

Christopher S. Winge's long lost diary

- the missionary that found himself in love -

Introduction

This is a story that has taken its time to come forth. Christopher S. Winge's diary was hidden away in the Norwegian archives as evidence in a court of law from November 1859, till just a few years ago when his great grand daughter Dawn Hadlock found it when she was on a mission to Trondheim, Norway.

Winge wrote in his autobiography that was published in Morgenstjernen, September 1885

I was visited in jail and my pockets examined, but they found nought except my diary, as the little money I earned I had hidden in the lining of my high-top boots. I knew by experience that if I had money they would use it for court fees. My diary was never returned to me. When I asked for it, the sheriff replied that it belonged in the archives. That is the reason that I today must write this account from memory.

He was constantly writing in his diary about how wonderful it will be when he would read from it in Zion to his great love, Marie. He never got the opportunity.

I first became involved in the summer of 1998. I had been studying up on the history of the Kristiansand Branch, which history my uncle had tried to put together some years earlier. There wasn't much history to write about, because very little had been written down. He did find out that there had been a branch organized in 1856. My uncle has passed away now, but he had tried very hard to find out something about the branch. Being interested in church history on a global level, I decided to try with all the information (Internet, CD-ROMs) that is available today to find out something about the branch. Little by little I started to find out some interesting things. I found that one of the children of the first convert family became major of Logan, Utah, and that two of the most respected pioneer painters (Weggeland and C.C.A Christensen) had a connection with Kristiansand. I become very engaged in trying to find something of value. I wanted to find out something about the way members lived their daily lives and what they talked about.

In this process I had a constant prayer in my heart that if there was a diary or a book that described missionary life in Norway in the 1850's by a Norwegian, I would like to get a copy. I took contact with Ole Podhorny (leader of the seminary and institute in Norway) and asked if he had heard of any diary or book. He said the Church archives in Salt Lake City might have something. I also had an over night visit from the district president (from Stavanger) of

Stavanger District and his first counselor (from Bergen) I also asked if they had any knowledge of such a diary or book, but they didn't know of any. Within 2 to 3 weeks of my conversation with Ole Podhorny, he called me and told me about his daughter that was on her mission in southern Utah. She had sent him a copy of a diary that had been written by a Norwegian missionary in 1859 in Norway, and he asked if I was interested in translating it into English. It was a "prayer come true". Not only did I get a copy of Christopher S. Winge's diary, but I also found out that he had been in Kristiansand (Christiansand) and his sweetheart was from Kristiansand.

The original diary is still in the Norwegian archives. I have taken photos of the diary and I'm hoping also to translate the court records.

Just a little note on source material, William Mulder stated in a recent book by James W. Ure¹, that "the Scandinavian sources were so rich", I would like to add - if you are in Salt Lake City. There is very little history left about the church out in the mission field, its all been sent to Utah. It can be very difficult if not impossible to get access to historical documents that relate to the church in Scandinavia. I have been very fortunate to have contact with some very helpful people at the Church Archives, but for most things I would still have to travel to Salt Lake.

(photo of diary)

I would like to thank Anne Marie Fallesen for transcribing the diary and my wife Jeannette for helping me out, at a time when I just couldn't find the necessary time to complete it. I would also like to thank Elnora Rogers, Christopher S. Winge's grandchild that gave a copy of the diary to Ole Podhorny's daughter. She has also supplied me with information on her grandfather.

I have chosen as the second title for this paper, the missionary that found himself in love. It is quit clear that he had three "love affairs" during this time in his life, one being Marie the other being Zion and the third was preaching the gospel. It seems that he was true to these feelings throughout his life.

(remember to write about other things that happened in 1859, Davin, The origin of the spices, the first oilwell etc.)

Who then was this Christopher Sigvart Winge?

He wrote in his autobiography;

I was born in Norway, in the vicinity of Drammen, the son of Syvert Trousen and Kjersti Christoffersen, on the 11th of February, 1835. My parents were poor but honorable, and my mother began early in my life to teach me as best she knew how but as father was sick for several years, it rested upon her to provide subsistence for her children. By hard work she was able to furnish food and shelter. .

When I was 11 years of age, I started to work in a cotton factory where I worked from six in the morning to seven in the evening, earning as much as ten cents a day. This was even so a help to my mother, and I was glad that each Saturday evening I could bring my few shillings home to her. At the age of thirteen I went out among strangers to seek a livelihood for myself. A year later I was confirmed according to the Lutheran custom, and had a testimony at that time that I had a wonderful knowledge of religion.

Thereafter I traveled to Drammen and commenced to learn the trade of a shoemaker. Luckily, I started with an honest man who treated me well for the five years I was with him. At the end of this time I completed my apprenticeship. During these years I thought and pondered a great deal over the fallen condition of the world. I withdrew from all society; I had no desire to attend church because I did not believe in their teachings. As I read in the Acts of the Apostles of the wanderings of these holy men and their faithfulness, I thought, "Oh, that I might have lived in their day, then would I also have been faithful in proclaiming the Gospel of Jesus Christ, and even though I was brought before a judge and thrown into prison, I would have stood fast." Such thoughts as these came up often in my mind; I little knew at that time that I, in a short time, should preach Jesus of Nazareth and the teaching which He and His Apostles and Disciples had taught, that I would be brought before a judge, cast into prison and mocked at for His name's sake.²

In the court records from the November 1859 court hearings from which he lost his diary, it states that from the age of 12 he was given support from the "poorfond" until the age of 14.³

Based on his autobiography he first meet Elders C.C.A. Christensen and J.F.F. Dorius as missionaries in Drammen (it must have been around March 1855⁴). He came to Stavanger in 1858 and was baptised the 17th of August 1858 by Anders Frantzen. He was ordained a priest the 1st of November 1858, an Elder the 18th of July 1859. This is up to the time he began his diary.

The diary

The diary is 15 cm high by 8 cm, and he wrote on 84 pages. The first 7 pages are repeated from page 8. It was small enough for him to easily carry it along with him on his travels. He could stop by the roadside and write a little. As he writes about on page 9 of his diary.

I'm writing these words in a lovely little forest. The sky is so green and slowly the wind is moving between the green birch trees and I'm so found of the quiet lowliness. I've had a prayer and I praise You my Father hallelujah.⁵

He wrote from 18 July 1859 till Nov 1859. He wrote fairly good Norwegian/Danish, but at times he wrote in telegram still. Leaving out words here and there.

The characteristic of Christopher S. Winge

- He was young only 24 years old.
We have a tendency to think of them as much older simply because the photos we have of them, where taken much later in their lives.

Photo of Winge

- He was very honest (he talks much about being tempted)
He wrote;

*Friday and Saturday I was at work. I was very tempted these days and pray much. But the spirits of darkness wanted me discouraged - though the fight and wounds soon pass by. Oh Zion, Oh Zion we need thee.*⁶

Another place he writes;

*We sang and were happy, in the evening I went home to bed. But in the night I woke up and was very tempted. I prayed and the pressure left me. The spirits of darkness surrounds me, though with fear and trembling I go forward.*⁷

He also wrote;

*But many of the Saints here are discouraged and many fall away and frivolousness is heard by many. I have walked the streets here, but what ungodly people. Oh, I am very tempted. The weakness of the flesh, but thanks to God that has protected me so far.*⁸

- He was for the most part happy, but also at times sad. (good/evil)

He mentions the word happy 59 times, glad 14 times and the word sad 14 times.

- He was poetic
- He wrote about food, the weather and meetings.
- He observed that man had fallen deeply.
- He observed God was in control.
- He traveled a lot. **(map of Norway)**

Here are a few pages from his diary, comprising about one week of his mission;

Sunday the 25th of September in the morning several others and I where in Lervigen. I let the brethren speak this day and they all spoke well. I fasted this day. Though in the afternoon it became a strange day – many strangers. I stood up with those words, It was once again my duty to speak to the saints this day. And what a power I was clothed with this day. Yes, I spoke in such a way that I felt that I didn't touch the floor and a solemn still prevailed. Jakobsen was also clothed in power this day. Yes, a testimony like this is a long time coming.

And later I and Iversen was at Jakobsen and ate. I had fun with a cream cake that Jakobsen tried to hide, but I trick them to eat it. And I was very happy this evening and went home satisfied. Got a letter from Frantzen. He is feeling better now and a greeting from Marie and Mother. (51) Oh, what a happy day when I'm together with her for time and eternity. Yes, help me to be strong. Monday and Tuesday I was at the workshop. On Tuesday evening I'm sitting and writing these words in brother Jonas house. John and all of us have been singing and we are very happy. I have read the newspapers and it says that I'm very eager to present Mormonism. That's good and I'm very happy because of that. I have written a letter to Frantzen and mother and Marie and expressed hope that Zion is our home, there we will no more be separated. Oh, I'm very glad for the brethren, they are friendly towards me now. May God help us all, Amen.

(52) Thursday the 29th of September I went to Tungeneset. There was a storm and it rained. I called together for a meeting. Walked around and talked with people and shared my testimony. One man was harsh and said that I should be thrown out of the country. I went quietly on my way. I do not want to condemn him. I walked away. I knelt down on an empty plain, took off my hat and prayed to my God while the rain poured down on my head. And then I felt a need to go home because the weather got worst. And then in the evening we had a rehearsal meeting. It was pretty good, though I'm tired, but glad that I bore them my testimony.

Friday morning it is still a storm and raining, while I'm writing this at brother Jonas. I have bought myself some cake for 6,5 shillings for breakfast. I have blessed it and I'm happy that I have some bread. (53) I will not need the congregation, God will help me. I will probably be better off when I come home to Zion. Later I spoke to several and I was at Jakobsen and wrote out some bills. And later I went to Lervigen and spoke and sang. I was very happy. Oh what happiness and pleasure in serving the Lord. Oh how happy I am to carry the message to the people of the North. I love the beautiful Mormonism. Yes, Father bless me with everything that is needed for my salvation. I knelt together with my brothers and sisters and prayed sincerely. I walked calmly home this evening. There they said that the brothers Dalhe ????? I went out

and meet them on the street. They're nice lads. We went home and sang and were glad. (54)

Saturday the 31st of September I went aboard. I ate there. We drank wine. I lay in bed. We talked about many things. I told them about my mission, the whole past. They said that there were many that waited for the message up north. I and young Dalhe have contemplating travelling there. It will be a difficult time among the mountains in the North. Oh God bless us. Yes, on this trip awaits great trials. Later I went up on deck and fished. It was fun. I catch many fish. Then we went ashore. We ate at sister Staalesen and then we went to Lervigen. They were happy. These words I write while everybody's sitting by my side. (55) Now I will sing a song and praise my God.

Sunday the 1st of October was a happy day for me. We tried several places and we held five meetings. I and the Dalhe brothers with others went to Farstad. The weather bad and it rained. I got up but I didn't feel like preaching this afternoon. In the afternoon we were home. I felt very outspoken. Yes, I testified with a loud voice to the congregation, and everybody felt happy and a good spirit rested over the congregation. Yes, Dahle said that he now did not fear going out with me. And then I and John Dahle went to the foundry, where a beautiful evening was prepared for us. We got lobster and ice-water ???? We sang the song "A day in a lonely place", for them. (56) I testified and the spirit of God stood by me. Yes, a man said, now I can understand the scriptures. And a great joy was in my bosom. And then we went home for a council meeting. Oh, what gladness and peace was present there. Yes, God achieves much with his mercy. Brother Lars read Paul's letter to Timothy. I got up and explained to them about the young Timothy destiny and death and Stephen. Loved each other. Yes, I spoke so that I didn't feel like I touched the floor. The lights shine clearly. Stronger is the light that is sent to earth. Dahle said, that when I spoke it felt as if it went through both his bones and marrow. Yes, I will not forget this evening. (57) When I read these words to my Marie in Zion, then I will hold her tight to my heart and tell her of my joy, that I promise. Now what will she say, I wonder if she will be happy. Later I went onboard to Dahle and lay there that night. We sat in the cabin, and talk for a long time about Gods work. I ordained two to the priesthood that evening. Sister Martha gave me 6 Mark for my voyage. She's a good sister. Yes, joy and delight was present.

Monday I was at out among the members. We were doing very well and were happy. Received a letter from Gudmunsen. I went back abroad, fished, drank wine, and was very happy and was in Lervigen. I got 1 mark from Ole Johan. Talked for a long time with Malene. (58) She cried. In the evening a Swedish travelling apprentice came and demanded baptism, but I didn't feel like baptizing him this evening. Tuesday I wrote a letter to Marie and Jakobine and reassured her of my love and the hope that one day I would hold her tight to my chest. But Jakobine gives me many moments of grief with her nonsense and rubbish. I'm writing these words aboard brother Dahles boat in his cabin.

- He looked upon himself as Holy.

A little bit later a Haugianer and a drunk man came to the room and started to talk about their religion. It was a strange conversation and they didn't know that I'm holy.⁹

Teachings of the Prophet Joseph Smith
Section Five 1842-43, The Gift of the Holy Ghost

We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle;

See also D&C 49:8

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19)

- He drank tea, coffee, beer, wine and he smoked.

*Monday I went to work until the afternoon and then I and brother Frantzen wrote reports and we drank **wine** at sister Stålesen. She was lying sick, but we talked of happy things. Yes, of exaltation. Brother Frantzen laughed of little Winge. And then I ate cream milk at Jakobsen. I was quite glad that day.¹⁰*

*On Wednesday the 14th of September me and brother Olsen went and drank **beer**.¹¹*

*In the evening we went to Madam Wold, we drank **tea** and then we made rice porridge together. The next morning we got up late. When we were going to eat dinner Jakobsen came and told us off, because we **smoked tobacco**. I got very angry. I put on my jacketwith my raincoat on I took a long walk in the countryside I prayed to God, forgive me and everyone – but I didn't feel good this time because Jakobsen involves himself in things he has no right to. (65) I went in to madam Wold and had **coffee** and food. I went back to Jakobsen had left. Brother Is a good man, but this Jakobsen is nothing but annoying.¹²*

*Then we got **coffee** and we felt better.¹³*

Gerald Haslam as documented that in general the Scandinavian Saints were somewhat lax in observance of the Word of Wisdom.¹⁴ This is true with regard to Winge. In his funeral address in 1915 these remarks were made:

I know of his principal weakness (a strong appetite for smoking, which, however, he never did in public and repeatedly tried to overcome).¹⁵

- He had a good sense of humor.

But most of all, he was preoccupied with Marie, preaching the gospel and Zion.

I'm thinking of the day when I will build a house in Zion and when that day arrives when Marie will give me her hand and a home is built and I'm among Gods people (and) will sing a hallelujah for the Creator. Yes, when I build a little place in the yard where I can pray a quiet prayer of thanksgiving and open my heart for my God. Yes, I'm very much longing for a home. I pray again that God will give me Marie and that He will help us to Ephraim's land. Oh when I walk among the very old trees, how I then would be ??? Though now is my calling to go out in the world and later we will receive all. Amen.¹⁶

Here he mentions his longing for Zion, together with Marie but first he has his calling to preach the gospel and then all will be theirs.

Zion

(remember to write something about rebaptism, and the renewing of the covenants and the US army to Utah)

In D&C 105:32 we read;

That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Winge fell in love with Zion, long before he arrived. I will give some examples from his diary:

When will I come home to dear Zion where I can serve my God in peace and rest, and there build myself a castle of rest. Oh beautiful valley and green trees I dream of you.

(photo of vestlandet)

The evening is so beautiful, O how God has created everything so beautiful, but mankind is so rebellious against he who will save them. Mankind has sunken deep now, but Oh Zion you are my happy home. Yes, the homes tranquil peace I yearn for.

I was very tempted these days and pray much. But the spirits of darkness wanted me discouraged - though the fight and wounds soon pass by. Oh Zion, Oh Zion we need thee.

Thou, its almost evening. Dark clouds pull the day behind the light. Now it is morning in Zion, there they will get up to start work. Oh, Father be with them, I'm so happy.

Oh yes, what joyous time for the young Kingdom of Zion. Oh I praise my Great Father and I rejoice in the hope of a happy morning when strife and wounds soon will pass. Oh Zion, you are my Zion.

I am satisfied with my position but it is often difficult. Though, when I come home to Zion then I shall tell them a little bit of my story,

It was a beautiful evening. I was glad and happy. And we stayed outside in the open-air under the heavens dime arch and prayed to God. Hand in hand I walk with them this evening, and then we talk about Zion's home and to live among the forest clad valleys.

Widerborg spoke of Zion and about peace and quiet in the home.

There was a party, Widerborg proposed a toast for Brigham and Zion.

Oh, I am very tempted. The weakness of the flesh, but thanks to God that has protected me so far. Oh you great city, how will you fair when the bassoons are blown. Oh, wretched and faithless children. Oh, I would like to fight against all that is evil, but my thoughts go forward to the day I shall sit-down in Zion and read this.

Many days will pass until I come home to Zion. Oh, beautiful day, I have waited long, I will say. I wonder what I will think, when on a beautiful day I will read these words in Zion.

Oh beautiful day, when I come home to Zion. There is happiness for every faithful hour – Amen.

I have read the newspapers and it says that I'm very eager to present Mormonism. That's good and I'm very happy because of that. I have written a letter to Frantzen and mother and Marie and expressed hope that Zion is our home, there we will no more be separated.

I will not need the congregation, God will help me. I will probably be better off when I come home to Zion.

We must be what God requires us to be, or else we are not his people, nor the Zion which he designs to gather together and to build up in the latter days upon the earth.—Journal of Discourses, Vol. 24, 1884, pp. 173-178.

Yes, I spoke so that I didn't feel like I touched the floor. The lights shine clearly. Stronger is the light that is sent to earth. Dahle said, that when I spoke it felt as if it went through both his bones and marrow. Yes, I will not forget this evening. (57) When I read these words to my Marie in

Zion, then I will hold her tight to my heart and tell her of my joy, that I promise. Now what will she say, I wonder if she will be happy.

We sat under the green trees and read in “Stjernen “ about when Brigham laid down the cornerstone for the new temple. What joy and delight it was reading these stories. (63) All that have not gone through the trial of fire should Place. Oh what joy to stand in Zion’s kingdom and bear testimony. Oh how wonderful it is to stand in Zion’s kingdom.

When will I read these words in Zion?

The phrase “Home to Zion” can rightfully be said to belong to the 1860’s. The term “home to Zion” is most frequently used in the Journal of Discourses, Vol. 8 for 1860. It was for the most part used by Brigham Young, which was a favorite of Winge.

Times the term “home to Zion” is used in Journal of Discourses:

Vol. 1	1 time
Vol. 2	0 time
Vol. 3	0 time
Vol. 4	1 time
Vol. 5	0 time
Vol. 6	0 time
Vol. 7	3 time
Vol. 8	6 time
Vol. 9	3 time
Vol. 10	4 time
Vol. 11	0 time
Vol. 12	5 time
Vol. 13	1 time
Vol. 14	2 time
Vol. 15	1 time
Vol. 16	0 time
Vol. 17	0 time

ISAIAH: PROPHET, SEER, AND POET

Isaiah: Prophet Seer Poet

Victor L. Ludlow

Isaiah: Prophet Seer Poet

Deseret Book Company

Salt Lake City, Utah

Isaiah 13-14

In summary, Isaiah concludes his first series of pronouncements upon foreign nations with a picture of refugees from the nations gathered safely within Zion.

In spite of the judgments and destructions that he describes, Isaiah recognizes the source for security and peace, the Lord's kingdom of Zion here upon the earth. Those who seek for Zion will find that peace both physically and spiritually, while those who follow the ways and king of Babylon will find only the eternal judgments of God.¹⁷

Madsen, Truman G., *The Temple In Antiquity*, p. 122 - 123
1984 Religious Studies Center, Brigham Young University

We have seen earlier that Israel told its national story with either of two emphases, one mythic and the other historical. Zion as a future goal is portrayed with either of the emphases. The mythic emphasis, which we have just looked at, speaks of Zion as the site of the new creation with the restoration of original harmony and life. The second emphasis, the historical, speaks of Zion as the goal of the procession. This is the picture more familiar to us. The children of Israel who are dispersed look forward to the day of gathering when their oppressors will be defeated and they will be led home. Israel in the beginning was a people led in procession from slavery to freedom in a new land, and this movement from exile to the land and to Zion becomes a paradigm for Israel in later periods. "But Yahweh will have mercy on Jacob and again choose Israel. He will settle them on their land. Strangers shall join them and cleave to the house of Jacob." (Isa. 14:1.) The historical exodus has become a type of a life entrusted to God. The mountain is the goal of pilgrimage, of the final rest after escape from the dominion of evil. The mountain of God in the beginning has become the mountain of God at the end.

Conference Report, April 1926, p.105
Afternoon Session
Elder Hugo D. E. Peterson

The people in Sweden have the spirit of gathering to Zion. While the elders discourage them from coming out here, we cannot stop them from coming. Their desire is to gather with their own people. I have in mind a certain intelligent, well educated young lady, who embraced the gospel less than two years ago. She holds a prominent position in one of the greatest establishments in the city of Stockholm, and is drawing a large salary. She said, "I am going to try to go out to Zion." My wife discouraged her and said, "Do not go, sister. You will probably not get such a position there as you have now, and you might become discouraged." She said: "Never mind what I may get. I will do any honorable work that may be offered me for my support, but I want to go home to Zion, that I may work in the temple of the Lord for my dead relatives." And that is the spirit that the people generally are in possession of in the far north.

Journal of Discourses, Vol. 4, p.94
Willford Woodruff, October 6, 1856

When I first met the train of hand-carts my soul was full, the scene was overwhelming, our hearts were swollen, as brother Kimball said, till they felt as though they were as big as a two bushel basket. Was it sorrow that

produced this? No, but joy; and why so? Because it looked as if the very flood gates of deliverance were opened, and as if we could say to the starving millions, "Come home to Zion, and improve the opportunity that is now open, and renew your covenants, reform yourselves in your lives and conduct."

Some thoughts.

Winge was dissatisfied with the Norway he was born into, he and many with him found it; poor, ungodly and showed no promise. Even though he had not seen anything else but Norway, he was determined that this was not the place. He found it wanting, he was looking and hoping for something else, something better, something much better. He is even looking for something more beautiful in nature than what Norway could offer. Did he know what he was going to in Zion? and did he find it? I believe he did. From what I can see, he seemed to achieve what he hoped for, what he prayed for and what he dreamed of. Being a native Norwegian myself and having spent 10 years of my life in Utah, I can understand Winge to a point. My parents immigrated to Utah shortly after they were baptized in Norway. They experienced in many way what other Scandinavians before had experienced, namely the language was a handicap, there was a great difference between the has and the has not. Even though my parents are now living in Norway, after they went back and forth between Utah and Norway over a 17-year period. When we talk about Utah my mother's eyes lights up and she still feels its Zion and she will look at my dad and have him confirm it. They still feel this way even though they love Norway, all there children and grandchildren are in Norway, they are active in the church and they are well of as most Norwegians are. Why are these feeling so strong, even when they don't want to move back to Utah, still, Utah for them will always be Zion?

What is Zion? Is Norway more a Zion than Utah is today?

If God gave out report cards, I wonder which would get the highest grade point average, Norway or Utah.

What would Winge say today?

What things to we react to?

My parents reacted to girls in the Salvation Army wearing short skirts.

What does Christ react to? Do we react to the same things?

Are we best in the class?

Most Norwegian members know next to nothing about the history of the church in Norway, at the same time I think they know as much about the church in North America as members in North America. There is so much faithful history that would be very inspiring for the members here if only it was available.

¹ James W. Ure, *Leaving the Fold – Candid conversations with inactive Mormons*. Signature Books, Salt Lake City, Utah, 1999, page 40.

² *Autobiography of Elder C. S. Winge*
Published in *Morgenstjernen*, September 1885

³ Court records 5. November 1859 in Molde, Norway.
Ad R F J No 2380/59, J No 198/60, Ad T. Jktf. Jno 759/60
Presiding Jens Christopher Delphin, Sorenskriver I Romsdal
Interrogations of Christopher Winge and John Dahle.

⁴ Andrew Jenson, *History of the Scandinavian Mission*, Deseret News Press ,
Salt Lake City, Utah, 1927, page 103

⁵ Thursday 21. July 1859, page 9 of Christopher S. Winge's diary 1859,
translated by Rolf Torjesen 1999, transcribed by Anne Marie Fallesen

⁶ Wednesday 27. July 1859, page 13 of Christopher S. Winge's diary 1859

⁷ Sunday 29. August 1859, page 30 of Christopher S. Winge's diary 1859

⁸ Tuesday 13. September 1859, page 40-41 of Christopher S. Winge's diary 1859

⁹ Thursday 2. November 1859, page 84 of Christopher S. Winge's diary 1859

¹⁰ Monday 25. July 1859, page 11 of Christopher S. Winge's diary 1859

¹¹ Wednesday 14. September 1859, page 43 of Christopher S. Winge's diary 1859

¹² Wednesday 12. October 1859, page 64-65 of Christopher S. Winge's diary 1859

¹³ Sunday 29. October 1859, page 73 of Christopher S. Winge's diary 1859

¹⁴ Gerald Myron Haslam, *Clash of Cultures, The Norwegian experience with Mormonism, 1842 – 1920*
Peter Lang Publishing, Inc., New York 1984, page 324, no. 165

¹⁵ Remarks by Elder I. C. Thoresen at the funeral of Elder C. S. Winge
Sunday, November 14, 1915, Hyrum, Utah

¹⁶ Friday 23. September 1859, page 49 of Christopher S. Winge's diary 1859

¹⁷ Victor L. Ludlow, *Isaiah: Prophet Seer Poet*
Deseret Book Company, Salt Lake City, Utah