CONTENTS

Miss Bremer goes to Minnesota......................... 1
   By Fredrika Bremer

News from the Swenson Center....................... 7
   – Some advice for an emigrant

The Strindin family,.................................. 8
   By Kerstin Jonmyren

Handwriting example 42................................. 11

Bits & Pieces........................................... 13

A murderer in the family, Part 2 ..................... 14
   By Agneta Lindau Persson

Discovering your family's Neighborhood .......... 16
   By Anna Fredricks

My Biography, part 2................................ 20
   By Clara Sophia Swanson

An old house built by a Swede....................... 23
   Submitted by Kyle Jansson

Handwriting solution 42............................... 24

Book Reviews.......................................... 25

Interesting Web Sites................................. 30

Genealogical Queries................................. 31

The Last Page......................................... 32

Cover picture:
Actress Hanna Strindin on stage, see article on page 8.
(Photo from Carl Miller collection).
Miss Bremer goes to Minnesota


BY FREDRIKA BREMER

TRANSLATED BY MARY HOWITT IN 1853

[Editor's note: For more on Fredrika Bremer, see SAG 2014/1 and 2014/3. The following are excerpts from her text.]

On the Mississippi, October 15th.

After a night at the “American-House” in Galena, I continued my travels on the steamboat Menomonie. Toward sunset on the most lovely and glorious evening, we came out of the narrow little winding Five River, and entered the grand Mississippi, which flowed broad and clear as a mirror between hills which extended into the distance, and now looked blue beneath the mild, clear blue heavens, in which the new moon and the evening star ascended, becoming brighter as the sun sank lower behind the hills. The pure misty veil of the Indian summer was thrown over the landscape; one might have believed that it was the earth's smoke of sacrifice which arose in the evening toward the gentle heavens. Not a breath of air moved, everything was silent and still in that grand spectacle; it was indescribably beautiful. Just then a shot was fired; a smoke issued from one of the small green islands, and flocks of ducks and wild geese flew up round about, escaping from the concealed sportsman, who I hope this evening returned without game. All was again silent and still, and the Menomonie advanced with a quiet, steady course up the glorious river.

I stood on the upper deck with the captain, Mr. Smith, and the representative from Minnesota, Mr. Sibley, who, with his wife and child, were returning home from Washington.

Was this, then, indeed, the Mississippi, that wild giant of nature, which I had imagined would be so powerful, so divine, so terrible? Here its waters were clear, of a fresh, light-green color, and within their beautiful frame of distant violet-blue mountains, they lay like a heavenly mirror, bearing on their bosom verdant, vine-covered islands, like islands of the blessed. The Mississippi was here in its youth, in its state of innocence as yet. It has not as yet advanced very far from its fountains; no crowd of steamboats muddy its waters. The Menomonie and one other, a still smaller boat, are the only ones which ascend the river above Galena; no cities cast into it their pollution; pure rivers only flow into its waters, and aborigines and primeval forests still surround it.

Afterward, far below and toward...
the world's sea, where the Mississippi comes into the life of the states and becomes a statesman, he has his twelve hundred steamers, and I know not how many thousand sailing-boats, gives himself up to cities and the population of cities, and is married to the Missouri: then it is quite different; then is it all over with the beauty and innocence of the Mississippi.

**Mississippi, October 16th.**

Cold and chilly; but those stately hills, which rise higher and higher on each side the river, covered with forests of oak now brilliant in their golden-brown array beneath the autumnal heaven, and those prairies with their infinite stretches of view, afford a spectacle forever changing and forever beautiful. And then all is so young, so new, all as yet virgin soil! Here and there, at the foot of the hills, on the banks of the river, has the settler built his little log house, plowed up a little field in which he has now just reaped his maize. The air is gray, but altogether calm. We proceed very leisurely, because the water is low at this time of the year, and has many shallows; at times it is narrow, and then again it is of great width, dotted over with many islands, both large and small. These islands are full of wild vines, which have thrown themselves in festoons among the trees, now for the most part leafless, though the wild vines are yet green.

We are sailing between Wisconsin on the right and Iowa on the left. We have just passed the mouth of the Wisconsin River. The Wisconsin flows into the Mississippi between shores overgrown with wood, and presents a beautiful idyllic scene.

We shall tomorrow enter upon a wilder region and among the Indians; if the weather is only not too cold!

**Evening.** It seems as if it would clear up; the sun has set and the moon risen, and the moon seems to dissipate the clouds. At sunset the Menomonie put to land to take in fuel. It was on the Iowa bank of the river. I went on shore with Mr. Sibley.

A newly-erected log house stood at the foot of the hill, about fifty paces from the river; we went into the house, and were met by a handsome young wife, with a nice little plump lad, a baby, in her arms; her husband was out in the forest. They had been at the place merely a few months, but were satisfied, and hopeful of doing well there. Two fat cows with bells were grazing in the meadow, without any tether. Everything within the house was neat and in order, and indicated a degree of comfort. I saw some books on a shelf; these were the Bible, prayer-books, and American reading-books, containing selections from English and American literature, both verse and prose. The young wife talked sensibly and calmly about their life and condition as settlers in the West. When we left the house, and I saw her standing in the doorway with her beautiful child in her arms, she presented a picture in the soft glow of the Western heaven, a lovely picture of the new life of the West.

A glorious morning, as warm as summer! It rained in the night, but cleared up in the morning; those dense, dark masses of cloud were penetrated, rent asunder by the flashing sunbeams; and bold, abrupt shadows, and heavenly lights played among the yet bolder, craggy, and more picturesque hills.

The further we advanced, the more strangely and fantastically the cliffs on the shore splintered and riven, representing the most astonishing imagery. Half way up, probably four or five hundred feet above the river, these hills were covered with wood now golden with the hue of autumn, and above that, rising, as if directly out of it, naked, ruin-like crags of rich red brown, representing fortifications, towers, half-demolished walls, as of ancient, magnificent strongholds and castles. The castle ruins of the Rhine are small things in comparison with these gigantic remains of primeval ages; when men were not, but the Titans of primeval nature, Megatheriums, Mastodons, and Ichthyosaurus rose up from the waters, and wandered alone over the earth.

It was difficult to persuade one's self that many of these bold pyramids and broken temple façades had not really been the work of human hands, so symmetrical, so architectural were these colossal erections. I saw in two places human dwellings, built upon a height; they looked like birds' nests upon a lofty roof; but I was glad to see them, because they predicted that this magnificent region will soon have inhabitants, and this temple of nature worshipers in thankful and intelligent human hearts. The country on the other side of these precipitous crags is highland, glorious country, bordering the prairie land - land for many millions of human beings! Americans will build upon these hills beautiful, hospitable homes, and will here labor, pray, love, and enjoy.

Last evening, just at sunset, I saw the first trace of the Indians in an Indian grave. It was a chest of bark laid upon a couple of planks supported by four posts, standing underneath a tree golden with autumnal tints. It is thus that the Indians dispose of their dead, till the flesh is dried off the bones, when these are interred either in the earth or in caves, with funeral rites, dances, and songs.

Soon after we saw Indian huts on the banks of the river. They are called by themselves "tepees" (dwellings), and by the English "lodges"; they resemble a tent in form, and are covered with buffalo hides, which are wrapped round long stakes, planted in the ground in a circle, and united at the top, where the smoke passes out through an opening something like our Laplander's huts, only on a larger scale. There is a low opening
Henry Hastings Sibley.

Mr. Sibley, who has lived many years among the Sioux, participating in their hunting and their daily life, has related to me many characteristic traits of this people's life and disposition. There is a certain grandeur about them, but it is founded on immense pride; and their passion for revenge is carried to a savage and cruel extreme. Mr. Sibley is also very fond of the Indians, and is said to be a very great favorite with them. Sometimes, when we sail past Indian villages, he utters a kind of wild cry, which receives an exulting response from the shore.

We have now also some Indians on board, a family of the Winnebagoes, husband, wife, and daughter, a young girl of seventeen, and two young warriors of the Sioux tribe, adorned with fine feathers, and painted with red and yellow, and all colors, I fancy, so that they are splendid. They remain on the upper deck, where I also remain, on account of the view being so much more extensive. The Winnebago man is also painted, and lies on deck, generally on his stomach, propped on his elbows, and wrapped in his blanket. The wife looks old and worn out, but is cheerful and talkative. The girl is tall and good-looking, but has heavy features, and broad, round shoulders; she is very shy, and turns away if anyone looks at her.

Last night we passed through Lake Pepin in the moonlight. It is an extension of the Mississippi, large enough to constitute a lake, surrounded by magnificent hills, which seem to enclose it with their almost perpendicular cliffs.

In the afternoon we shall reach St. Paul, the goal of our journey, and the most northern town on the Mississippi. I am sorry to reach it so soon; I should have liked this voyage up the Mississippi to have lasted eight days at least. It amuses and interests me indescribably. These new shores, so new in every way, with their perpetually varying scenes; that wild people, with their camps, their fires, boats, their peculiar manners and cries — it is a continual refreshment to me.

Excellent steamboats

And to this must be added that I am able to enjoy it in peace and freedom, from the excellent arrangement of the American steamboats for their passengers. They are commonly three-decked — the middle deck being principally occupied by the passengers who like to be comfortable. Round this deck runs a broad gallery or piazza, roofed in by the upper deck, within which are ranged the passengers’ cabins, side by side, all round the vessel. Each cabin has a door in which is a window opening into the gallery. The saloon aft is always appropriated to the ladies, and around this are their cabins; the second great saloon also, used for meals, is the assembling place of the gentlemen. Each little apartment, called a stateroom, has commonly two berths in it, the one above the other; but if the steamer is not much crowded, one can easily obtain a cabin entirely to one’s self. These apartments are always painted white, and are neat, light, and charming; one could remain in them for days with the utmost pleasure. The table is generally well and amply supplied; and the fares, comparatively speaking, are low.

Thus, for instance, I pay for the voyage from Galena to St. Paul only six dollars, which seems to me quite too little in comparison with all the good things that I enjoy. I have a charming little “stateroom” to myself, and the few upper class passengers are not of the catechising order. One of them, Mr. Sibley, is a clever, kind man, and extremely interesting to me from his knowledge of the people of this region, and their circumstances.

There are also some emigrant families who are on their way to settle on the banks of the River St. Croix and Stillwater, who do not belong to what are called the “better class,” although they rank with such — a couple of ladies who smoke meerschaum-pipes now and then — and, in particular, there are two half-grown girls, who are considerably in my way sometimes. Ah! people may
At St. Paul

October 25th.

At about three miles from St. Paul we saw a large Indian village, consisting of about twenty hide-covered wigwams, with their ascending columns of smoke. In the midst of these stood a neat log house. This was the home which a Christian missionary had built for himself among the savages, and here he had established a school for the children. The village, which is called Kaposa, and is one of the established Indian villages, looked animated from its women, children, and dogs.

We sped rapidly past it, for the Mississippi was here as clear and deep as our own Götaälven, and the next moment, taking an abrupt turn to the left, St. Paul was before us, standing upon a high bluff on the eastern bank of the Mississippi; behind it the blue arch of heaven, and far below it the Great River, and before it, extending right and left, beautiful valleys, with their verdant hill sides scattered with wood—a really grand and commanding situation—affording the most beautiful views.

We lay to at the lower part of the town, whence the upper is reached by successive flights of steps, exactly as with us on the Söders höjder by Mosebacka in Stockholm. Indians were sitting or walking along the street which runs by the shore.

Scarcey had we touched the shore when the governor of Minnesota, Mr. Alexander Ramsey, and his pretty young wife came on board, and invited me to take up my quarters at their house. And there I am now; happy with these kind people, and with them I make excursions into the neighborhood.

The town is one of the youngest infants of the Great West, scarcely eighteen months old, and yet it has in this short time increased to a population of two thousand persons, and in a very few years it will certainly be possessed of twenty-two thousand, for its situation is as remarkable for beauty and healthiness as it is advantageous for trade. Here the Indians come with their furs from that immense country lying between the Mississippi and the Missouri, the western boundary of Minnesota, and the forests still undespoiled of their primeval wealth, and the rivers and lakes abounding in fish, offer their inexhaustible resources, while the great Mississippi affords the means of their conveyance to the commercial markets of the world, flowing, as it does, through the whole of central America down to New Orleans.

As yet, however, the town is but in its infancy, and people manage with such dwellings as they can get. The drawing room at Governor Ramsay's house is also his office, and Indians and work people, and ladies and gentlemen, are all alike admitted.

The city is thronged with Indians. The men, for the most part, go about grandly ornamented, and with naked hatchets, the shafts of which serve them as pipes. They paint themselves so utterly without any taste that it is incredible. Nearly all the Indians which I have seen are of the Sioux tribe.

Governor Ramsay drove me yesterday to the Falls of St. Anthony. They are some miles from St. Paul. These falls close the Mississippi to steamboats and other vessels. From these falls to New Orleans the distance is two thousand two hundred miles. A little above the falls the river is again navigable for two hundred miles, but merely for small vessels, and that not without danger.

The Falls of St. Anthony have no considerable height, and strike me merely as the cascade of a great mill-dam. The Mississippi is a river of a joyful temperament.

Immediately above the falls, it runs so shallow over a vast level surface of rock that people may cross it in carriages, as we did to my astonishment. At no great distance below the falls the river becomes again navigable, and steamers go up as far as Mendota, a village at the outlet of the St. Peter River into the Mississippi, somewhat above St. Paul.

As to describing how we traveled about, how we walked over the river on broken trunks of trees which were jammed together by the stream in chaotic masses. I considered many a passage wholly and altogether impracticable, until my conductors, both gentlemen and ladies, convinced me that it was to them a simple and everyday path. Ugh!

On all sides the grass waved over hills and fields, tall and of an autumnal yellow. There are not hands enough here to mow it. The soil is a rich black mold, which is superb for the growth of potatoes and grain, but not so agreeable for pedestrians in white stockings and petticoats. A fine black dust soils everything.

The eastern shore of the Mississippi, within Minnesota only, belongs to the whites, and their number here
does not as yet amount to more than seven thousand souls. The whole western portion of Minnesota is still Indian territory, inhabited principally by two great nations, Sioux or Dacotahs, and Chippewas, who live in a continual state of hostility, as well as by some of the lesser Indian tribes.

October 26th.

I went yesterday with my kind entertainers into the Indian territory, by Fort Snelling, a fortress built by the Americans here, and where military are stationed, both infantry and cavalry, to keep the Indians in check. The Indians are terribly afraid of the Americans, whom they call “the Long Knives,” and now the white settlers are no longer in danger.

Fort Snelling lies on the western bank of the Mississippi, where the St. Peter flows into that river; and at this point the view is glorious over the broad St. Peter River, called by the Indians the Minnesota, and of the beautiful valley through which it runs. Further up it flows through a highland district, and amid magnificent scenery inland five hundred miles westward.

The meadows looked most pleasant, most fertile and inviting. We met a milkmaid also coming with her milkpails; she was handsome, but had artificial curls, and did not look like a regular milkmaid, not as a true milkmaid in a pastoral ought to look.

But this Minnesota is a glorious country, and just the country for Northern emigrants—just the country for a new Scandinavia. It is four times as large as England; its soil is of the richest description, with extensive wooded tracts; great numbers of rivers and lakes abounding in fish, and a healthy, invigorating climate. The winters are cold and clear; the summers not so hot as in the states lying lower on the Mississippi. The frosts seldom commence before the middle of September.

The whole of Minnesota is hilly. Minnesota is bounded on the east by Lake Superior and is brought by this into connection with the states in the east, with the St. Lawrence, and the Hudson, and the Atlantic Ocean. It has Canada on the north, on the west the wild Missouri, navigable through almost the whole of its extent, and flowing at the feet of the Rocky Mountains, rich in metals and precious stones, and with prairies where graze wild herds of buffaloes, elks, and antelopes. On the other side of Missouri lies that mystical Indian Nebraska, where, beyond the Rocky Mountains, and for the most part still unknown, lies Oregon, an immense territory, with immense resources in natural productions, vast stretches of valley and vast rivers, the Columbus and the Oregon, which empty themselves into the Pacific Ocean.

What a glorious new Scandinavia might not Minnesota become! Here would the Swede find again his clear, romantic lakes, the plains of Scania rich in corn, and the valleys of Norrland; here would the Norwegian find his rapid rivers, his lofty mountains, for I include the Rocky Mountains and Oregon in the new kingdom; and both nations their hunting fields and their fisheries. The Danes might here pasture their flocks and herds, and lay out their farms on richer and less misty coasts than those of Denmark.

But seriously, Scandinavians who are well-off in the Old Country ought not to leave it. But such as are too much contracted at home, and who desire to emigrate, should come to Minnesota. The climate, the situation, the character of the scenery agrees with our people better than that of any other of the many American states, and none of them appear to me to have a greater or a more beautiful future before them than Minnesota.

Add to this that the rich soil of Minnesota is not yet bought up by speculators, but may everywhere be purchased at government prices, one dollar and a quarter per acre.

A young Norwegian woman lives as cook with Governor Ramsay; she is not above twenty, and is not remarkably clever as a cook, and yet she receives eleven dollars per month wages. This is an excellent country for young servants.

Jenny Lind

The newspapers of the West are making themselves merry over the rapturous reception which the people of New York have given Jenny Lind. In one newspaper article I read:

“Our correspondent has been fortunate enough to hear Jenny Lind—sneeze. The first sneezing was a mezzotinto soprano, &c., &c.;” here follow many absurd musical and art terms; “the second was, &c., &c.,” here follow the same; “the third he did not hear, as he fainted.”

I can promise the good Western people that they will become as insane with rapture as their brethren of the East, if Jenny Lind should come hither. They now talk like the Fox about the Grapes, but with better temper.

One of the inhabitants of St. Paul's, who had been at New York, returned there before I left. He had some business with Governor Ramsay, but his first words to this gentlemen were, “Governor! I have heard Jenny Lind!”

Goodbye, Minnesota!

I shall tomorrow commence my voyage down the Mississippi as far as Galena; thence to St. Louis, at which place I shall proceed up the Ohio to Cincinnati, and thence to New Orleans, and, advancing onward, shall proceed from some one of the southern seaport towns to Cuba, where I intend to winter.

Endnotes:

1) Henry Hastings Sibley, b. 1811 in Detroit, MI, moved as a young man to the Minnesota Territory, where first was a representative for it 1849–1853, and after statehood became the first governor 1858-1860. He died 1891 in St. Paul.

2) Lake Pepin was in 1854 the place where the village of Stockholm was founded by immigrants from Karlskoga, Sweden.

3) Alexander Ramsey, b 1815 in PA, was governor of the Minnesota Territory 1849–1853, and in 1860–63 succeeded Sibley as governor of the state. He died in St. Paul in 1903.

For a link to the whole book by Miss Bremer, see page 30.
Your link to your history!

**NEW!**
The Swedish Census database (*Folkräkning*) for 1910 will be completed during 2015. It will be released on a DVD.

**NEW!**
The Digital Research Room
Here you can do research about people and their property, their life, work and taxes.
Contact us at the address below to find out much more!

Stockholm Tax Rolls
*Mantalslängder* and *Kronotaxeringslängder* from 1652 to 1915. Indexes too for some of them.

One of the released prisoners in the SVAR prison records.

www.riksarkivet.se/svar

Riksarkivet

SVAR Box 160, S-880 40 Ramsele, Sweden
Phone: +46-10-476 77 50
Mail: kundtjanst@riksarkivet.se
www.riksarkivet.se/svar
Some advice for an emigrant

BY JILL SEAHOLM
HEAD GENEALOGIST AT THE SWENSON CENTER

This text is part of a letter which I did a translation for a patron a couple of weeks ago, and there was a partial letter that I found very interesting. Unfortunately we don't know for sure who it was from or to because only pages 5-8 exist and there is no “Dear ___” and no signature at the end because it seems to continue after page 8.

Anyway, the writer is giving the reader some tips about what to do in order to emigrate and what to do (and not do) along the way. I got permission from the letter’s owner to use it in SAG.

We think the patron’s grandfather brought this part of the letter with him so he would know what to do along the way. Maybe he left the rest of the letter at home, we will never know.

Letter: starts on p. 5

...work, you shall get some as soon as you get here and you shall become my friend and (hers?). If you are healthy you shall have a brighter future here awaiting you. I am doing well and getting along perfectly well but you must... (big ink splotch) ... get the chance to work hard and have a lot of drive, and both you and I have been taught to work hard since childhood, so we are used to it.

My brother Klas and I, we have thought that if you came here then we three could rent a large farm that we could have work on and have it pretty good and be our own men. (p.6)

Now I do not know if you are at the age of conscription, but if you are, then you must write to the King to be allowed to travel.¹

If you can buy yourself the form then write yourself a false pastor’s certificate (of permission to emigrate). That would be best, but if you do that, then ask some educated man to write it out for you, so that you will not be caught, and travel as soon as you can be ready. If you do not want to travel, then send the ticket right back. But if you do travel then it is the least inconvenient for me if you go by the White Star Line. It is the best steamship line of all.

If you travel from Bankeberg² on a Wednesday morning at 5:30 you would arrive in Göteborg at 10:30 the same day, and there are many emigrants there and there are agents to meet you when you arrive.

You shall find them (p.7) at the “emigrant square” and there you shall ask for the White Star Line’s agent and they will surely take you to the right place.

Anything further about the trip I do not need to write about for as soon as the agents have you in hand you shall not get lost, and what clothes and food sack you should have with you, I wrote to you about that last year, but buy yourself a small keg, the kind that holds an ankar,³ and fill it with vodka, and stick a stopper in your pocket so you can open the keg and have a taste once in a while when you are at sea, but do not do as I did.

I drank from it before I left Göteborg, but rather stay sober and keep a watchful eye over yourself and your belongings. And another thing I can caution you about is not to drink any water (p.8) during the whole trip either at sea or on the railroad.

On the trains in America there is water in every car. But do not drink from it because it is ice water and it will give you a cold. There are hundreds who have gotten quite sick from it. Bring a little with you and when you get thirsty, just have a little sip, and if you have no choice but to drink a little, then take no more than two swallows for that should be enough. If you think that it takes too long to write to the King before you can travel, then try to write a false certificate and travel as soon as you can. In Göteborg you can exchange to a little American money in case you need to buy yourself a little food.

If you get off the train in America sometime when it stops, see to it that nothing gets (taken) away from you. (End p.8.)

Endnotes:
1) In 1886 a royal ordinance was instituted, which demanded that all men of military age (20-40) should apply to the King for permission to emigrate. See SAG 2008:3, p. 18.
2) There are three places in Sweden called Bankeberg: in Vikingstad (Östg.), in Näsbys (Jönk.), and in Fliseryd (Kalm.).
3) An ankar was a small wooden barrel that could be filled with liquor.

Swedish American Genealogist 2015:1
The Strindin family, in Sweden and in America

In the late 1800s it was not easy to be a travelling actor

BY KERSTIN JONMYREN

Some years ago in Swedish American Genealogist (2010:1) I told about a Swedish actor, Edvard Strindin, the leader of a theater company which was touring in Sweden during the last decades of the 19th century together with his family. There is more to add.

First some details to repeat:

Edvard Strindin was born on 27 Aug. 1842, in Sundsvall city, in the northern part of Sweden. On Aug. 6 1870, as a rather young man, he moved south to Stockholm intending to start a career as an actor. He was a very good-looking young man and obviously had a talent for acting, too. There in Stockholm he met a young girl who surely was as interested in theater as he was.

On 27 August 1870, Edvard married Johanna Charlotta Adolfina Andersson in Hedvig Eleonora parish, Stockholm. The bride was born on 15 October 1849, in Maria Magdalena parish, Stockholm.

Edvard Strindin was noted as an actor in different records, and I have found him on the staff of a Stockholm theater company in 1902, performing in a play by the famous Norwegian writer Henrik Ibsen. Newspaper clippings from Stockholm’s Statens Musikverk show Edvard in a company with Svenska Teatern from 1898-1907. On this occasion he is acting in a play by August Strindberg about the Swedish king Gustaf Vasa. Most of the time after his marriage, however, he would have been touring all over Sweden and Finland together with his acting wife. Their first child, daughter Hilda Julia Catharina was born 28 Dec. 1871 in Viborg, Finland, but she died in 1872 July 27 in Jakob parish, Stockholm.

The Strindin couple had children, one after each other, in 1872, 1873, 1874, 1875, 1876, 1879, (probably) 1880, 1882, (probably) 1883, 1884, 1885, and 1888 (all listed in SAG 2010:1:21). During a period of 16 years Johanna gave birth twelve times, most of the time while she was out touring with their theater company. She would have been almost constantly pregnant during her acting period.

Being on the road was surely laborious for all touring actors of the time, travelling by railway, by horse coach, even by horse and carriage or walking: in snow, hail, rain, and summer heat. The actors were adults anyway, but imagine how such travelling would have affected newborn babies. So, most of the Strindin babies died, one after the other, all under the age of one. Three of the
children managed to survive childhood, just by chance as it seems: numbers 5, 11, and 12 in the row.

The family background

Edvard Strindin's father was a sea captain in Sundsvall, the main city of Medelpad district, situated on the coast of the Baltic Sea in the north of Sweden. Edvard's grandfathers had been merchants in the area. The Strindin name was originally taken by a man coming from Strinne village in Bjartrå parish in Västernorrland län, (the famous Swedish writer August Strindberg had his roots there too).

Johanna (Hanna) Charlotta Adolfina Andersson was the daughter of a civil servant, Per Gustaf Andersson, and his wife Johanna Catharina Pettersson. Per Gustaf was born 26 March 1818, and worked as a janitor at the Stockholm Magistrates Court (Rådhusrätt). He died 11 July 1889 of heart failure in Adolf Fredrik parish, Stockholm. In his estate inventory his daughter Hanna Strindin and her husband Edvard are mentioned as well as Hanna's siblings. His widow Johanna Catharina Andersson, née Pettersson, was born 22 Nov. 1826. Sometimes she worked as a midwife, and survived her husband until she died of old age on 18 Sep. 1916 in Engelbrekt parish, Stockholm.

The surviving children

Three Strindin children survived their childhood: Anna, Per, and Karin, but their first years would hardly have been happy ones.

From her early years Anna stayed with her grandparents, Hanna's mother and father.

Per was sent to a farmer in Österhaninge, close to Stockholm, as a foster child. The farmer had some six foster boys in his house all the time, boys who surely were to help at the farm as they arrived.

Karin was put into an orphanage in Stockholm which was run by the Swedish church with a pastor as a manager.

However hard this may seem, it allowed the children to survive childhood and grow up.

In America

1) Anna Emilia Katarina was born on 29 Dec. 1876, in Jakob parish, Stockholm, according to her birth record. Still there is a note telling of her being baptized just two weeks later in Jönköping city, some 300 kilometers away. Could such an immediate journey of mother and newborn child really have been possible in those days, and in the middle of the winter? Such a trip seems almost insane.

Already at the age of 16, Anna left Sweden for America. She immigrated on 22 Dec. 1892, to Lynn, MA. Many Swedish girls were employed as housemaids when newly arrived over here, and according to what I have read, they were looked upon as reliable and good workers, so they had no problem getting hired. In 1900 Anna was noted as a servant of a family Stone in Winchester.

2. Per Erik Gunnar was born 1 Aug. 1885 in Stockholm. When he was 19 years old, in 1904, he left Sweden for Boston, and then came to Winchester, where he had his sister. There he had different kinds of jobs, but never managed to feel satisfied. After a number of years he went back to Sweden and to Stockholm, although he never managed to live a happy life here either. He died un-

3. Karin was born 16 Aug. 1888 in Adolf Fredrik parish, Stockholm. She immigrated to her sister in Winchester in 1907 at the age of 19. Like her sister, who started her life in Winchester as a maid, she was hired by a city family. The reason is unknown, but obviously her employers considered Karin mentally disturbed. They arranged for her to be sent to an asylum - and there she was to stay locked up for decades.

All this is open for questions?

What on earth did these parents think, when their babies died one after the other? Why was Hanna not staying with her newborn babies in their flat in Stockholm where the couple stayed between their tours? Also: Why did the parents not take care of their children themselves, those few who survived their first years?

We do not know, but let us look upon this in a hypothetic way: It is easy to imagine that acting was Hanna's life, that her acting part was necessary in their theater company, or both. The theater always was her first priority.

Were the parents alcoholics? Alcoholism was very common at the time, in Stockholm particularly. Yes, they
could have been.

Another idea: Karin was diagnosed with mental problems. Her mother could very well have had those problems too.

If you are suffering from a bipolar disease or depression, it may perhaps still be possible to perform as an actor. You know exactly what to sing or say. But to take care of a family is something else. Little babies were the responsibility only of the mothers, not of the fathers, in those days.

Well, all this is speculation. Obviously the parents found it better for their children having other people take care of them - those who survived their first years. We also have to add that six years of school was mandatory for all children in Sweden in those days, and that was not possible to combine with a touring life. Although Edvard Strindin probably had received some higher education in Sundsvall, there is no sign that he tried to arrange for something similar for his children.

The happy end of this tragic story

Anna found a good man from Sweden, Karl Gustav Möller, (Americanized to Miller) born 2 Nov. 1877 in Malmö, Sankt Petri parish, he died Dec 25, 1946 in Woburn, Massachusetts. The couple had four children. Anna had a healthy mind, but she had a fragile body and unfortunately died when her children were very young, on 3 Dec. 1919. Her fragility may very well have been a result of her childhood.

When Anna’s children were grown they went to see their aunt Karin in the mental hospital and found her surprisingly mentally healthy, so they helped her to get out of there and live a normal life, which she accomplished in the end.

All of Anna Miller’s children grew up and lived good lives in Massachusetts. All of them had descendants, too; there are quite a number of them today.

Hanna died in Stockholm on 17 July 1920 in Gustav Vasa parish. Edvard died 15 June 1921 in Maria parish, also in Stockholm. No one knows if they had any contact with their children in America, or knew of the grandchildren there.

Now, during the last years, Anna Strindin’s grandson Carl Miller has come in contact with his distant cousins of the Strindin family in different parts of Sweden. He and his wife have been invited to visit them in Sweden and they are all enjoying a very good friendship and family contacts.

Endnotes:
1) Hedvig Eleonora Bla:17 (1869-1870) Img. 171 / Page 270. Moving-in records.
4) Maria Magdalena Cla:13 (1834-1854) Img. 320 / Page 630. Births. [Note that the father is recorded with the wrong first name.]
7) Stockholms rådhusrätt 1:a avdelning F1A:715 (1889-1889) Img. 8690 / Page 524. Estate inventory for Per Gustaf Andersson.

Kerstin Jonmyren is a Swedish genealogist living in Nyköping, Sweden. Her e-mail is <swedgenco@home.se>

Nisswa-stämman, Scandinavian Folk Music

The annual Nisswa-Stämman takes place in Nisswa, Minnesota. The festival is located in the Nisswa area, 15 miles north of Brainerd, Minnesota on Highway 371. Nisswa is about a 2 1/2 hour drive north of Minneapolis/St. Paul.

The festival takes place 12–13 June this year (sorry, too late for SAG!), and this year is the 16th time it is held. There are already the dates for 2016–2018 on the web site, so you can start planning ahead.

The program includes fiddlers from many places in the Midwest, and even nyckelharpa (key fiddle) players.

Search for videos on Youtube with the word Nisswa-stämman.

Links on page 30.
During the early 1600s, Sweden became involved in the 30 Years War on the European continent that raged between Catholics and Protestants. The war started in 1618 and concluded with the peace treaty of Westphalia in 1648.

The Swedish king Gustavus Adolphus brought the Swedish army to German soil in 1630 and fought against the Catholic forces.

The Swedish soldiers were conscripted in that the able men in a parish were divided into groups of 10 men, and in each group one had to become a soldier. To be chosen as a soldier and sent to Germany was almost a death sentence. But the majority of the soldiers died from various diseases, not in battles.

A few of the soldiers made it back to Sweden, but had problems with supporting themselves and their families (if they had any). The king and government became aware of this problem, but did nothing. After the death of the king in 1632, the chancellor Axel Oxenstierna in 1638 started an institution in Vadstena where a disused palace was converted to living quarters for lame and wounded soldiers. This was called the Vadstena Krigsmanshus, and was in function until 1783.

By then the government had realized that it was an impossible idea to gather all wounded and crippled soldiers in one big institution—it was just too many individuals to handle, and it was also too expensive. Instead the capital from the institution was transferred to a fund from where discharged or wounded soldiers could receive a pension, which was called a gratial, and the soldier was called a gratialist. These pensions were paid until 1905.

As long as the Krigsmanshus still functioned according to the original idea, it had its own chaplain, krigsmanshuspräst, and kept ordinary church records of births (1670-1784), marriages (1689–1783), and deaths (1689–1784). These records are available on Arkiv Digital.

See transcription and translation on p. 24.
Discover your Swedish roots online!
Visit www.arkivdigital.net

53 Million Newly Photographed Images of Swedish Historical Records!

Swedish Church Books:
From mid 1600's to mid 20th century:
Births and baptisms • Banns and marriages •
Death and burials • Household examination/congregation records • Moving in and out registers • Church accounts.

Much more than church books:
Estate inventories • Military records •
Prison records • Passenger ship manifests • Tax and population registers •
Court records • Name registers •
And much more!

Swedish American Genealogist
Subscribers and Swenson Center members receive a 12% discount on ArkivDigital online subscriptions.
You pay 1145 SEK — regular price is 1295 SEK
1145 SEK is approximately $131 based on currency rate as of April 14, 2015

For more information contact:
(888) 978-4715 • Kathy.meade@arkivdigital.com
www.arkivdigital.net
City of Lindström gets its “Ö” back!

The city of Lindström in Minnesota was founded in the early 1850s and named for immigrant Daniel Lindström from Hassela. It is not a large town, but it is well-known among Swedish-Americans for its history and friendly atmosphere.

But this year there was almost an uprising in the city because when highway crews last updated the road signs leading into town, they removed those little twin dots that hover over the O. Lindström became Lindstrom, and did not feel as home any more. Local people protested and several groups on Facebook were full of angry comments.

So on 15 April, the governor Mark Dayton predictably set things right by ordering the umlaut to be put back on the green highway signs that welcome tourists.

Wilmington’s Old Swedes Church becomes part of Delaware’s national park

Built in the late 17th century, the Old Swedes Church in Wilmington is the oldest church still standing in the nation. The church was built by descendants of the Swedish colonists who crossed the Atlantic aboard the Kalmar Nyckel in 1638.

With a signature and a stamp Monday, it was officially deemed part of the First State National Historical Park, one of six sites up and down the state. Delaware had long been the only state in the nation without a national park.

New Restaurant in Andersonville sponsors Water Tower

At the ribbon cutting for the new Andersonville outpost of Giordano’s, a Chicago pizza chain, the Swedish American Museum received a generous contribution for the Water Tower Fund. Giordano’s CEO Yorgo Koutsoigiorgas presented Museum Executive Director Karin Moen Abercrombie with a check for $5000 that includes proceeds from a sneak preview event held last week, as well as a matching gift by the famed Chicago pizza company. The company also honored the neighborhood landmark by including a depiction of the Andersonville Water Tower on one wall of the newly-opened restaurant.

Thank you, Giordano’s – and welcome to the neighborhood!

A newly discovered Scandinavian museum

The Scandinavian East Coast Museum is to be found in Brooklyn, New York.

“The Scandinavians who settled in the New York City area have a history just as rich as the Midwest. They were involved in the labor movement, WWII, the development of New York as the world’s premier harbor, and also in establishing many social institutions which still exist.

“The establishment of The Scandinavian East Coast Museum, formerly the Norwegian American Collection in Brooklyn, in December 1996, has ended this void.”

They have an informative web site (see p. 30) and lots of activities.

Lutheran records on Ancestry

The Evangelical Lutheran Church of America (ELCA) has digitized some Lutheran records, and they are available on Ancestry.com. This is NOT records from the Swedish-America churches, but rather Norwegian and German churches. But they are searchable, and a search with keyword “Sweden” resulted in 3445 hits. So this can be a way to find the missing person!

For instance, on 12 April 1924 Knut Wilhelm Almqvist (age 35) born in Sweden, married Martha Marie Nilsen (age 35) born in Norway, in the Bethlehem Norwegian Church in Chicago. He could be Karl Wilhelm Knut Almqvist, born 22 Feb. 1889 in Norra Sandsjö (Jönk.), immigrating in 1898 with parents and siblings.
A murderer in the family. Part 2.

BY AGNETA LINDAU PERSSON, with research help from BLENDÅ PEHRSSON

Continued from SAG 2014:4

The post mortem
On 17 Nov. 1842 a postmortem was conducted by the local provincial doctor J. G. Andersson at Rigatorpet on the body of Helena Olsdotter in the presence of the crown bailiff J. Palm, the juryman Erasmus Svensson of Råvetofta, and the homestead owner Pehr Appelqvist from Munka Ljungby and others.

The cause of death was established by the minutes taken by the bailiff when this crime happened and have been given to the court.

The deceased was 10 years old, with an ordinary body for her age, more fat than slim, and about 4 feet tall. Any external defects could not be found on the body.

On her right shinbone, on the lower part, there was an inch-long wound, through which the bone could be seen. Above the right knee, there was a reddish part of her skin, which was bruised. There were three smaller wounds on her right kneecap, which had only penetrated the skin.

On her left thigh there were several reddish areas, but without bruising. Six smaller wounds were found on her right forearm, and a large crushed area, almost 3 inches long on the same upper arm with bruising. The left arm was detached from her wrist by a wound. On the left of the upper arm's outer side was a wound one inch long, but not very deep. This arm's outer side was red and blue with bruising between the muscles. The entire thighbone was red and blue with large bruises under the skin. On her back was a seven inches long wound, close to the spine on the left side, from the neck down. On the upper left shoulder blade's lower part was also a wound, one inch long, but not deep. On the left side of the breast there were five minor bruises, with blood under one of them.

The head as well as the facial bones was crushed into almost innumerable pieces, and as well the outer and inside bones and the dura mater were ripped apart into several pieces. There was no brain, except for a little on the bottom of the head. The face was destroyed and bloody.

It was concluded that Helena had died from the horrible violence that she had been the victim of, and that she had died instantly.

The trial
On the day of the trial, 22 Nov. 1842, the prosecutor had brought in the imprisoned Christian Andersson for a hearing.

The prosecutor had also summoned the parents of the victim, the former hussar Ola Schill and Bengta Månsdotter of Wennerborg in Tåstarp, Kersti Hansdotter (Christian's mother), and Johan Daniel (Christian's half-brother). Other witnesses were the sharecropper Anders Pålsson from Brantehus, Pehr Eriksson from Nykterheten, the artilleryman Swen Hellström from Warschau, and the farmhands Pål Pålsson and Pehr Nilsson from Freden, and the maid Kersti Jönsson from Riga [all these places were cottages nearby].

At this hearing was also shown a rifle, a very simple gun where the barrel was detached from the butt-end, the latter splintered into several pieces. The prosecutor claimed that this was the murder weapon, and that Christian after the event had broken it. In the deposition from the bailiff Palm there was also a question if Christian had been raving mad.

Under his interrogation Christian did not show any remorse, nor mention that he regretted the deed that he had done.

After the trial it was decided that the minutes from this and all other documents, relevant to the case, would be sent to the Royal Board of Health and Welfare (Sundhetskollegium) in Stockholm to obtain their opinion about the madness of Christian. The Board stated that he was to be taken to a hospital to be evaluated with regard to the severity of his madness.

In the hospital
In January 1843 he was transported from the Ängelholm prison to the hospital in Kristianstad. It was in the middle of the winter and he had to travel in irons, sitting in the front seat of the wagon, with a guard behind him, and with two horses in the lead.

The treatment Christian was to undergo in Kristianstad was to decide if he was totally mad or not. He was placed in a solitary cell, had his head shaved and was put on very small portions of food, and was observed by the staff at all times. He
also was subjected to having many buckets of water poured over his head every day. He was also given emetics and laxatives. He had to endure this for more than a year. All this was supposed to cure him of insanity.

In prison

In March 1844 Christian was taken back to Angelholm and was on 22 March sentenced to life in prison for manslaughter, the sentence to be carried out at the Landskrona fortress in Skåne. The fortress had been used as a prison for convicts sentenced to imprisonment for life since 1827, as it was outdated for military use. In 1845 there were 189 prisoners serving life sentences.

His time in the fortress started with 28 days on water and bread, which was judged to be the maximum time a man could survive on that diet. He was placed in irons in a dungeon, where the only light came from small windows high up on the wall. There were many other prisoners in that place. There were no toilets, so the floor was used for such business, which made it a dangerous, smelly place to be, with many illnesses among the inmates. The food was not of good quality, and several inmates starved to death.

In 1844 the old King, Karl XIV Johan died, and was succeeded by his son Oscar I, who was much interested in reforming the Swedish prisons. One of the round towers at Landskrona was now rebuilt and fitted with individual cells. In 1848 Christian was transferred to this building, where he had his own cell, and was also allowed to talk to a clergyman now and then, who also became a link to his family in Munka-Ljungby. As he was able to read, he was given a New Testament and some other religious books. He had to get up every day at 5 in the morning, clean his cell and fold away the bed for the day. He was now a prison laborer (arbetsfänge), and was given a new suit of clothes every three years. During the day he worked in silence with other prisoners, usually working with carpentry, tailoring, shoemaking, etc.

Released again

After ten years in prison Christian was released on 7 July 1854, and was again a free man, and was fetched by some relatives of his now widowed mother at Rigatorpet in Munka Ljungby. When he came home he was very thin and had major problems with his bowels and stomach. He also had a diagnosis of being feeble-minded.

He worked for a year for a farming cousin, but in 1855 he was placed in an annex to the Malmö hospital, where he could be supervised all the time, as he had again shown signs of madness. At this place he could work at farming, and did so until he died on 8 June 1867, at age 45.

Relationships

The author Agneta Lindau Persson is descended from Anna Greta Olsdotter, a sister to the unfortunate Helena.

Anna Greta married Nils Persson, and their daughter Betty Oliva Nilsdotter, b. 1868, married the homesteadowner August Lindau, b. 1861. Among their children one son became Agneta's farfar (paternal grandfather).

Research helper Blenda Pehrsson is descended in the fifth generation on the female line from Pernilla Hansdotter, a sister of Kjerstina Hansdotter, mother of Christian.

The author is Agneta Lindau Persson, who lives in Örkel-ljunga, Sweden.

Her e-mail is <agneta.l-persson@hotmail.se>
Discovering your Family’s Neighborhood

A single photograph helped connect the past to today

BY ANNA FREDRICKS WITH GUIDANCE FROM RUTH JOHNSON

Many years ago, my husband and I were vacationing in northern Europe. To escape heavy rains, we stepped into the Swedish Emigrant Institute (Utvandrarnas Hus) in Växjö. Armed with basic facts, the staff supplied a document. A few pages into it, a picture of my grandparents, including my 1-year-old mother, jumped out at me. That striking photograph inspired me to learn more about my Swedish heritage and influenced my research approach.

This article illustrates the value of understanding family members through a community lens, enabled by effective use of local experts and resources. Special focus is on my grandparents in Vancouver, B. C., and the Wennersborg, Minnesota, parish in the early 20th century.

Carl Gustav Zaar, my grandfather, was the oldest child in a soldier’s family in Pjatteryd parish (Kron.) that struggled with extreme poverty. By the age of 13, he had to fend for himself; in 1897, he immigrated to the U.S. and was a farm laborer until 1902.

Carl graduated from Gustavus Adolphus College in 1910 and Augustana Seminary in 1913. In 1915, he married Anna Mathilda Larson, whose parents immigrated from Grythyttan parish (Öre.) in 1880. The couple soon moved to Vancouver, B. C., Canada, where Pastor Zaar led the First Swedish Lutheran Church congregation for five years.

After returning to Minnesota in 1920, Pastor Zaar served the Wennersborg parish, Douglas County, MN, for twelve years, the Wheaton-White Rock parish for fifteen years, and the First Lutheran Church in Port Wing, Wisconsin, for two years.

Vancouver, from boom city to hardship

1911 was one of the most prosperous years in the history of Vancouver. However, a post-1912 economic downturn, fueled in part by the threat of cheap labor and competing interests in the opium trade, plus the end of World War I, saw returning soldiers, high unemployment, and fear of consequences from the revolution in Russia.

The First Swedish Evangelical Lutheran Church, formed in 1903, also fared well in pre-war years. To support its growing membership, the congregation erected a modern brick building, at Pender and Princess Streets, which opened in 1910. Then circumstances stemming from the war in Europe caused job losses, declining church membership, and a vicious flu epidemic.

Pastor Carl Zaar stepped in to lead the church in June, 1915. His registration as a naturalized U.S. citizen living in Canada reveals that Pastor F. M. Eckman married the Zaars.

The Vancouver Public Library found a book citing Pastor Zaar by name: “The Swedish Lutheran Church was severe and frowned on dancing, though Pastor Zaar (c. 1916) allowed ringlekar (circle games) in the church basement.”

Then I visited the First Swedish Lutheran Church, whose Swedish-style sanctuary was preserved despite the building’s new role as a Chinese Catholic Church. The priest graciously invited me in through the former parsonage that was now his residence, explaining how the neighborhood had changed.

In 2002, I contacted the pastor of Augustana Lutheran Church (formerly First Swedish Lutheran) who shared Zaar family records, a church history, and a fascinating color photograph. The church history notes, “It can be said without exaggeration that Pastor Zaar was the right man at the right place in these times of serious need.” It points to his being a strong leader who understood the value of celebrating small successes, a skill he likely learned in his own life. Anna Zaar is praised for helping to pass the Young Girls’ Association Busy Bee program.

A marriage certificate found

A gentleman had called the pastor to alert him that a framed marriage certificate, signed by Pastor Zaar, had been discovered behind a wall in a Vancouver house being renovated. Per church records from 1919, Pastor Zaar performed a marriage ceremony for a Swedish man and a "squaw" (which at that time was not a derogatory term), both from Spuzzum, B. C. The framed certificate now hangs on a prominent wall in the Augustana Lutheran Church (see next page).

A key takeaway here is the value of visiting city archives, public libraries, local and county historical societies, and churches to better understand the community in which your family lived. Locate church his-
tories, even if your family member was not a pastor. Participate in milestone events such as reunions. In 2003, I joined Augustana Lutheran Church's centennial celebration and presented a scrapbook about our grandparents to the church. A woman was there to greet us, holding her baptismal certificate that was signed by my grandfather.

Returning to Minnesota

In 1920, the Zaar family moved to Hoffman Village, Douglas County, Minnesota, to serve the four congregations in the Wennersborg parish. The area had seen much change since the 1870's. Townships like Solem and Land organized, expanding existing trails into roads, and building many bridges.

The Wennersborg church was built in 1880, and when railroad towns like Kensington and Hoffman were founded, church construction followed. By the early 1900's, the dugouts/log cabins built by most pioneers had been replaced by large two-story, lumber-based square houses.

As townships evolved, recording information became important. While county-level records listed births and deaths, local communities replicated the role of Swedish parishes as record-keepers of everything: birth, baptism, confirmation, marriage, and death. Churches strictly adhered to customs such as confirmation instruction, memorization of Bible verses and the catechism, and services. Records begun in 1871 were destroyed in the 1908 parsonage fire in Hoffman; Pastor Peter Hedenström began a new set of record books in 1909.

Rich community resources help us to understand individuals' triumphs and hardships. Farming was top priority; plowing the bare prairie grass was no easy feat. Since teams of horses were saved for field work, simple tasks such as getting mail required long walks. Yet a letter from the old country was precious to receive. Per Mrs. Erik Oslund on her 89th birthday: "I can't believe there's anything left of me — we had to walk everywhere." Erik Oslund walked 30-35 miles to the town of Benson to purchase a grain binder and carried it home on his back, saying he could walk faster than slow oxen. As late as 1942, Pastor B. G. Holmes donned a sheepskin coat and walked four and a half miles in driving snow from Hoffman to administer the last communion to the Johnson family.

Pioneer's dreams

Pioneers came to America with the promise of free land; people wrote back saying the streets were paved with gold. Across the Wennersborg parish, these roads were trails at best. My grandfather routinely drove from Hoffman Village to country churches for parish duties, despite the muddy roads that were difficult to traverse in the spring. My mother often accompanied her father and especially remembered the fragrance of lilies at funerals.

This was a time when immunizations for infectious diseases were not yet available. In 1881, the Lekander family lost four children to diphtheria between early November and Christmas Day; the Lars Rose family lost three children. Funerals for deaths due to influenza, smallpox, or diphtheria were restricted to the immediate family.

It was common that young moth-
ers to die in childbirth. When a family member passed away, neighbors or family members prepared the body, without embalming, and mounted a door over a sawhorse - covered with sheets - to hold the body until the coffin was constructed at the home. The funeral was held the next day at Wennersborg cemetery. In the early 1900s, John Norquist in Hoffman offered use of a horse-drawn hearse to move the body to the cemetery.11

Recognizing area pioneers

When Pastor Zaar assumed his new role in 1920, he found the Wen-
ersborg parish preparing to celebrate its 50th anniversary the following year. A Minnes-Album12 was among the plans to recognize the contributions of charter members who had settled the area. My grandfather would soon be involved in the production of this special document.

The rich set of photographs found in the Minnes-Album – from area pioneers and parish organizations to young men who served their country – is not surprising, as traveling photographers often stopped in towns offering to take pictures. The Wennersborg church choir picture shows a folded arm stance that may reflect the more formal carriage preferred at that time. In another picture, Mrs. Per Blom, who proudly wears a big bow to hide her lost hair, has no teeth, an indicator of the care.

The Minnes-Album and community resources provide insight into the financial health of the Wennersborg church and use of the parsonage in Hoffman Village. For serving its congregations, Pastor Zaar was paid $1,500 a year including a place to live.13 The parsonage, built in 1908-09 on Carolina Street, had large rooms including a pastor’s study, a front door, and a second door on the front of the house leading into the kitchen. Members who could not contribute much toward the pastor’s salary would use this kitchen door to offer butchered chickens, fresh eggs, or produce.

Marriages and baptisms were sometimes performed in the pastor’s study. A neighbor, Mrs. John Auslund, would be called to the Wennersborg parish to learn that a couple had a marriage certificate and needed witnesses. She would participate in the ceremony, bringing a floral bouquet from her garden and wearing a big beautiful hat.

The Minnes-Album is a real treasure. It contains that striking photograph mentioned earlier – one that is never far away as I seek to learn more about these courageous and resilient people.

Combining insights from documents like the Minnes-Album with local information can enrich both individual and community perspectives. What has been preserved – even if old memory books were done simply – can be a wealth of information. Never underestimate what you can find in small towns; local residents find ways to preserve history and pass on the experience of life. And discover the “keeper of the treasures” in the locale. I was fortunate to meet Ruth Johnson who provided invaluable information and guidance over several decades and collaborated with me on this article.

In your journey to connect the present to the past, you never know when and where new information will emerge – enabling you to share it with future generations.

Endnotes:
1) Editorial, March 6, 1912 Vancouver Sun.
4) Första Svenska Lutherska Kyrkan i Vancouver, B.C. – Dess Egen och Församlingens Historia. (Per notes from
Pastor Carl G. Zaar, (b. 4 Feb. 1877 in Pjätteryd, Sweden, d. 4 Oct. 1959), his wife Anna Mathilda Larson, (b. 1886 in Minnesota, d. 20 Sep. 1948), sons Carl, Marcus, and daughter Arlene. Photo from 1921.14

Adolf Lundgren, Fall 1923), page 9.
7) Augustana Lutheran Church, Vancouver, British Columbia, Canada (1919).
8) Wennersborg parish church records, Douglas County Historical Society, MN.
12) Minnes-album: Svenska Ev. Lutherska Wennersborg-församlingen, Douglas County, Minnesota, 1871–1921, Carl G. Zaar; Minnesota History Center; Swenson Center at Augustana College; Kensington Area Heritage Society, Kensington, MN.
13) See Footnote 8, page 19.

McPherson County Old Mill Museum
120 Mill Street, Lindsborg, Kansas 67456

The Old Mill Museum will be hosting a Swedish Genealogy Workshop on September 26/27. People can attend 1 or 2 days.

There will be sessions for beginners and experienced researchers, computer stations for all. Hands-on learning every session. Assistance from experts.

The fall workshop will be a large one – open to about 200 people.

Lenora Lynam and Lorna Nelson, both experienced Swedish researchers, are the organizers.

The SwedGen team (Anna-Lena Hultman, Anneli Andersson, Charlotte Börjesson, and Olof Cronberg) will return, along with Kathy Meade.

We have also asked Geoff Morris from the FamilySearch team of Salt Lake City, to speak, and have also invited Michael Peterson of TX, former contestant on Allt för Sverige, to speak about his experiences on the show and visiting Sweden for the first (and 2nd) times.

Ingrid Nilsson and Elisabeth Thorsell, both from Sweden, have now joined the team of instructors and helpers.

We are planning a new format of two days of lectures with the computer lab up and running both days as well. People will chose a 4 hour time frame for the computer lab.

Schedule for the September Workshop 26 – 27

Saturday & Sunday
Includes:
• Two days of workshops and research time.
• Admittance to the Welcome Reception on Friday, September 25.
• Option for hot lunch provided or bring your own lunch.

Registration
Early bird registration ends July 18. For registration check out p. 30 or call 785-227-3595.

The workshop is sponsored by Arkiv Digital.
In June 1875 the country was visited by grasshoppers. The corn was just ready to be ploughed the second time. They started coming in at noon and by evening the fields were covered with them. When they landed on the house, it sounded like a heavy hailstorm and they were so thick that even the sun could not be seen. When they left the next day everything was gone. The grasshoppers had eaten all the crops, gardens, leaves off the trees and bushes and everything in sight.

In the early days, heavy rains and thunderstorms, and blizzards in the winter, were more frequent than in later years. A great many farms were surrounded by high hedge fences, which make the snow drift so badly the roads were impassable and they had to drive through the fields.

There was no Swedish church in town at that time, but they had services once a month in a rented hall. They were conducted by the pastor of a church ten miles from town. The first Swedish church was built and dedicated in the fall of 1873.

Moving to town
Part of the time they lived in town, her husband, John Nordquist, working at his trade, as a shoemaker, and his sons took care of the farm. The first time they moved into town was in December, 1875. They had just moved in over a store on the west side of the square and, being in a strange place, she couldn’t sleep soundly. All of a sudden, it was so light in the room she called her husband, wondering if there was a fire. He jumped up and looked out to find the east side of the square was in flames. He ran over there as the shop in which he worked was there and two men were sleeping in the shop, but they had awakened. The whole east side burned to the ground except one small shack. The buildings were all frame and there was no water system at that time. The fire was of incendiary origin, having been started by a man who was not normal, because of a grievance which he had against the owner of one of the buildings.

Twenty six years later in 1901, she witnessed another disastrous fire when the south side of the square burned to the ground. These were all brick buildings, but on account of the water main being shut off through the negligence of a city clerk, they couldn’t get sufficient water to fight the fire.

Prices for food
During the first few years, farmers received as low as five cents a dozen for eggs, ten cents a pound for butter, fifty cents per bushel for wheat, and ten cents a bushel for corn, and other things in proportion. When they borrowed money, they had to pay as high as 25% to 30% interest. This was deducted from the principal at the time it was borrowed.

Tragedy strikes
Two sons and three daughters were born to them; the oldest son, Gust William, died 14 October 1880 at the age of eight years. Three weeks later, November 8, her husband died, leaving her with four small children.

Life goes on
She then moved back to the country and kept house for her stepsons until October 30, 1883. On that date she married Carl Swanson, (b. 1837).

Back to town
They then moved back to town to the home which they had previously purchased and have resided there continuously since that date. Her second husband was a stonemason by trade as well as a well digger, but as that kind of work cannot be done during the cold weather, she did some washings and later kept boarders for a number of years to help with the family finances.

With the exception of one serious case of typhoid fever in 1880, she has never been sick and has enjoyed good health with the exception of sciatica attacks during the course of her lifetime. She has been able to take care of her household duties until five years ago when she fell and broke her right arm, which prevented her from doing any more heavy work. A year later at the ripe old age of eighty, she suffered a severe heart attack and has been unable to do any work as a result of it. She loved to read and sew, but her eyesight is impaired by cataracts, so she is unable to do either of these pastimes.

The children
The oldest daughter, Augusta Amelia, (b. 23 Jan. 1874) was married 23 Feb. 1898, to Henry Albert Carlson. They have lived on farms in Nebraska and Iowa and at the present time are living six miles west of Red Oak. They are the parents of seven children: Ernest Mable, Grace, Robert, Inez, George, and James.

On April 26, 1898, the son, Henry Ambrose (b. 14 Jan. 1876), was called to serve Uncle Sam in the Spanish-
Clara Sophia Frisk Nordquist Swanson (1842-1935). American War. He was stationed at San Francisco, CA, five months and then sailed with Co. M - 51st Infantry Regiment for the Philippines. He was on board the transport ship ninety days before they could land. They remained in the Philippines a year during which time they took part in several skirmishes, returning to these U. S. in November 1899. Of all the hardships of pioneer life, nothing could compare with the worry and anxiety of having an only son so far from home not knowing when word might come that he had been wounded, killed or, perhaps, died of fever, so prevalent in the Philippines. Her faith in God and plenty of work to keep her busy helped her through the long, anxious months.

However, he returned safely, though broken in health for a time. Though not wounded by bullets in the Army, he was wounded by Cupid's darts in San Francisco. After remaining at home for eighteen (18) months, he returned to the West coast and was married June 11, 1902, to Fannie Grace Wallace of San Francisco where they have since made their home. They have two daughters: Dorothy and Barbara. He has part ownership in a business handling boy's clothing and men's furnishings.

Emma Conradine (b. 24 Jan. 1878) was married 14 June 1906 to Claus Victor Anderson. At that time he held the pastorate of the Swedish Mission Church of this city (Red Oak). Later he held pastorates near Waverly, Nebraska; Buffalo, Minnesota; and at the present time he has a pastorate in West Duluth, Minnesota. They have three children: Holger, Hazel, and Herbert.

The daughter Anna Christine (b. 7 Dec 1879), is living at home with her mother.

Husband II dies
On June 21, 1919, her second husband, Carl Swanson, died after a lingering illness. He was 81 years of age at the time of his demise.

A great trip
That fall she fulfilled a wish of long standing when, accompanied by her daughter, she took a trip to California to visit her son and his family. This trip was very different from the one she took when she came to this country in a crowded immigrant train in comparison to the Pullman accommodations she enjoyed on her journey to the West Coast. She spent five months in San Francisco where she enjoyed the comforts of her son's home and the many wonderful sights to be seen in that city.

She especially enjoyed going to the beach when the day would be warm and sunny so that she could watch the huge waves rolling in and breaking over the cliffs. Golden Gate Park was another favorite visiting place as there were so many wonderful things to see such as the Museum, Japanese Tea Garden, Aviary, and the Conservatory. She had always loved flowers, so she enjoyed being in the state where flowers were blooming during the winter season while back home there was ice and snow. The trip out there was made over the C. B. & Q. R. R., the D. & R. G. R. R.; through the Royal Gorge then over the Western Pacific via the beautiful Feather River Canyon. Coming home, the trip was over the Southern Pacific Railroad where there are forty miles of snow sheds in the Sierra Nevada Mountains; then over the Union Pacific Railroad to Omaha, Nebraska and on to Minnesota to visit the daughter at Buffalo before returning home.

Quiet retirement years
Most of her time since then has been spent in Iowa with the exception of
short trips to Nebraska to visit her daughters during the time they lived in that state.

One of her experiences in traveling occurred when she took an automobile trip. She was 77 years old then and the distance covered was 460 miles, 100 of which was over muddy roads, necessitating the use of chains on the car. The trip took three days.

During the fifty-three years she lived in Red Oak, she has seen the wild prairies converted into prosperous farms, small shanties replaced by large modern residences, a great many having their own lighting plants. Instead of lumber-wagons, or carriages, which were used later, hundreds of automobiles of every make and description now speed along the highway, the latter being kept in good condition.

The town itself has grown into a beautiful little city with the majority of the main streets being paved. There is a good lighting system, several factories, five large brick grade schools, a junior high school, and a high school, which includes a junior college. There are ten churches, six of which are brick, and in every respect modern.

The old sand spring just outside of the city where children played many years ago and gathered wild flowers is now the source of the city’s water supply, since wells have been built at that site. The city also has two modern fire engines.

**Voting for the first time**

In the fall of 1924, she went to the polls for the first time to cast her vote for Calvin Coolidge for President of the United States.

**Family reunion**

Last year she had the great pleasure of having a family reunion at her home with all the members of the family being able to attend with the exception of the oldest grandson and his wife and little daughter. However, they were able to attend shortly thereafter. In connection with this affair, a reunion of all the relatives residing in the community was held at the Tourists’ Park, which is located on a hill overlooking the city and surrounding country. There were 45 people present at this gala affair.

One of the pleasant features of the reunion was that the whole family (19 members) attended church together on Sunday morning and listened to an inspiring sermon by the son-in-law, C.V. Anderson, and singing by son, Henry, and the grandchildren, Holger and Hazel Anderson.

She is a member of the Swedish Mission Church, but on account of feebleness she has not been able to attend but a very few times during the past four years.

She is the last surviving member of a family of nine children. The brother, Axel, who came to America with her died in April 1918, and her sister, Charlotte, who also lived here, died while she was in California in January 1920.

Mother Clara Sophia has a wonderful memory and can relate many childhood instances as well as details concerning her later life with accuracy. The greater part of this sketch of her life was related to her daughter by her from memory at the age of eighty-four.

She enjoys company. Since she is unable to read or do any work, time hangs rather heavily on her hands. However, as every day draws to a close, she is one day nearer her “Heavenly home,” where there is no more work, hardships, or tears and where God will most certainly reward her for the good deeds she performed on earth.

This text was submitted by Charles E. West, a relative of Clara Sophia’s. He lives in Algona, IA. His e-mail is: <cewest@netamumail>

**Parishes with royal names**

 Mostly the Swedish parishes have geographical names, like Södra Unnaryd, Timmele or Svanskog, but there are exceptions.

Especially it seems to have been quite popular to change a parish name to something that had to with royalty.

Some examples are Skedeskamma (Karl Gustav, [N]), Deglunden (Gustav Adolf [S]), Böringe (Gustav [M]), Klockrike [Josephina [E]], Karungi (Karl Gustav [BD]), Mortorps kapell (Oskar [HI]), Aruika Västra [Oskarstad [S]], and Väderstad (Oskar Fredrik [E]). Not all parishes kept their new names, but have reverted to the old one.

There are more of these parishes, but if you can not find the right place then try google, with the name + word “socken” + province. If that does not work you can enter the parish name in Arkiv Digital, but you may have to use alternate spellings like Gustaf - Gustaf.

Three parishes in northern Sweden were named Fredrika, Dorotea, Vilhelmina after Queen Fredrika, Dorotea och Vilhelmina, (b. 1781, d. 1826), wife of King Gustav IV Adolf, who reigned 1792-1809.

This is the Gustav Adolf church in Värmland, which was first known as Deglunden, but had its name altered in 1791, after the King’s son Gustaf Adolf. This parish was earlier a part of Norra Råda, and is situated in eastern Värmland, an area with many forest finns.
An old house built by a Swede is now an historic place

This house is now on the National Register of Historic Places

You can find this house in Port Orford, Curry County, Oregon. It was designed and constructed by local businessman and community leader Peter J. Lindberg between 1892 and 1896. The Lindberg family home is recognized as a locally unique example of a Queen Anne-style residence.

Notable architectural details include decorative unpainted wood shingles laid in complex patterns, distinctive two-story tower, and a prominent bay window.

Lindberg was born in Stockholm, Sweden, in 1851. After a brief career as a sailor, he settled in San Francisco where he learned the building trades before arriving in Port Orford in 1882 with his wife and family.

Though lacking formal training, Lindberg constructed many buildings in the community, including the National Register-listed 1898 Patrick and Jane Hughes farm house. The remaining homes built by Lindbergh exhibit fine craftsmanship and embody the key features of the Queen Anne-style, including a complex shape and ornate decoration. His personal home is the best example of his work.

P. J. Lindberg's background

Peter John, or in Swedish Pehr Johan, was born in Stockholm, Sweden, on 25 Sep. 1851. His parents were the journeyman painter Eric Adolph Lindberg and his wife Johanna Petersson. Eric Adolph was born 22 June 1822 in Uppsala, and died 31 Jan. 1889 of kidney disease in Klara parish, Stockholm. His widow Johanna was a washerwoman, and she died 27 May 1907 of cerebral hemorrhage, also in Klara parish.

Son Pehr Johan Peter Lindberg went to sea as a young boy at the age of 14 in 1865 and had the opportunity to visit many different countries as a sailor while making his own living.

He spent three years in Chile and eventually came to San Francisco. It was here that he would learn the building trade that would later allow him design and build his own home in Port Orford. While living in San Francisco he also learned carpentering, bridge building, and plumbing. Lindberg practiced those trades for a few years in California and then moved to Port Orford in 1882.

In 1881 he married the widow Savannah Frances Wilson Lane, who was born in Kentucky on 3 March 1843. She had six children from her first marriage, and she and Lindberg had two boys, Edward Adolph (b. 1884), and John Harvey, (1889 – 1891).

Savannah Lindberg died in 1919, and Peter J. Lindberg in 1920. The house has remained in the family, as son Edward had eight children.
The solution to the Handwriting Example 42

Transcription

1781

Juli d. 2 afled soldatens Grat. Enebergs 2° små döttrar Christina och Catharina, den äldre kl. 4 efter middagen och den yngre kl. 7 om morgonen efter något mer än twå dygns lifstid. Begrofwos d. 4 på stora Kloster-Kyrkogården.


Translation

July the 2nd died soldier Grat[jialist] Eneberg’s two small daughters Christina and Catharina, the elder at 4 p.m., and the younger at 7 a.m. after having lived somewhat more than 48 hours lifetime. Were buried the 4th in the great convent cemetery.

July the 4th at 9 a.m. the Widow of a lieutenant, most nobly Anna Dorothea Utter, née Styf, passed away and was buried quietly on the 8th of the same month in the great convent church. The late Mrs. was born in the Livonian city of Narva of honest parents in 1692, the father was a shopkeeper there. Was taken prisoner in the year 1704 to Russia. She married during her captivity to the then quartermaster at the Östgöta Cavalry Mr. Peter Utter in the year 1712. Came in the year 1721 when the peace was concluded here to Sweden. Became a widow in 1748. She has left a good remembrance and reputation. Died from old age frailty.
A spooky tale


This book is for young adults, and is a work of fiction. The author Jessica Lidh has a Swedish background, but also uses her experiences as a high school teacher to show the growth of her teenage heroine, Louisa.

Louisa and her father Christian Magnusson and her older sister Greta recently lost their mother and wife. To get hold of their life again the father decides to move from North Carolina to his boyhood town in Pennsylvania, where he has inherited the family home, after his mother’s recent death.

It seems that it had been years since he visited with his mother, and his father had been long gone. Neither of them told anything about their past life. The grandfather Gerhard Magnusson never mentioned anything about his hometown, Trelleborg, or his parents and siblings.

Louisa, who is a sensitive person, feels that there is some dark mystery there, but she does not know how to find out about it.

She goes to a local school and becomes friendly with two boys, Gabe and Chris, and lives a teenager’s life. But one day she explores the attic in the house, and notices an old phone. Suddenly it starts ringing though it is not connected, and she answers it. An old voice starts to tell her stories about a couple of twins in Sweden, Lars and Gerhard, and how they lived during World War II with their parents and a sister in the small coastal town of Trelleborg.

Louisa finally understands that it is her late grandmother who is telling her the family secret, so she can pass it on to her father, who never knew.

Gerhard worked for the railway, and brother Lars (Lasse) on the ferry boats to Denmark. During the war German officers came to town and requested permission for wounded German soldiers in Norway to be sent on the railway back to Germany. The Swedish government gave its permission for this, and Gerhard was the engine driver that had to do this task, which he felt was wrong.

Something happened and Gerhard went into hiding, and after the war was over he immigrated to the U.S. and never talked about his experiences during the war. The only person he told was his wife, who much later felt that it was necessary for the family to know about it, and understand why he was so reserved.

The book seems well written, and the author has got most Swedish facts fairly correct.

Elisabeth Thorsell

Rural America has many capitals


More information from the publishers, <order@votumforlag.se>

This beautiful book starts with a nice foreword by author Anna Maria Bernitz about the causes of the great immigration of Swedes to the U.S. and Canada. Just a small mistake, Ellis Island did not open until 1892, not 1880.

Actually the book started as an exhibition for the House of Sweden
in Washington, D.C. and was exhibited there in 2013.

Charlie Bennet is the photographer of these amazing pictures. Anna Maria Bernitz and Gabriel Mellqvist tell the stories that the team encountered during their travels to Stockholms.

To understand the background of why the Swedes left their home country, Professor Ulf Beijbom has written a chapter on the great immigration, which starts with a picture of the Great Hall in the Ellis Island main building, a space that once was filled with voices speaking many different languages.

Then we get to meet with the different Stockholms in America.

The first one is Stockholm, Aroostook County, Maine, which was founded in the 1870s by Swedish immigrants that had been recruited by the ambitious William Widgery Thomas, who was sent out by the Maine government to populate the huge forests in northern Maine. In the summer of 1870 the first group came to New Sweden, and more followed during later years. Stockholm village was first called Upsala, but changed the post office name in 1901 to Stockholm. Nearby settlements are called Jemtland and Westmanland. In 2010 some 253 people lived in Stockholm, and not all of them are elderly. In Stockholm village the population consists of French (42%), Swedes (29%) and English (10%). In the summer many that moved away come back to meet with friends and relatives.

Then we move to Stockholm, Saint Lawrence County, New York. This is in the northern part of the state, just a two hour drive from Montreal in Canada. The area is a beautiful farming and recreational area with lakes, the Hudson river for fishing, and all kinds of outdoor life.

The community was founded in 1806, which means that it is probably the oldest place in the U.S. with this name. However, the name has been changed to Winthrop, but in the vicinity there are North Stockholm, East Stockholm, and South Stockholm. Surprisingly there does not seem to be any inhabitants with Swedish roots. None show up in the census statistics.

Another non-Swedish Stockholm is in Sussex county, New Jersey. It is just a 1½ hour drive from New York City. There has never been any Swedish settlements in the area. In the census data for Sussex County Swedes are listed as 1%

Stockholm in Crawford County, Iowa is a different matter. These days not many live there anymore, but still it was settled by Swedes in the late 1860s. Most of them came from older Swedish places like Swede Bend by the Des Moines River, and many of the new settlers lived along the river. The Stockholm Post Office opened in 1890 but closed already in 1915. Nearby Kiron is the city in the county with the strongest Swedish roots with 16% percent of the population, the majority are the Germans with 37%, but the Swedes come second.

There are two places in Minnesota, both named Stockholm. One is in Kandiyohi County, and the other one in Wright County.

In this book only Stockholm in Wright County is visited. Jacob Fahlstrom (b. 1793 in Sweden) was supposedly the first Swede to have come to the area, but did not stay long. The first settlers came in 1862, when the place was still called Moores Prairie. Later the township was divided, and
the south section was called Stockholm. The Stockholm Lutheran Church was founded in 1866, and is still a living church. According to the church records, the first members were from northern Värmland; from parishes like Östmark, Vitsand, Lakvattnet, and Torsby.

The majority of the inhabitants have German ancestry (32 %), and then comes the Swedes (18 %). A fun fact, mentioned in the book, is that one of the largest collections of pinball machines is based in Stockholm, where a World Pinball Championship was held a few years back.

And the trail goes on, now to Stockholm, Grant County, South Dakota, which is in the northeastern part of the state. The first Swedes came here in 1880, and among them were three brothers Johansson from Hassle in Västergötland. They changed their surname to Berg upon arriving in the U.S. as Johansson was too common, a story you may hear in any Swedish settlement. The Berg brothers and their descendants played a leading role in the development of the place. In 1884 the Stockholm post office opened and in 1906 the Great Northern Railroad officially founded the town. The population is 26 % German, 23 % Swedes, and 15 % Norwegian.

The people of Stockholm have adopted the Dalahäst as their symbol, as have many other old Swedish communities. The landscape is flat farming land. Modern advances in agriculture have resulted in fewer and bigger farms, and many people have moved to the cities.

Now the book moves to Stockholm, Pepin County, Wisconsin, a place on Lake Pepin, a bulge of the Mississippi River. The town was settled by people from the Karlskoga area in southern Värmland province. The first Swede was Erik Pettersson from Karlskoga, who with the help of his brother invited other local people to come.

All went well and in 1857 the town already had a steam sawmill, a school, and a Swedish Lutheran congregation with more than 70 members. After World War I the population diminished, and today no more than about 75 individuals live there. But here the Swedes are in the majority (43 %), Germans (29 %), and Norwegians (9 %).

In 1938 the town was visited by Crown Prince Gustaf Adolf, his wife Crown Princess Louise, and his son Prince Bertil. They had come to the U.S. to celebrate the 300th anniversary of the founding of the New Sweden colony in Delaware, but also took the opportunity to visit more recent Swedish settlements. Today the town lives mainly as a tourist attraction, with hotels, shops, and restaurants. Visitors enjoy the natural beauty of Lake Pepin and the river.

The last American Stockholm visited in this book is situated in Hidalgo County, Texas, ca 22 miles north of the Mexican border, pre-

---

**Add to your family history**

Learn what Sweden and America were like when your ancestors emigrated

**Join the Swedish-American Historical Society**

Four issues a year of the Swedish-American Historical Quarterly, plus dividend books


**For more information, write**

Swedish-American Historical Society
3225 W. Foster, Box 48
Chicago IL, 60625

or see [www.swedishamericanhist.org](http://www.swedishamericanhist.org)

Mention the Genealogist when you join or order books

---

*Swedish American Genealogist 2015:1*
sumably a very different place from the other towns with the same name. It turns out that the town has become a ghost town, just a road crossing and not much more, unless you count the Stockholm cemetery.

The first settlers came here in 1912. They came from Colorado, Minnesota, Rhode Island, and other places. They were carpenters, painters, sailors, and so forth, and they all had a dream: a farm of their own. The land was still unbroken and the main crops were cotton, corn, grain, and rattlesnakes.

The new farmers broke the land, started three churches, but problems came. One was the very fluctuating water level in the Rio Grande, which at least once flooded the whole town. Also the change from Swedish to English in the churches during the 1930s made people lose the feeling for their own culture, and the youngsters moved on.

Today the population is mostly Hispanic, and there are no traces of the Swedes.

The book ends with a chapter on Stockholm, Sweden - the magnificent capital of the country.

This is a rich book that tells about a number of forgotten corners of the U.S. in both text and spectacular pictures. My only complaint is that too many of those seem to have been taken in wintertime and come out as sad and gloomy. The interviews with various oldtimers are fascinating, however.

A book that will fascinate you too!

Elisabeth Thorsell

These memoirs by Ulf Beijbom is such a rich book that it is necessary to continue the review from SAG 2014/3.

In the second half of the book Mr. Beijbom tells more about his travels in the U.S., like the time he had the company of then Kronoberg governor, Mrs. Astrid Kristensson, in 1979 on a tour in the Midwest. They were to take part of the celebrations of the 50th Anniversary of the American Swedish Institute in Minneapolis. They also had the opportunity to visit the Magnuson's Yesterday of Memories Farm Museum in Chisago County. That was a spectacular place, where you could find anything you could think of, and then more.

On the same trip Mrs. Kristensson was suddenly invited to give a lecture at Gustavus Adolphus College, and did so well that she was invited to come back the next fall as a visiting professor, which she did.

In Salt Lake City Mr. Beijbom and Mrs. Kristensson were guided in the library by Professor Carl-Erik Johansson, author of Cradled in Sweden, the longtime best manual in English for Swedish genealogy.

In the same year Mr. Beijbom visited Alaska and spent time in the town of Whitehorse, where he could study many documents about the goldrush. This later resulted in an exhibition at the SEI about the "Three Lucky Swedes" and other prominent goldminers.

A few years later he returned to Minnesota in the company of the new governor of Kronoberg, Mrs. Brit Mogård, and a big group of people from Kronoberg. The purpose of this trip was to form a "sister state" connection with Minnesota, a project that now seems to be resting.

In 1993 Mr. Beijbom went on a lecture tour in Australia, his third travel there, which took him to Adelaide, Melbourne, and Canberra, and other places. In Sydney he studied the collections of James Sanderson about the Swedes in Australia, and they were later microfilmed for the SEI.

Mr. Beijbom's last trip to the U.S. while still working at the SEI took place in 2002 in the company of the pilot Carl Werner Petterson, a well-known person in emigration circles, and the leader of many tours to America.

After a couple of days in Chicago,
Book Reviews

the company drove by Rock Island to Rockford, IL, where they stayed for a celebration of the settlement of the first Swedes to the area in 1852. During the gala dinner it was announced that Borgholm on the island of Oland was now Rockford's new Sister City, because of the many emmigrering that immigrated to the area. During the trip Mr. Beijbom also visited the Upper Peninsula of Michigan, where he found many old miners of Swedish heritage, including a very old cousin of Vilhelm Moberg's.

In another chapter Mr. Beijbom tells of his effort to increase the archives of the SEI, and thus make the institution of more interest to scholars and students. One of the more important donors was the former journalist Otto Robert Landelius who during a long life had collected everything he could find about the Swedes and their immigration to many countries; this material covered many meters of shelf space. His huge collection of newspaper clippings had been sold to the Swedish Biographical Dictionary, but was later copied and is also in the SEI archives.

This chapter tells about many of the contributors to the SEI archives, people like Karl Olin, Berton Hansson, Björn-Ake Pettersson, Bo Björklund, Bertil Grundström, and Albin Widén.

Next Mr. Beijbom tells about some of the scholarly projects that he and the SEI were involved in during his time as director.

An interesting one was the inventory of old Swedish buildings in Minnesota. What influences came from the old country, and which ones came from the surrounding Angloamerican building culture? This project resulted in a book by Lena A:son Palmqvist in 1983.

Another project started in the 1980s was geared towards immigrant literature, and resulted in several theses. One of those was by Anna Williams about the journalist and poet Jacob Bonggren, who started as a postmaster in Mora, Sweden. Another was Bigitta Svensson's about the poetry calendar Prätieblomman.

Mr. Beijbom tells a lot about the annual Minnesota Day, which used to be celebrated in the SEI park, but which has now moved to Ljuder church, and other events of the SEI, which were big happenings in the glory days of the SEI.

He also tells a bit of what happened after his retirement in 2002, but that is mostly a sad story of clashes with local politicians, and problems with the funding of the SEI, that has led to the present situation.

According to the website the House of Emigrants will be open all day from 1 June to 31 August 10 a.m. to 5 p.m.

Elisabeth Thorsell
Link on p. 30

New and Noteworthy

(short notes on interesting books and articles)

Lilly Setterdahl, the diligent author of many books, like for instance Swedes in Moline, Illinois, 1847–2002, Chicago Swedes, and Not My Time to Die (about the Titanic), has now published a new edition of her 1996 book Minnesota Swedes Vol. I. In this book she traces the effort of settlers from Skåne to build new homes in Goodhue Co., Minnesota. She also lets the immigrants and their descendants tell their own stories. The book is available from Amazon.com.

In The Swedish-American Historical Quarterly (January 2015) there are three interesting articles: From Compulsion to Persuasion: Voluntary Religion and the Swedish Immigrant Experience, by Philip J. Anderson; Birger Sandzén: Coming to America, by James M. Kaplan; and Anne-Charlotte Hanes Harvey's Rag Rug: The Last Lecture. Ms. Hanes Harvey's Lecture was a fun read and covered a number of topics that told about her life in Sweden and America.

Family Tree Magazine (May–June 2015) has a couple of helpful articles. One is about how to find and connect with distant cousins. The article suggest using family tree web sites (your editor found her lost cousin when he put out his tree on Ancestry); DNA testing; surnames studies groups; social networks (Facebook is an example — your editor found an 8th cousin there, our common ancestor born 1723!); family forums, like rootsweb; look for a genealogical society where your family lived; check out old newspapers, more and more are digitized every day.

Another article is about tax records, and parts of that knowledge can be helpful even for later immigrants. Then there is an article about the all-important subject of source citations, and how they can be handled in three common genealogy programs: Family Tree Maker, Legacy Family Tree, and Roots Magic. Use these tips!

Swedish American Genealogist 2015:1

29
Interesting Web Sites

All links tested in May 2015 and should work

The Homes of the New World, by Fredrika Bremer:
http://digicol.library.wisc.edu/cgi-bin/History/History-idx?type=header&id=History.BremrHemme

Geoff Morris (The Swedish Genealogy Guide) in a short video shows how to find Swedish birth records: https://youtu.be/ge7vsmbo0ngQ

About steamers and packet boats: http://www.humberpacketboats.co.uk/packetboats.html

Inmates of Swedish origins(?) in Oregon State Penitentiary:

Nisswa-stämmman (Folk Music Festival, MN): http://www.nisswastamman.org/stamma/page5.html

Video clips from Nisswa: https://www.youtube.com/watch?v=CdSxqjMmIbg

Scandinavian East Coast Museum: http://www.scandinavian-museum.org/about.html


An official report on Norwegian and Swedish Immigration in 1870:
http://www.naha.stolaf.edu/pubs/nas/volume13/vol13_2.htm

Genealogical disasters (fires, accidents, floods, earthquakes): http://www3.gendisasters.com/

United Stockholms of America: http://www.unitedstockholmsofamerica.com/the-project-1.html

Wermlandsbilder (old pictures from Värmland): http://www.wermlandsbilder.se/

Helsingebilder (old pictures from Hälsingland): http://www.helsingebilder.se/utsida/index.asp

Swedish message board for Skåne: http://www.scangen.se/english.htm

General information on Swedish genealogy: http://www.genealogi.se/finding-your-swedish-roots

The Great Ocean liners: http://www.thegreatoceanliners.com/index2.html

Rooted in Sweden (publication from the DIS [computer] society):
http://www.dis.se/sv/publikationer/rooted-in-sweden.html

Parish pages for Blekinge (in Swedish): http://www.blekingesf.se/blekinge

Winnebago County, IL: http://genealogytrails.com/ill/winnebago/

The Swedish Historical Society, Rockford, IL: http://www.swedishhistorical.org/

The House of Emigrants, Växjö: http://www.kulturparkensmaland.se/1.0.1.0/14/2/

Rootsweb message boards: http://boards.rootsweb.com/mb.ashx?q=Sweden

Genealogy without documentation is mythology
Genealogical Queries

Genealogical queries from subscribers to Swedish American Genealogist will be listed here free of charge on a “space available” basis. The editor reserves the right to edit these queries to conform to a general format. The inquirer is responsible for the contents of the query.

We would like to hear about your success if you receive useful information as a result of placing a query in this publication. Please send us your feedback, and we will endeavor to report your new discoveries in this section of the journal.

Andreasdotter, Andersdotter, Anderson

The bakery owner Elsa Andreasdotter (possibly also Andersdotter/Anderson) born 23 June 1846 in Stora Lundby (Älvs.) emigrated in 1888 from Göteborg Gamblestaden parish. Her moving-out certificate was dated 22 June 1888.

Her parents were Andreas Olsson, born 19 June 1808, died 13 October 1880 in Gården, Stannum, Stora Lundby, and his wife Anna Hansdotter, born 15 Nov. 1815 in Bergum (Älvs.), died 12 Nov. 1885 in Gården, Stannum, Stora Lundby.

Elsa is not found in the databases Emihamn, EmiWeb, or Castle Garden. Nor is a suitable Elsa/Elsie found in the 1900 U.S. Census.

Any and all information on Elsa Andreasdotter would be most welcome!

Agneta Haglund, Storåsgatan 1, S- 426 77 Västra Frölunda, Sweden
E-mail: <agneta.haglund@gmail.com>
Dear friends,

Here we are again, and I hope you are all well, and have escaped that nasty flu of the past winter season. I thought we had made it, but some parts of April were spent in bed.

But that is history now, and back to genealogy, which is much more fun.

For people doing Stockholm research, the release, now in May, of a new Rotemmannen, 2, will be a big help. This one covers the whole city, except Gustav Vasa, Matteus, and Bromma parishes. It will be very exciting to use it, as it adds about a million individuals to the database, and more maps, etc.

What else? The Genealogy Days in Nyköping have come much closer. During the last weekend in August the city will be filled with eager genealogists, all wanting to listen to lectures, see demonstrations of program, and all the books that are for sale, and above all, meeting with friends that you see just once every year.

Last time I wrote this column I asked for stories about luck with DNA test, if it had been helpful or not. I got two good answers, but hope for more for the next SAG.

Now is the time when our American cousins and friends are coming to Sweden to enjoy the Swedish summer, hopefully with nice weather. Also there will be the Midsummer festivities, and later the crayfish (kräftor) and fermented herring (surströmming) for the ones that like that (I don’t).

If you are driving in the countryside, do visit one of the places that has a sign Loppis, which means fleamarket, where you can find lots of old stuff, and sometimes local products like fruit, potatoes, or honey. Many also have a little café, where you can have coffee (not decaf) or tea and homebaked goodies.

And always look for signs that says Hembygdsgården as that is the local museum, and they are always interesting, and might show what life was like in the 1880s, when your folks left home for America!

And if you have good experience in Sweden, don’t keep it to yourself, share it with the other SAG readers!

Till next time!

Elisabeth Thorsell

Help us promote the SAG journal!

Do you belong to a Swedish genealogy or other Swedish interest group? Even a group that only sometimes focuses on Sweden? We are happy to supply SAG back issues and subscription brochures for you to use as handouts.

If you will have a raffle or drawing, we can even provide a certificate for a 1-year subscription to SAG for you to give away.

Contact Jill Seaholm at <jillseaholm@augustana.edu>, or 309.794.7204. Thank you!

SAG Workshop
Salt Lake City
13 – 20 Sept.
2015!

The early morning line when the FHL opens.

We look forward to seeing old and new friends in our happy group of researchers!

The SAG Workshop is the highlight of the year – a fun learning experience and a chance to do your Swedish genealogy with hands-on help from experienced Swedish and American genealogists.

Paid subscribers are mailed SAG Workshop reservation forms in the spring upon request.

For more information you can use this address:
Abbreviations

Table 1. Abbreviations for Swedish provinces (landskap) used by *Swedish American Genealogist* (as of March 2000) and *Sveriges Släktforskarförbund* (the Federation of Swedish Genealogical Societies, Stockholm [SSF]).

<table>
<thead>
<tr>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
<td>Närk.</td>
</tr>
<tr>
<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
</tr>
<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
</tr>
<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
</tr>
<tr>
<td>Gästrikland</td>
<td>Gäst.</td>
<td>Väremland</td>
<td>Värm.</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Västerbotten</td>
<td>Väbo.</td>
</tr>
<tr>
<td>Hälsingland</td>
<td>Häls.</td>
<td>Västergötland</td>
<td>Vägö.</td>
</tr>
<tr>
<td>Härjedalen</td>
<td>Härj.</td>
<td>Västmanland</td>
<td>Väsm.</td>
</tr>
<tr>
<td>Jämtland</td>
<td>Jämt.</td>
<td>Ångermanland</td>
<td>Ange.</td>
</tr>
<tr>
<td>Lappland</td>
<td>Lapp.</td>
<td>Öland</td>
<td>Öland</td>
</tr>
<tr>
<td>Medelpad</td>
<td>Mede.</td>
<td>Östergötland</td>
<td>Östg.</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2. Abbreviations and codes for Swedish counties (län) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Blek.</td>
<td>K</td>
</tr>
<tr>
<td>Dalarna a</td>
<td>Dlrn.</td>
<td>W</td>
<td></td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Gotl. I</td>
<td></td>
</tr>
<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>Gävl: X</td>
<td></td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Hall. N</td>
<td></td>
</tr>
<tr>
<td>Jönköping</td>
<td>Jön.</td>
<td>Jkpg. F</td>
<td></td>
</tr>
<tr>
<td>Kalmar</td>
<td>Kalm.</td>
<td>Kalm. H</td>
<td></td>
</tr>
<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>Kron. G</td>
<td></td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Norr.</td>
<td>Nbttn. BD</td>
<td></td>
</tr>
<tr>
<td>Skåne b</td>
<td>Skån.</td>
<td>M</td>
<td></td>
</tr>
<tr>
<td>Stockholm</td>
<td>Stock.</td>
<td>Sthm. AB</td>
<td></td>
</tr>
<tr>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm. D</td>
<td></td>
</tr>
<tr>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps. C</td>
<td></td>
</tr>
<tr>
<td>Värmland</td>
<td>Värml.</td>
<td>Vrml. S</td>
<td></td>
</tr>
<tr>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbntn. AC</td>
<td></td>
</tr>
<tr>
<td>Västernorland</td>
<td>Vn.</td>
<td>Vnrl. Y</td>
<td></td>
</tr>
<tr>
<td>Västmanland</td>
<td>Vst.</td>
<td>Vstm. U</td>
<td></td>
</tr>
<tr>
<td>Västra Götaland e</td>
<td>Vgót.</td>
<td>Vgöt. O</td>
<td></td>
</tr>
<tr>
<td>Örebro</td>
<td>Öre.</td>
<td>Öreb. T</td>
<td></td>
</tr>
<tr>
<td>Östergötland</td>
<td>Ög.</td>
<td>Östg. E</td>
<td></td>
</tr>
</tbody>
</table>

a formerly Kopparberg (Kopp.; W) län.
b includes the former counties (län) of Malmöhus (Malm.; M) and Kristianstad (Krist.; L).
e includes the former counties (län) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).
The counties (län) as they were before 1991.

The provinces (landskap).