergency rations and/or a few sheep as slow moving companies without horses found little success living off wild game. While not venturing deeply into other items carried in the wagon, that listing could include most of the following: cooking and eating utensils and equipment that might include plates, cups, sheet iron, Dutch oven, skillet, pots, pans, coffee grinder, tea or coffee pot, bedding, tent, clothing, weaponry and other miscellaneous items as camp stools, chamber pot, washbowl, water container, bucket, lantern, soap and sewing supplies. For the Dahles we have no information on what they took, did or thought. Except for John and Janetta's brief mention of walking across the plains, there

exists no information as to whether the traveling was inspiring or depressing, hard or easy, no memorial experience or an unusual incidents.no other indication of their greatest trial in the overland journey or memorial experience or even an unusual incident.

The independent company with the four Dahles began their journey on July 28<sup>th</sup>. It was led by the company's name sake, James S. Brown, a man at age thirty-three and well experienced in traveling, including time with the Mormon Battalion, several missions and in 1859 he was a captain of a company of Mormon immigrants from the Missouri River to Utah. In 1862 he was released from a mission in England and his return trip had him in New York City and then to Florence just as the Mormon overland companies were forming. In his autobiography he recorded: "I was next assigned to an independent company which had its own outfit, and was selected as captain and guide. The company consisted of two hundred and fifty souls, with fifty wagons and teams. We left Florence in the latter part of June, and arrived in Salt Lake City on September 23." Brown's autobiography was published in 1902, and material on the 1862 trip was probably among the last written by the author in his lengthy and wide ranging story, so some allowance could be given his numbers in the company and their arrival date, but the biggest disappointment was the brevity of the three sentence coverage. The company of 200 persons was the smallest company to depart on the trail up to that time in 1862, and possessed at the end of their journey about three hundred head of stock. We know little of this company's travel due to lack of written accounts, and because they traversed a slightly different course the Church leaders couldn't track them with information posted in the newspaper. Two passing references had been found as follows: Martha Horspool Hellewell, who traveled with the company as a young child, recalled briefly, much later in an interview, that her father John Horspool had purchased at Florence two yokes of oxen and two wagons for his family's transportation to Utah in Captain James Brown's Company. Later in her life Charlotte Purdy Edson recalled her experience as a fourteen year old in Captain Brown's company as her family with nine children from England crossed the plain. She briefly remembered they endured "many hardships" and the many miles she walked and "helped carry the younger children."

The other exception was a combination reminiscence and diary kept by James Ratcliffe. He and his wife emigrated from England in the spring of 1862. His inclination was to be a music artist, not a trail blazer but during the long wait at Florence, he was observant and began to realize the journey ahead was not going to be easy. During the long wait he worked long enough to buy a wagon and yoke of oxen and together with the sharp bargaining of an uncle whereby he, his wife and uncle could place their belongings and needed supplies in their wagon and be spared walking the whole distance like the vast majority of the immigrants. Ratcliffe recorded of his company's start: "July 28<sup>th</sup> we commenced our long and dreary march across the plains with 52 wagons but we had good luck, only losing one person and that was a delicate young woman who died about the second day of our journey." Ratcliffe noted that along their route there were no settlements, only a few mail stations and Fort Laramie in Wyoming. He explained the camp's fear of the natives with a long complex sentence, writing: "We had a great fear of Indians but we never saw one until we reached Pacific Springs, here an old Indian with two squaws and a couple of papooses rode up and traveled with us some miles, this rather took the fear of Indians away, we saw one more bunch of Indians when we reached Fort Laramie, they riding into camp all bedecked in stove pipe hats and swallow tailed coats, that had been given them by some immigrants some time before and what a good laugh we had at their expense, after giving them what supplies we could spare they rode away." Apparently in Ratcliffe's personal traveling everything had proceeded well enough until in central Wyoming as they moved towards South Pass. Just east of the famous pass they came to Rocky Ridge near where the Willie's Handcart Company ran into serious trouble with the weather in 1856. Sometime after passing Rocky Ridge they encountered rain and pitched their tent for the night. The following morning they found their two oxen and others "mired in the mud" whereby men in the company got ropes and pulled out all the oxen they could, but one of Ratcliffe's oxen had sunk so deep in quicksand that only its nose could be seen and had to be left to die. This, according to Ratcliffe, "crippled us for traveling," but somehow they made it to South Pass where there was a trading post. Here they traded their good wagon and ox plus a "sum of money" for a white topped buggy and yoke of oxen, taking a financial beating, "but there was no other way." Ratcliffe concluded his account by writing: "We reached Salt Lake City Thurs. Oct. 2,

having been 2 months and 2 days on the way. Pres. Brigham Young and Bishop Hunter came to meet us and give us a welcome.”

In a *Deseret News* report dated at Salt Lake on September 16<sup>th</sup>, President Young reported that Joseph W. Young had given him an immigration report as the young immigration agent with several men traveled up the trail, beginning two weeks after the last Church wagon train had departed from Florence (after the four Church trains and two independent companies mentioned there were three more Church team companies and several Church freight trains with some immigrants during the 1862 season). Agent Young cited by name a dozen companies, some church trains and some freight trains headed for Salt Lake City. In his listing he mentioned one company as follows: “Capt. James S. Brown, with a train of forty to fifty wagons, had gone the north side of the Platte, through the Black Hills, in consequence of which we did not see them. . . . I herewith furnish you lists of all our organized companies except Capt. J. S. Brown’s, which I failed to get.” Nevertheless, John W. Young’s overall assessment of the year’s immigration stated: “These companies were all making remarkably good time, and their teams looked well. The people were generally in excellent health and spirits. In fact, I can say I never saw an emigration in such good traveling condition. The feed is the best on the plains that has ever been since we came to these mountains.” The Church newspaper, as mentioned earlier, reported the James S. Brown Company’s arrival in Salt Lake after fifty-seven traveling days and confirmed that only one person died during the trip.

A little general information gleaned from the various companies in the summer of 1862 can hint at the travel routine. Travel was slow by oxen at any time, but with novices speaking a foreign tongue, it was extremely slow at first for these companies. The “Church teams” had their drivers, herders caring for the animals at night and also men stood guard duty each night. The Swedish immigrant John Hansen Hougaard wrote: “We had some considerable trouble getting started at Florence with those kind of horses, I mean oxen which there [was] provided for us. . . .” Each group in a tent (12 to 15) had one wagon to carry their tent and bedding along with two or three baking kettles and the personal luggage of the travelers. Those who brought more than their allotment had to pay extra or discard items to reduce the weight. The Norwegian Oluf Larsen observed that many of the Danish travelers had supplied themselves with “many pairs of fine new wooden shoes” that had to be sacrificed before commencing their overland journey. He also noted one woman in his company resisted parting with her spinning wheel. She ignored the suggestion to throw it away because there were plenty of them in Utah. She cried bitterly and declared that if her spinning wheel could not be taken along, then she would stay behind. Finally she gave in and discarded her precious spinning wheel and went with her company. In the course of traveling, a journalist noted “Nearly all able bodied men and women had to walk” and most were in this category, however, as noted earlier by Ratcliffe there were exceptions. The weather during the journey was generally fair and the animals found good grass. As they reached the higher plains, the sisters had to content themselves with cooking over fires made of sunflower stems or buffalo chips. The companies lost only a few cattle during the journey west. Due to previous travel over the area, these companies found good camping spots for the night and only occasionally did they camp where they could not obtain water. Their overland journey by wagon and ox team took them along the trail traveled by Mormons since 1847. The first company arrived at Salt Lake City on September 23, 1862, and stretched late into October for the remaining companies.

John and Janetta Dahle provided the only personal information of the traveling from Florence to Salt Lake City and it was brief covering walking the entire distance and John carrying “all his belongings under his arm.” The all was surely only the amount beyond the limited baggage allowed in the wagons of the Church teams plus the extra items they paid an additional \$16. Late in her life Janetta Ingermann Dahle had an occasion to write a brief sketch of her life in which she stated: “. . . in the spring, March 15, 1862, I set sail for America. After arriving in Florence, Nebraska, we were fitted out for crossing the plains. I walked the entire distance and during this journey was married to John H. Dahle. We arrived in Salt Lake City the first week of October, 1862, and then came on to Logan the same month. . . . I lived alone with my little family while my husband went to bring immigrants across the plains; also while he filled a mission from the spring of 1880 to the fall of 1881. . . . I have been a resident [of Logan] for

sixty-four years. I am now seventy-eight years old. . . .” Almost without question this traveling period left an indelible imprint upon their minds, very likely the more enduring and deep-seated among the four Dahles who crossed the plains with their own outfit. Possibly it would require an article of some length to compare and contrast the probable traveling experiences of those in the Church teams versus the travelers in the independent companies. However, perhaps more important was be the contrast between the Dahle brothers (John and Johannes) first noted on their trip to Utah such as with John whether it be a loan or owning land, it was almost in conjunction with his wife, not so with Johannes, unless he was forced to include his wife.

The Dahles had left their Norwegian homes sometime prior to April 11<sup>th</sup> and traveled to Copenhagen, then to Hamburg and across the ocean to New York City. The overland trip from New York to Florence, Nebraska, had taken from June 9<sup>th</sup> to the 18<sup>th</sup>. Then they had the trying wait of over a month at Florence. The last leg of their journey to Zion had them walking the 1031 miles (as recorded in William Clayton’s *Emigrant Guide*). This crossing of the Great Plains took slightly over two months for the Dahles. They arrived in Salt Lake City, their Utah destination, in early October, some five and one-half months after leaving Norway. It had not been easy, and they had spent a considerable amount of money to reach their destination, enough that some of them, if not all, were indebted to the PEF Company with promises to repay their loans with interest. The Church by various measures had helped more than 100,000 Mormons in traveling to their new homes in the West and about 40,000 to 50,000 received some financial assistance from the Perpetual Emigrating Fund. About two-thirds of all beneficiaries were passengers on the “Church trains” across the Great Plains that operated in the 1860s. However, this special fund company, tied closely to the Church, was in serious financial troubles due to a great number of beneficiaries not repaying their loans. In 1855 Brigham Young, as president of both the Church and Perpetual Emigrating Fund Company, tried to stimulate repayment by having the local bishops contact those in arrears on repayment. This was followed by a more concerted effort on repayment in 1877. (*See more on this in the second part “Clarkston Period.”*)

After reaching their destination at Salt Lake City, there was little time to rest or celebrate other than a sigh of relief as they had to establish their place in the new order of things in their Zion. Nothing has been found on the fate of the oxen and wagon that these four Dahles had used to reach Utah. Johannes and his wife Martha remained a short time in the Salt Lake area and then moved north to Sessions (named after the nearby mountains and now the Woods Cross-Bountiful area), and an oral tradition has it that they walked there by night, a distance of about twelve miles. According to Janetta, she and her husband along with mother Anna moved to Sessions and then further north to Cache Valley and settled in Logan in October of 1862. Janetta’s older sister Laura, who emigrated from Norway in 1861, was living here. Mother Anna would remain in Logan at John and Janetta Dahle’s home until her death in 1864. While at Sessions trying to establish themselves, Johannes obtained a wagon and team of oxen that were used for further travel and to provide a living for the couple. We know nothing of what happened here other than the birth of their first child. We can only guess Johannes may have tried farming or attempted working for others; possibly he used his wagon and ox team in whatever endeavor he engaged in. Johannes and Martha resided in Sessions for a period of time where they began their family. A baby girl Nettie was born at Sessions, Utah, on August 26, 1863, and died three weeks later on September 15, 1863. Several searches for Nettie Dahle’s grave have been unsuccessful. Then Johannes and Martha moved to Logan where two years and eleven weeks after the parents had reached America, their first son Hans was born August 24, 1864, while Johannes was engaged in helping form a new settlement at Clarkston, Utah. Their remaining children would be born at Clarkston.

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