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## Swenson Center News, 1995

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# Swenson Center News

PUBLICATION OF THE SWENSON SWEDISH IMMIGRATION RESEARCH CENTER ■ NUMBER 9 ■ 1995

## From the Director

FOR THOSE OF US INTERESTED IN THE HISTORY OF SWEDISH immigration to the United States, a question which is often discussed is what it meant to be Swedish in America. On one level there are, of course, as many answers to this question as there were Swedish immigrants, of which there were over 1.2 million who came to North America between 1840 and 1930. It is also clear that by the turn of the century, a sense of Swedish distinctiveness was developing in America, as Swedish immigrants and their children were adjusting and adapting to a new life in the New World.

At that time, a Swedish-American cultural leadership, consisting of authors, journalists, ministers, and other shapers of Swedish-American opinion, played an active role in defining the Swedish distinctiveness in America. In 1912 the journalist and author Johan Person published his book *Svensk-amerikanska studier* (*Swedish-American Studies*) at the largest Swedish-American publishing house, the Augustana Book Concern. In this book, Person explicitly addresses the issue of what it meant to be a Swedish-American, stressing the duality of the Swedish-American identity.

According to Person, Swedish Americans "shared the same language, the same memories, the same traditions and common interests" and could thus be described as a "people." Moreover, this people was "neither Swedish, nor American, but a combination of both," thus suggesting that a new nationality had been created, distinctly different from both the peoples of Sweden and the United States.

This sense of a Swedish-American peoplehood was expressed in many ways. To some, being Swedish in America meant speaking Swedish or observing Swedish traditions and food habits, whereas to others it meant belonging to a Swedish church, lodge, or other organization. To others still, it meant actively trying to maintain Swedish cultural traditions in America, by writing books and articles, building cultural organizations, participating in Swedish-American events, etc. A fairly rich Swedish-American cultural life also developed during the decades around the turn of the century, and in 1910 the Swedish-American press, which over the years has included approximately 800 Swedish-language titles, was, after the German-language publications, the second largest foreign-language press in the U.S.

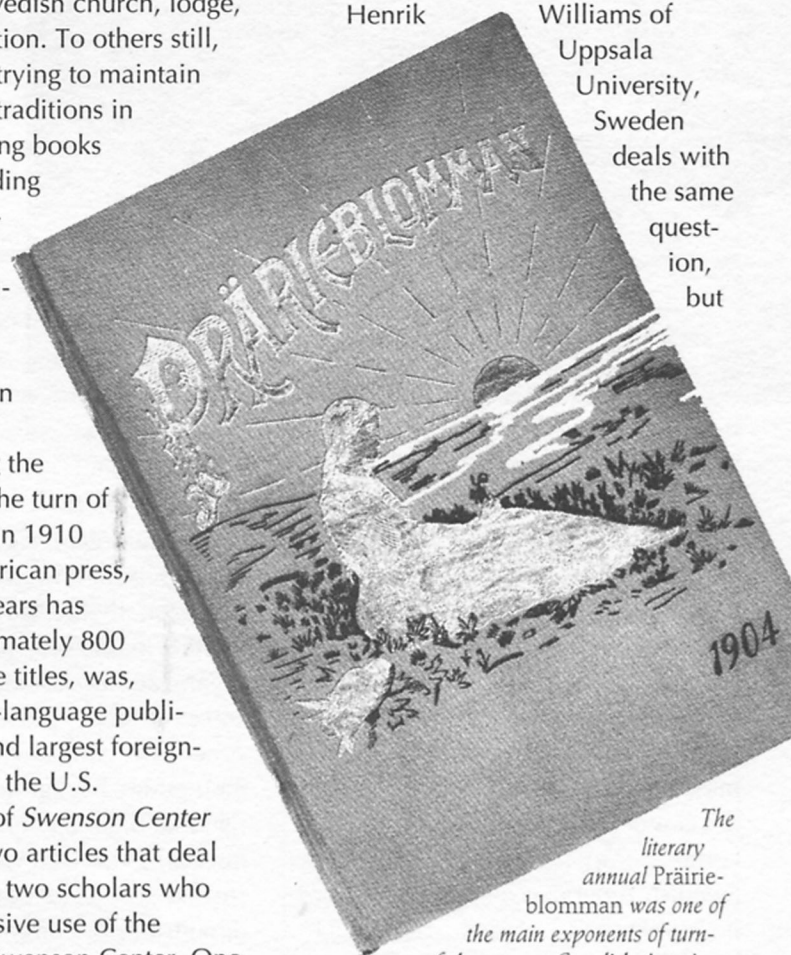
In this issue of *Swenson Center News* we have two articles that deal with this topic by two scholars who have made extensive use of the resources of the Swenson Center. One article treats the literary and cultural annual *Prärieblomman* (*The Prairie Flower*), which was published by the Augustana Book Concern between 1900 and 1913.

As Birgitta Svensson of the University of Göteborg, Sweden shows, *Prärieblomman* became a showpiece of Swedish-American culture by including the best of Swedish-American literature, poetry, and art.

The annual was sold throughout Swedish-America, but also in Sweden, as the immigrants and their children were eager to show their compatriots in the old country what they had achieved in America. *Prärieblomman* thus provided Swedish immigrants and their children with one answer to the question of what it meant to be Swedish in America.

Henrik

Williams of Uppsala University, Sweden deals with the same question, but



The literary annual *Prärieblomman* was one of the main exponents of turn-of-the-century Swedish-American culture.

on a more individual level. Like Nils William Olsson, our 1994 O. Fritiof Ander lecturer, Williams addresses the question of how the personal names of Swedish immigrants and their children changed in the United States. Among other things, the move to America gave the immigrants an opportunity to modify or change their names, which many did. Since names

continued, next page ➤

are a fundamental part of identities, we can learn much about the growing Swedish-American identity by studying the changing naming patterns.

Williams' article in this issue and Olsson's O. Fritiof Ander lecture (subsequently printed in *Swedish*

At the same time, almost five million Americans declared themselves to be of at least partial Swedish background.

Thus, it is clear that a sense of being Swedish in America still exists. Just like during the era of mass immigration, there are different ways

of exhibiting this contemporary Swedishness in America. The maintenance of certain traditions, such as attending a Sankta Lucia or a Midsummer celebration, or eating certain foods, such as herring and lutefisk for Christmas, are some aspects. Belonging to one of the many hundreds of Swedish-

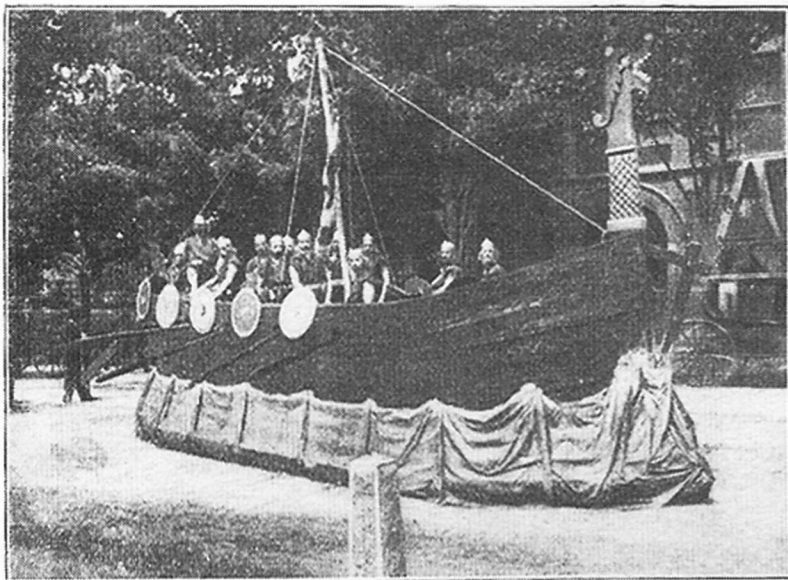
sense of distinctiveness for the Swedes in America, and will continue to be so during the foreseeable future.

Being Swedish in America today also means taking an academic interest in Sweden, which is best done by enrolling in one of the many courses in the Swedish language, literature, and culture which, by now, have been offered at many American colleges and universities for over a century.

Today, Scandinavian studies seems to be particularly strong in the private colleges originally founded by Swedish immigrants, such as Augustana College in Illinois, but also in several public universities. A 1989 survey noted that Swedish was taught in 32 colleges and universities across the country, with an enrollment of over 1,500 students. In addition, a great number of courses in Swedish and/or Scandinavian art history, geography, history, politics, religion, and film were offered in other institutions of higher learning. Some of these schools also offer exchange and summer programs, making it possible for students to get a first-hand experience of Sweden by studying and living there.

Given the need of maintaining the interest in things Swedish among new generations of Americans, it seems particularly prudent to underscore the academic dimension of Swedishness today in America. Although traditions and celebrations are and will remain important, the courses in Swedish language, literature, and history, on the films of Ingmar Bergman, the Vikings, or the concept of the Swedish welfare state seem as crucial in ensuring a continuing sense of being Swedish in the United States. To a large extent, then, the future of Swedishness in America is found in the classrooms, in the daily work of teaching and studying the Swedish language and culture in American colleges and universities.

— DAG BLANCK



*An element of Swedish culture in an American setting – the float of Svea Gille (Society), Worcester, Massachusetts, in the 1892 Fourth of July parade.*

*American Genealogist* and available as an offprint through the Swenson Center) provide good starting points for anyone interested in this issue.

Birgitta Svensson, Henrik Williams, and Nils William Olsson are all dealing with the era of Swedish mass immigration around the turn of the century. But what about the contemporary situation? Is there still a Swedish-American identity today, and if so what does it mean?

Obviously, the basis for a Swedish-American culture of the kind envisioned by Johan Person and others around the turn of the century no longer exists, as the mass immigration of Swedes to America has ended. With it, the use of the once-so-important language has declined drastically, from its peak of almost 1.5 million Swedish-speakers in the United States in 1910. Still, in 1990 the Census Bureau recorded almost 100,000 in the U.S. who claimed to speak some Swedish.

American organizations that exist in the U.S. is another way people demonstrate their Swedish identification. Several hundred organizations, associations, and clubs still exist today, providing Swedish Americans with avenues to affirm their ethnic background. They include national organizations, museums, and musical groups, as well as many smaller groups focusing on specific dimensions or communities in Swedish-America.

The search for ancestors has also become a popular way of marking one's affinity with Sweden, and archives and research institutes, such as the Swenson Center, have experienced a tremendous increase in genealogical interest over the past decades. The numerous personal and family relationships which criss-cross the Atlantic and tie people together in different ways, have always been of great significance in maintaining a



## Annual O. Fritiof Ander Lecture given in April

In conjunction with the annual meeting of the Society for the Advancement of Scandinavian Study, sponsored by Augustana College and its Department of Scandinavian Studies, on April 29 the Swenson Center presented its annual O. Fritiof Ander Lecture in Immigration History. This year's speaker was Dr. Nils William Olsson, editor of *Swedish American Genealogist* and one of the best known scholars in the field of Swedish-American studies.

Dr. Olsson spoke on the topic "Naming Patterns Among Swedish-Americans," discussing how last names of Swedish immigrants were transplanted into this country. After providing a general background to naming practices in Sweden, Dr. Olsson gave a number of examples of how the names of immigrants changed in this country, from relatively simple transformations like Johansson becoming Johnson or Östlund becoming Ostlund, to more difficult and not so obvious ones such as Björkegren becoming Burke or Hermansson becoming Harrison.

Since names and name changes often pose difficult problems for genealogical researchers, the lecture met with great interest, and the more than 150 persons attending had many questions for Dr. Olsson. For those who were unable to attend, the presentation was published in the June 1994 issue of *Swedish American Genealogist*, and offprints are available from the Swenson Center for \$2.00, including postage.

## AUGUSTANA SUMMER SCHOOL IN SWEDEN

For those with a genuine curiosity to learn more about Sweden and the Swedes, Swedish culture, or one's Swedish roots, a knowledge of Swedish is essential. Augustana College in Rock Island, Illinois announces its eleventh Summer School in Sweden, which provides an excellent opportunity to learn Swedish in Sweden. Now entering its second decade, this six-week program offers five weeks of intensive college-level Swedish language study at the *folkhögskola* (folk high school) in beautiful Grebbestad on the Swedish west coast, and a week in Stockholm, the Swedish capital. The program runs from June 6 to July 17, 1995.

The program is designed for anyone from 16 years of age to 90 who is interested in intensive study of Swedish. This year, three levels of language instruction—beginning, intermediate, and advanced—will be offered. Each level corresponds to one year of college or university-level study and may be taken for credit granted through Augustana College. Each course meets separately from 8:30 a.m. to 1:00 p.m. daily, and small groups, conversation drills, and lectures on Swedish cultural history complement the basic classroom instruction.

The first five weeks will be held at the *folkhögskola* in Grebbestad, a small, idyllic fishing village and popular summer resort in northern Bohuslän on the Swedish west coast, located midway between Göteborg (Gothenburg) and Oslo. There will be weekend excursions to Oslo and Göteborg, field trips, visits to areas of local color, as well as opportunities to meet with Swedish families. Following the five weeks in Grebbestad, the group will travel to Stockholm, where one week will be spent exploring the capital and surrounding areas.

The cost of the program is set at \$2,700 (with reservation for major exchange rate fluctuations). This price

covers all books, ground transportation, meals and lodging in Grebbestad, and room and breakfast for the week in Stockholm. Arrangements are being made for special airfare from Chicago.

For further information and application forms, contact Dr. Larry E. Scott, Department of Scandinavian, Denkmann Hall 110, Augustana College, Rock Island, IL 61201. Phone: (309) 794-7329; fax: (309) 794-7443; e-mail: scscott@augustana.edu.

### ***The following publications/pamphlets are available for purchase from the Swenson Center:***

- Offprints of the 6th annual O. Fritiof Ander Lecture by Nils William Olsson, April 1994; \$2.00 per copy, postage included. The lecture, entitled "Naming Patterns Among Swedish-Americans" was recently published in the June 1994 issue of *Swedish American Genealogist*.
- Microfiche of our master index of the Swedish-American and Swedish-Canadian church records we have on deposit; \$1.00 each, including postage. *Please specify American or Canadian.*
- A guide to the Swenson Center's microfilm holdings of *Swedish-American Newspapers* (and a few Swedish-Canadian papers); \$1.50, including postage.
- Copies of *Collective Memory and Ethnic Groups: The Case of Swedes, Mennonites, and Norwegians* by John Bodnar, and *The Problem of the Third Generation Immigrant* by Marcus Lee Hansen. These were published as a part of the Occasional Papers series published by the Swenson Center and the Augustana College Library. Please send a check for \$3.00 for *Collective Memory* and \$2.00 for *The Problem of the Third Generation* (\$5.00 for both); postage included.

Please make all checks payable to "Swenson Center" and send payment to: Swenson Center

Augustana College  
639 38th St  
Rock Island IL 61201-2273



# New Names in a New Land

by Henrik Williams

IN THE LATE 19TH AND EARLY 20TH CENTURIES, OVER ONE MILLION SWEDES EMIGRATED TO NORTH AMERICA. THEY HAD TO MAKE MANY adjustments in the new land, one of which dealt with their very identity: their personal names.

The naming patterns among Swedish Americans have recently been studied by Nils William Olsson, who first presented his findings in the annual O. Fritiof Ander Lecture on the Augustana College campus on April 29, 1994. I am also conducting a study of Swedish-American naming practices, especially name changes. In October I spent time at the Swenson Center and in the Augustana College archives to continue the work on Swedish-American names.

Name changes can be detected in a number of sources: passenger arrival lists, Swedish-American church records, and other official and semi-official documents. Much of the difficulty lies in locating sources that register the name forms actually used by the namebearers themselves together with information on the earlier names used.

When students enrolled at Augustana College, Academy, or Seminary in Rock Island, Illinois during the latter part of the 19th century, they had to fill out a registration form which, among other things, contains the name of the prospective student, and his or her guardian, usually the father.

During my stay in Rock Island, I collected data on hundreds of names of Augustana students of Swedish descent, as well as those of their fathers. The study yielded interesting results on the names that were preferred in the new, American context. A brief sketch of these results might be of interest to the readers of the *Swenson Center News*.

Swedish last names often end in "-son," or consist of two elements, frequently relating to natural phenomena. One example of the latter is Lindkvist (literal translation is Lindenbranch). In the United States, the Swedish names were often misunderstood. Herr Persson could thus often be registered as Mr. Parsons by an immigration official with no knowledge of Swedish naming conditions. All names including the Swedish letters å, ä, or ö, were, if nothing else, changed to counterparts using a and o, much like the transition of the Swedish *smörgåsbord* into *smorgasbord*.

But even so, many other Swedish names were confusing to American ears. Even without the "dots," Göran Hjälme would find his name mispronounced, and many Swedish Americans thus modified their names. One alternative was to take an entirely new name, often assuming that it was a mainstream American name. Therefore, we find Swedish immigrants named both Kennedy and Williams. More often, the immigrant translated or adjusted the name. Nygren could become Newbranch and Högrström Hogstream. The latter is, of course, not a proper translation, but allows for less change in the name's spelling.

It was also common to adjust the spelling of the name so that the pronunciation would remain similar to the original Swedish. Thus we find many Swedish names beginning with Chil- and Young- instead of Kil- and Ljung.

There are many interesting examples of name changes among the Augustana students. The best material comes from the 1870s and 1880s when the registration forms are the most complete. Although I am only in the beginning of my work, some preliminary results can be shown. One main observation is that among the second-generation (i.e. American-born) students at the college, we

## How to reach the Swenson Center

The Swenson Center is located on the main floor of Denkmann Memorial Hall, 3520 7th Avenue, on the campus of Augustana College, Rock Island, Illinois.

Office hours are 9:00 a.m. to 8:00 p.m. Monday, 9:00 a.m. to 4:30 p.m. Tuesday – Friday, except for holidays. Hours may be limited during college vacation periods.

If you plan to visit the Center, we encourage you to call or write in advance for an appointment.

### SWENSON CENTER STAFF

DAG BLANCK / director  
CHRISTINA JOHANSSON / head of  
genealogical services  
VICKY OLIVER / head of library services  
JILL SEAHOLM / researcher

Direct all correspondence to:

Swenson Center  
Augustana College  
639 38th Street  
Rock Island, Illinois 61201-2273  
Telephone: (309) 794-7204  
Telefax: (309) 794-7443

IN JULY 1994, the Swedish Federation of Genealogical Societies announced that its 1994 Victor Törnberg Award was awarded to Dr. Nils William Olsson of Winter Park, Florida for his "outstanding work in emigration history, for publishing Swedish American Genealogist, and for his continued work in strengthening the ties between Sweden and the Swedes in America. The Federation of Swedish Genealogical Societies is the largest genealogical organization in Sweden, with 100 member societies and a total membership of more than 20,000 persons. The Törnberg Award is named for Victor Törnberg (1838-1908) a pioneering genealogist and inspirator of the system of provincial archives in Sweden. The Award is given annually to a distinguished genealogist. Dr. Olsson is the fifth recipient.

# Prärieblomman, Gustaf N. Swan, and the Swenson Center

by Birgitta Svensson

THE MOST RENOWNED LITERARY ANNUAL IN SWEDISH AMERICA was *Prärieblomman* (*The Prairie Flower*), published between 1900 and 1913 by the largest Swedish-American publishing house, the Augustana Book Concern. Its editor was Anders Schön, a well-known newspaper man. Among the annual's contributors we find well known Swedish American writers such as Signe Ankarfeldt, Jakob Bonggren, Johan Enander, Oliver A. Linder, Anna Olsson, Ernst Skarstedt, Edward Sundell, and G.N. Swan.

G.N. Swan was one of Swedish America's foremost literary experts. He lived in Sioux City, Iowa where he served as the Swedish Vice Consul. He was a prolific writer on Swedish-American literary and cultural topics, including his very useful *Swedish-American Literary Periodicals* of 1936. Swan had extensive correspondence with many leading Swedish Americans, was a well-known book collector, and also collected newspaper clippings on matters pertaining to Swedish-America.

His book collection and archives (including the newspaper

clippings) are now a part of the G.N. Swan Collection at the Swenson Center. As I was preparing my study of *Prärieblomman*, I found the G.N. Swan Collection to be highly useful, especially the newspaper clippings, which tell us about the reception of *Prärieblomman* in Swedish America, as well as the correspondence between editor Schön and Swan. The materials in the Swan collection provide us with an insight into *Prärieblomman's* cultural and ethnic profile and how it sought to establish a Swedish cultural heritage in the United States.

One important question has been to establish why a Swedish-American literary annual was started and what the purposes behind it were. The Swan Collection includes a 1901 letter from the editor Schön to G.N. Swan in which *Prärieblomman* is defined as "a national Swedish-American Christmas annual," and suggesting that Schön wanted it to become a Swedish-American counterpart to similar annuals published at the time in Sweden. Swan's clipping collection confirms this view, as many of the laudatory reviews of *Prärieblomman* in the Swedish-American press stated that it resembled and could be positively compared with *Svea*, a literary annual published by the leading Stockholm publishing house Albert Bonnier.

Other letters give further evidence as to the intended character of *Prärieblomman*. In July 1902, Schön wrote that he hopes that Swan is willing to write an article about the Swedish literature which had been translated into English "by Americans and published in America," which Schön assures Swan "would be of the greatest interest" to the readers of *Prärieblomman*.

Swan also contributed two such articles, one in 1903 and one in 1908.

Another letter from June, 1903 shows that Schön had an idea of what he wanted to include in the annual, in a way functioning as a "gatekeeper." Schön writes to Swan that he finds the latter's article on the poem "Axel" by the Swedish poet Esaias Tegnér to be "not completely suitable," instead suggesting that Swan write something about the American journeys of Swedish singers Jenny Lind and Christina Nilsson and Swedish writer Fredrika Bremer. This is one of many examples of how Schön sought to emphasize the specifically Swedish-American nature of the publication, in that Swedish



Gustaf N. Swan, circa 1898

cultural elements were discussed against an American backdrop. Swan heeded Schön's suggestions, and in 1904 an article titled "Jenny Lind and Fredrika Bremer. Some Notes on their Journeys to the United States" appeared.

When Johan Enander, one of the leading Swedish-American apologists and frequent contributor to *Prärieblomman*, died in 1910, a lengthy obituary was printed which quoted Enander's view on the cultural work among the Swedes in America. "It has not been Sweden's but rather Swedish America's cause for which I have above all been working," Enander stated. "It is my hope that my countrymen may learn to love their old homeland like a child loves his mother, and to love the new land, the United States, like a groom loves his bride." In this way, a dual attitude towards the cultural heritage developed in Swedish-American cultural publications like *Prärieblomman*, where *Svea* was seen as the mother and Columbia as the bride.

Birgitta Svensson recently received her Ph.D. from the University of Göteborg, Sweden. She is currently a Lecturer in Scandinavian Studies at the University of Wisconsin, Madison.



# A word about finances

The Swenson Center is financed completely by gifts from those who supports its goals. These gifts have taken two forms—endowment gifts and annual support. Endowment are funds in which the principal is invested with the income used annually for the purpose designated by the donor. Annual gifts are used during the year received.

Endowments have always been the source of the Center's income. The Center was founded with an endowment gift from Birger and Lyl Swenson. That gift was vital in getting the program started, but it is not large enough to cover the costs of our present activities. Fortunately, several other friends have since added endowments to provide continual support. Endowment income currently provides approximately three quarters of the Center's income. An endowment is an excellent way to memorialize a loved one, either as a bequest or direct gift.

The other form of financial support is annual gifts. While gifts of any amount are recognized and appreciated, many have chosen to become Swenson Center Associates, Scholars or members of the Swenson Center Circle. We welcome you to become a partner with us through a program of annual support.

## Annual Support Groups

More than 450 persons have enrolled as Swenson Center Associates, each making a contribution of at least \$25. In addition to supporting the work of the Swenson Center, Associates receive a discount on research fees and all mailings from the Center and a reduced subscription rate to *Swedish American Genealogist*.

A new support category has been added this year. For an annual contribution of at least \$100, donors

are designated as Swenson Center Scholars. In addition to the benefits provided to Associates, Swenson Center Scholars receive all publications of the Center, including *Swedish American Genealogist*.

Our major support category is the Swenson Center Circle. Members of this group support the work of the Center through an annual contribution of at least \$250. In addition to the benefits provided to Associates and Scholars, members of the Swenson Center Circle receive an annual book in the field of Swedish-American studies.

We thank those who have become Associates, Scholars and members of the Circle, and we encourage those not yet members to join. The work of the Swenson Center depends on the support of those who believe in the significance of our program. By participating as a donor you are, in a very important way, helping us realize our goals.

## Additional grant received from Wallenberg Foundation

During the past year, a second grant has been received from the Marcus och Amalia Wallenbergs Minnesfond, Stockholm, Sweden. This grant is being used to catalog many of the important and elusive Swedish-American imprints at the Center, which will be added to the growing database of Swedish-language publications in America (SWAM).

We are grateful to the Foundation for its continued support of the Swenson Center. Vicky Oliver from the Center supervises this project, which is carried out in cooperation with the Augustana College Library.

## Gifts

We acknowledge with gratitude the following gifts received since July 1, 1993:

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NEW NAMES... from page 4

find a greater tendency to keep their fathers' Swedish names than we do among the immigrant generation. It is also clear that some of the name changes that appear to be signs of Americanization may not be that at all. Substitution of *å*, *ä*, and *ö* for *a* and *o* are very common, but at the same time not consistent. Thus, one may suspect that the spelling does not always reflect the pronunciation. The same is true for the substitution of *Jonsson* for *Johnson*, which as a rule is used for



NEW NAMES... *from previous page*

the fathers' names, even if the parent had not emigrated from Sweden. These changes are, of course, an adjustment to American ways, but do not reflect genuine name changes.

Assuming a completely new "American-sounding" name (usually of British extraction) was not unusual among Swedish immigrants in general, but not very common among the Augustana students. I have found one Davis J. Laurence, born in Sweden, whose father was named S.P. Johnson. I also have an American-born Alfred S. Johnson (son of Nels Petter Johnson), who changed his last name to Hamilton after having matriculated at Augustana.

These examples show that second generation Swedish Americans did change their names, but both these name-changing Johnsons are examples of a different process at work, namely the striving to do away with the the names ending in "-son." Swedes in Sweden had been encouraged to change Andersson, Pettersson, and Johansson for newer name forms such as Lindgren or Bergsten. Obviously,

this process continued in America as well.

Several other interesting name changes among the Augustana students include Magnus Le Vander, whose father was N.P. Löfvander, John Saxon born Isaacson, and Carl Johan Bengston and Johan Bernt Bennet who both were born Bengtson.

The study of Swedish-American naming practices is obviously of significance for people doing genealogical research. As names are such a fundamental part of our identities, such studies also tell us something about how Swedish immigrants and their children adjusted to life in America.

*Henrik Williams is a docent of Scandinavian Languages at Uppsala University.*

was led by Dr. Nils William Olsson, editor of the journal and well-known expert on Swedish-American genealogy.

The majority of the tour took place in the Mormon Family History Library, beginning each day with a 90-minute lecture about which records to use and how to use them, while the rest of the day participants did research with the abundant resources of the Family History Library, with the aid of Dr. Olsson and his tour staff members (including Swenson Center Researcher, Jill Seaholm) and the knowledgeable staff of the Family History Library.

This tour gives a group of people who are all interested in their Swedish background—beginners and seasoned family historians—a chance not only to do research, but also to meet and share research backgrounds.

The next tour is scheduled to take place during the same week in 1995. Check future issues of *Swedish American Genealogist* for details.

**Swedish American  
Genealogist Salt Lake  
City Tour**

During the week of October 23-30, 1994, about 35 subscribers to the journal *Swedish American Genealogist* took part in a week-long genealogy tour in Salt Lake City, Utah. The tour



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## Cataloging Continues

As has been noted in previous *Newsletters*, the Swenson Center is part of a major project to catalog books relating to Swedish-American studies. Our own holdings are very extensive, including several special collections that have been acquired over the years. This cataloging effort has for the last several years been supported by two grants from Marcus och Amalia Wallenbergs Minnesfond in Sweden.

Of particular interest are the Swedish-American imprints, that is, books printed in Swedish in North America. Over the years thousands of Swedish-language books, pamphlets, journals, and newspapers appeared in the U.S., and they are very important

for a fuller understanding of the history of Swedish immigration to North America.

SWAM, or the Swedish American Imprints Project is a cooperative bibliographic project between several libraries and archives in Sweden and the United States. The project's purpose is to document works published in the Swedish language in North America. Currently, holdings at the following institutions are being entered as a special database into the Swedish national library catalog LIBRIS: The Royal Library, Stockholm; the Swedish Emigrant Institute, Växjö; the University of Minnesota, Minneapolis; North Park College, Chicago, and the Swenson Center at Augustana College. The first collection to be entered was the Swedish-

American imprints in the Tell G. Dahllöf Collection at the University of Minnesota, also published as a printed catalog with the title *Svenskt tryck i Nordamerika* (Stockholm, 1988).

SWAM is very interested in adding the holdings of other institutions as well. If you know of collections of Swedish-American books in your local area, please contact Vicky Oliver at the Swenson Center (309) 794-7288, or Eva Tedenmyr at Kungliga biblioteket (Royal Library), Box 5039, 102 41 Stockholm, ph. 08-463 40 00.



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