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Cover picture:
Walloon smiths at the Lövsta iron works in Uppland around 1860.
Miss Bremer travels down the Mississippi


By Fredrika Bremer

Translated by Mary Howitt in 1853

[Editor's note: For more on Fredrika Bremer, see SAG 2014/1, 2014/3, and 2015/1. The following are excerpts from her text.]

On the Mississippi, Oct. 24, 1850.

Floating down the Great River, "the Father of Rivers," between Indian camps, fires, boats, Indians standing or leaping and shouting, or rather yelling, upon the shores; funeral erections on the heights; between vine-clad islands, and Indian canoes paddling among them! I would yet retain these strange foreign scenes; but I proceed onward, passing them by. We leave this poetical wilderness, the region of the youthful Mississippi, and advance toward that of civilization. The weather is mild, the sun and the shade sport among the mountains - a poetical, romantic life!

Oct. 25th.

Sun bright, but cold. The Indians have vanished. We have passed the "Prairie du Chien;" the idol-stone of the red Indian; the Indian graves under the autumnally yellow trees. The hills shine out of a splendid yellow-brown. The ruins and the pyramids of primeval ages stand forth gloomy and magnificent amid the brilliant forests. With every bend of the river new and astonishing prospects present themselves. I contemplate them, read Emerson's essays, and live as at a festival. We approach the commencement of two towns on the shore.

Oct. 27th.

Again at Galena, among the lead mines, for a couple of days. It is Sunday, and I am returned from church, where I have heard a young Presbyterian minister, of the Presbyterian Church, Mr. Magoon. A true disciple of the Great West! No narrow evangelical views. No, an evangelical consciousness as wide as the Western prairies, as vast as the arch of heaven which spans them, and with breathing-room for the fresh winds of infinity.

An earnest prayer, full of purport, on the prayer "Thy Kingdom Come," completed the whole service; one of the most liberal and comprehensive, one of the freshest and most refreshing which I have heard from the pulpit of any country.

The old Pilgrim Church seems to me now to be the one which exhibits most indwelling life, which grows and expands itself to embrace the whole of human life, and to baptize it to the kingdom of God.

Oct. 29th.

I have established myself excellently at the American Hotel, and I do not intend, during the few days that I shall remain here, to accept the kind invitation which I have received to a beautiful private home. I have here my nice little Irish maid, Margaret, and have every thing exactly as I wish – among the best potatoes, morning, noon, and night, quite as good as our Arsta potatoes. I enjoy my freedom and my solitary rambles over the hills round the town during these fine days.

Yesterday, the agreeable, liberal-minded young minister, Mr. Magoon, drove me and a lady, a friend of his, to a height – Pilot Knob, I think it is called by the Mississippi, from which we were to see the sun set. Arriving there, we clambered up among bushes, and long grass, and stones – difficult enough; and obtained, when we had gained the summit, one of those ocean-like land views which the Great West only presents. Through that infinite billowy plain rolled the Mississippi, like a vein of silver, far, far away into the immeasurable distance; and over land and river reposed the misty veil of the Indian summer, and its inexpressible, gentle peace. The sun had just set; but a roseate glow lay like a joyful benediction over that vast fertile region.

Galena Main Street.
It was indescribably grand and pleasant.

On our return to Galena, the carriage broke down. The young clergyman sprang out, pulled forth some rope and a knife, and began to work in good earnest, as he said, merrily, "You must know, Miss Bremer, that coach-building belongs, here in the West, to our theology."

The emigrants to the West must, to a certain degree, experience the trouble and the renunciation of the early Pilgrim Fathers. And in order to succeed, they require their courage and perseverance.

But people pass through these necessary stages much more quickly now than they did then. The beautiful, excellent American homes, with verandas, and trees, and gardens, which begin to adorn the hills round Five River, prove this. The good home, and the church, and the labors of Christian love, encroach daily more and more upon the fields and the life of heathenism. I do not now mean of the Indian, but of the white man.

I shall today go on board the good steamboat Minnesota to descend the Mississippi as far as St. Louis. Perhaps I may make a pause by the way, at the town of Rock Island, to visit the Swedish settlement of Eric Jansson, at Bishop Hill, a few miles from the town.

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.

Jenny Lind, the new Slave Bill, and the protests against it in the North, Eastern, and Western States, are, as well as the spiritual rappings or knockings, the standing topics of the newspapers.

While the people in the Northern States hold meetings and agitate against this bill, which allows the recapture of fugitive slaves in the free states, various of the Southern States, especially the Palmetto State [South Carolina] and Mississippi, raise an indignant cry against the infringement of the rights of the South, and threaten to dissolve the Union. And the states compliment each other in their newspapers in any thing but a polite manner.

On the Mississippi, November 2d.

Views on the Bishop Hill colony

We are lying before Rock Island. Some kind and agreeable gentlemen have just been on board with a proposal to convey me to the Swedish settlement. I can not be other than grateful to them for their kindness and goodwill; but the nights are becoming cold; I am not quite well, and - what should I do there? We, my countrymen and myself, should not understand one another, although we might speak the same language. But I was well pleased to gain intelligence from these gentlemen, merchants of Rock Island, regarding the present condition of the Swedes in the colony.

Since the death of the bishop, as they called Eric Jansson, they have gone on more prosperously. He, however, by his bad management, left them burdened by a large debt of ten or eleven thousand dollars, and some of them are now gone to California to get gold, to endeavor by that means to liquidate it. Some of the Swedes at Bishop Hill have unremitting
child, a little boy, in the night. They had privately sent off his wife and leave the place, and accordingly he Jansson, it was Rooth’s intention to Jansson. Persecuted by the enmity of colony, contrary to the wishes of Eric had married a girl in the Swedish occasion of the deed was such as believed that he will be acquitted, as he will be tried in the morning. It is Eric Jansson. elucidates the spirit which guided excellent wife. Such a proceeding four days after the death of the first vice in the church and declared that she must become his wife!” This was Spirit had made known to her that send stood up also and said, that “the Spirit had commanded him to take a new wife!” And a woman pre- Jansson stood up during divine ser- the colony. Four days afterward, Eric of one of those fevers which raged in the church and declared that “the Spirit had commanded him to take a new wife!” And a woman present stood up also and said, that “the Spirit had made known to her that she must become his wife!” This was four days after the death of the first excellent wife. Such a proceeding elucidates the spirit which guided Eric Jansson.

His murderer, the Swede Rooth, will be tried in the morning. It is believed that he will be acquitted, as the occasion of the deed was such as might well drive a man mad. Rooth had married a girl in the Swedish colony, contrary to the wishes of Eric Jansson. Persecuted by the enmity of Jansson, it was Rooth’s intention to leave the place, and accordingly he had privately sent off his wife and child, a little boy, in the night. They

were pursued by order of Jansson, captured, and conveyed in a boat down the Mississippi, no one knew where; it is said to St. Louis. Captain Schneidau saw Rooth on the very morning when the intelligence of this reached him. He was pale and scarcely in his right senses. In this excited state of mind he hastened to Eric Jansson, whom he met just setting off to church in the midst of his followers. He thus addressed him:

“You have had my wife and child carried off, I know not where. They are perhaps dead, and I may never see them more! I do not care to live any longer myself, but you shall die first!” And, so saying, he drew forth a pistol and shot him in the breast. Eric Jansson died almost in a moment. Rooth made no attempt to flee, but allowed himself to be seized by the exasperated people.

The little colony amounts to be- between seven and eight hundred persons, and is now under the government of two men whom they have selected, and they continue to hold the same religious faith in freedom from sin as during the life of their first leader. Taken abstractedly, their faith is not erroneous. The new man does not sin; but then they overlook the fact that sin is never perfectly eradicated from the human heart here on earth, and that, therefore, we must always remain sinful creatures till the time of our conversion arrives.

The principal error of the Swedish emigrants consists in their faith in the sinner Eric Jansson, and in such sinners as themselves.

The river journey continues

The weather is wet and chilly. The scenery of the banks is still of a highland character, but decreases in magnificence and beauty. The hills are broken up, as it were, and lie scattered over the prairies, which terminate with the river. White towns and churches shine out here and there along the shores. We are here on the shore of Illinois. Rock Island is situated at the outlet of the Illinois into the Mississippi. On the opposite side lies the state of Iowa, and there shines out white and lovely the little city of Davenport, which derives its name from its founder, and its celebrity from a horrible mur- der committed there on the person of an old man, one Sunday morning, by four young men, for his money. It is not long since. Bloody deeds have happened and still happen on the banks of the Mississippi.

November 3rd.

We steam down the Mississippi but slowly. The steamer drags along with her two huge barks or flatboats, laden probably with lead from Galena, one on each side of the vessel. They say that these are a means of safety in case any accident should befall the steamer, and her passen- gers thus be in danger; they might then save themselves in the flat- boats. But they make the voyage very slow, and in the night I hear such extraordinary noises, thunderings and grindings in the vessel, as if it were panting, bellowing, and groan- ing under its heavy labor, and were ready to give up the ghost. These are probably occasioned by its hard work with the flatboats. But it is not agree- able, and the sound is so dreadful at night that I always lie down dressed, ready to show myself in public in case of an explosion. Such misadventures are of everyday occurrence on the Mississippi, and one hears frequently.
of such also on other rivers and on the lakes of this country. I have here neither an intimate acquaintance nor friend, who would put forth his hand to me in a moment of danger. But I know not how it is; I feel as if there were no need for fear. Only I am always prepared for a nocturnal “start.”

No milk!
The captain of the steamer is evidently a prudent general, and all goes on calmly and well. The table is abundant and excellent. The only thing that I feel the want of is milk for coffee and tea; cream is a thing not to be thought of, and is seldom met with anywhere in this country. One must learn to dispense with milk on one’s river voyages in the West and South. I can manage to swallow coffee without milk; but it is almost impossible for me to take tea without it. I made a little complaint about it at tea last evening.

“Well!” said a Colonel Baxter, an excellent man, opposite to me, “we frequently did not taste milk for many weeks together during the Mexican war!”

“Oh!” said I, “but then you had glory to console yourselves with. What can not people dispense with when they have that! But here in a steamboat, without glory and without milk! It is too much!”

They laughed, and this morning we had plenty of milk to breakfast.

The greater number of the attendants are negroes. The stewardess is a mulatto, neither agreeable nor good tempered. There are not many passengers in the better part of the vessel, and by no means disagreeable. The gentlemen’s side is rather full; two thirds of these have a somewhat common appearance; they are “businessmen” from head to foot.

I spend most of my time in my pleasant little stateroom, or in walking backward and forward under the piazza in front of it, where I amuse myself by the spectacle of the river and its shores. Three-decked steamers, large and small, with their pair of chimneys, puffing out vehemently under the influence of “high pressure” as they advance up the stream, speed past us; vast timber-floats, upon which people both build and cook, row down the stream with gigantic oars; covered barks, vessels, and boats of every description and size are seen upon the river. It becomes more animated and broader, but still continues to flow on with a majestic calmness.

We are now in the corn regions of the Mississippi Valley; rich in all kinds of grain, but principally in the rich golden-yellow maize.

Beyond the Mississippi states, to the west, extends the Indian wilderness, Nebraska, and the Rocky Mountains. With Tennessee on the east, and Arkansas on the west, we enter the region of cotton; with Louisiana, the region of sugar; the south, and summer life.

Illinois and Iowa are free states; south of these lie the slave states. In Illinois and Iowa there are Swedish and Norwegian settlements, but further south they have not yet advanced. Those central Mississippi states are occupied more by Germans and Irish; and more southern still, by French and Spaniards. All these are governed by the laws and manners of the Anglo-Norman race. It is the same with the Jews, who are very numerous in America, especially in the West. But they also enjoy all civil rights like natives of the country, and are much less distinguished from the European population here than they are in Europe; so little, indeed, that I have scarcely ever thought “that is a Jew,” it being hardly possible to distinguish a Jew in this country from a dark-complexioned American.

Nauvoo
We are now within sight of Nauvoo, formerly the capital of the Mormon district, and the magnificent ruin of their former temple is seen standing on its elevated site. One of my friends, who some years ago was traveling on the Mississippi, went on shore at Nauvoo, a few days after the Mormon prophet, Joe Smith, was killed by the people of Illinois. He saw the people of the town and the district, a population of about twenty thousand, come forth from their dwellings to the singing of psalms; saw them advance westward into the wilderness to seek there for that promised land which their prophet had foretold to them. After a wandering of three thousand miles through wildernesses, amid manifold dangers and difficulties, and the endurance of much suffering, they arrived at the Great Salt Lake and its fertile shores. There they have within a few years so greatly increased and multiplied, that they are now in a fair way to become a powerful state. Faith can, even in these days, remove mountains — nay, more, can remove great cities.

Yes, in this Great West, on the shores of the Great River, exist very various scenes and peoples. There are Indians; there are squatters; there are Scandinavians with gentle manners and cheerful songs; there are Mormons, Christian in manners, but fanatics in their faith in one man (and Eric Janssonists are in this respect similar to the Mormons). Imagine how it can be calmer. The bed of the Mississippi has not been cleared, and it is a sign that the government of the United States has its deficiencies and its shallows, when they can tolerate such impediments on a great river where there is such constant traffic. But it is not agreed as to whether the government or the people ought to do the work, and therefore it remains undone, to the great detriment of the traffic of the river.

I have made two agreeable acquaintances on board, in two gentlemen from Connecticut, strong, downright Yankees; and the young daughter of one, a most charming girl of twenty — a fresh flower, both body and soul — a splendid specimen of the daughters of New England. We have also now a pair of giant women on board, such as belong to the old mythological population of Utgård; and I have been particularly amused by the conflict between the wild and the cultivated races in the persons of one of these ladies and my lovely flower of New England. The former, in a
steel-gray dress, with a gray, fierce countenance, stiff and middle-aged, sat smoking her pipe in the ladies’ saloon when we entered it from the dining hall in the afternoon. She sat in the middle of the room and puffed out the smoke vehemently, and looked as if she would set the whole world at defiance. The ladies looked at her, looked at each other, were silent, and endured it for a while; the smoke, however, became at length intolerable, and one whispered to another that something must be done to put a stop to this unallowed smoking.

Miss S. called the stewardess: “You must tell that lady that it is not permitted to smoke in this room.”

“I have told her so, Missis, but she takes no notice. It is of no use talking to her.”

Again they waited a while to see whether the smoking lady would not pay attention to silent, but very evident, signs of displeasure. But no, she sat as unmoved as ever, and filled the room with smoke.

The lovely young Miss S. now summoned courage, advanced toward the smoker, and said, in a very polite, but, at the same time, firm and dignified manner, “I don’t know whether you have observed that your cabin has a door which opens on the piazza, and – it would be much more agreeable for you, and for all of us, if you would smoke your pipe there.”

“No. I prefer smoking here in this room.”

“But it is forbidden to smoke here.”

“It is forbidden for gentlemen, but not for ladies.”

“it is forbidden to smoke here, as well for you as for any one else; and I must beg of you, in the name of all the ladies present, that you will desist from so doing.”

This was said with so much earnestness, and so much grace at the same time, that the giant woman was struck by it.

“No, well! wait a bit!” said she, angrily; and, after she had vehemently blown out a great puff of tobacco-smoke by way of a parting token, she rose up and went into her own apartment. The power of cultivation had gained the victory over rudeness; the gods had conquered the giants.

We shall now proceed on our way, but by land, and not by water. Our heavily-laden vessel cannot pass the shallows. It must be unloaded here. The passengers must proceed by carriages about fifteen or sixteen miles along the Iowa shore to a little city where they may take a fresh steamer, and where there are no longer any impediments in the river. My new friends from Connecticut will take me under their wing.

St. Louis, November 8th.

I am now at St. Louis, on the western bank of the river. I am now at an hotel, but shall remove, either tomorrow or the day after, to the house of Senator Allen, a little way out of the city.

I came here yesterday with my friends from Connecticut. The journey across the Iowa prairie in a half-covered wagon was very pleasant. The weather was as warm as a summer’s day, and the sun shone above a fertile, billowy plain, which extended far, far into the distance. Three fourths of the land of Iowa are said to be of this billowy prairie land. The country did not appear to be cultivated, but looked extremely beautiful and home-like, an immense pasture-meadow. The scenery of the Mississippi is of a bright, cheerful character.

In the afternoon we reached the little town of Keokuk, on a high bank by the river. It was not till late in the evening that the vessel came, by which we were to continue our journey, and in the meantime I set off alone on a journey of discovery. I followed a path which led up the hill along the riverside.

Small houses, at short distances from each other, studded this hill by the riverside; they were neatly built of wood, of good proportions, and with that appropriateness and cleverness which distinguishes the work of the Americans. They were each one like the other, and seemed to be the habitations of working people. Most of the doors stood open, probably to admit the mild evening air. I availed myself of this circumstance to gain a sight of the interior, and fell into discourse with two of the good women of the houses. They were, as I had imagined, the dwellings of artisans who had work in the town. There was no luxury in these small habitations, but everything was so neat and orderly, so ornamental, and there was such a holiday calm over every thing, from the mistress of the family down to the very furniture, that it did one good to see it. It was also Sunday evening, and the peace of the Sabbath rested within the home as well as over the country.

When I returned to my hotel in the town it was quite dusk; but it had, in the mean time, been noised abroad that some sort of Scandinavian animal [Fredrika] was to be seen at the inn, and it was now requested to come and show itself.

I went down, accordingly, into the large saloon, and found a great number of people there, principally of the male sex, who increased more and more until I had to shake hands with many most extraordinary figures. But one often sees such here in the West. The men work hard, and are careless regarding their toilet; they do not give themselves time to attend to it; but their unkempt outsides are no type of that which is within, as I frequently observed this evening.

We went on board between ten and eleven at night, and the next morning were in the waters of the Missouri, which rush into those of the Mississippi, about eighteen miles north of St. Louis, with such vehemence, and with such a volume of water, that it altogether changes the character of the Mississippi. There is an end now to its calmness and its bright tint.

When we reached St. Louis it was as warm as the middle of summer, and many of the trees in the streets yet bore verdant foliage. I recognized the beautiful acacia, acanthus, and sycamore.

Here we leave Fredrika who is to spend the winter in the south and in Cuba.

A link to the whole book will be found on page 30.
Your link to your history!

NEW!
The Swedish Census database (Folkräkning) for 1910 is completed. In English too.

The Digital Research Room
Here you can do research about people and their property, their life, work and taxes.

NEW!
The SCB extracts of B, M, and D are now available from 1860 to 1944. A new year is released in January when 70 years

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

www.riksarkivet.se/svar

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Swedish American Genealogist 2015:3
As a migration scholar, I was thrilled to have the opportunity to spend a week this summer conducting research in the Swenson Swedish Immigration Research Center. During my three years at Augustana, my students and I have explored urban development and recent patterns of immigration and refugee settlement in the Quad Cities. In places like the Floreciente neighborhood of Moline, located about a mile from Augustana’s campus on the west side of the city, the Mexican and Mexican American community is transforming a landscape that had already been influenced by a much earlier wave of migration from Sweden. The success of the city’s Swedish-born mayors – who dominated Moline politics between 1895 and 1918 – was based in large part on the heavy concentration of votes in the 1st, 2nd, and 5th wards located in Moline’s west end. By examining the influence of Swedish immigrants on the historical geography of Moline, my goal is to provide students with an opportunity to conduct original research on the ways in which migrants have shaped the politics, identity, and culture of the Quad Cities.

Much of my week in the Swenson Center this summer was spent developing an assignment for a new course on population geography. The class will be part of a “learning community” – two related courses that examine the same topic from distinct disciplinary perspectives – about migration in the Quad Cities taught with Dr. Araceli Masterson (Spanish). In order to learn about transatlantic migration from the perspective of the people who undertook the journey, students will conduct primary research on “America Letters” written by immigrants to family members in Sweden. While the letters in the Swenson Center are all wonderfully unique, they provide crucial insights into why almost one fourth of the population left Sweden during the 19th century as well as the importance of social networks and the hope (and rumors) of finding opportunity in the development of new migration patterns. Students will primarily search for perspectives on immigrants’ journeys to and new lives in Moline, but will also have a great deal of archival materials on other early Swedish settlements in the region, including New Sweden, Iowa, and Bishop Hill, Andover, and Galesburg in Illinois.

My research in the Swenson Center also explored the organizational life of Swedish migrants. During the 19th and early 20th centuries, Moline became home to an array of Swedish civic, cultural, and religious organizations. While churches and other Swedish clubs were initially concentrated in the west end of Moline, they found new addresses over time as congregations grew, split, or followed members to new areas of Moline. Swedish migrants also developed extralocal and statewide connections through political organizations such as the Swedish-American Republican League and the Swedish-American Athletic League, which organized soccer games against Swedish teams from other cities in Illinois.

This preliminary exploration of the institutional geography of Swedish Moline led me to develop an assignment for a future Introduction to Geographic Information Systems (GIS) class. I envision that students will use Swenson Center archival material to identify and georeference important Swedish institutions and businesses over time. Through this historical GIS project, students will develop skills in both qualitative and quantitative research methods and explain how the Swedish community changed in relation to patterns of economic and urban development in the Quad Cities. This assignment builds on the Senior Inquiry research of current Geography student Alex Mahaffey, who is examining the regional affiliation and transnational connections of Swedish institutions in 19th century Moline.

This interest in Swedish institutions is also a continuation of my previous research on migrant organizations. My dissertation explored the formation of Bolivian hometown associations in the suburbs of Washington D.C. Like Swedish institutions during the late 19th and early 20th century, faith-based and advocacy organizations in Washington D.C. and the Quad Cities today are helping to facilitate immigrant engagement in host communities through cultural festivals, politics, entrepreneurship, transnational ties, and, in a potentially new twist, community gardens.

As I begin a project with immigrant and refugee community gardeners this fall, I plan to continue exploring connections between historical and contemporary pathways of migrant incorporation in the Quad Cities, particularly whether previous waves of migrant settlement have shaped attitudes towards recent newcomers.

Chris Strunk was the first recipient of Swenson Center’s new Faculty Research Stipend aimed at giving an Augustana faculty member the time, resources, and incentive to conduct one week of in-depth research at the Swenson Center.

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The Walloons – an enigmatic people

Who were they, those foreigners that came to Sweden during the 1600s?

BY ROBERT MATTSON

Many genealogists with Swedish roots are looking for Walloon ancestors. To have a Walloon ancestor seems to be very desirable. It seems to be just as good as to have a Walloon ancestor as a nobleman.

Myths about Walloons

There are many myths about specific physical traits that are supposed to indicate that there are Walloons in the family tree. Many think seriously that a lump on the neck, a lack of an ear-tip, a long second toe, or a special crease in one of the arms is what constitutes a Walloon descendant. Some also think that if the ancestor had dark hair and brown eyes that would also be a result of a Walloon ancestor.

None of the above is relevant for the Walloons. The Walloons were not a consistent group of people, but are instead a mixture of Germanic people, Celts, and Gallo-Romans. That they could be blonde is for instance shown in the name of the hammer-smith Henri le Blanc – Henri the blonde. Some people with a celtic heritage are redheads, and certainly some of the Walloons were redheads. Yes, some of the Walloons were dark with brown eyes, but the description also fits German immigrants.

The Walloon area

The Walloons originally came from Wallonia, which is an area in southern Belgium, Luxembourg, and the county of Valois in northern France. They had their own language which developed parallel with French from the “vulgar Latin.” In the 1600s Wallonia was a part of the Spanish Netherlands. Belgium did not become an independent state until 1830, when it was divided from the Netherlands.

A metal working area

In the Ardennes area of Wallonia there were already in medieval times mines and ironworks and hammer forges. In 1618 the Thirty Years’ War broke out in Europe. It concerned Wallonia in that it became difficult to export iron to other countries, which resulted in a high degree of unemployed smiths. Sweden was also one of the fighting forces.

At the same time Sweden needed to upgrade the army, and large sums were borrowed from the Walloon banker Louis de Geer. He became the lessee of a number of iron works in Sweden, and hired competent workers from Wallonia with the help of his partner Wellam de Besche. They had agents in the cities of Amsterdam, Liège, and Sedan (situated in northern France), where the recruited workers signed their contracts.

Why did they leave

There have been theories that the religious affiliations of the Walloons would have been the cause of their emigration, but the main cause seems to have been that they were out of a job. The Walloons were members of the Calvinistic denomination, their counterparts in France were called Huguenots. This Protestant faith had been persecuted in France during the 1500s. During the 1600s it has not been shown that they were oppressed by the Catholic
Church. In spite of this, several Walloons emigrated, besides to Sweden, to Spain and England. Many were not accepted into workers’ guilds because of religious differences. A few travelled to America in 1624, and in 1924 the U.S. published a postal stamp, “Huguenot Walloon Tercentenary.”

Where did they go?

We know the names of about 800 Walloons that immigrated to Sweden. Roughly 20% returned to Wallonia after the end of their contract. Those that stayed also had their wives and children come to Sweden. The journey started in Amsterdam, as that was the usual port for travelling Walloons. If they were lucky, they escaped the French pirates of Dunkirk.

The first Walloons came to Nyköping (Södm.), Finspång, and Norrköping (Östg.) and worked at the cannon works, where they produced cannons for the army of Gustaf II Adolf. Later during the 1600s the Walloons started to work at other iron works, especially at those owned by Louis de Geer in northern Uppland. Here Leufsta (now: Lövsta), Österby, and Forsmark were the ones with the largest Walloon workforce.

New technology comes

The Walloons introduced new methods for producing iron. They built upright charring-stacks (kolmila) in contrast to the older method with horizontal logs. In the charring-stack, charcoal was made for the use in blast furnaces and hammer works, and it was charcoal of the highest quality. About 70% of the Walloons were not smiths, but worked as charcoal burners, lumbermen, or cart drivers.

The French type of blast furnaces, all built of stone, was now also introduced. They were larger than the old type of blast furnaces that were partly constructed of logs. In the blast furnace (masugn) iron ore was melted into pig iron (tackjärn). A new type of forging was also introduced in that a team of smelter workers (smältare) worked at a smelter hearth in the hammer forge (hammarsmedja) to reduce the slag in the pig iron, after which it was then handled in the flattening hammer hearth (räckarhammare) before it could be made into bar iron (stångjärn), which was the end product, ready for export. At other iron works the German method was used, where they did not use the first step with the smelters.

Most of the Walloon iron was exported to other countries. Most of it was sent to Sheffield in England, where it was the basis of the production of quality steel, and tools like scissors and knives.

All bar iron was stamped with the mark of the iron works (bruk), and much bar iron was also used in England for building purposes. After World War II many pieces of bar iron in London bombed buildings could be

A charring-stack (kolmila) of the Walloon model in 2012.

Johan August Hübinnette, one of the last Walloon smiths.
Examples of bar iron marks.

identified by the marks from which Swedish iron works it came.

**Housing and work conditions**

At the Swedish Walloon works the houses were built as a little city with streets and houses close to each other. Behind the houses there was a lane with cow barns. Every household had the right to a place in the cow barn for a cow, a pig, and other small animals. All household chores were done by the wife.

Forsmark iron works (Uppl.)

Their wives often dressed in fine cloths for the Sunday church service. If ordinary Swedish women dressed in the same way, they could be fined.

The salary was paid in kind, and they could get necessary food items in the community shop, or at the tailors, or shoemakers. The “Bruks-patron” (owner of the iron works) or his bookkeeper had the responsibility of seeing that there never was a shortage of food, so the people at the iron works were not victims of famine. The husband spent most of his time in the forge, and had time off only on Sundays. When there was enough charcoal and pig iron, the teams had to work both day and night. This was common as early as in the 1600s. The men worked for four hours, and then rested for four hours. The rest time was spent in the “labby” (French l’abri= the refuge), which was in the forge or very close to it.

In a Walloon forge the crew consisted of a Master Smelter (smältarmästaren), a Journeyman Smelter (mästersvennen), and two smelter hands (smältardrängar) and the “goujar” (a boy who was responsible for getting charcoal to the hearth).

At the flattening hearth (räckarhärden) there was the master flattening smith (räckarmästaren), two flattening hands (räckardrängar), and a goujar. The master smiths were mostly Walloon, and they trained their sons or sons-in-law in the craft. Marriages were with members of other Walloon families, and they tried to give most of the work at the forge to family members.

The Walloon surnames survived for a long time at the Walloon iron works, but charcoal burners, lumbermen, and others lived outside the Walloon community and married into ordinary Swedish families, and then their specific surnames were converted to Swedish names.

The Walloon smiths had a good reputation during the 1600s and 1700s, and lived centrally in the village, close to the forges. They also had their own clergymen and teachers, and schools were started in the middle 1600s. There was also some kind of health professionals that took care if somebody got hurt in the forge or other illness struck. When the smiths became too old to work they got a pension (gratial). Widows were housed and fed in the poorhouse of the iron works. As time passed on, the workers of the iron works were considered more as other industrial laborers, and some of their benefits disappeared.
An interesting fact
Due to the very high heat in the forge which was needed to be able to work with the iron under the hammers, the smiths only wore a long white shirt and wooden shoes, even during winter.

Some Walloon names
Allard
Anjou (Anceau, Hanseau, Hanson, le Choux)
Asser le Ganieu
Ballet
Baselier
Baudou
Beguin
Beneux (Benoit)
le Bert
Bertrand (Bertram)
de Biesme
le Blanc (Blank)
Bodechon
Bombled
Boudry
Bourguignon
de Brabant
Breuse (possibly Bruce)
de Brun (Bermon)
Butin
Cambou
Carlier (Cayet)
Cerfon (see Henrot)
Chaperon
le Charton
Chesne

Chollet
le Clerc (de Clair)
Close
Cochois (Cosswa)
Colart
Collinet
le Compte (Kunt)
Courtehou
Courvrel
Crochet (Krake)
Dandenel
David
le Dent
Didier
Doctier (possibly de Coeur)
Doneur
Douhan
Drougge
Durant
Evrard
de Fala (Fallan)
Faver
la Feuille (perhaps la Fleur)
Flament
Floncar
Fochet
Fosti
Frangati (van Gardy)
Gaillard
le Ganieu (see Asser)
Genot
Gerquin
Giers (Herceau, Järs)
Godet (Gohde)
Goffart
de Gouie
le Grand (de Grade)
Gregoire (see George)
le Grenadeur (see Fassin)
le Gros
Guillaume (Gilljam)
Hakin
Hannoset
Hardi
Havrenne
Henrot
Henrot (see Henrot)
Hubert
Istace
Jadon
Jonneau
Kock
Laluette
Lamblot
de la Lanne
Leleu
Libotte

Lochette
Louis
Magnette
Maniette
Mahy
Maillot
Malezieu
de Manhey
Marechal
Marlot
de Marte (Marck)
Martinel
Mathieu
Meaux
Melchior
Merien
Michel de Jalhay
le Mignon
de Mombiliart
de la Montagne
de Morgny
Moyaël
de My (de Mieux, du Meit)
de Nis (Dennis)
Noé Donay
Obey (see Auber)
Oudinet
Pagard (Bagard)
Paradis
Pasar (Poussar)
Pepin
Philip
Pieurou
Pira (Spira, Pirard, maybe Birath)
de Plain
Poncelet
de Porle
Pouillon
Pourel de Hatrise
Prévost
Privet
Rafflier (see Vincent)

Many more names can be found on the web site of the special society for the Walloons, the Ställskapet Vallonättlingar (Society of Walloon descendants) that works with researching their history. Their web site has information in Swedish, French, and English.

See links on p. 30!

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New exhibition at ASHM in Philadelphia
United Stockholms of America opens at the American Swedish Historical Museum on September 13th, with a reception at 4:30 pm. It will be on view through February 2016. Don’t miss this extraordinary photographic documentary about the Swedes who stayed! Exhibition included with museum admission.

(ASHM Newsletter 13 Aug. 2015)

See book review in SAG 2015:1, p. 25.

New editor for the SAHQ
The compeer to SAG, Swedish-American Historical Quarterly, published by the Swedish-American Historical Society, will have a new editor in 2016. Professor Byron Nordstrom steps down after 18 years as the editor. He will be succeeded by Kevin M. Proescholdt of Minneapolis, who has served on the board and as associate and book review editor since 2008.

SAG wishes Kevin welcome as the new editor!

(SAHS Newsletter, Sep. 2015).

Vikings wore silken clothes
At Valsgärde in Uppland graves were found from 600 A.D. and for 300 years after. These graves were excavated beginning in 1926. The dead had often been buried in boats (båtgrav).

The findings have now started to be studied with more modern technology, and the most surprising information is that these Viking chiefs were buried in colorful silk dresses, with origins in Persia and China. Human remains have also been found, which may make DNA profiles possible.

(Newsletter of Uppsala University 15 Oct. 2015)

How to write Å, Ä, and Ö on an Android phone
I live in the U.S. and an English alphabet keyboard and Android phone. I figured out years ago how to write the Swedish “bonus” vowels (Å, Ä, and Ö) on either a PC or Mac, but thought it was not possible to do this on a phone. This morning, while sending a message from my phone, a special sub-keyboard popped up. It included special “O” variations from other languages. I did not know what I had done, but found the answer, and this may not work at all for iPhones or all Androids, but I offer it here in case it helps. If you want to type O, hold down the Ö key for a second, and the sub-keyboard will pop up; same for Å or Ā by holding down the A key. Use the shift key for capitals and don’t use the shift key for lower case. Hope this helps.


Royal news
1) On 13 June 2015 H.R.H Carl Philip married Miss Sofie Hellquist in Storkyrkan, Stockholm. Miss Hellquist, who has her roots in Älvdalen (Dala.), is now H.R.H. Princess Sofia of Sweden. It has been announced that the royal couple are expecting their first child in the spring.

2) H.R.H. Princess Madeleine of Sweden and her husband Mr. Christopher O’Neill had their second child, H.R.H. Prince Nicolas, born on 15 June 2015 in Stockholm. The prince was christened on 11 October 2015 at Drottningholm. His full name is Nicolas Paul Gustaf, Duke of Ångermanland.

3) It has been announced that H.R.H. Crown Princess Victoria and her husband H.R.H. Prince Daniel are expecting their second child in March 2016.
This document is from a very little used source for Swedish genealogy. It is from Urshult parish in Kronoberg county in Småland.

But what is it? It is a part of the minutes of the parish meeting (sockenstämma) of Urshult in 1763.

These meetings were called by the kyrkoherde (pastor) twice a year. The pastor was the chairman, and also wrote the minutes. All men of age in the parish were supposed to come to the meeting.

At these meetings things concerning the church, repairs, and such were discussed. The parish meeting also had the duty to see that people behaved themselves, and some officers were elected for that task, called sexmän, as there were six of them, each responsible for a certain part of the parish. They had to report for instance if somebody was drunk too often, or fought with his wife, and the meeting could punish them. More serious offences ended up in the district court (häradsrätten).

The sockenstämma also could discuss and try to help in cases of poverty and orphans.

The meeting also elected church officials as church-wardens (kyrkvärder), church-vergers (kyrkvaktsare), organ players (organist), or sextons (klockare).

The sockenstämma functioned until 1862, when a civil meeting of the community, the kommunalstämma started. This took over the social responsibilities, caring for the paupers and orphans and other similar problems.

To handle the church affairs (repairs, hiring of personnel, etc.) a church council (kyrkoråd) had been instituted already in 1817.

See transcription on p. 24!
A sunny Saturday in August 2015 I had the pleasure of meeting Leslie Longoria from Gonzales, Texas, who was one of the participants in Allt för Sverige (The Great Swedish Adventure) in 2014.

Her cousin Tommy Nyström had told me where she was staying with her friends and cousins in Stockholm, and we met at a nearby café. We had a great time together.

Leslie is a very friendly person, just as she was on TV, and her great braids and her baseball cap were fine parts of her personality.

She told me that she was very fond of Sweden, it was a clean place, and she liked all the friendly people she had met during this her second visit to the country of her ancestors. She felt that cousin Tommy was just like a son to her, and he took such good care of her.

Leslie had done her DNA testing which showed her to be 45% Swedish, 39% Irish, 6% Italy/Greece, and the rest a mixture from various countries.

One of the great experiences during this trip was a visit to Ljusterö, in the Stockholm archipelago, where her paternal grandmother Signe Olivia Nordberg had her roots. She was a daughter of Ernst Wilhelm Nordberg, born on 28 Feb. 1865 at Ljusterö, and who immigrated around 1889 to the U.S. from Stockholm without bothering the authorities for his proper papers. His father was Johan Magnus Nordberg, born 1833, who died in 1903 in Stockholm. Ernst Wilhelm's wife was Christina Larsdotter, born 17 Nov. 1863 in Öster Hästbo, Torsåker (Gäst.), who immigrated in 1888.

The grandmother Signe was actually born in Brockton, Mass., on 23 July 1905, but grew up in Cuba from age 4. Later on she married Otho Vivian, a Texas Ranger who was seeking refuge after being ordered to kill some cattle rustlers in Texas, but the family returned to Texas in 1930 when things had become quieter.

The parents remained in Cuba after Signe moved to Texas. Ernst Wilhelm died 7 Dec. 1943 in Cuba. His wife had died 31 March 1937, also in Cuba.

Their sons, Ernest Herbert and Clarence William, were both still in Cuba when Fidel Castro took over the government in 1959. Herbert made it to the U.S., but Clarence did not. He lost his land and was put into prison where he soon died.

As Signe, Leslie’s grandmother, had grown up with maids in the household in Cuba, she had not learnt to cook, which was a problem when she came to Texas. She could cook only Mexican food, but spoke a number of languages. Signe died 12 Feb. 1969 in the town of Carrizo Springs, Texas.

Back to Ljusterö, Leslie visited Mjölnarström, where her ancestor Johan Dionysius Nordberg, born in 1801, father of Johan Magnus, had been a miller.

His birth was a problem, as he was born out of wedlock, and there was no indication of where his mother Greta Forsman came from.

But a very lucky find by researchers Leif Mörkfrös and Fredrik Mejster of the Allt för Sverige crew turned up her moving-in certificate at Ljusterö which showed that she actually came from Malung in Dalarna province, where it was possible to follow her lines further back. She actually was identified as a distant relative of Leif Mörkfrös and the Lindjo family. The latter family was important in the history of Bishop Hill in Illinois and ErikJansonist movement.

In Stockholm she had visited all the addresses where her Swedish Nordberg ancestors had lived after leaving Ljusterö, and taken photos of the houses. They seems to have all lived on the island of Söder, with addresses like Barnängs Tvärgänd 8, Erstagan 24, Bondegatan 42, and several more.

Leslie Longoria’s e-mail is: <llongoria@gvtc.com>
In 2014 I took part in a family reunion in the U.S. It was a great experience for me to meet with so many relatives, and to hear so many exciting stories about what happened to them in America. I want to tell you some of these stories.

The reasons for emigrating are well documented. Össjö parish is not among those that were hit the hardest, but fits well into the usual pattern. Increase of the population during the 1800s made jobs to support themselves very scarce. On smaller farms the distribution of lands after the death of the farmer became problematic. The division of a farm among the heirs made it impossible to run the farm at a profit.

The Homestead Act of 1862 in the U.S. said that you could get 160 acres – almost the same as the Swedish tunnland – if you worked the land for five years and paid money to the land office.

The first wave of immigrants went to the farming states of Minnesota, Illinois, and Nebraska, and even as far away as Idaho. At the end of the 1800s it was the big cities that attracted the immigrants. The division of a farm among the heirs made it impossible to run the farm at a profit.

Janne Nilsson

He was born 24 April 1839, the son of the shoemaker Nils Olsson (b. 12 May 1815) and his wife Kjersti Larsdotter (b. 5 June 1801) in Västra Broby. The family lived in a house called Trappen in Össjö (now a parish community home). Janne had at that time two sisters: Petronella and Botilda, and four brothers: Ola, Christoffer, Per, and Lars, all having the patronymic Nilsson.

Jannes’s brothers Per and Lars also became shoemakers, but immigrated to America and became farmers. Lars left Össjö already in 1868, and settled in Illinois. He had two children, born in the U.S., but both died as infants. Later in life Lars Nilsson returned to Munka-Ljungby in Sweden, where he died in 1922.

Per Nilsson emigrated with his family from Kroppåkra in Munka-Ljungby in 1881, and settled in Odebolt, Iowa.

Brothers Ola and Christoffer Nilsson stayed in Sweden and became soldiers, with the military names Ola Lundahl and Christoffer Lindau (this author’s ancestor). Sister Botilla emigrated in 1870 with her husband and four children to Illinois. Sister Petronella and her husband emigrated in 1874, also to Illinois.

There is not much known about Janne’s early life in Sweden, but at that time Swedish society was divided into social classes, the rich and the poor. Janne’s family belonged to the poor class, and he had to work hard at a young age, mainly with farm work for rich farmers. Most of the farm work was done by hand as there were few horses. He often would have to walk a number of kilometers to help with the treshing of rye. This was also done by hand as there were no treshing machines then. Then he had to walk a distance after work to get home that night. Janne did not own any farmland while he lived in Össjö.

Besides doing farm work, he also worked as a baker, and for some time had the help of his sister Petronella with the baking, before she left for America.

First marriage

On 24 May 1861 in Munka Ljungby, Janne married Elina Olsdotter (b. 26 Jan. 1841, daughter of Ola Bengtsson and his wife Kjersti Nyström of Välinge (Skån.).

For a short time after the marriage they had a small bakery, specializing in rye bread. Janne also continued doing farm work at farms in the Össjö neighborhood, but seldom got paid in money; instead he received a pair of trousers, shoes, etc.

Later in life he often told his family that when poor people came into the store, rich people were always served first.

Emigration

In 1871 Janne (John) and wife Elina decided to emigrate with their four children, Carl Oscar (age 10), Alfred (age 8), Olof (age 4), and Amanda (age two). The last day in Sweden an auction was held of their goods, which gave them a small amount of money for their journey. Elena’s brothers had also lent them some money. In the evening of the last day at home they met their families to say good-bye, and also prayed to the Lord that all should be well. Many tears fell the next day (27 April) when they started their travels. They went by horse and wagon to Helsingborg, and then boarded a steamer that took them to Helsingör, where they boarded a larger vessel that took them to Glasgow in Scotland. On the journey to Glasgow they were in a bad storm, but on the third day they arrived happily. In Glasgow they had to wait a few days in a hotel before they could
leave for Quebec in Canada. The mail steamer that took them across the Atlantic was the R.M.S. *St. Patrick*, a ship that crossed the Atlantic regularly, a fairly modern ship for only 250 passengers.

Probably they next continued by steamer from Quebec across the Great Lakes to Chicago, where they continued by train to Marshalltown, Iowa. There they could stay with friends. During the first night their fifth child was born, a little girl named Marie Christina. They stayed there for a few weeks before they continued their travels.

**Iowa**

They stayed in Sac City, Sac County, in Iowa for six years (1871-1877). In 1875 they got land 20 miles west of Marshalltown, in Wheeler township, in Odebolt. Elena already had two brothers in the area, Carl and Per Olsson. The ground consisted of prairie grass. The Nilsson family worked hard and finally had 80 acres [40 hektar] cultivated land - a really big farm. Janne (John) donated an acre for the first school in Sac County. But the farm work was more important, so the children did not go to school every day.

Son Olof drowned during this time at age 12. He was out with his brothers to mind the cows, and tried to swim across a river, something his mother had warned him of.

Janne had a fine singing voice, and sang every morning when he was tending the fire. He was also a very social person, and often visited with friends and neighbors. He also invited people to his home and shared everything with all the people he knew.

On 13 March 1881 his wife Elena died from tuberculosis after a long illness. When she got worse they sent their daughter Mary to the neighbors to get help. When she returned her mother had died and her father was praying over her. Elena was 40 years old when she died, and is buried at the New Bethel Cemetery in Kiron, Crawford County, Iowa.

**A nanny from Sweden**

After Elena’s (Helena’s) death and with ten children to care for, Janne hired a young Swedish girl, Emma Lovisa Vikbom (b. 15 Mar. 1860 in Atvid, Östg.), to look after them. She had come from Sweden in 1879 to live with her uncles Sol and Gus Peterson. Her parents and siblings had all died before she left Sweden.

To learn English Emma Louise (she Americanized her name) went to school for a short time, but the children laughed at her accent. She was first engaged to Janne’s son Carl, but he died in 1882 of smallpox at age 21.

**Married again**

Janne (John) suffered from rheumatic fever and often visited spas to get treatment. During such a visit Emma Louise and Janne got married on 21 April 1882 in Sac City. They had not told the children what was going to happen, but a woman lodging with them had told them that they were getting a new mother. Janne was then 43 years old, and Emma Louise 20.

They soon had two children, Elena in 1883, and Anthon in 1884.

At this time they decided to leave Odebolt because of Janne’s health. They had heard that there was free land in Nebraska, and thought that the drier climate there would be healthier, so they decided to move. They sold the farm, machinery, and cattle, and packed the household items in a freight car.

Emma Louise was then pregnant again, and stayed with the younger children in Iowa until Janne had a home for them. Daughter Thilda was born in 1886.

**Nebraska**

Soon Janne sent for the family, and they settled in Chappel in Duel County, between the North and South Platte Rivers. They stayed
there for nine years, but they were hard and difficult years and they never got any crops. The grain grew and it looked good, but there were strong winds and a lack of rain. All rivers dried up during summer, and sons Nels and Joe took turns to take the cattle a mile to the nearest watering hole. The cattle were just as thirsty when returning as when they had gone to the water, but it did keep them alive. To get household water they fastened buckets on their carts and fetched water from several miles away. It was difficult to reach the water and they had to crawl down into the watering hole and collect water in a small tin cup.

After nine years of misery, and when the money from selling the farm in Iowa ran out, they decided to search for a new home. Six more children were born in Nebraska: Oskar (1887), Carl (1888), Albin (1890), Frank (1892), Ester (1893), and John (1895).

Idaho
In 1894 they left Nebraska and moved west with a dozen families. They had heard about a place in Idaho where several Swedes had settled. The place was close to Eagle Rock, now Idaho Falls.

Before leaving they had an auction and sold most of their possessions. Daughters Mary and Amanda, who worked for the Salvation Army in Denver, Colorado, came home to say good-bye. Amanda got ill of “mountain fever” and died unfortunately before the auction. Son Joseph also got the fever but survived, despite the travel.

Six horses and two Conestoga wagons, packed with all their goods, were to take them to Idaho.

During the mornings on the trip, they prepared a dough, which they could bake during the nightly rest in a stove. They had to take out the stove from the wagon to be able to use it. When they came to Green River it rained so hard that Emma Louise had to stand up to her ankles in mud to be able to bake.

They came to Idaho Falls in September 1894. Janne had 50 cents in his pocket when they arrived in Idaho. He went to the Anderson bank and told them he wanted to buy land and settle there and needed some credit. With the credit he bought flour, sugar, and other necessities. He also bought some boards to make their first table. They first settled in an area north of Idaho Falls, close to one of the big canals. Son Jack was born soon after their arrival in Idaho, and daughter Phoebe was born later in the same place.

They later moved to the “New Sweden” area south of Idaho Falls, where son Emil was born. During this time Janne became a member of the Baptist church in “New Sweden.”

Later they moved to Lavaside, where they bought more land, in total they had 300 to 400 acres. Janne (John) later sold some parts of this land. Daughter Clarence was born in this place.

Janne dies
In November 1902 Janne (John) died of pneumonia at age 63. Son Harold was born two months later.

Emma Louise died in 1933 in Blackfoot, Bingham County, Idaho.

They are both buried in the Riverside Cemetery in Firth, Bingham County, Idaho.

Family reunion
Janne had ten children in his first marriage, and thirteen in his second marriage. Several of the children died young, but nineteen lived far into the 1900s and started their own families. All of the children stayed in the U.S. and have become the large family that I and my family met at “The Nelson Family Reunion” in Rexburg, Idaho, in 2013.

Janne Nilsson (John Nelson in the U.S.) was a brother of my ancestor Christoffer Lindau.

Addendum:
Wayne E. Nelson tells that son Alfred Nelson, born 21 Jan. 1863 in Össjö (Skåne) was his grandfather. Alfred was 8 years old when he came to this country. Alfred stayed in Iowa when Janne and most of the family moved to Nebraska. He was married to Anna Sophia Peterson (1864-1936), and they had many children. They were farmers in Sac County, Iowa. Anna Sophia died there on 4 April 1936, and Alfred died on 3 June 1938.

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DNA experiences

In SAG 4/2014 the readers were encouraged to share their DNA stories, and here are some

Karna Olsson of Belfast, Maine, wrote:

Received the copy of SAG last week and as always I enjoyed it very much .... Again and again I say how delighted I am it is still in business.... In answer to the question of yours on the last page .... I did have my DNA done through a firm called “23 and me”.... then I paid to have Chris have his done because the female can only receive her mother's DNA and so now I have both my father's and my mother’s .... What is interesting to me is that my mother’s line is predominantly Scandinavian with some northern European ... and that includes Basques and Saami (of course my grandfather, morfar, was of a Walloon family and so the Basque makes sense).

My father's was very, very little scandinavian, predominantly Irish, and French and Spanish .... If Father were alive he would be quite puzzled by all this.

I had this done four years ago .... For me this is fascinating.

[Eds note: Karna’s father was the well-known immigration historian Nils William Olsson, founder of SAG. Karna’s brother Chris is SAG’s invaluable proof-reader.]

Brian Samuelson of Sun City West, Arizona, wrote:

I am the son of Swedish immigrants who became interested in learning about the family histories of both sides of my family once I had retired from a 33-year teaching career.

This one discovery has to do with a great-great-grandfather of mine who led a rather shady life in Sweden. I lost track of him after he got out of prison for desertion and biga-
Parents listed as unknown. Why?

By Elisabeth Thorsell

It happens often when you trace your family members that you end up with a brick wall.

When the child is finally found in the birth records, the note just says okänd [unknown] in the space in the records where the parents' names should be recorded.

The only possible useful information is the age of the mother. In this picture they are respectively 21, 29, and 24 years old. In the next column are some addresses, but they are usually found to be the addresses of the midwife that assisted at the birth of the child, and give no clue to the mother's name or address.

This lack of information was appropriate according to the law of that time.

**Infanticide in Sweden**

In the early 1600s a law was instituted that was based on Mosaic law, and was very harsh on crimes of a sexual nature.

Unwed women who had become pregnant and who wished to avoid the stigma of having an illegitimate child, sometimes took the drastic step of killing the newborn baby.

If she was found out, she was cited at the Häradsrätt (legal district court) and most often received a death penalty. She had the possibility of applying to the Hovrätt (court of appeals), and lastly to the king himself, to have her sentence commuted for the newborn baby.

According to one source (Stockholmskällan), about ten women were executed every year during the 1600s, and 1700s.

The new Swedish law of 1734 still stated that a woman who had not told anyone about her pregnancy and had murdered her fully developed child should be beheaded and burnt. If the child was not fully developed and had no signs of manhandling, then the mother was punished by flogging, prison, or forced labor. To try to abort the child was punished by the death penalty.

According to statistics from 1841 to 1950 about 50 to 70 children were murdered each year, with the highest number during the 1870s (78 children).

These figures are for the whole
country. Before 1809 Finland was also included in the statistics. Finland in that year became a Grand Duchy of Russia, as a result of an unlucky war.

**King Gustaf III**

King Gustaf, born in 1746, became king of Sweden in 1771, succeeding his father King Adolf Fredrik. His mother was Queen Lovisa Ulrika, sister to Fredrik the Great of Prussia.

Gustaf was an intelligent and cultured advocate of the Enlightenment (Upplysningstiden). In 1766 he married Sofia Magdalena, daughter of King Frederick V of Denmark. Gustav succeeded in 1771 to a Swedish throne that had been weak since it was subordinated to the Riksdag (Parliament) in 1720. The new king began his reign with futile efforts to mediate between the contending factions of the Riksdag. In 1772 he performed a coup d’état (statskupp) and assembled the central power in his own hands.

**The Infanticide Ordinance**

As king, Gustaf had the melancholy duty to sign all death sentences for women who had for some reason murdered their child. He soon wanted to find some method to decrease the number of such death sentences.

In 1778 the Infanticide Ordinance (Barnamordsplakatet) was published and sent out to all the courts and the dioceses, which then had to distribute it to the parishes, where it was supposedly read from the pulpit.

The contents were quite radical. An unwed mother was no longer to be treated harshly by either church or court. She was even allowed to hide her pregnancy and travel to some place where she was unknown, and give birth there.

Another important part of the new law was that nobody was allowed to ask her who the father of the baby was. Before 1778 it had been one of the midwife’s duties to try to find out this name. She and the other women present were to ask about this during the worst contractions. If she then named somebody, that was assumed to be correct. Now it was possible for the man to avoid paying child support if she did not name him.

By then the public admonitions that unmarried women had to suffer in their parish church had been changed to admonitions in the sacristy, and thus not seen by the congregation, who were not allowed to shame her. The clergyman was told not to make her name public.

Also, the illegitimate children were now allowed to become apprentices in guilds and crafts, which had been denied them before.

The old epithet kvinnsperson (female person) which was used in a derogatory manner, even in court records, was now forbidden as well as other words of that kind. Instead the woman could be called piga (maid), housekeeper, or any other title that was not defaming.

The unwed mother was also now given the right to defend herself in writing to the court, and the judge was not to ask questions that could be damaging to her reputation. The minutes of the case and the verdict were not read aloud to the public.

These changes had probably not much impact in the rural areas, where the social control was strict. But many women travelled to the cities where they were okända.

All children of okända parents did not stay that way forever. If the parents did marry later, they mostly sent in a document to the parish, signed by them and two witnesses, and claimed the child as theirs. These documents can sometimes be seen glued into the church records, so always check the originals.

This ordinance was in force until 1918.

---

**Transcript of His Royal Majesty’s Gracious Letter to the Hovrätter (Courts of Appeal) of the 17th October 1778, concerning some statutes to prevent infanticide.**

“During that We graciously have had the time after other incoming cases concerning infanticide, presented to Us, We have with particular anxiety found that fear for the, according to the law, death penalty has not made women abstain [from this crime].

(Picture from Claes Westling, archivist at the regional archives in Vadstena, Sweden)
Some notices in a Swedish weekly magazine from 1930

Translated by Elisabeth Thorsell and Chris Olsson

Around 1905 Johan Lindström Saxon of Örebro (1859–1935) started the weekly magazine Säningsmannen. His intention was that the magazine should be an educational, popular magazine for the “common man,” as well as less costly than other magazines. But it was also to reflect his own opinions on various matters. For instance, he hated coffee and tobacco, and was all for temperance. He also thought that life in the countryside was much better and healthier than living in the cities.

During his lifetime 70,000 issues were printed every week. The magazine also had readers in America. In 1987 the magazine merged with another, Hemmets Vekotidning, which still exists.

SAG reader Mats Lundell of Bromma, Sweden, has sent in a couple of notices from the run of 1930 that have to do with America.

Harvest of Death

On 24 October 1930 the gardener John Hilding Johnson was killed in a car accident, age 46. He was born in Oppmanna parish (Krist.). Ten years earlier on 9 November 1920 he came to America and Duluth. Continuing in his profession from Sweden he made a name for himself in America as skillful gardener, and was much liked. He was always willing to help and give information about his craft. He was fond of flowers and loved nature as a whole.

He was a member of the Minnesota Gardening Society, the Swedish-American National Federation, and Cosmopolitan Vasa. From 1906 he was a member of the Order of Good Templars. He was enthusiastic about the temperance movement and other idealistic interests. Säningsmannen was to him a dear friend and was always found in his home as well as in America.

J. H. Johnson leaves many friends in America, family, a sorrowing wife, and family and friends in Sweden.

(1930/51)

Eds note: Who was this man? Some research showed him as being born in Oppmanna (Krist.) on 21 Aug. 1884, son of the sharecropper Jons Nilsson and his wife Anna Persdotter in Killeboda village. His mother died in 1896, but John stayed with his father until his marriage to Anna Carolina Ehnstrand, born 13 Oct. 1887 in Södra Sandsjö (Kron.). They were married in a civil ceremony on 23 Dec. 1912 by the magistrate of Kristianstad. John is then recorded as stoneworker. The newlyweds lived for a short period at Arkelstorp in Oppmanna, but in 1913 moved to Vegeholm in Strövelstorps parish (Krist.) where John is listed as a garden worker and later as a garden foreman. In 1919 they moved to Rödbo parish (Göt.), where John was listed as a garden foreman at Ellesbo Norrgård.

On 8 Oct. 1920 John got his moving-out paper to go to North America, and he left from Göteborg on Oct. 28 1920 on the S/S Drottningholm, which arrived in New York on 8 Nov. 1920. His destination was Duluth, MN.

[His wife Anna Carolina moved 9 Nov. 1920 to Kristianstad. On 27 Sep. 1922 she left from Göteborg to join her husband in Duluth.

[Afjer John’s death she moved back to Kristianstad on 18 Nov. 1934, but died on 8 Dec. 1934. The couple had no children.]

Life of Swedish settlers in Canada

It is not a cow barn or a summer cow shed that the reader can see on this picture. It is instead a Swedish settler’s home in Canada, more close by the Peace River in Alberta.

The picture was taken this year in June, more than 300 miles north of Edmonton. These are the kind of buildings that the settler or “home-steaders,” as we say, customarily puts up for himself and his family during the first years in this remote area. It is common that immigrants that do not have a large amount of money, but perhaps some knowledge of farming, get what we call free land, 160 acres of crown land, which they can have for 10 dollars, with the obligation to break land and build.

And I want to say that such settler’s homes do not look too bad in this fertile area. (Peace River is especially fertile.) The roofs are usually covered by turf and filled with grass and flowers. The cottages are often surrounded by huge flower borders. This is the case of settlers that have broken some land. Not until the grain and kitchen plants are planted can you work on flowers.
I must inform people that the so-called “free homesteads” soon will not be possible to get, as the authorities have decided to no longer entice people by giving hope of free land. Land, still unbroken, will hereafter be sold by the authorities on the usual conditions.

*Rallare-Kalle*  
(1930/44)

**A Swedish-American invalid from the war.**

Years ago a Swedish woman from the Ulricehamn area immigrated to America, a sister of the writer’s maternal grandfather. Coming to the great republic, the Swedish girl married a man from Skåne, and in this marriage was born an only son, Ray Person.

For him it was not a lucky thing to be born in America, as during the war he was drafted into the U.S. army and sent to the battlefields of Europe. It got to be hot for these Americans, and in the platoon where Ray served, all but Ray were killed. He got a leg shot off and was injured in an arm. Among the bodies of a thousand dead comrades Ray crawled for no less than four days.

For certain, our countryman, as we may call him, had rich opportunities to ponder the horrors of war. Well, in the end the ambulance came and he was taken to a hospital where his leg was amputated. Maimed and crippled he returned to the U.S.

Now Ray Person lives in Chicago, where he works in some office. Manual labor is impossible for him. His mother still lives, and her grief is great when she has to see her only son, who had such good hope for his future, as an invalid at a young age.

He keeps in contact with his relatives in Sweden by letter.

*G. G-n.*  
(1930/15)

**Swedish lumbermen in Canada**

In the large forests of Ontario and British Columbia, and in their sawmills and their floating runs, and hunting grounds, I have met Swedes in large numbers. The *norrlännings* (man from northern Sweden) is without any doubt the most able of the lumbermen of Canada, and this comes from his tenacity and staying power.

The most prominent forestry man that I have met in Canada is a norrlännings, the Swedish vice consul in Prince Rupert, Olof Hanson. None of our countrymen there has impressed me more than he has.

He immigrated as a poor boy of 20 from Härjedalen and settled on a homestead, but later became a lumber cutter. His first success came when the railways started to be built through the wastelands and high mountains of British Columbia. Young Hanson started to provide railroad ties and poles to the railroad, and he became very well-liked. Today he is the owner of wide forests, and a big provider of all kinds of lumber, and can by all rights be called “West Canada’s lumber king.” He has no less than 2,000 employees, and among them the majority are his countrymen. He also has big interests in the huge fishing companies of Prince Rupert and is himself the CEO for a few of them. As the consul for Sweden, he has done much for the Swedes in the area, and his popularity will probably lead him to become a member of the parliament in Ottawa at the next election as the first Swede.

The Swedes will probably make great contributions in many ways to the future history of Canada. Much points to that. They are now getting close to 200,000 individuals.

*L. Persson*  
(1930/47)

**Addendum to the above article from “Swedes in Canada” by Elinor Barr (2015).**

P. 156 When Canada’s third transcontinental railway, the Grand Trunk Pacific, moved westward from Edmonton, “Olof ‘Tie’ Hanson walked 1,287 kilometers along the proposed route to survey the timber and won large contracts eastward from Prince Rupert, the Pacific terminus. By the time the railway was completed in 1914, Hanson was well established in the logging industry.”

P. 416 Olof Hanson was born in Tännäs (Härj.) on 3 June 1882, and left his home in 1902 for *Norra Amerika*. After a few years in Spokane, WA, he moved to Canada in 1905, where he became very successful. He was elected as a liberal member of the Canadian House of Commons in 1930, 1935, and 1940. He died in 1952.
2:o föreställdes, at Klåckare borde antagas i den aflidnes ställe. Församlingens wärda ledamöter hade väl gärna åstundat, at någon inom Församlingen dertill måtte antagen blifwa, men emedan ingen fans äga de egenskaper, som till Klåckare Sysslans bestridande, efter Lag och Kongl. Förordningar, erforderas, och Betjenten, hos Framlidne General Majoren och Riddaren, Högwälborne Herr Baron von Otter, Anders Bjurberg, som sig dertill anmält och prof aflagt, nu lämnat wackra wittnesbörd om sin skickelighet, såsom Herr Assessor Wickelgrens om des färdighet i åderlåtande och Sockn apothequets tillämpande[.]

Translation

2:o was presented the view that a new sexton should be hired to replace the deceased one. The honorable members of the parish would have preferred that someone in the parish might be the next sexton, but as nobody could be found that had the necessary skills according to law and ordinances to serve as sexton, and the servant, who used to be in service to the deceased Major General and Knight, most nobly born Baron von Otter, Anders Bjurberg, had applied for the post and passed the test, and now has shown his fine recommendations, like the one given by Mr. Assessor Wickelgren on his proficiency with blood letting and using the parish medicine chest.
1) The Rotemannen 2

The Rotemannen 2 database was released in the spring by the Stockholm Stadsarkiv (Stockholm City Archives) and is a significant upgrade of the previous version. In 1878 the parishes of Stockholm ceased to keep husförhörslängder (clerical surveys), as the large influx of people to the city made it impossible for the church to keep track of all people.

Instead, the city started a system with a special clerk (rotemannen) in each block that had as his duty to keep tabs on everyone in the block. He noted in big ledgers all the people moving in and out, and where they came from, and where they went, and also dates and places of birth, occupations, and even if a poor girl needed a new pair of shoes. Most of these records have now been digitized, but there are still gaps. The database is expected to be complete in 2017. It now has 5.7 million people.

To search just click on SÖK, and then fill in the person details. Only in Swedish. Rotemannen 2 is available for both PC Windows and Mac.

2) The Swedish Population 1910

The long awaited new Swedish Census 1910 was released during the Genealogy Days in Nyköping last August. It contains information about 5.6 million individuals who lived in Sweden at the end of the year 1910. Note the English button at the top of the righthand side. For PC and Mac. To buy these databases see link on p. 30.
Another Swedish pioneer


This is a colorful children's book about a female pioneer from the late 1800s.

She was known in Sweden as Matilda Andersdotter, and came to America in 1891 from Angelsback in Grevie (Skåne) with her sisters. Her mother, Anna Maria Kristiansdotter, came the year after, and they all settled in Chicago.

Matilda, better known as Tillie, worked as a seamstress, but got interested in the current craze -- bicycles. Although Women's Bicycle Racing began in 1879, during the high wheel era, it was considered more a novelty than a sport until the advent of the diamond-framed safety bicycle in 1890.

At that time bicycles were only for males, but Tillie had other ideas. She saved up for a long time and one day she bought her own bicycle.

Newspapers of that era like to say that she was thin and weak when she first came to America, but she was quoted as saying "I did not take to the wheel for my health, particularly. I suppose it was more for the reason that bicycles were being used by women and I wanted to try the fad."

She did not dream of going slowly on her bicycle, as she was much more interested in speed and going fast.

At that time women went on bicycles in long skirts and dresses, but Tillie had the skills to make herself a comfortable cycling dress, which seems to have shocked her friends, as it showed that she had legs, and could use them in races.

By now she had met another cyclist, fellow Swede Filip Sjöberg, who realized that Tillie was better at racing than himself, and instead became her trainer. They married in 1897, but he died in 1902. She was a champion cyclist in almost all forms of the sport, particularly the favored six-day events of the era.

She held the title of world champion from 1897 until 1902, when women were banned from racing due to the perceived level of danger in the sport. She got the nickname "Tillie the Terrible Swede" after winning many races. Tillie died in 1965 in Minnesota.

A charming and fun book about following your dreams.

Elisabeth Thorsell
Lilly keeps writing

Emigration historian Lilly Setterdahl of East Moline, IL, is a prolific writer. After the death of her husband Lennart Setterdahl, who did all those very useful microfilms of the Swedish-American church records, she has continued his valuable work with taped conversations with older Swedish-Americans, and used those as basics for books.

In 2010 she published Chicago Swedes. They Spoke From the Heart, which contains stories from immigrants, born from 1873 to 1965, and stories from American-born interviewees born from 1883 to 1943. A very interesting book that makes life in Chicago in the old days come alive. The book has a name index with birth places for the people interviewed.

Another book called Swedes in Moline, Illinois, 1847–2002, was published in 2003. This book also has edited oral interviews, and lots of portraits of the people involved. This book has a similar index.


Lilly has also written about the Minnesota Swedes in two volumes. The first volume has among other materials 40 immigrant letters. The second volume centers on the immigrants from Trolle-Ljungby in Skåne.

Her major work is probably her book Not my time to die – Titanic and the Swedes on Board (2012) in which she gives short biographies of all the 125 Swedes on board the Titanic.


Lilly has also started to wrote historical fiction, the first is Maiden of the Titanic (2007), followed by the Hero of the Titanic (2011).

In her Second Love After 50 (2015) she tells a romantic story. She gives the book an international flair by making some of the characters Swedish, Danish, and Irish, and by describing journeys to France and Denmark.

Lilly Setterdahl’s books can be found on her Author’s page on Amazon.com. They are published both as regular books, and some in Kindle editions.

Elisabeth Thorsell

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Mention the Genealogist when you join or order books
Book Reviews

Have some coffee!


Fika is to Sweden what Starbucks is to the United States. The five chapters in this book give you the history, tradition, necessity, vocabulary (both Swedish and English), recipes, and complete understanding of why coffee and baked goods are Fika. Everything and then some is included in this book—whatever you wanted to know or did not know about Swedish coffee time is available to you in the contents.

The word fika came from kaffe spelled backwards, of course, in Swedish. All of this started, was recorded or became so important to the Swedish culture in the early 1900s. Swedes plan for a fika at least once a day. Their daily schedule is incomplete without it. And some Swedes have more than even one a day.

You will learn which recipes are part of fika, when and how to bake them and also when to serve them. Your friends will enjoy the fika even more when you share your knowledge with them. They will be truly impressed!

The book is well-illustrated and very entertaining. The authors really enjoyed themselves putting all this information in such readable form. You are able to become a wonderful baker by following the instructions. Your reputation will be greatly enhanced.

As I was reviewing the book, many aromas and memories were brought to mind from my youth. My Swedish grandmother was an excellent baker and always had something put away for a fika. However, she did not call it fika, but many of her recipes are included in this book. It was pleasant to relive those days. I believe that the only missing recipe is how to make coffee the 'Swedish' way.

Fika is complete, enjoyable, and its content is worth every page.

Alice Johnson

SAG needs your help!

We regard the reviews as a very important part of SAG, as the readers are spread all over the U.S., Canada, and Sweden and a lone subscriber even in Australia.

For all of them it is very difficult to keep track of the many interesting books (and movies) that are published with a Swedish or Swedish-American theme.

We need you to keep your eyes open. And we are extremely pleased if you will write a review and send it to the SAG editor.

Family histories, church histories, local group histories, and lodge histories are among the things we would like to present in SAG. And all in English.

A good book review contains the full title of the book, name of author, year of printing, name of publisher, where it can be bought, and the price of the book.

Send all book reviews to the SAG editor!

Elisabeth Thorsell
SAG editor

What you might need to know?


This book, in a small format, sets out to explain many things about Sweden that you might want to know to better understand your ancestors and the people you meet when you visit the country. Being a born and bred Swede there are things I agree with and some that I don’t. Also, this
Book Reviews

The book is almost 10 years old, and some things have changed.

In the introduction it says that the book is “written for the inquisitive traveller who wants more than research into hotels, sightseeing, and transportation; they offer an insight into the human dimension of a country based on the values and attitudes of its people.”

The book starts with a chart of key facts, like what is the capital, and what type of electricity we have (220 volt) and other useful things.

Next comes a short lesson of geography, which starts with the myth that we are all tall blondes with blue eyes, for which you just have to walk down a street to see that it is wrong.

Next comes a brief history of Sweden, starting with the Vikings, which is a bit late, as the country became populated after the end of the last Iced Age around 9,000 B.C., when stone age people came from the south.

The chapter on politics and parties is very outdated.

The emigration 1850–1930 is said to be caused by famine and economic hardships, and by that some wanted more religious freedom, which is a sweeping generalization. The cause of emigration was mostly a personal decision for many different reasons.

There is one section that discusses values and attitudes, including the concept of lagom, and the Jante law. The first can perhaps be translated as “just enough;” not too much and not too little, for instance concerning work or pleasure. The Jante Law (invented by the Danish-Norwegian author Aksel Sandemose) says that it is not good to be too proud of yourself and your achievements, in contrast with other cultures.

Other sections are about Customs and traditions, Making friends, The Swedes at home, Time out, Getting around, Business briefing, and Communicating.

It can be noted in the chapter of Customs and traditions that Whit-monday is no longer a holiday and that 6 June, the National Day is now a holiday. The toasting ritual is described in great detail, but the description seems a bit old-fashioned.

It is also amusing to see that the Swedish people always gets up at 6:30 in the morning, and go to bed at 10:30 or 11:00 pm.

I like the view that “Swedes are honest and direct, but not aggressive in style.”

Smoking is no longer allowed in restaurants or other public areas.

Any web addresses needs to be checked to see if they still work.

“Sweden is still one of the most progressive, egalitarian, and unspoiled countries in the world. Some call it a well-kept secret. Many would like to keep it that way.”

This is an interesting book, showing Sweden from the foreigner’s view.

Elisabeth Thorsell

New and Noteworthy

(short notes on interesting books and articles)

The July 2015 issue of The Swedish-American Historical Quarterly, published by the Swedish-American Historical Society of Chicago, has two very interesting articles. The first is Anna Sophia: Memoir of a Prophet’s Wife, by Brita Butler-Wall. The author is an expert on the Erik Janssonist colony at Bishop Hill, Illinois. In the archives of the colony she found some 8 pages of Swedish that was filed as “Papers in Swedish” and that no one had tried to find out what they were. Ms. Butler-Wall is fluent in Swedish and gave the papers a try. She found out that they contained an eyewitness narrative of the colony at a critical time.

The writer turned out to be the last wife of Erik Jansson, whom he married just a few weeks after the death of his previous wife. Her name is best known as Anna Sophia Pollock, and it is all about the events that finally ended with Erik Jansson being shot by John Root.

The other very interesting article is written by Roger McKnight, professor emeritus at Gustavus Adolphus College. The title is “Doing What She Could”: Poor Relief and the Augustana Women’s Mission Association, Minneapolis 1896-1961. The article has two principal persons, the deaconesses Bothilda Svenson and Cecelia Nelson, who both did what they could to help the very poorest of the Swedish immigrants to the Minneapolis area, especially orphaned children and destitute women. They both worked for the Augustana Mission Colony, under the direction of Reverend Carl J. Petri. Cecelia Nelson recorded her work and the families she helped in a book of records for many years. The examples in the article from those records show that many immigrants had a very harsh life, as opposed to the otherwise quite rosy pictures of the successful Swedish-Americans. The main problems seem to have been alcohol, tuberculosis, unemployment, and broken families.
Interesting Web Sites

Advice on how to use Facebook for queries: http://auntbarbspapers.blogspot.se/2015/01/asking-for-help-right-way.html?spref=fb

A number of U.S. obituaries: http://obitz.us/


Illinois Wills and Probates (need Ancestry subscription):

Useful information on scams: https://www.usa.gov/scams-and-frauds

Free course in Swedish: http://learningswedish.se/courses/1

Society of Walloon descendants: http://www.vallon.se

List of Walloon names found in Sweden: http://vallon.se/ind_forsk.htm

List of ships carrying Swedes to Chautauqua and Warren counties 1851-1860:
   http://www.jamestownswedes.org/p/ships-list.html

List of immigrants in 1851 to Chautauqua and Warren counties
   http://www.jamestownswedes.org/p/1851.html

Index of soldiers from Södermanland: soldatregister.p10.se

Blekinge Naval Ratings Index [Båtsmansregister] (in Swedish):
   http://www.blekingesf.se/vara-register/batsmansregistret

To buy Swedish databases: http://rotterbokhandeln.se/index.html?submenu_id=-1

Online transcribed church records (Excel files) for Skedevi (Östg.):
   http://www.hembygd.se/skedevi/kyrkbocker-for-skedevi

Hallands Släktforskarförening (in Swedish): http://hallandsslaktforskare.se/

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

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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.

No queries sent in this time!
Please send your queries to SAG!
Not everything is online!

A short visit to Lindsborg, KS, in the fall of 2015

In late September my friend Ingrid Nilsson and I were invited to spend a few days in Lindsborg, Kansas. There was a Swedish-American Research Seminar planned by the Old Mill Museum under the leadership of Lorna Nelson and Lenora Lynam. We went there and met so many nice people, all proud of their Swedish heritage. We spent most of our time in the computer lab, and helped some to find their roots. The SwedGen Group was also helping.

Here are a few pictures from this trip.

This couple was found in the newly photographed records for Kansas by *Arkiv Digital*. They turned out to be members of the Lindsborg Covenant Church. The husband Andrew was born 6 June 1845 in Istorp, (Skar.) as Anders Larsson, and left in 1872 from Halmstad for Chicago.

His wife Emilia Augusta Andersdotter was born 28 Dec. 1848 in Svanshals (Östg.) and she emigrated in 1869 from Motala (Östg.).

She and Anders married on 27 Mar. 1875 in Chicago, where two children were born. In 1879 they moved to Lindsborg and had two more children. In the 1900 U.S. Census he is listed as a painter.
Dear friends,

As usual, time passes too quickly and here we are again. Now the fall has definitely fallen, and the yard is full of leaves. Christmas is almost around the corner, and then another new year, hopefully also packed with goodies.

In late August we had the Swedish Genealogy Days in Nyköping, and the sports arena where it was held was packed with visitors who came to buy books, and new DVDs, and listen to many lectures.

Next year the Days will be held in Umeå in Västerbotten, up north.

Then in early September I flew into Newark Airport and visited my “cousin” in Princeton, and admired her raising butterflies in her kitchen. After a few days I met my friend Ingrid at the airport, and we travelled to Salt Lake City for the annual SAG Workshop, which was just as nice as ever. This year we had a new staff member, Ulf Berggren, from Sweden.

Back home the family awaited the arrival of a new grandson, Erik, who came at the end of October. It is a great pleasure to have a baby in the family again. The older grandchildren grow up too fast.

But there was also a sad event, as my friend Carl Szabad lost his battle with cancer, only 68 years old. We worked together for many years during the 1990s, and have remained friends ever since. Carl was a man of great knowledge, and did his very best to ensure high quality in everything he did, as seen in the DVDs like Sveriges dödbok (Swedish Death index), and many others.

Right now the 5th season of Allt för Sverige (Great Swedish Adventure) has started, and it is interesting to see the efforts of the participants to understand the different foods and other unfamiliar experiences.

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
30 Oct. – 5 Nov. 2016!

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: http://bit.ly/SAGWorkshop
## 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>
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<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
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<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
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<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
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<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
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<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
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<td>Gäst.</td>
<td>Värmland</td>
<td>Värm.</td>
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<td>Hall.</td>
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<td>Väbo.</td>
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<td>Härg.</td>
<td>Västmanland</td>
<td>Väsm.</td>
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<td>Jämt.</td>
<td>Ångermanland</td>
<td>Ånge.</td>
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<td>Öland</td>
<td>Öland</td>
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<td>Medelpad</td>
<td>Mede.</td>
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<td>Östg.</td>
</tr>
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<td>Norrbotten</td>
<td>Nobo.</td>
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### 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>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
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<tbody>
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<td>Södm.</td>
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<td>Gotl.</td>
<td>I</td>
<td></td>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps.</td>
<td>C</td>
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<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
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<td>Vrml.</td>
<td>S</td>
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<td>Hall.</td>
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<td>Vbn.</td>
<td>Vbntn.</td>
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<td>Västra Götaland</td>
<td>Vgöt.</td>
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<td>Öreb.</td>
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<td>BD</td>
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<td>Östergötland</td>
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<td>Östg.</td>
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<tr>
<td>Skåneb</td>
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<td>M</td>
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<td></td>
<td></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).

*c 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).