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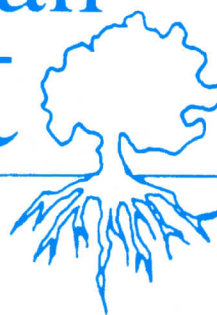
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biography, genealogy, and personal history*



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Cover picture:

Burns Will's ranch in Allenspark, CO. See article on p. 16

Postmark Hyssna: Connecting Swedish and American Cousins

A true story about the importance of a postmark

BY J. H. FONKERT, CG

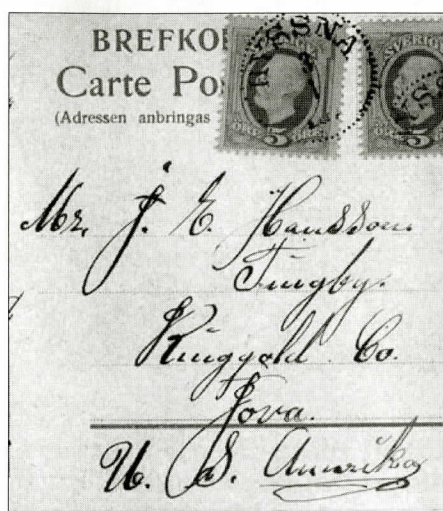
It started with a postmark. It ended with undeniable evidence that Åke and Rolf were my Swedish cousins.

My grandfather, John Hanson, died in 1964 in Iowa, when I was 14 years old. I knew he was Swedish – after all, he was hugely proud of the Swedish heavyweight boxer, Ingemar Johansson. He fit my stereotype of Swedish, with blue eyes and “light” (tending toward blond) hair, but I don’t recall him or my mother ever drawing any attention to their Swedish heritage.

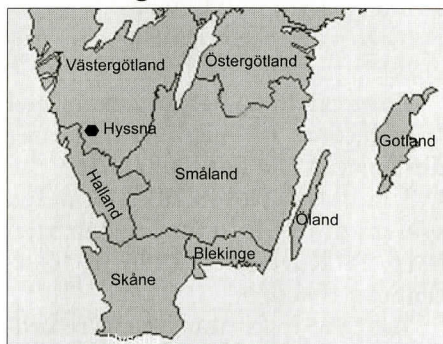
Family history was hardly on my mind as a youth, but when I was at most 13, I asked Grandpa Hanson where he came from. As I recall, he said Gothenburg (*Göteborg*), but I also remember something about Malmö. Whichever city he named was good enough for me at the time – after all, they were Swedish.

Thirty years later, a packet of some two dozen letters addressed to my grandfather in Iowa drew my attention. Written mostly between 1910 and 1912, they were stamped and postmarked in Sweden and, of course, written in Swedish – a language that was Greek to me.

But, I did understand postmarks. At some point as a child, I had actually collected postmarks – I’m not sure where I got the idea or what happened to the piles I collected from around the world. I think I especially liked postmarks because they stood for real places. The Swedish letters were boldly postmarked “Hyssna.”



Hyssna was not obvious on any small-scale maps of Sweden. In 1992-93, one couldn’t just Google “Hyssna” or type “Hyssna” into Google Maps or the Geonet Name Server. Instead, I phoned the American Swedish Institute across the river in Minneapolis and asked for help. They gave me the postal code and told me that Hyssna was a small town of about 700 people about 25 miles southwest of Göteborg.



Map of southern Sweden.

Letters give hints

While most of the letters were written to my grandfather about 1910-1913, the packet included a couple of later letters from the late 1950s addressed to my mother.

They were sent by a Hildur Edberg and postmarked Hyssna. So, armed with the postal code, I did the obvious thing: I addressed a letter to “Family Edberg” in Hyssna, 551 02 Sweden. (Wouldn’t you know, my current U.S. Zip Code is 55113?). I had no idea if any Edbergs were still in Hyssna, but figured it was a small town, so maybe someone named Edberg would get them.

This was in, perhaps, January. A few months later, about March or April, a letter postmarked Hyssna came in the mail. It was from Hildur’s son, Åke. Yes, he remembered his mother saying that she had a cousin (my mother) in America. I wrote back, “Can we visit you in Sweden this summer?” Of course, he answered.



In August we drove up to an ordinary, commonplace red frame house

on the edge of Hyssna. Åke and his brother Rolf were there to greet us. Dinner was on the table almost immediately. Our introduction to Swedish cuisine was *smörgåstårta* (sandwich cake). My journal says:

"Dinner was amazing – something called sandwich cake – seven layers of bread, cheese, cold meats, eggs, kiwi, and all kinds of bizarre things we couldn't recognize. Oh, I forgot, it also had shrimp."

It got mixed reviews from our Midwestern palates, but the best treat came after dinner. Åke went upstairs and brought down his mother's photo album. He turned to the first page and asked, "Do you know who these little boys are?" "Of course," I answered. "That's my brother and me."

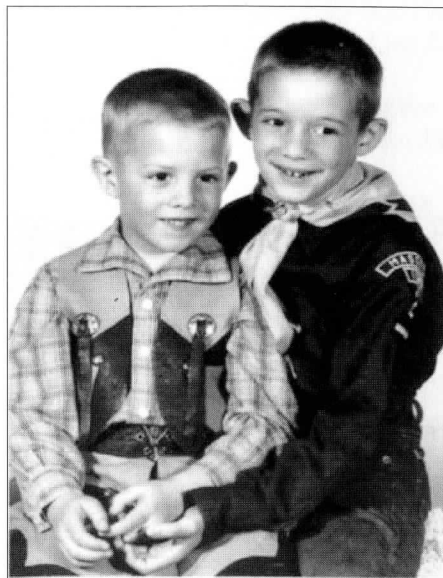
The family relationships

We had already figured out the genealogy – Hildur Edberg and my mother were first cousins. That is, Hildur's mother was my grandfather's older sister. So, Åke and Rolf were my second cousins (*syssling*). But the deal-sealing proof was in the picture. Somehow, a picture of my brother and me had found its way to Hyssna. Apparently, my mother had sent a picture of her two young boys to her Swedish cousin whom she had never met.

So much for the idea that my mother and grandfather were not in

touch with their Swedish roots! Letters carried across the ocean – first by boat and later by plane – were the threads by which the Swedish and American families maintained contact.

Grandpa Hanson never returned to Sweden after his 1908 immigration, and none of his Swedish family had been to America. Finally, in 1993, the families had reconnected.



Oh, yes... here's the photo. At least, I think this is the one that was in Åke's mother's album. This was 23 years ago, and I didn't think to take a photo of the album page. This photo is from the right time frame, and it is the picture stuck in my mind's eye when I think about that evening in Hyssna.

Postscript

When this all happened more than 20 years ago, I knew virtually nothing of the records genealogists use to trace ancestry.

Today, I wouldn't need the postmark to learn Grandpa Hanson's origins.

However, had I not first examined Iowa records, I would have had some difficulty. When he registered for the U.S. military draft in 1917, Grandpa told the draft board that he had been born 24 November 1888 in "Gotenburg, Sweden."

The 1925 Iowa state census recorded his father's name as "M. Hanson."

His 1964 death certificate – often a less reliable source for birth information – stated that John Hanson was born in "West Gothland-Hyssna" and that his father was "Mans Hanson."

The death certificate carried the best-quality information. It not only correctly named Hyssna, it correctly named John Hanson's father.

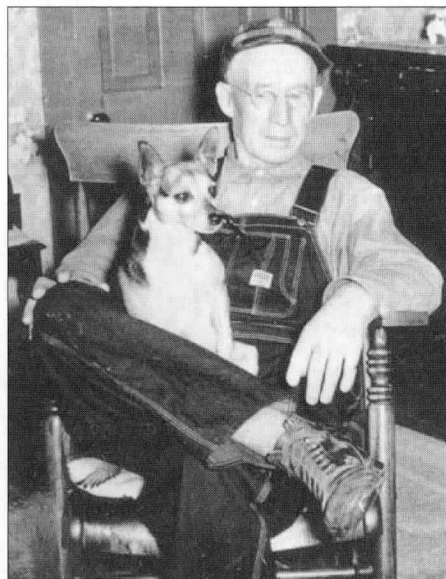
The name caused some problems. When Grandpa Hanson petitioned ("second papers") for citizenship in 1915, the court rejected the petition in part because "John Hanson" was an "assumed and fictitious name." In response to a question, Johan/John had admitted "his true name in his native country was Manson."

It now dawned on me: at some point Grandpa had chosen to use his father's patronymic name as a surname. Instead of being John, son of Mans, he was now John, son of Mans Hanson.

I had been searching for John Hanson in passenger arrival records, but had not found a good match for my grandfather. I now searched for John Manson, and in due time found Johan Emanuel Månsson arriving at Quebec in 1908. The *S.S. Kensington* manifest stated that he had been born in Hyssna and that his nearest relative at home was his sister, Anna Rosenquist, of "Locko Hyssna" (*Lockö*).

Only when I ventured into the Swedish records did I understand that my great-grandfather's given name was properly spelled Måns and that I should be looking for Johan, son of Måns. Indeed, the September 1908 Göteborg departure records included "Johan Em. Månsson" from Hyssna parish in Älvsborg. The Hyssna moving records (*utflyttningslängd*) listed the departure of Johan Emanuel Månsson on 7 Sep. 1908 from Hyssnabacka Västergård. The parish household records (*husförhörlängd*) identified Johan Emanuel as the son of Måns Hansson.

Case closed: My grandfather, Johan Emanuel Månsson, left Hyssna in 1908 for Iowa, where he used the name John E. Hanson.



John E. Hanson.

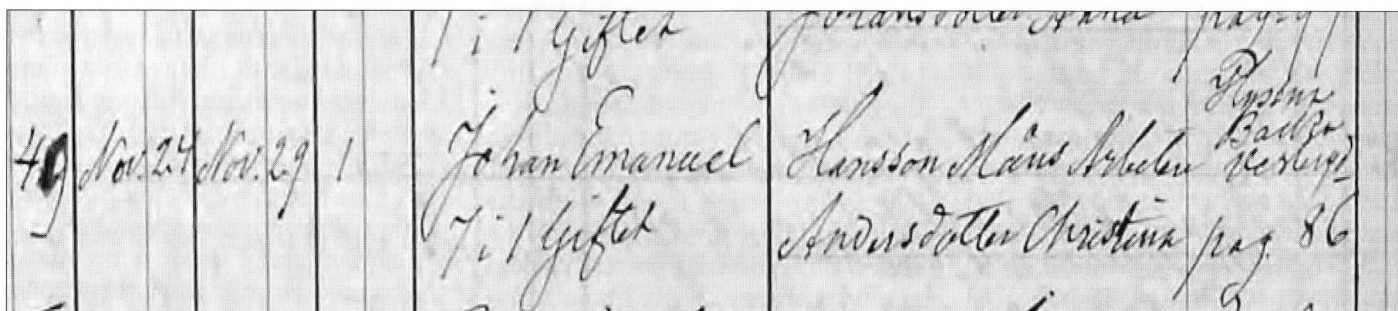


John E. Hanson and his horses on the farm in Tingley, Ringgold County, Iowa.



Hyssna old church.

The church was first built in the 1100s, but was restored and rebuilt in the 1700s. It was in use as a parish church until 1907, when a new church opened. Now it is used for weddings and other ceremonies during the summer months.



Birth record for Johan Emanuel Månsson (Hyssna C:7 [1861-1894] Image 154. Arkiv Digital.)

[illegible]

The Hyssna clerical survey (husförhörlängd) 1882-1890. p. 86. (Hyssna AI:18 [1882-1890] Image 97 / pag. 86. Arkiv Digital.)

This entry shows that Måns is a laborer (*arbetare*), and that he is 22 years older than his wife that he married on 28 Dec. 1871. Both he and his wife are born in Hyssna. His wife had been married before, as there is a stepdaughter (*stjufdotter*) Maria Emanuelsdotter, born 31 July 1869 in the family. This girl's patronymic

indicates that her father was named Emanuel. It was customary for a widow to name a child of the right sex after her deceased spouse. Her first son was named Johan Emanuel, but he died 17 Nov. 1888, just before the immigrant Johan Emanuel was born, so he was given the same name.

The family lived at Hyssnabacke

Västergård in Hyssna, Västergötland, Sweden.

J. H. ("Jay") Fonkert, CG, is a Minnesota genealogical researcher, writer and educator. <his e-mail is <jfonkert@aol.com>.
Link to his blog on p. 30.

The Ghost of Västra Ed Church

A weird experience – but what was it?

BY RICH HELBERG

I was on vacation in Sweden during the summer of 1999. I called the minister of Västra Ed church and made an appointment to meet her in the next couple of days. I was in search of the death records of my great-grandmother Lovisa Maria Mellberg.

I went to Västra Ed Church a couple of days later and met the female minister. She told me that the records were inside a walk-in vault in the office. We went into the vault and I started searching the books for the correct one. The minister asked me for the name that I was searching, and I told her. I then told her that she was the wife of Gustaf Ludvig Hellberg. Her eyes got wide, and she asked, "Gustaf Ludvig Hellberg?" I told her yes, and she got excited and told me to stay where I was and she would be back. She went out of the vault and telephoned somebody. She was speaking Swedish, so I did not understand what she was saying. She returned to the vault, and told me that someone was coming down and I should not leave. I didn't know why she asked me to stay in the vault, but figured she had her reasons.

A local historian comes

About ten minutes passed, and then a gentleman walked in and introduced himself as Lennart Larson. He asked me if I was any relation to Gustaf Ludvig Hellberg. I told him that he was my great-grandfather. He told me that he was a local historian of the area, and wanted me to stay until he went back home and got a newspaper article about Gustaf that he wanted me to see.

He returned in about 10 minutes, and showed me an article that was

printed in the Västra Ed newspaper from a son of an eighty-three year old woman. She remembers my great-grandfather when she was a little girl of five years old.

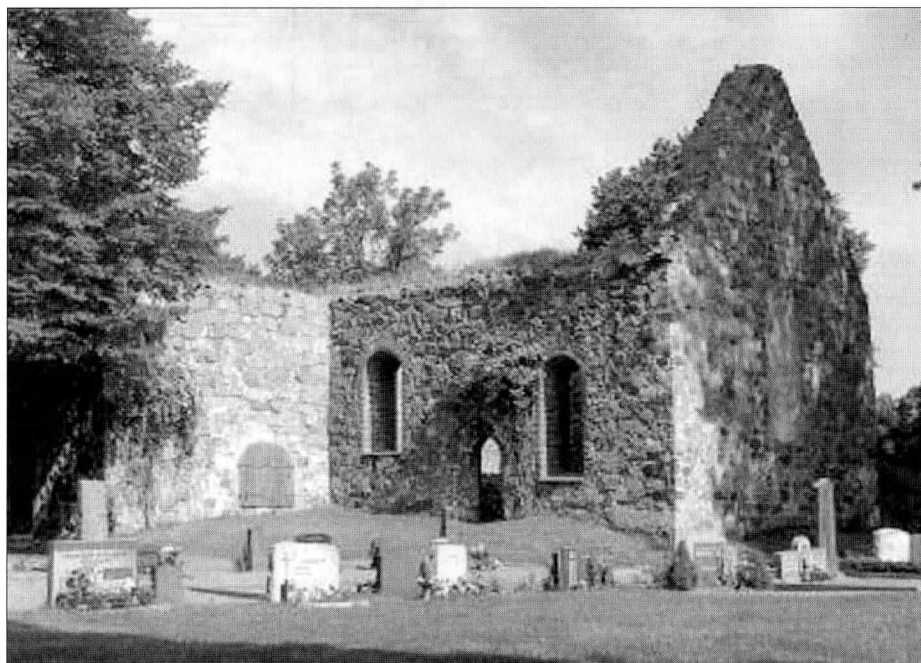
The article told about her and her grandfather meeting Gustaf in the old ruin church. He was coming up the stairs from the underground burial crypt when she and her grandfather were starting to go down. She talked about the strange meeting they had where they stared into each other's eyes. They stared down each other's but nothing ever came of it. Gustaf proceeded to climb up the stairs and they proceeded down the stairs. She said that Gustaf walked around with an axe over his shoulder all the time, and that he used to sleep down in the crypt.

Gustaf's strange behaviour

He would take the bodies out of their caskets and put them on the floor, and then put rags inside the casket so he could sleep. She related that she never forgot that story, and told her son about it, which he published in 1967.

Lennart Larson then assisted me in trying to locate the records of my great-grandmother, but we found that she was not listed in either Väst-ra Ed or Ukna parishes. Lennart said that each one thought that the other one was keeping records on her.

Lennart and I then went over to the ruined church from the 1200s, and he showed me around. We entered the rear room of the ruin,



The Västra Ed church ruin. Oldest part is from the 1100s, and was added to during the 1200s and 1400s, when vaults were added. It was replaced in 1863 by a new large church, and left as a ruin, but was conserved in the 1920s. (Info from Wikipedia.)

which was modernized for funerals in the winter. It is an enclosed round room at the rear of the church. Lennart and I entered the room, which had a new floor. Lennart explained to me about the floor. He said that before they modernized it, there was a stairway going down to the crypts below. He said they filled the crypts with sand and then installed the new floor over the stairwell.

What happened?

I was standing looking at Lennart while he was talking to me. It was about a minute later, I noticed something out of the right side of my eye. It was like a cloud or mist, and it went behind me and came through me in the middle of my back. It came out of me and went forward and upwards of my left front. It almost dropped me to my knees. I caught my breath and asked Lennart if he saw or felt anything, which he said he didn't. I told him that I had to get out of there, as something just went through me.

I immediately walked outside and walked about hundred feet away from that room. Lennart locked up the door and approached me and said, "what's the matter, spooky?" I told him about my experience and told him that I believe that I had some type of spirit or ghost go through me. I am not sure if it was the ghost of my great-grandfather or not, but it will always be remembered.

I returned to this room a few years later, trying to draw out this spirit. After spending about an hour video-recording the room, I just gave up as it never reappeared.

Rich Helberg lives in Douglasville, Georgia.

His e-mail is

<richhelberg@gmail.com>

Editor's note: The story of the life of Gustaf Ludvig Hellberg was previously told in greater detail in SAG 2003:3 under the title *Tragedy in Överum 1884*.

Maria Lovisa Mellberg Hellberg was later found to have died 2 Nov. 1928 in Överum, Lofta, (Kalm.) [Swedish Death Index].

Who was Gustaf Ludvig Hellberg?

Rich Helberg is an old and valued client of mine who I did research for in 1996. He had a question about his great-grandfather Gustaf Ludvig Hellberg who had been arrested by the local police in 1884, and now he wanted to know why? I promised to do some research for him.

It turned out to be an interesting, but tragic history.

Gustaf Ludvig was b. 2 Oct. 1842 in Målilla (Kalm.). As an adult he worked as a foundry man (*gjutare*) at the Överum ironworks (*bruk*) in Västra Ed (Kalm.). He was married in 1867 to Maria Lovisa Mellberg (b. 27 July in Nottebäck [Kron.]). They had three children, all born in Västra Ed; Carl Ludvig (b. 28 Dec. 1867); Johan Emil (b. 25 Feb. 1870); and Elin Sofia (b. 8 Dec. 1871).

In 1884 he had been arrested by the local police, and later transferred to the Insane Asylum i Vadstena (Östg.).

The asylum records showed to my surprise that he had been there before. In 1871 the manager of the Överum ironworks, with a doctor's testimony, had had him admitted to the asylum. The cause was that on Midsummer Eve that year he had tried to stop a fight, and as he was drunk, he had fallen down and hit his head on a stone floor. Among the records was found a letter from his wife that said that he had always had an excitable nature, and was aggressive when drunk. Gustaf Ludvig himself told that he had dreamt about his deceased brother in America, who had given him money that evil people had stolen from him. He did not seem to care about his wife and children, and seemed to feel he was not treated well, and did not want to work.

He was kept in the asylum until 1881, when he was sent home again. His wife did not want to live with him any more, as his temper was very uncertain. Instead he got to live with an elderly couple, Nils Magnus Lindqvist (b. 1806) and his wife Eva Andersdotter (b. 1822) who also fed

him every day. They all lived in the parish house, which was a dwelling for poor people. Every month there were two-three days, when he was very moody and difficult, and was hitting things with a stout wooden stick. He often complained about the elderly couple, as he felt that he was entitled to have their room, which was better than his. He also sometimes threatened to kill Lindqvist.

On 27 Oct. 1884 Nils Magnus went to the woodshed to fetch wood for supper cooking. Gustaf Ludvig followed him, put him down and attacked him with his axe. Then he hid the victim under a woodpile and went out, with lots of blood on his clothes. A young boy had heard the noise and gave the alarm. The shoemaker Edling and his wife hurried to the woodshed, and met Gustaf Ludvig who just glared at him and did not answer when they tried to talk to him. They had to break down the door to find Nils Magnus, whose head was crushed.

Hellberg was arrested at once and sent to the jail in Västervik.

In November 1884 there was an extraordinary court meeting (*urtimåting*). Gustaf Ludvig was asked to tell about himself, and declared that he was born in Stockholm, and that his father was Carl Johan Oscar (the King), and that he had been in England for seven million years during his childhood.

Concerning the murder he said that he had hit Nils Magnus, but that there were women there that could repair him. He said he wanted the room for himself and that he had given notice many times, as he was the sole owner of the village.

The case was remitted to The Royal Board for Health and Welfare that decided that he was totally mad, and could not be executed. He was again sent to the asylum in Vadstena where he died in 1901.

All the children immigrated to the U.S. and changed their name to Helberg.

Elisabeth Thorsell

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News from the Swenson Center

Jenny Lind Chapel Museum Preservation Project

BY LISA HUNTSHA
Archivist / Librarian

Over the past few months, two employees of the Swenson Swedish Immigration Research Center have launched a project to better preserve and exhibit the Jenny Lind Chapel Museum artifacts, kept in the Jenny Lind Chapel in Andover, Ill.

Swenson Center student worker *Rebecca Knapper* visited the museum and noticed a strong need for preservation assistance. With the help of *Lisa Huntsha*, Archivist / Librarian at the Swenson Center, Knapper designed a project to preserve and update the exhibits at the Jenny Lind Chapel museum, which has been without a professional curator for approximately 20 years.

The Jenny Lind Chapel, which houses a museum on its lower floor, was the first church of the Evangelical Lutheran Augustana Synod of North America (which later merged into the E.L.C.A.). Historically, this site tells the story of pioneering Swedish immigrants of the mid-1800s through photographs, documents, textiles, artifacts, and paintings, which earned it a place on the National Register of Historic Places.

The purpose of the project was to implement procedures for the museum to provide the protection and sustainability of its historical materials. The six steps of the project included securing grant funding, measuring the impact of the museum through a pre-project survey, conducting a needs assessment of the museum, rehousing museum materials in archival enclosures and updating interpretive text, conducting a training session for museum volunteers on preservation methods, and finally, measuring the impact of these

preservation efforts through a post-project survey.

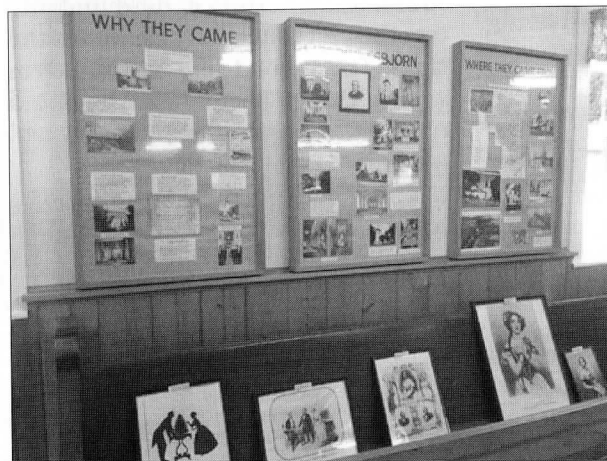
Preservation efforts are ongoing, but much progress has already been made thanks to this preservation project.

The Jenny Lind Chapel, Rebecca Knapper, and Lisa Huntsha wish to thank the Swedish Council of America for their financial support of this project.

If you have not visited the Jenny Lind Chapel and Museum in Andover, Illinois, now is the time!



The Jenny Lind Chapel. By the door is Jill Seaholm. (photo: E. Thorsell).



The old display cases with information on the chapel, and with basic information on why Swedes left their homeland. There is information on Pastor Lars Paul Esbjörn, who asked famous singer Jenny Lind to donate money to build the chapel. She was touring America with P.T. Barnum in 1850.

Jenny Lind's gift was \$1500 to build the chapel. This would be more than \$45,000 in today's money. (Photos: Lisa Huntsha).

Here are the display cases, with new texts.



Jenny Lind (1820–1887).



Searching for an unknown father – the eternal problem

BY JAN KÄRRMAN

On 23 Feb. 1904, a girl, Gulli Engla Maria, was born in Domnarvet, Stora Tuna parish,¹ in the province of Dalarna. The mother was 21-year-old Anna Hammarström (b. 4 Oct. 1882 in Kloster, Husby [Dlrn]).² Anna was not married, and the book of births notes that the baby has a “father unknown.” The daughter immigrated to Minneapolis, MN, U.S.A., on 23 Feb. 1928³ and started a family here.

She is now dead, but her American son wanted to find out who his grandfather was. He contacted the Swenson Center who suggested that he could contact me. I have done a lot of research in that region, having been born in Stora Tuna myself.

A clue

The son told me that his mother thought that her real father might have been one Edvin Dahl, perhaps based on some resemblances. Someone had told her that she walked like him.

I responded that I was prepared to make an attempt, but pointed out that chances are not good to find an unknown father of a child born-out-of-wedlock. I have three such cases among my own ancestors and have failed to identify any of them.

Found him in the court records!

The best chance would be if Anna had gone to court to get alimony from the man she claimed was the father. The relevant court records have not been preserved on film, but I live close to the archives where the original documents are stored: Uppsala *landsarkiv* (regional archives). So I went there and requested the court records

for 1904. The jurisdiction is quite large, so the book was also big. Since these books have no indexes, one has to page through them. Nothing was found in the 1904 volume so I requested the protocols for 1905. That book was even bigger! And indeed, halfway into the book⁴ there was an alimony case: Anna Hammarström vs. Edvin Dahl!

What the records told

Here is a short version of the trial: Edvin denied that he was the father. Anna then called two witnesses. The first had seen Anna and Edvin lying together, although fully clothed at the time. The second had heard Edvin saying things about Anna having a child, like “it had been better if it had not happened.” Edvin did not deny having said so, but claimed that he had just meant that it had been better from her perspective only, and that he felt sorry for her.

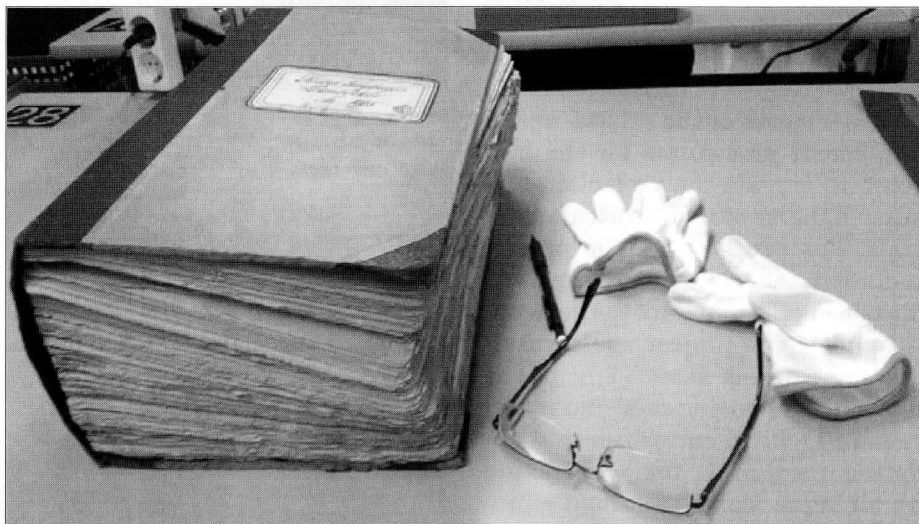
Those testimonies did not of course prove anything, but it was enough for

the court to decide that Edvin must come back at a later time and take an oath, with two fingers on the bible, that he could not be the father. Before that, he must go to a priest to be lectured about the importance of the oath, and about perjury. This was a common practice in cases like this, but it seems to have required a certain level of substantial information from the witnesses. There were other similar cases where the defendant was acquitted without having to take an oath.

[To see parts of the court records, go to the Handwriting example on p.14.]

Edvin did not take the oath

Edvin did not show up for the oath, which legally was equivalent to him acknowledging his fatherhood. It should be noted that if he had taken the oath, he would have been acquitted. The judgment for him was to pay Anna 30 Swedish *kronor* for her ex-



The court records were found in this book at the Uppsala archives. (Photo by Jan Kärrman).

penses around the birth and the trial. He then had to pay her six *kronor* each month until the child was 15, or could support herself. One Swedish *krona* in 1905 is about \$7 in today's value.

A not very common case

It was gratifying to be able to find a court trial in this case, but it seemed to be an exception. I looked through about a year and a half of trials, and found maybe about a dozen alimony cases. And the jurisdiction is larger than just Stora Tuna.

What happened next

Edvin Dahl, (b. 23 May 1882 in Smednäset, Rämmen [Värml.])⁵ later married Gerda Ottilia Ranström, (b. 9 May 1884 in Ovensjö [Gäv.])⁶. They had two sons, Gösta Edvin Oliver, and Erik Holger.

Edvin left 11 Feb. 1909 from Norrbärke (Dlrn) for Rockford, IL,⁷ and the wife and children came later; they left on 29 Sep. 1909⁸ also for Rockford. According to a family tree at ancestry.com, there seems to be living descendants of Edvin. If he

indeed was the father of the child, which seems very likely, then Anna's American grandson has first cousins from that family branch. A DNA comparison with one of them could clearly show such a close relationship.

Anna Hammarström married on 5 Feb. 1908 in a civil ceremony in Stora Tuna to Karl Ruben Larsson,⁹ ironworker (b. 20 Jan. 1886 in Enköping [Upps.]). He was not baptized, so they could not marry in church. Anna and her husband had five children, of which three died as infants.

Anna died 18 Feb. in Stora Tuna of tuberculosis. Her husband later remarried twice and had more children. He died 24 Oct. 1943 in Domnarvet, (Dlrn.).

As a side note, a first cousin to my mother married one of Anna's sons, whom I met several times during my youth.

Endnotes:

- 1) Stora Tuna C:16 (1902-1908) img 1410 / pag 137 (Arkiv Digital).
- 2) Husby C:18 (1880-1891) img 48 (Arkiv Digital).
- 3) Database Emibas on CD.

- 4) Falu domsagas södra tingslags häradsrätt, AI:17 (1905), §216 (June 5), §250 (July 15), §65 (October 3), and §113 (November 27). Original book in the regional archives in Uppsala, Sweden.
- 5) Rämnen C:7 (1878-1894) img 43 (Arkiv Digital).
- 6) Ovensjö AI:26a (1881-1885) img 182 / pag 219 (Arkiv Digital. Not found in birth records).
- 7) Databases Emibas and Emihamn.
- 8) Databases Emibas and Emihamn.
- 9) Stora Tuna EI:6 (1895-1910) img 2010 / pag 193 (Arkiv Digital).
- 10) Enköping C:9 (1876-1886) img 96 (Arkiv Digital).
- 11) Stora Tuna F:10 (1905-1914) img 2690 / pag 261.
- 12) Swedish Death Index 1901-2013, database on DVD.

Domnarvet iron works

Originally Borlänge was the name of a tiny village in Stora Tuna parish, and the first historical information about it is from 1390.

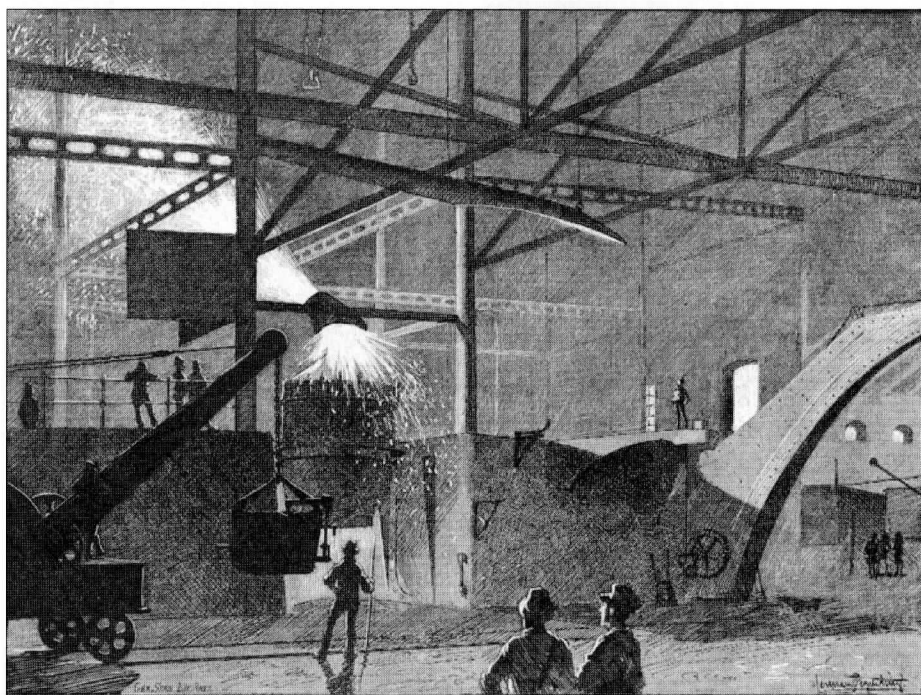
The village was insignificant up until about 1870. In 1875 a railway between Falun and Ludvika, via Borlänge, was inaugurated and at the same time the construction of Domnarfjets Jernverk, the ironworks of neighbouring village Domnarvet, had started.

When the works started functioning in 1878 there was a demand for skilled workers, and many with experiences from other ironworks in the middle of Sweden (the *Bergslagen* area) moved there.

In the year 1900 some 2500 individuals lived in the workers' village of Hushagen, and some 1500 workers were employed by the ironworks.

In the 1900s, the Stora Kopparbergs Bergslag – the owner of the ironworks in Domnarvet at the time – built a papermill in an adjacent village to Borlänge called Kvarnsveden. Many area residents immigrated to the United States in the late 19th and early 20th centuries.

The author, Jan Kärrman, lives in Uppsala, Sweden.
His e-mail is <jan@karrman.org>



The Domnarvet iron works in Stora Tuna parish in Dalarna, where the men mentioned in this article worked. Wood engraving by Herman Feychting (Picture collection at Jernkontoret).

New Swedish money!

On 1st October 2015 Sweden started to change its banknotes for a whole new set, which is supposed to be much more difficult to forge.

The new banknotes introduced in 2015 are the 20 SEK, 50 SEK, 200 SEK, and 1000 SEK. The 200 SEK is a totally new one, never seen before.

Old banknotes of 20 SEK, 50 SEK, and 1000 SEKs are valid until **30 June 2016**.

On 3 October 2016 new 100 SEK and 500 SEK banknotes will be introduced.

Old 100 SEK and 500 SEK banknotes are valid until **30 June 2017**.

New coins

On 3 October 2016 there will also be introduced three new coins in the value of 1 SEK, 2 SEK, and 5 SEK. Old coins of 1 SEK, and higher value are valid until **30 June 2017**. The 10 SEK is still valid after that date.

See link on p. 30!



The people on the various banknotes, and their colors:

- 1) *Astrid Lindgren* (1907–2002) world famous author of many children's books, among them *Pippi Longstocking* and 3 books about *Emil*. Most of her books have also been made into movies. Colors: grey and purple.
- 2) *Greta Garbo* (1905–1990), world famous movie actress. Among her films can be mentioned *Anna Karenina*, *Queen Christina*, and *Ninotchka*. Colors: blue and dark blue.
- 3) *Birgit Nilsson* (1918–2005) world famous dramatic soprano. Among her most famous roles are parts in *Brünhilde*, *Aida*, *Turandot*, *Tosca*, *Elektra*, and *Salome*. Colors: light red and red.
- 4) *Evert Taube* (1890–1976), one of Sweden's most beloved poets and troubadours. His songs about the West coast of Sweden, about Provence in France, and Argentina are still sung by people at festivities. Colors: light yellow and orange.
- 5) *Ingmar Bergman* (1918–2007), world famous director, writer, and producer who worked in film, television, and theater. Among his films are *The Seventh Seal* (1957), *Wild Strawberries* (1957), and *Fanny and Alexander* (1982). Colors: Green and dark green.
- 6) *Dag Hammarskjöld* (1905–1961), was a diplomat and the second Secretary-General of the United Nations, killed in an airplane crash in Congo. Color: greyish brown and yellow.

Oliver Wendell Holmes – the archivist

He started to save family history as a young man

BY ELISABETH THORSELL

In SAG 2015:2 an article was published under the title “Ben Benson’s story of the Swede Bottom Settlement” which was based on notes taken by Ben’s grandson, Oliver Wendell Holmes, who as a young man saw the value of saving his grandfather’s (*morfar*) remembrances as a lad in Sweden, the family immigration, and life as a settler.

Oliver’s father’s name was Henry A. Holmes, born 21 Nov. 1858 in Backa, Värö parish (Hall.), son of the sharecropper Anders Andersson (b. 27 June 1824 in Backa, Värö), and his wife Johanna Orup. Henry’s Swedish name was Henrik Andersson, and he came to the U.S. in 1870 with his mother and siblings; the father and oldest brother had come in 1869.

In 1880 he was a single man, with surname Holmes, in Houston in Houston Co., MN, and a farmhand to Charles A. Benson. His employer had a daughter, Ida, a few years younger than Henry. They married, but had

no children. Ida died on 18 July 1898. The following year Henry remarried 25 Aug. 1899 in Houston to Ida’s cousin Charlotte J. Benson, born 1876 in Minnesota, daughter of Ben Benson and his wife Christina Inger Nilson.

Their son Oliver Wendell was born 2 Feb. 1902 in St. Paul, Ramsey Co., MN. The family lived as farmers at Money Creek in Houston County. Oliver went to school at Carleton College in Northfield, MN, from where he graduated in 1922. Next he continued his studies at Columbia University, and while there became an assistant in the map and American history rooms of the New York Public Library.

It was during his summer breaks in the 1920s that he interviewed his grandfather Ben Benson. Ben Benson’s wife Christina died 22 Jan. 1929, and Ben himself on 25 Jan. 1925.

Oliver W. Holmes was hired by the *Encyclopaedia Britannica* for two years where he wrote 400 articles on American history and biography. Next, he joined the staff of the Columbia University Press, and continued to write about history and biography. At this time he also started a research project to study the stagecoaches, a project that became his great interest during the rest of his life. This ended with his dissertation in 1956 on “Stagecoach and Mail from Colonial Days to 1820.”

In 1935 Oliver Holmes was hired by the then new National Archives, where he was chief of the Interior Department archives, and then director of research and records description, program advisor, chief of the Natural Resources Records Branch, and executive director of the

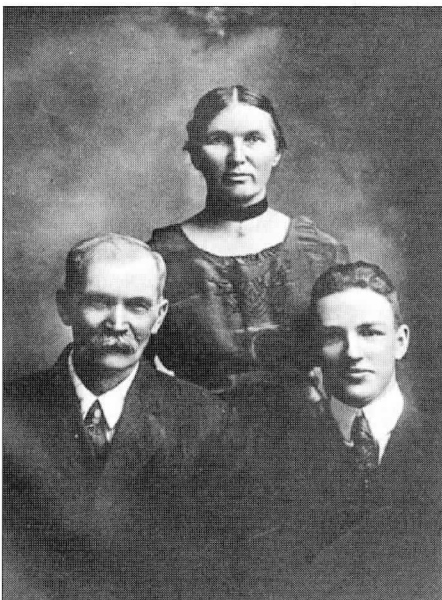
National Historical Publications Commission. In this position he helped promote and provide financing for the publication of more than 300 volumes of documentary records and papers of important figures in American history. They included Thomas Jefferson, James Madison, Alexander Hamilton, Andrew Jackson, and Booker T. Washington.

He retired in 1972, but did not stop researching and writing.

During the years he published many articles in the *American Archivist*, the journal of the Society of American Archivists, and elsewhere. His everlasting interest in Western history resulted in such articles as *Indian-Related Records in the National Archives and Their Use* (1976).

Oliver W. Holmes had in 1927 married Dorothy Behner, and they had two children, Benson and Helena. Both Dorothy and Oliver W. Holmes passed away in 1981.

(Information on Oliver Holmes’s career: *American Archivist*/Spring 1982, and *New York Times* 27 Nov. 1981).



Henry A. Holmes, wife Charlotte J., and son Oliver Wendell Holmes. (Picture from 1919 *History of Houston County*).

Houston County Historical Society, Caledonia, Minnesota, provided the article by Oliver W. Holmes that was published in SAG 2015:2.

They also provided the picture of Oliver W. Holmes and his parents, scanned from 1919 *History of Houston County*, published by the H.C. Cooper Jr. and Co., Winona, MN, 1919.

Information submitted by
Pam Berven
<pberven14@gmail.com>

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Barn födde i Gäddede församling 1847.

<i>Föddelstid</i>	<i>Föddelstid</i>	<i>Föddelstid</i>
<i>Jan. 17.</i>	<i>Johan August } Lovisa Charlotta</i>	<i>Föddelstid: Torparen A. Johan Settervall och Hustru Johanna Cath. Rudotter i Opa Fryntorp.</i>
<i>— 27.</i>	<i>Gustafva</i>	<i>Soldaten Johan Grand och Hustru Ulrika Larodotter.</i>
<i>— 28.</i>	<i>Henrik Jakob.</i>	<i>Hemmansegaren Bonden Lars Larsson och Hustru Anna Catharina Andersdotter uti Hjelminge.</i>
<i>Febr. 4.</i>	<i>Maria Lovisa.</i>	<i>Kallaren Emanuel Sjoberg och Hustru Hina Lisa Andersdotter.</i>

Source: Gäddede (Church birth book) C:5 (1847-1859) Image 6

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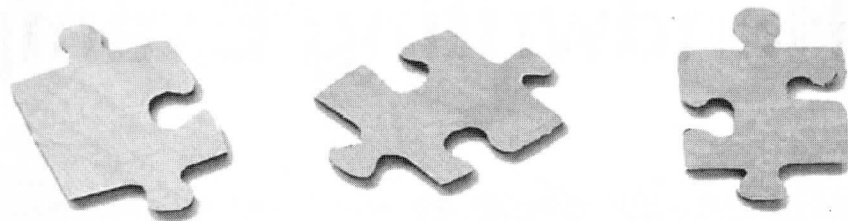
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Bits & Pieces



Åland Seamen's registries digitized

The Åland Islands are Swedish-speaking islands in the middle of the Baltic Sea, and are a semi-independent part of Finland. Seafaring was one of the major occupations of the inhabitants, and many seamen did not return to Åland.

However, the seamen's house records (*Sjömanshusarkiv*) for Åland were missing. Now, we have recently added the records for the Mariehamn and the Vårdö seamen's house. You can find information about the Åland seamen and ships in the various records such as the signing-on ledgers (*påmönstrings-*), signing-off ledgers (*avmönstrings-*) and seamen rolls (*sjömansrullor*). Most of the photographed material originates from the end of the 1800's along with records for the first half of the 1900's.

(*Arkiv Digital blog 20160128*)

Nisswastämman – Scandinavian Folk Music Festival

Nisswa is an Ojibwa word and, of course, the name of one of the prettiest little hamlets in northern Minnesota. *Stämman* is a Swedish word for a "bunch of people playing music together." The conjunction of the two words is almost poetic!

It is a gathering of fiddlers, *nyckelharpers*, *hardingfele* players, accordionists, guitarists, vocalists, (you get the idea), dancers, and general aficionados of Scandinavian folk music here in the "new world."

The dates for this year are 10-11 June.

See link on page 30!

Lars Lerin's watercolors

Dark, brooding, and romantic, the watercolors of Swedish art star Lars Lerin have an unsettling, febrile beauty in this memorable new show at the American Swedish Institute.

Books, chairs, birds, trees, apartments, ships, paintings, and even a film get the Lerin treatment in this ambitious survey, his first U.S. show in 30 years. Widely exhibited in Scandinavia as well as France and Germany, Lerin has also published more than 50 books and is a popular television personality in his homeland.

The exhibition ends on 22 May 2016.



Medieval scholar dies



Hans Gillingstam, Ph.D., of Solna, Sweden, recently passed away at age 90. He was the most knowledgeable man on the Swedish nobility during the middle ages, and published more than 1700 shorter and longer articles about them. His thesis was about the Oxenstierna and Vasa families (1952), and is still regarded as *the* last word on those families.

He was a kind and helpful man, even to ignorant newbies in genealogy.

New consulate general in New York

The Swedish government decided in October to re-open the Swedish Consulate General in New York, which was closed in 2006 by the previous government for financial reasons.

The first Consulate General of Sweden had been opened in 1834, so the closure was not popular. After 2006 the Consulate General has still been working through the voluntary efforts of Mr. David E. R. Dangoor.

Sweden's new Consulate General in New York was inaugurated 1 Feb. 2016 with a ribbon-cutting ceremony attended by Minister for Enterprise and Innovation Mikael Damberg and Sweden's new Consul General *Leif Pagrotsky*. Also in attendance were representatives of the U.S. Department of State and the City of New York.

The focus of the Consulate General in New York will be to promote the image of the innovative, creative, and competitive Sweden of today. Trade and investment promotion at the Consulate General is expected to largely focus on conveying knowledge and offering a network and platform for promotion activities for Swedish companies.

(*www.government.se 20160201*)

SVAR is working on the Swedish Census for 1930

The SVAR branch of the Swedish National Archives (*Riksarkivet*) is now working on digitizing the population statistics for the year 1930. It has been available in the form of pictures previously, but will now be in database format. Only Gotland is completed, but the other counties will follow.

On the SVAR site you can now also find births, marriages, and deaths for 1945. (subscription necessary).

Handwriting Example 45

Ld. Till Anna = : = 18215- - - - - §216
 "Till. Kärnud får etc. - - - - - Till H. Anna Hammar.
 Vid uppsätt förträdde, för koden Erik Dalberg Edv. Dahlb
 i Barlinge, enligt bevitnad rättegångsfull- uppbidrag
 makt in bläcko för ämnehafvaren, eller den
 han i sitt ställe förordnade, och personligen
 sades.
 Efter lämnig af stämmings ansökan för-
 mälte sades, att han väl varit bekant och väl
 skapat med Koden, men icke till henne ställt i
 förtraktigare förhållande, och vid den tid hon
 blifvit ridd med i fråga komma barn under-
 gitt bevräringsexercis i Rönneby, hafes
 han betraktat Kärnudet.

Falu domsagas södra tingslags häradsrätt, AI:17 (1905), §216 (June 5), (Photo by Jan Kärrman). Translation on p. 26.

This handwriting example is a part of the court proceedings described by Jan Kärrman in his article on p. 8.

In 1864 the Swedish Penal Law (*Strafflagen*) was changed and it was no longer a crime to have a child out-of-wedlock.

In the law it is stated that an unmarried man who is cited for fornication with an unmarried woman could be fined up to one hundred *riksdaler* for adultery. Fines could only be levied if the man had been sued by the woman or her guardian to pay child support and a child was a result of their intercourse.

This change of the law made it much more difficult to trace absconding fathers. Before 1864 it was the duty of the local bailiff (*länsman*) to accuse the mother of breaking the law, and she often did not want to stand alone in the court, so she mentioned the man she claimed was the father. If he denied this, they both had the opportunity to call witnesses at the next meeting of the court. If the man still denied being the father, then the court decided that he must

go to his local clergyman and be taught about the dangers of perjury, which could lose him his eternal salvation, an awful thing to ponder. Then he should come back to the next meeting of the court and take the oath.

If he did not, he was regarded as the true father of the child.

As mentioned above, the change in the law the law lead to fewer accu-

sations of out-of-wedlock children being taken to the courts, even if the number of children grew rapidly.

In the decade 1851–1860 there were 8,887 children born out of wedlock. During the decade 1861–1870 12,266 such children were born, and during the decade 1901–1910 there were 17,404.

(Source: *Historical Statistics for Sweden 1720–1967*.)



Octogenarians Become Nonagenarians

By P. ROBERT WILLEY

In SAG 2007:3 we wrote an article titled *Acknowledging the Octogenarian Resource*. Since then several of the individuals we discussed have become nonagenarians.

During the 45 years of our genealogy journey we have discovered nearly 300 ancestors born 1763 to 1933 (5 generations) in Canada, Finland, Ireland, Sweden & the United States. Of these (we have met some of them), 11 individuals lived to be nonagenarians; two are still living.

The earliest was born in 1867 in Höganäs, Sweden, and the oldest living person recently celebrated a 99th birthday. Some I knew as a child and others we discovered along the way. Over time we learned that many had been conducting their own independent genealogy research for years. In our mutual discussions we

were impressed with their clarity (sometimes with our occasional gentle prodding) of thought and the abundance of detailed information provided. We have found they are sometimes overlooked but have proven to be a most valuable resource in identifying and sharing family oral histories previously unknown or unrecorded with family members.

The nonagenarians indeed offer a treasure of information with an historical perspective of local events that affected our families' lives and the communities they lived in. Their main request being that we share "the family story" with future generations.

P. Robert Willeys e-mail is
<hogworc@comcast.net>



Nils William Olsson (1909–2007)
a well-known nonagenarian!

A Latter-Day Saint Apostle with Swedish-Finnish and Swedish Roots – Dale Gunnar Renlund

Dale Gunnar Renlund (born November 13, 1952, in Salt Lake City) is a cardiologist and the junior member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints (LDS Church). He has been a general authority of the church since 2009. Currently, he is the junior and fifteenth most senior apostle in the ranks of the church.

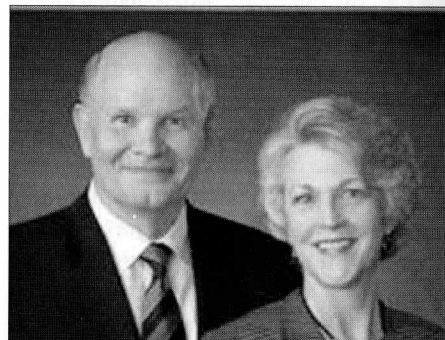
From 1972 to 1974 Renlund returned to Sweden where he served as a full-time missionary for the LDS Church. He received a bachelor's degree in chemistry and a M.D., both from the University of Utah. He then went on to do a three-year internal medicine residency program and then a three-year cardiology fellowship, both at Johns Hopkins School of Medicine. While studying at Johns Hopkins, Renlund served as bishop of an LDS ward. In 1986, Renlund became a professor at the University of Utah. From 1991 to 2009, he was

the medical director of the Utah Transplantation Affiliated Hospitals Cardiac Transplant Program. In 2000, he also became director of the Heart Failure Prevention and Treatment Program at Intermountain Health Center in Salt Lake City.

Dr. Renlund is married to Ruth Lybbert, a daughter of Merlin R. Lybbert, who was a general authority of the LDS Church. The Renlunds are the parents of one daughter.

In October 2015, he was sustained as an apostle and member of the Quorum of the Twelve. As an apostle, he is accepted by the church as a prophet, seer, and revelator.

Dale Renlund's father was Mats Åke Ragnvald Renlund, born 25 Sep. 1917 in Larsmo, Finland, and died 4 Dec. 2009 in East Millcreek, UT. He moved to Sweden in 1944, and met his future wife Ragnhild Mariana Andersson. They both immigrated to Salt Lake City, she in 1948, and he



Dale and Ruth Renlund.

in 1950. They married 25 May 1950 in Salt Lake City.

Mariana was born 28 Feb. 1917 at Högmarsö in Länna (Uppl), daughter of Johan Oskar Andersson and his wife Albertina Ström. Mariana Renlund died in 1994.

The Anderssons had immigrated to Utah in 1949, where Johan Oskar (b. 1877 in Länna) died in 1958, and his wife Albertina (b. 1880 in Vätö [Uppl.]) died in 1965.

(Wikipedia.en, and Arkiv Digital).

A Swedish Cowboy in the Rockies?¹

BY BRITA BUTLER-WALL, PH.D.

What was it like for the 'last of the Old West cowboys' transitioning into trail guides and caddies? Why was a Swede from the Illinois prairie ranching in the Colorado Rockies a hundred years ago?

In the early 1900s, young Will Johnson left his parents' home in the Swedish village of Bishop Hill, Ill., and struck out for the Wild West. The village had been founded as a Swedish colony in 1846 and many still spoke Swedish. The men drank coffee from saucers and the women often wore headscarves. Within a few years, Will was working on a large cattle ranch near Allenspark, CO, in what would soon become the Rocky Mountain National Park.

I knew almost nothing about my grandmother's uncle, Will Johnson. As a young woman, my grandmother Berenice Johnson and her sister Bertha, had visited him in Colorado with their cousin Ruby Lindquist. This trip was the highpoint of her life, both figuratively and literally. Inheriting her photo album piqued my curiosity. What brought this Swedish Uncle Will out west? Where did he live? What was his life like?

I was determined to find out more. After wading through old letters and obituaries, searching through immigrant records and a database of immigrants and descendants of Bishop Hill, visiting the archives of the Bishop Hill Heritage Association, and reading local Colorado histories, I hit the road. In July 2010 my three sisters, three of our cousins, and I (all descendants of the Swedish colonists in Bishop Hill) spent a week together in Estes Park, CO. In the Estes Park Museum we acquired local histories of the area. With our grandmother's

photo album as guide, we tracked Grandma (Johnson) Florine, searching for our great-great Uncle Will. In searching for this Uncle Will, we discovered a new side of the Wild West.

Son of Swedish immigrants

William (Will) Johnson was born 20 Jan. 1867 in Bishop Hill, IL, one of six children born to Magnus and Christine Johnson.



Will Johnson (1867-1933).

Bishop Hill colonist Magnus Johnson, born 5 Aug. 1836 in Sunnanå, Söderala parish (Häls.), had arrived in the colony in the fall of 1850 with his parents at the age of 14. After the colony dissolved in 1861-62, Magnus Johnson opened a harness shop with a dwelling above it on E. Main Street, just behind the Steeple Building.

In Bishop Hill, Magnus Johnson held various offices including township assessor and township collector,

police magistrate, justice of the peace, and notary public. According to his obituary, "He was a man of strong convictions, always taking a stand for that which he thought was right."²

Will's mother was colonist Christina Wahlström, born at Sälja in Nora parish, (Väsm.) on 30 Jan. 1838. She arrived in America at the age of 12 with her parents, eight sisters, and two brothers.³ She married Magnus Johnson in Bishop Hill in 1862, just as the colony was dissolving.

The move west

Will grew up in the Bishop Hill area but in his early twenties left for the west. I could not discover when he left, but he returned for a visit at age 26 from Stromsburg, Nebr., over 450 miles away.⁴ Stromsburg had been founded by Swedes from Ockelbo (Gäst.) who had arrived on the ship *Carolina* in 1856 and after a few years in Illinois, moved west to Nebraska. Stromsburg, 100 miles west of Omaha, still calls itself the "Swede Capital of Nebraska."⁵

To Colorado

In August 1910, at the age of 43, Will took a train from Stromsburg further west to Colorado, another 500 miles. He wrote to a brother back in Bishop Hill that he had found a new job, doing construction:

"Came up the Hills two weeks ago. Struck a job by Longs Peak house building cottages at a summer resort. Will stay here all winter on my way down after my [unintelligible]. How is Mother and all of you[?] built 3 houses on the valley since I heard from you. Write more latter. [sic] Address my mail is Longs Peak In [sic]."⁶

Long's Peak Inn was near Allenspark, south of Estes Park, on the edge of what in 1915 would become the Rocky Mt. National Park—a dry area of pines, aspen, and sandstone ridges called the “Lyons Formation,” created by ancient sand dune deposits. The railroad brochures waxed poetic about the area:

*“Rocky Mountain National Park is a marvelous grouping of gentleness and grandeur; an eloquent, wordless hymn, sung in silent, poetic pictures; a wilderness mountain world of many groves and grass plots, crags and canyons, rounded lakes with shadow-matted shores that rest in peace within the purple forest. There are wild flowers of every color, and many a silken meadow edged with ferns. Brokenness and beauty, terrace upon terrace, a magnificent hanging wild garden. Over these terraces waters rush and pour. From ice-sculptured, snow-piled peaks, young and eager streams leap in white cascades between crowding cliffs and pines.”*⁷

The Allenspark region had been homesteaded in the 1860's by miners headed into the Colorado mountains prospecting miners headed into the Colorado mountains prospecting.⁸ By the 1880s, there were large herds of cattle in Estes Park, as well as sawmills, stage lines, and hotels.

A “thriving summer tourist industry” was well underway.⁸

Colorado booming

In the years immediately after Will's arrival, tourism boomed in Colorado. Lodges, cabins, and resorts sprang up around Allenspark, with an elevation of 8,521 feet. Americans became fascinated with a ‘Western experience’ and started taking vacations. Trails were constructed to open up the mountains to hikers.⁹

Getting to Allenspark was not a problem. In 1914 the Estes Park Transportation Company offered trips via Stanley Steamer “along the banks of the beautiful St. Vrain River.” Visitors could take the C&S RR from Denver at 8:20 am and arrive at Estes Park by 1:00 pm. In 1920 the Fall River Road from Estes Park to Grand Lake opened up the wilderness, and thousands of visitors entered the Rocky Mountain National Park.¹⁰

Will Johnson went to work for a man named Burns Will (1869-1950), an early settler in Allenspark and commissioner from Boulder County who built Copeland Lake Lodge in 1914,¹¹ on land homesteaded by John Copeland. This ranch was south of Estes Park, in an area known as Wild Basin, near the southeast entrance

to today's Rocky Mountain National Park. The lodge was expanded and renamed Wild Basin Lodge.¹² By 1921 a visitor described it as: “an attractive place with accommodations for ninety people. It has hot and cold running water, electric light, baths, a large office, comfortable lounge, and well-appointed dining room. The meal was excellent.” He noted that the Copeland Lake Lodge offered “riding, hiking, tennis, and indoor amusements.”

Burns Will later operated another resort called ‘Will's Resort’ in Allenspark. That resort was later named Point-O-Pines.¹³ In the late 1920s it was managed along with the nearby Highlands cabins by a former concert violinist named Augusta ‘Gussie’ Mengedoh.¹⁴

The ranch in 1924

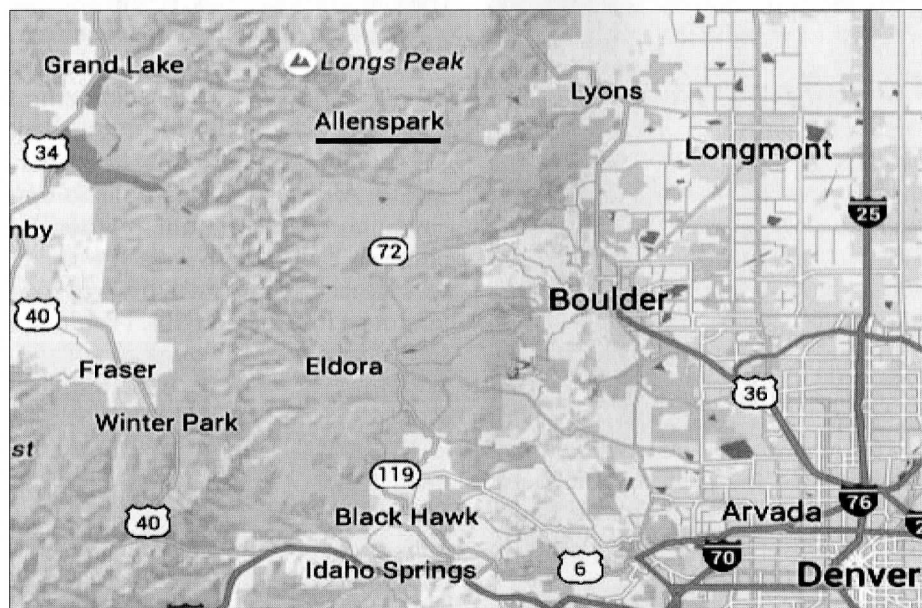
When my grandmother Berenice, her sister Bertha, and their cousin Ruby Lindquist visited in the summer of 1924,¹ Burns Will's ranch had 900 cattle, a cook, and young cowboys, including Charles Wolf and ‘Slim’ Parish with his horse, Dynamite.

The cook was an African-American woman with a husband and several daughters. The youngest was called “Idela Chocolate-Drop Stick-in-the-Mud,” presumably meant to be an affectionate nickname in those days.

Berenice Johnson's photo album showed her girls climbing Long's Peak, 14,259 feet high. At the Wild Basin ranger station, U.S. forest rangers at Long's Peak compared the photos to their model of the mountain and helped us trace their route up Long's Peak in 1924.

Burns Will's ranch may have been a working ranch, with its 900 head of cattle, but in the summer it was also a resort. Tourists ‘motored to the valley,’ ‘enjoyed a good swim in Copeland Lake,’ and held ‘Rook parties,’ a card-game similar to Bridge.¹⁶ By 1924, this resort had a 9-hole golf course with a clubhouse run by a golf pro who offered instruction. The clubhouse had a shower and electric lights. There was no greens fee.¹⁷

The resort also offered fishing,



Estes Park is about 16 miles straight north of Allenspark.



Cowhand Fred with some of the 900 head of cattle on Burns Will's ranch. Photo by Berenice Johnson, 1924.

saddle horses, and club dances on Saturday nights. The hotel was a log building with electricity, hot and cold running water, and a bath. The resort served meals of chicken and mountain trout. In addition, they rented out furnished log cabins with rock fireplaces – this area was called ‘the Highlands.’

Entertaining guests was serious business on these Colorado guest ranches. Other ranches offered similar amenities. By 1921 Long's Peak Inn featured a showroom for nature study, the “Gallery of Nature.” Long's Peak Inn had two dining rooms, one for regular guests and reserved seats; the other where transients could get a chicken dinner for \$1.75.¹⁸ Elkhorn Lodge dug a swimming pool, though the water was icy.¹⁹



Berenice and Ruby 1924.

After their summer at Will's ranch, Berenice and Bertha returned to Illinois. Berenice started teaching at Wauconda high school in Illinois, 165 miles north of Bishop Hill, and Bertha taught in the two-room schoolhouse in the village of Bishop Hill. Their cousin Ruby Lindquist, however, moved to Stockton, CA, that year and married a man from Boulder, CO. He may well have been a guest or even a cowhand at Will's ranch.

Cowboying days end

Will returned to Bishop Hill for an extended visit during 1920-21, the last years of his parents' lives. After their deaths, he returned to Colorado and worked another ten years. In 1931, his own failing health forced him to seek a lower altitude and he moved nearly 400 miles east, to Holdrege, Nebraska, where other families with ties to Bishop Hill had moved.²⁰

He lived for the last two years of his life with his first cousin, Victor Carl Carlson and Victor's wife, Laura Amelia Anderson, a Swedish-American from Andover, IL.²¹

Will died, following a stroke, on June 23, 1933, at Holdrege, NE, at age 66. The funeral was held at his

widowed sister-in-law Emma's home in Bishop Hill. His cousin Victor came from Holdrege for the funeral, and helped bury Will Johnson, the Swedish cowboy, in the Bishop Hill Cemetery.

Conclusion

Will Johnson left his Swedish community of Bishop Hill on the Illinois prairie and made a life for himself in the Colorado Rockies. His life on the guest ranch may have involved learning new dances more than lassoing calves, caddying golfers more than corralling broncos, and guiding hikers more than gunning down varmints. Although I was able to discover much about him – when he came to Colorado, where the ranch was located, what ranch life was like, whom he interacted with, I could not find answers to the question of why this young Swede from Bishop Hill chose a life in the Colorado Rockies.

In my search for Uncle Will, I became fond of him, imagining what those 20 years on a ranch were like. But unless more family letters surface, I will never know his reasons for heading west, nor his reasons for staying.

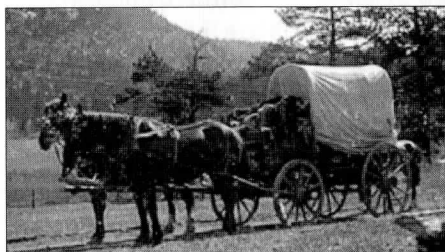
Perhaps he left just for adventure,

finding the village of Bishop Hill too stifling or rigid. Perhaps he needed a job. Perhaps he needed some distance from the father of strong convictions. Why did he stay? Maybe some combination of the beauty of Wild Basin, the outdoor life among mountains and streams, being part of the booming times in Colorado. Or maybe it was a personal connection. Will never married. Maybe he liked the bachelor life. Maybe there was a broken heart or impossible romance in his past. Family research can take us only so far.

Will Johnson escaped the sleepy Swedish-American village of Bishop Hill, Illinois and provided his nieces with the adventures of their lives. And 86 years after their summer in Allenspark, nearly a hundred years after Will moved to the ranch in Colorado, his great-grandnieces rediscovered him.

Endnotes

- 1) Thanks to those on the ancestral journey: Kristin Butler Astle, Sonya Greven Butler, Marta Butler-Bearzi, Benita J. Gonzales, Andrea Gonzales-Johnson, Melissa A. Gonzales, and Risa Puzas Thanks for comments: Gary Bloxham, Peter Curtis, Lynn Knight, David O. Wall, and Scott Wyatt.
- 2) "Pioneer Called," Obituary of Magnus Johnson. Bishop Hill, IL: Bishop Hill Heritage Association Archives, April 1921.
- 3) Obituary, Bishop Hill Heritage Association archives, n.d.
- 4) *Galva News*, (12 Oct. 1893). Bishop Hill State Site files.
- 5) Stromsburg, NE.
- 6) Will Johnson to Fred M. Johnson,



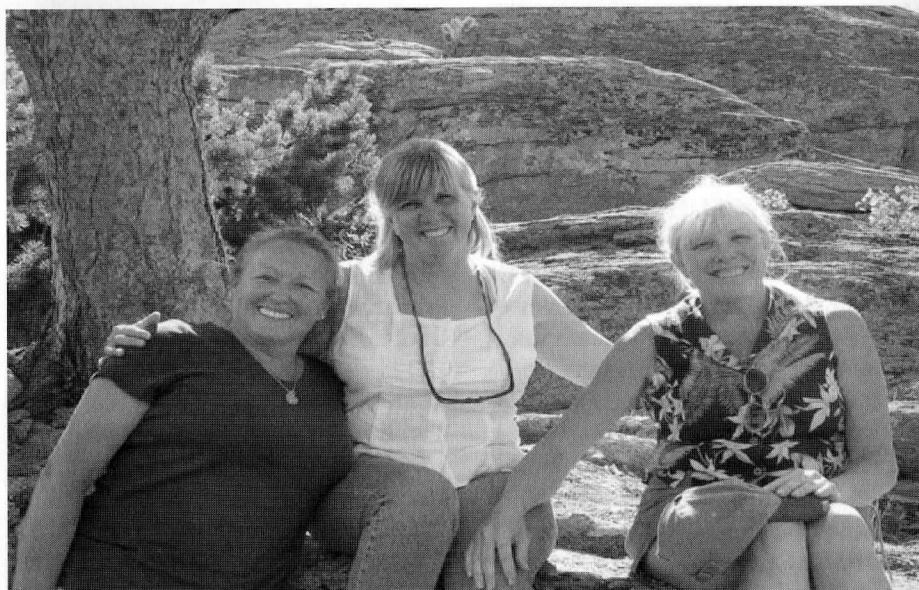
Camp wagon on Burn's Will's ranch. (Photo by Berenice 1924).

29 August 29, 1910. Author's collection.

- 7) Enos A. Mills. *An Appreciation of Rocky Mountain National Park*. Rocky Mountain National Park, Estes Park, Colorado. Burlington Route Streamliner Memories. n.d.
- 8) Patricia A. Welker, *The Highlands Vision: A History of Highlands Presbyterian Camp and Retreat Center, Allenspark, Colorado* (Allenspark, CO: Highlands Presbyterian Camp and Retreat Center, 2001), p. 2.
- 9) John Willy, *A Vacation in the Colorado Mountains 1921*. In *Early Estes Park Narratives*. Vol. II. James H. Pickering, ed. (Estes Park: Alpenaire Publishing, 2004), p. 132.
- 10) Estes Park Trail, 20 June 1914. Colorado Historic Newspapers Collection.
- 11) Willy, "Vacation in Colorado Mountains," p. 134.
- 12) Suzanne Silverthorne. *Around Rocky Mountain National Park*. Postcard History series. 2015. Arcadia Publishing, Charleston SC, p. 95.
- 13) "Days and Hours of Estes Park

(1912-1944): *The Journal of Charles Edwin Hewes*" ed. James H. Pickering, *Early Estes Park Narratives, Vol. III* (Estes Park: Alpenaire, 2004), p. 167 n. 8.

- 14) Sylvia Pettem. 'Gun woman' a jack-of-all-trades in Allenspark. Boulder Daily Camera. Retrieved on 30. Nov. 2015. Jan. 18, 2013.
- 15) "Mrs. Karl J. Hunt, 80, of Bishop Hill, dies," *Galvaland* (June 1924).
- 16) *Longmont Ledger*, July 27, 1923. Colorado Historic Newspapers Collection. Retrieved Nov. 19, 2015.
- 17) 29 June 1923 *Estes Park Trail* Vol. II.
- 18) Willy, "Vacation in Colorado Mountains," p. 148
- 19) *Memoirs of Eleanor E. Hondius of Elkhorn Lodge*. (Estes Park: Estes Park Museum Friends and Foundation, Inc. 2010, p. 57-58.
- 20) Bob Nelson. *Genealogy of the members of the Bishop Hill Colony and related families*. Database.
- 21) William J. Johnson to Berenice Johnson, 11 February 1931. Author's collection.



Will Johnson's great-great nieces Andrea Gonzales-Johnson, Marta Butler-Bearzi, Risa Puzas, Highlands Retreat Center at Allenspark. (Photo by author, 2010).

Author: Brita Butler-Wall lives in Seattle, WA. Her e-mail is <babutlerwall@gmail.com>

In California – Travel memories

(Såningsmannen 1930/1)

BY JOHAN L. SAXON

TRANSLATION BY ELISABETH THORSELL

Arrival

For my arrival in California I had decided to start in Los Angeles. But this young city, literally growing with American speed has no harbor, something that it feels bitter about, and with great expense has tried to rectify. We stopped in San Pedro, which is the harbor for Los Angeles.

There is a railroad from there up to Los Angeles, but the station is a good distance from the boat's landing place, so I take a cab. It takes a whole hour to reach the destination.

The first impression of the road is sand, sand, and more sand. Here they have not tried to get water to get the desert to bloom: one or a few palm trees, and a few small groups of gum-trees break the unbelievable boredom of the plains.

Soon oil pumps in fairly large number are seen. But it is a dead oil field. It has been "pumped out." The memory of this is a shanty town of simple constructions; wooden houses of one story and a few trying to hopelessly look more like a proper bungalow.

Little by little the manner of building becomes more solid, and there are shops, but only in one story, and most built like boxes of boards.

Los Angeles has no forest nearby, but huge shipments of timber go through the area, which large timber companies either saw or sell, or ship out of the area.

Also up in the city there are many wooden houses, and small such in the streets outside the city center with

its palaces of stone, made of concrete. There is no stone close to the city or its close vicinity. Sidewalks, staircases, walks in the parks, etc., are made of concrete or brick. The streets all have asphalt surfaces.

A Swedish newspaper

"Here we are," said the driver, and stops in front of a house, where one of the two shop-windows is filled with various examples of what the printing company can do: programs, address cards, book pages and much more. The other shop window shows that here the *California Veckoblad* is produced.

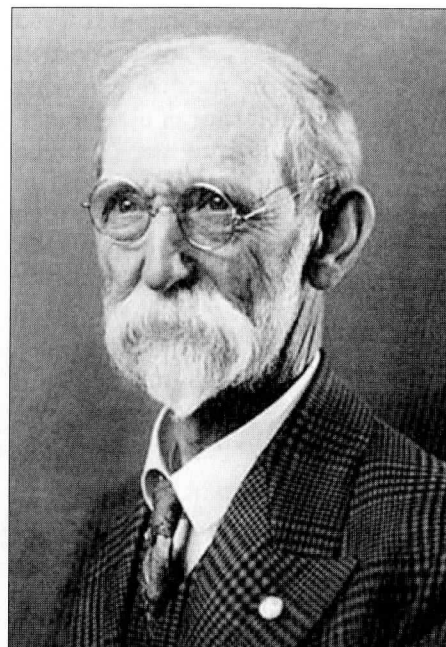
It is here, at West Vico Street 1421 – 1423, that Editor Alfred Haij lives, a man who has done more than most for the Swedes of California, and for the preservation of the Swedishness in this part of America.

Editor Haij is from Dalsland; his father was a master papermaker at Långed.

There is some calmness and confidence about this heavily built man and his heartfelt welcome greeting. He would so very much like to take me out in the city, but his closest employee is ill with the flu.

"Can one really get the flu in this land of the sun, where there is such a radiant spring?" I asked.

"Oh, yes. We have right now a bad epidemic in the city. Evenings and nights are cool, and people forget to be careful during the many changes of the temperature."



Johan L. Saxon (1859–1935).

He assures me I will not be forgotten by the friends who share my opinions in Los Angeles. In my pin with the mark of the Order of the Good Templars I have a good recommendation to numerous prohibition friends in the country.

He calls Dr. F. A. Lundberg on the phone, who is the pastor of the Swedish Methodist church in Los Angeles. This man answers that he is very busy, but that nothing will keep him from being of service to a friend that shares his opinions and who is from the old country. He will soon arrive with his car.

A Swedish print shop in America

While I am waiting for Dr. Lundberg, I ask to see editor Haij's print shop. Their big press is made in the city as well as the presses where the *Såningsmannen* is printed, and the type setting machine is of the same construction as the *Såningsmannen* uses. So is also the case with the proof press, smaller presses, and other equipment.

But as the *Såningsmannen* only has a Swedish staff, Mr. Haij also has to have an English staff as he also has orders in English.

The Swedish Lutheran Angelika Church celebrates 40 years

Just as we are standing there, in comes a print shop customer in Swedish clerical garb. He is presented as pastor J. Herman Olsson of the Swedish Lutheran Angelika church. The church is about to celebrate its 40th anniversary, and thus has lots of things to print.

I would not be a newspaper man if I did not take this opportunity to get some information about this church.

It was instituted when Los Angeles was just a small village and when they could not imagine that it would one day become one of the largest and most beautiful cities in the country.

"How many inhabitants are there now in Los Angeles? I asked. "A million." "And the Swedes, how many are they?" "Twentyfive thousand here and five thousand in San Pedro."

The Angelika church was started by 29 individuals and now has more than 1000 members, of which adults are 800, and the children 200. To the jubilee all persons that have been confirmed in the church will be welcomed to a special meeting.

The churches in America fill a great social need for the Swedes

Now Dr. Lundberg came outside the print shop with his "Studebaker." With swift steps he comes in, and we shake hands like old acquaintances. I feel that from him there also comes a heartfelt welcome greeting.

"What would you like to see, Mr. Saxon?"

"There are many things, but first I would like to see the church where my brother, Gustav Lindström, was the pastor."

My own brother Gustav, who is now well-known all over Sweden for his successful charitable work for the Christian prohibition movement, was for 35 years a Methodist pastor in America before he came to Sweden,

where he now will be staying, among other things, as a collaborator to the *Säningsmannen*.

"The church does not exist any more. When the city grew the lot became valuable. We sold it with a good profit that was used for the building of the new church."

I still wanted to see the place where it had been, so we went there.

"There was the church with the front porch; there was the pastor's house, where pastor Lindström lived" says Pastor Lundberg and points to a factory – whose speciality, according to the shop windows, seems to be name plates made of brass.

The trip goes from there to the Swedish Methodist church, with a fine architecture, built in some sandstone imitation in bricks.

We enter into the office. There we especially regard Dr. Lundberg's diploma from a medical school. He calls himself pastor.

The church is spacious with a large chancel window with stained glass, where the central part is a picture of Christ. On both sides of the chancel Swedish and American flags are placed.

There are no benches, but instead folding chairs. This is modern in America.

A large part of the church is used as school rooms for various ages, meeting rooms for festivities for youth, etc. When you have first seen this, you understand what a connecting ribbon a Swedish church is for the Swedes. It does not only fill a religious need, but also to a high degree a social need. This is where the Swedes meet, there is where old acquaintances are renewed and new ones started. This is where the newcomer is met and can feel that he is not alone. Here they talk about the homeland. And here they speak Swedish, but not only Swedish!

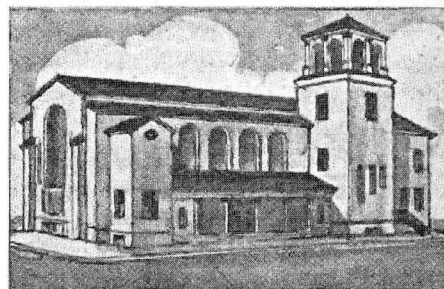
"Gustav left his American priesthood at the right time, says Dr. Lundberg." After the World War we got more and more Americanized and more and more forced to use English in our sermons and otherwise.

For a Swedish-American pastor the personal contacts with the church

members are much more important than in Sweden. If a member does not come for three times to the service, a pastor visits him. The Swedish pastors thus must have a car, as their members live in so different areas in this big city.

Later I was also told that in Los Angeles there is also a Swedish Baptist church, a Swedish Covenant church and a Swedish branch of the "Salvation army."

I might add that in Los Angeles there is also a Swedish lodge of the Good Templars, called "Oscar II" that meets in the Good Templars Hall, which is the meeting place of the English-speaking Good Templars. The lodge has classes and is collecting money to build their own house. The Sisters of the lodge were especially praised for their unremitting work.



The Swedish-American Methodist Church in Los Angeles 1930.

About the author:

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.

This is cited from SAG 2015:3, page 22.

Thanks to Mats Lundell for sending in these interesting articles!

Eric R. Lund – In Memoriam

“Eric R. Lund, a newspaperman whose innate decency matched his journalistic acumen, died Jan. 16 at age 90 in Evanston with his wife of 25 years, Grace Carlson-Lund, at his side. The cause of death was congestive heart failure. A memorial service was held at 11 a.m. Saturday, Feb. 6, at St. Luke's Episcopal Church, 939 Hinman Avenue in Evanston. In lieu of flowers, a donation to Doctors Without Borders would be welcome.

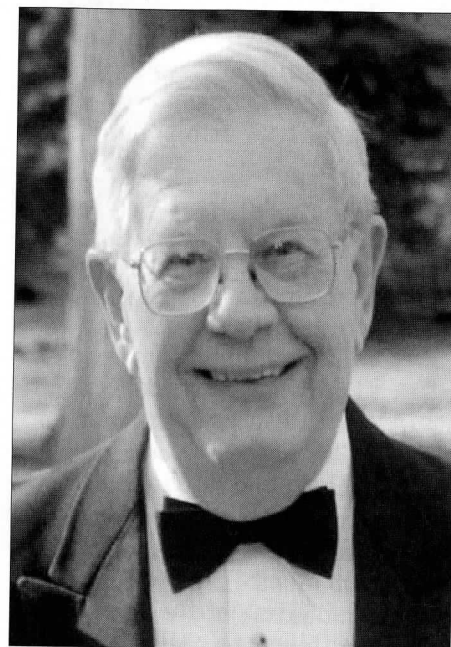
“He began his newspaper career as city hall reporter for the *Evanston Review* 1946-1956, and from 1961 to 1966, he edited the *Evanston Review*. He worked for *The Chicago Daily News* in 1957-1961 and again in 1966-1977, beginning as a reporter and winding up as assistant managing editor. In 1973, he received the Marshall Field Award for Outstanding Editorial Contribution to *The Chicago Daily News*.

“He was also a respected teacher at Northwestern University's Medill School of Journalism and North Park College, as well as director of Columbia College's journalism graduate

program, which he helped to create, and where he retired in 1994.

“Born in Chicago to Swedish immigrants, he earned a bachelor's degree from Medill in 1949 after U.S. Army service that included occupation duty in Japan.

“A prominent figure for decades in Chicago's Swedish-American circles, he served as president of the *Swedish-American Historical Society* from 1976-1982. He was honored in 1976 with a bicentennial medal from King Carl XVI Gustaf of Sweden, and awarded *Knight First Class, Royal Order of the North Star* in 1978. He received the Swedish-American Historical Society's *Carl Sandburg Medal* in 1998, and Swedish Council of America's *Award of Merit* in 2011. He contributed numerous articles to the *Swedish-American Historical Quarterly*, and was editor of the Society's newsletter since 1997. His final Daily News project, which he devised as a lark, was the *Trivia Quiz*. He created that alumni newsletter feature each month for 21 consecutive issues, from May 2014 to Jan. 2016.



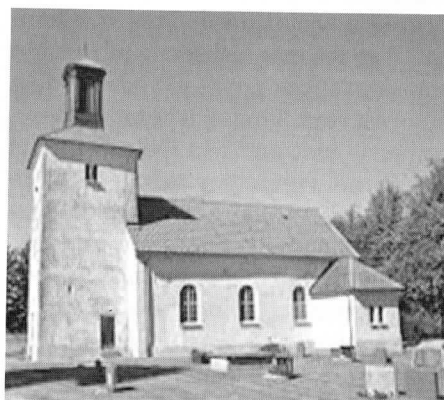
“His first wife, *Florence Johannsen Lund*, a journalist and artist, died in 1989.

“Survivors include his second wife, Grace Carlson-Lund, a photographer, and cousins in Sweden.”

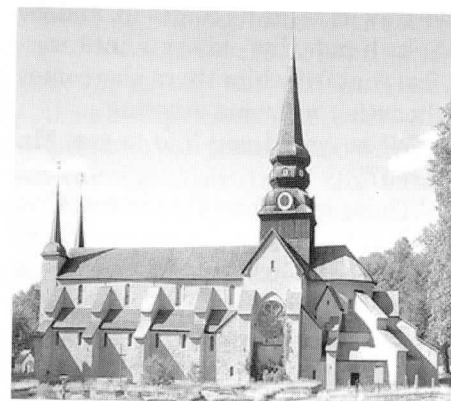
(Published by *Legacy.com*)



Lidköping Nicolai Church whose oldest parts are from the 1400s. In the 1600s a tower was added. The church burnt in 1849, after which it its present form.



Händene Church is in its oldest parts from the 1100s, but has been rebuilt and added to during the centuries.



In 1150 cistercian monks came to Varnhem and started to build the church. Buried here are Swedish kings from the 1100s and 1200s.

Ancestors of Eric R. Lund (1925–2016)

- 1) *Eric Rudolf Lund*. Born 1 Nov. 1925 in Chicago, IL, U.S.A., died 16 Jan. 2016 in Evanston, IL, U.S.A. (Father 2, Mother 3)

Generation I

- 2 f *John Erik Lund*, b. 26 Jul. 1883 in Lidköping, died 4 Jun. 1956 in Chicago, Cook Co, IL, USA.

He was registered at the Lidköping Seamen's Register as a sailor.

In the 1912-1929 parish register (*Församlingsbok*) there is a note that he was in America from 1911. He moved officially 16 Oct. 1933 from Lidköping, to USA.

Married Aug. 1924 in USA to the following ancestor.

- 3) m *Edith Sofia Ström*, b. 10 Jan. 1888 in Lidköping, died 23 Jul. 1958 in Chicago, Cook Co, IL, U.S.A.

Moved 29 Jun. 1906 from Lidköping to U.S.A., moved 4 Jul. 1906 from Göteborg to New York, NY, USA

Generation II

- 4) ff *Anders Johan Andersson Lund*, b. 15 May 1853 in Medelplana, died 21 Dec. 1942 in Lidköping.

In 1881 he moved to house #93 in the Nya Staden, Lidköping. He is later listed as the owner of this house. He is also before 1900 recorded as being a matchstick factory worker [*tändsticksarbetare*]. Anders Johan started to use the surname *Lund* shortly before 1890. Married 6 Jul 1877 in Lidköping, to the following ancestor.

- 5) fm *Lotta Jonsdotter* b. 14 Jul. 1843 in Ledsjö, died 12 Jun 1920 of pneumonia and heart problems in Lidköping.

- 6) mf *Anders Gustav Ström*, b. 2 Feb 1846 in the soldiers' cottage under Lunneberg, Sävare, died from old age decline 23 Nov 1920 in Lidköping.

Match factory worker.

Married 18 May 1871 in Lidköping to the following ancestor. Marriage records: the bride had the written consent of her "giftoman," closest male relative.

- 7) mm *Anna Sofia Andersdotter*. Born 20 Jun. 1848 in Lidköping, died from liver cancer 15 Aug. 1903 in Lidköping. (She was christened Anna, which was soon changed to Amalia.)

Generation III

- 8) ff f *Anders Andersson*, b. 16 Jun. 1822 in Grönslett, Händene, died (of influenza) 16 Jan. 1894 in Per Olofsgården, Västerplana. Farm laborer.

Married 1 Oct. 1852 in Sävare to the following ancestor.

They were married in the Sävare church. He was a farmhand from Medelplana, she a *piga* from Per Jonsgården in Sävare. She had the consent to the marriage from her older brother Anders Pettersson.

- 9) ff m *Maja Lisa Pettersdotter*, b. 27 Apr. 1829 in Gustafstorp on Lunneberg lands, Sävare, died from consumption 6 Dec. 1876 in Per Olofsgården, Västerplana.

- 10) fm f *Jonas Pettersson*, b. 13 Dec. 1803 in Varnhem.

Sharecropper at Fiskaretorp on Höjenstorp lands in Eggby.

Moved 1840 from Åsaka to Hökaberg, Ledsjö. There he was a farm laborer at Malaga, Ledsjö.

Married to the following ancestor.

- 11) fm m *Maria Olofsdotter*, b. 25 Feb. 1806 in Åsaka.

- 12) mff *Erik Johansson Ström*, b. 22 Apr. 1814 in Olof Andersgården in Hasslösa, died (no cause of death mentioned) 3 Sep. 1852 in the soldier's cottage under Lunneberg, Sävare.

Erik was soldier #121 of the Life Company of the Västgöta Infantry

Regiment. He enlisted in 1836, and was then recorded as being 5 foot 10 inches tall. He died while still in the army.

Around 1850 he was ordered to work on the Karlsten fortress in Marstrand.

Married 17 Nov. 1837 in Skeby to the following ancestor.

Marriage records: he a soldier of the Västgöta regiment, she a maid at Skeby Storegård.

- 13) mf m *Anna Catharina Svensdotter*, b. 11 Aug. 1815 in Soldier's cottage under Storgården, Skeby, died of old age 30 Oct 1905 in #38, Nya Staden, Lidköping.

- 14) mm f *Anders Eriksson*, b. 4 Aug. 1815 in Rackeby.

Day laborer in Lidköping.

Married to the following ancestor.

- 15) mm m *Maria Johansdotter*, b. 26 Jun. 1803 in Örslösa, died of bronchitis 20 Jan. 1876 in Lidköping.

-o-o-o-o-o-o-o-

Notes:

- 1) Parishes mentioned here are all in Skaraborg County, except Göteborg, the big port that is in Göteborg and Bohus County.

- 2) The letters before the name of an ancestor are **f** and **m**. F means father (*far*), and m means mother (*mor*).

So *mm f* means mother's mother's father (in Swedish: *mormors far*).

By using this system you know which one of the grandparents and great-grandparents you mean.

- 3) There are no sources in the article about Eric Lund's ancestry, as they would take up too much space. Anyone interested in having a documented *Ahnentafel* can contact the editor.

Elisabeth Thorsell

Big news for Arkiv Digital users!

Well-known provider of Swedish church records and much more on-line, Arkiv Digital, has for a long time been working on a new version of their program. At the end of the summer they released a Preview version which had many problems.

By now they have released a new and much improved version, called *Beta 2*, version 2.0.468, which is frequently and automatically updated. It even speaks English in most cases (but does not translate the records!). It looks a bit dark, but is really a nice dark blue shade, and quite easy to read.

After clicking on the link to English on the upper right corner of the first screen, you get all the different links in English, as seen on the 2nd picture.

Then go to Search archives, and fill in the name of the parish you are looking for, and then check the list of volumes. The names of the records volumes are now also translated.

What might be a bit confusing at first is that the buttons are changed, as seen on picture 3.

The tabs are larger and that is where you find the names of the parish and the volume.

Here is a *print* button, now on the right, instead of the left. The print-out now also contains a full source citation. Beside it you will find a *copy* button, which is where you can chose the source citation that you like. Next is a *settings* button, where you can change the speed of zooming and a couple of other things.

I have used this for a couple of weeks now, and am starting to get used to it. The preview version was very slow, but the new version works much better.

By the time you read this, Arkiv Digital has probably already presented it on their blog, but the above might still be useful.

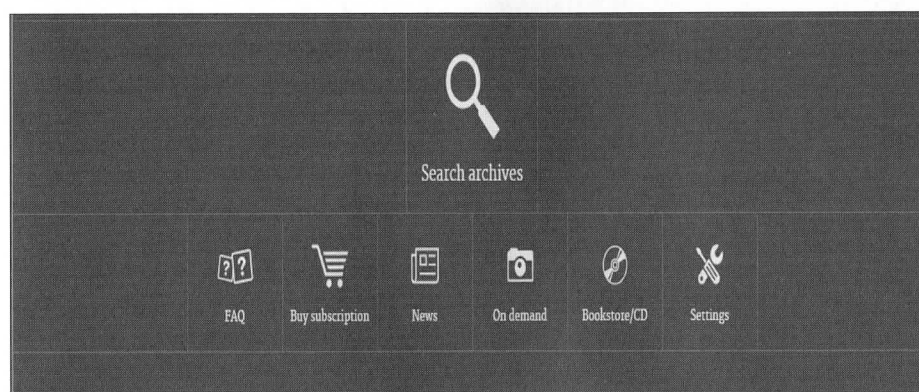
To download, see link on page 30.

[Hämta means download. It is a huge file, so it takes time, be patient.]

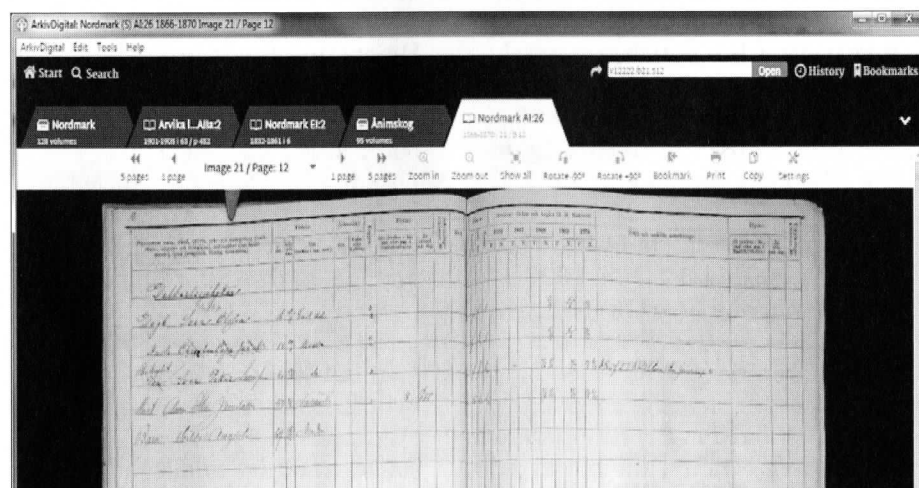
Link to English



Picture 1. The start screen.



Picture 2.



Picture 3.

Swedish Census 1950 at Arkiv Digital

The start page again

The screenshot shows the Arkiv Digital website's search interface. At the top, there is a navigation bar with 'ArkivDigital', 'Edit', 'Tools', and 'Help'. Below this is a 'Start' button and a 'Search' button. A row of four buttons follows: 'Nordmark' (128 volumes), 'Arvika l...Alla:2', 'Nordmark EI:2', and 'Ämmskog' (95 volumes). Below these is a 'Ny sökning' button. On the left side, there is a sidebar with 'Archives' (search archives documents) and 'Registers' (search for people). The main search area has a 'Search' button, a 'Register search' section with a search tip icon, a text input field for 'First name, last name, parish, year etc.', a 'Register source' dropdown menu set to 'Population of Sweden 1950', and a large 'Search' button. Below the search area, it says 'Population of Sweden 1950' and 'Population of Sweden 1950 is based on census made at end of year 1950.'

At the top of the Start page, in the lefthand corner, you have two options, either go to *Archives*, and find your parish, prison, district court, or whatever you are looking for.

Or you can click on *Registers*, which right now means *The Swedish Population in 1950*. Every one who lived in Sweden that year is possible to search for.

Arkiv Digital is also working on digitizing *The Swedish Population 1960*, but it is not known yet when that will be done.

Eskil Ingvar Ivarsson, born 1922-04-02 - Population of Sweden 1950

First name	Eskil Ingvar
Last name	Ivarsson
Birth date	1922-04-02
Birth location	Fellingsbro norra, Örebro län
Civil status	Ogift man
Occupation	Byggnadsarbetare
Military service number	1462-13-42
Register for census	Malingsbo, Kopparbergs län
Real estate	Malingsbo 1:1
Address	Backgården, Malingsbo

Earlier censuses

1946: Malingsbo, Kopparbergs län

1949: Malingsbo 1:1, Malingsbo, Kopparbergs län

Population of Sweden 1950 is a second hand source, and it can contain errors.
Source: Arkiv Digital AD AB

Here is a result of a search for someone. You can see that the information is quite helpful. If he had been married, with children, there would also be the wife's maiden name, when they were married and her date of birth and place of birth. The same would be listed for the children, if they were still living at home.

This is very useful if you are trying to trace people forwards, as there is a good chance that you can also find them in the later Swedish Census Indexes, 1970, 1980, and 1990.

The information comes from the official tax records (*mantalslängder*) that are open to the public.

On Arkiv Digital you may also find the tax records for **1941**, but here called *Population registers*. They are typewritten, but not digitized, so you have to look for them, as pictures, among the church records for all parishes.

Elisabeth Thorsell

The solution to the Handwriting Example 45

§ 216
Anna Hammar-
ström ./ Edv. Dahls
Uppf.bidrag

Transcription

S D. Till denna ==, ===== se §215

“ Tit. Härmed får etc. [this is a reference to an appendage to a writing] Litt. H

Vid upprop företrädde, för Kden [käranden] Erik Dalberg

i Borlänge, enligt bevitnad rättegångsfull-

makt in blanco för innehafvaren, eller den

han i sitt ställe förordnade, och personligen

Sden [Svaranden].

Efter läsning af stämningsansökan för-

mälde sden [svaranden], att han väl varit bekant och säll-

skapat med Kden, men icke till henne stått i

förtroligare förhållande, och vid den tid hon

blifvit rådd med i fråga komna barn under-

gått beväringsexercis å Rommehed, hvarför

han bestred käromålet.

Translation

S[ame] D[ay] To this ===== , =====, see § 215

Tit. [a title] Thus may [then there is a refence to Appendix H].

At the call up present for the plaintiff was Erik Dalberg of

Borlänge, according to a power of attorney, signed by witnesses,

but blank, to be used by the bearer, or the person he found

suitable, [also] present was the defendant in person.

After the reading of the summons the defendant said that

he did know the plaintiff and been in her company, but

never had had any intimate relations with her, and at

the time when she must have become pregnant with

the child mentioned, he had been doing his national

service at Rommehed, so he opposed the action.

§ 216
Anna Hammar-
ström ./
Edv. Dahl's
Child support

(Today the distance between Domnarvet, where Anna lived, and to Rommehed, where Edwin was billeted, is about 10 kilometers, not impossible for a young guy with a bicycle, for instance.)



Book Reviews

Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps.

If you want to review a book yourself, please contact the SAG Editor, at <sag@etgenealogy.se> so we know what you are working on.

Quilts by Swedes

Quilts and Women of the Mormon Migrations: Treasures of Transition, by Mary Bywater Cross. Paperback, 251 pages, color illustrated. Published by Rutledge Hill Press, (1997.) ISBN 1-55853-409-1. Available as used book at Amazon.com.

When trying to clean my desk, this book popped up. It must have been there for years. Checking the index I found at least two Swedish names there: *Christina Erika Forsgren Davis* and *Mary Mortensen Bjork*.

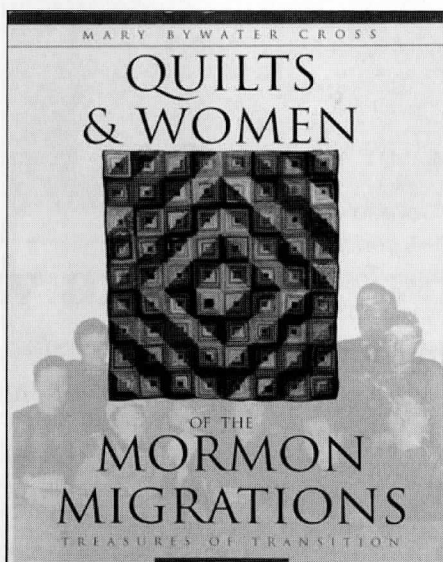
Christina Erika, (b. 26 April 1822 in Gävle, Sweden, daughter of the sailor Johan Olof Forsgren and his wife Anna Stina Hollstrand) became a Mormon in 1850 and came in 1853 with her brothers John and Peter, and settled in Box Elder County in Utah, where she later became a plural wife of William Davis. One of her striped quilts is preserved as well as small quilt fragments, made from homespun, handwoven dresses.

Mary Mortensen (b. July 1869 in Ålborg, Denmark) was the daughter

of Peder Mortensen and his wife Dorteja Justsen. The parents became Mormons and wanted to emigrate. To save up for this they sent their children one by one to Utah, where they lived for a time with childless couples. Mary immigrated at age 6 to Pleasant Grove, Utah. In 1890 she married *Johan Gustaf Björk*, a Swede (b. ca 1833, origins not known) and lived in Orem and Holladay in Salt Lake County.

Her preserved quilts include two Crazy Patches, both shown in this interesting book. This book also tells about the experiences of the early Mormons and how they coped with their different life in Utah.

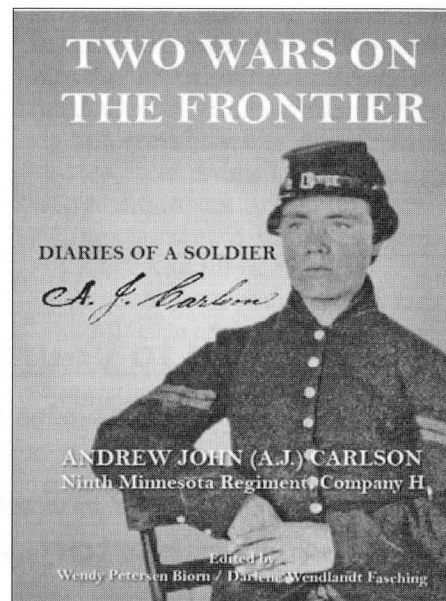
Elisabeth Thorsell



Mycket läsa gör dig klok – därför läs varenda bok!

(Much reading makes you wise – Thus read every book!)

A soldier's memories



Two Wars on the Frontier, by A.J. Carlson. Editors: Wendy Peterson Biorn and Darlene Wendlandt Fasching. Published by Carver County Historical Society, (2014). 284 pages. ISBN: 0991563905.

Two Wars on the Frontier is the journal of A.J. Carlson, a Swedish immigrant and Minnesota soldier, who fought in both the U.S. Dakota and Civil Wars. A.J. enlisted in Company H, Ninth Minnesota Regiment and relates daily experiences including his observation guarding the gallows, as 38 Indians were hung at Mankato, MN, the largest mass hanging in U.S. history. After serving in the Dakota War, Carlson is sent to fight in the Civil War. There, he documents his flight from the Union disaster at Brice's Crossroads and his encoun-

SALE!

Swedish Voters in Chicago 1888

By Nils William Olsson
302 pages of Swedes, comments, and indexes.

\$10 + \$5 S&H

Contact Jill Seaholm at
<jillseaholm@augustana.edu>



Book Reviews

Swedish festivities

ters with a number of Black Americans. Carlson's urgent and lively narrative showing his role in keeping secession only attempted is a worthy reminder of how much was at stake during the Civil War. What makes A.J.'s writing different than all other Civil War era journals is Carlson's ability to see the war from the perspective of both sides.

(Amazon.com).

Pole Raising and Speech making, by Jennifer Eastman Attebery. Published by Utah State University Press; 2015. Hardcover, 208 pages. ISBN 0874219981.

In *Pole Raising and Speech Making*, author Jennifer Eastman Attebery focuses on the beginnings of the traditional Scandinavian Midsummer celebration and the surrounding spring-to-summer seasonal festivities in the Rocky Mountain West during the height of Swedish immigration to the area—1880–1917.

Combining research in folkloristics and history, Attebery explores various ways that immigrants blended traditional Swedish Midsummer-related celebrations with local civic celebrations of American Independence Day on July 4 and the Mormons' Pioneer Day on July 24. Functioning as multimodal observances with multiple meanings, these holidays represent and reconsider ethnicity and panethnicity, sacred and secular relationships, and the rural and the urban, demonstrating how flexible and complex traditional celebrations can be.

Providing a wealth of detail and information surrounding little-studied celebrations and valuable archival and published primary sources – diaries, letters, speeches, newspaper reports, and images – *Pole Raising and Speech Making* is proof that non-English immigrant culture must be included when discussing “American” culture. It will be of interest to scholars and graduate students in ethnic studies, folklore, ritual and festival studies, and Scandinavian American cultural history.

(Amazon.com)

Add to your family history

Learn what Sweden and America were like when your ancestors emigrated

Join the Swedish-American Historical Society

Four issues a year of the *Swedish-American Historical Quarterly*

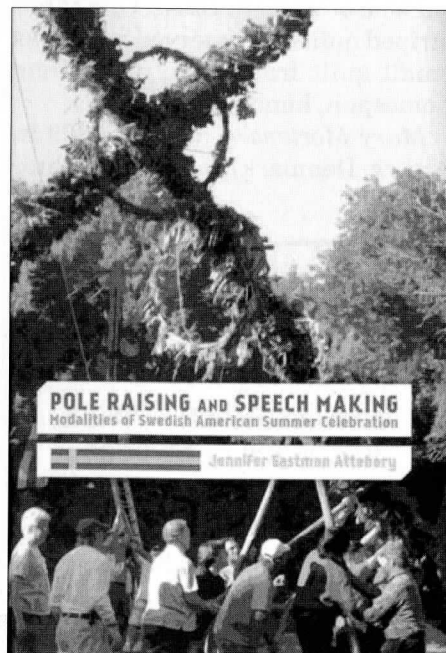
The Society's latest book is *Conrad Bergendoff's Faith and Work: A Swedish-American Lutheran, 1895–1997*, by Thomas Tredway.

For more information, write

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

or see www.swedishamericanhist.org

Mention the *Genealogist* when you join or order books





Book Reviews

Moberg as a small boy

When I was a child, by Vilhelm Moberg, translated and abridged by Gustaf Lannestock. Paperback, 288 pages. Published by Minnesota Historical Society Press, (2015). ISBN: 0873519256.

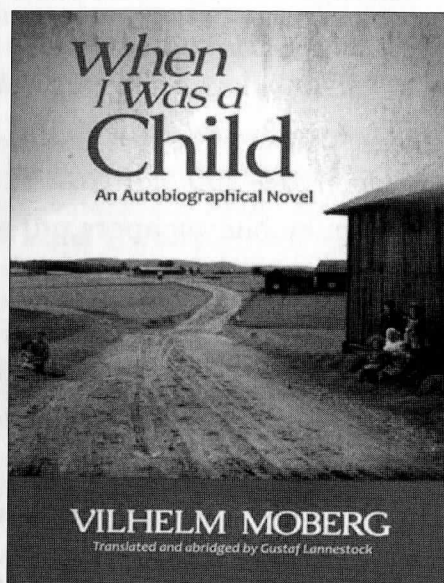
At the beginning of the twentieth century, in the poverty-stricken Swedish region of Småland, young Valter, the son of a soldier, explores the world around him and watches his older brothers emigrate to America. In this novel of the life of a farm boy, first published in three volumes in 1946, Vilhelm Moberg sensitively explores his own childhood.

When Valter, a boy with great imagination, describes the exciting things he sees so vividly, he is punished for lying, so he learns to write his stories down instead. He willingly

leaves school and helps support his family by working in lumber camps and a glass factory. His father's ill health and death bring even harder times. Through all his toil, he debates whether to honor his father's wish and remain in Sweden to support his mother.

With gentle irony and a loving knowledge of the landscape, the people, and the larger issue of class struggle, Moberg offers American readers a deeply moving view of the other side of Swedish immigration.

(Amazon.com)



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

New and Noteworthy

(short notes on interesting books and articles)

The journal *Sweden & America*, published by the Migration Center in Karlstad, Sweden, and Swedish Council of America in Minneapolis, MN, has an interesting article in issue 2015/4 about Johan (John) Ottosson, born in Blekinge in the 1950s, who immigrated with his Mormon parents and three sisters in 1963 to Salt Lake City. As John grew up he got scholarships and advanced academically, and is now president of William Penn University in Oskaloosa, Iowa.

Family Tree Magazine has published a collection of useful articles in *Discover Your Roots*, which came out in the summer of 2015. Among the articles are 18 top genealogy tips from the researchers of TV's "Who do you think you are?", how to use city directories, what you can expect to find on a marriage license, or a Declaration of Intentions (to become a U.S. citizen). There is also an article on the WWI registration draft cards, which is where you may find the ancestor's own signature and his true birth date, and much more useful data.

Another section of this publication is devoted to how to use the internet to the best advantage, with descriptions of many helpful web sites, like Cyndi's List, state web sites, and military web sites, and web sites from other countries. It also contains a manual on how to best use the resources at Ancestry.com, which boasts of having more than 16 billion records, and which keeps growing. This publication seems to be very useful even for experienced genealogists.

Interesting Web Sites

All links tested in
February 2016 and
should work

Quebec, Canada, genealogy. Some free tools: <https://www.genealogiequebec.com/en/>

The building of the Minnesota Capitol and the workers: <http://www.whobuiltourcapitol.org/>

The Untold History of Women in Science and Technology:

<https://www.whitehouse.gov/women-in-stem>

American Daughters of Sweden: <http://americandaughtersofsweden.com/>

Nisswa-stämman (Scandinavian Folk Music Festival): <http://www.nisswastamman.org/>

About the Sami people [click the button for Google translate to get English]: <http://samer.se/>

Hans Högman's new web address (military and much more) <http://www.hhogman.se/swegen.htm>

The Swedish Riksbank: <http://www.riksbank.se/en/Notes--coins/Frequently-asked-questions/>

Jay Fonkerts blog: <http://fourgenerationsgenealogy.blogspot.se/>

Links to many immigrant databases:

<https://personal.uwaterloo.ca/marj/genealogy/thevoyage.html>

The Arkiv Digital Beta 2 (in Swedish): <http://www.arkivdigital.se/online/beta2>

California Digital Newspaper collection (1846–2009): <http://cdnc.ucr.edu/cgi-bin/cdnc>

Nebraska Newspapers (1860–1922): <http://nebnewspapers.unl.edu/>

Historic Oregon Newspapers: <http://oregonnews.uoregon.edu/>

Small Town Papers (1865–present): <http://www.smalltownpapers.com/>

Brooklyn (New York) Daily Eagle Online (1841–1902): <http://bklyn.newspapers.com/>

Utah Digital Newspapers (1850–2010): <http://digitalnewspapers.org/>

Sveriges Hembygdsförbund:

<http://www.hembygd.se/om-shf/about-the-swedish-local-heritage-federation/>

Web addresses for endnotes to article “A Swedish Cowboy in the Rockies?”

5) [http:// www.stromsburgnebraska.com/about-history.htm](http://www.stromsburgnebraska.com/about-history.htm)

7) <http://streamliner-memories.info/Zephyr/RMNP24.pdf>

10) <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=EPT19140620.2.29>

15) http://www.dailycamera.com/ci_22402737/augusta-gussie-mengedoh-gun-woman-allenspark-fawn-brook-inn

16) <https://www.coloradohistoric-newspapers.org/cgi-bin/colorado?a=d&d=LML19230727.2.111>

17) <http://eparkhives.com/pdf/1923-EPTrail-P1.pdf>

20) <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?includedb=bishophill>

Correction to article “Emigrants from Össjö parish, Skåne” in SAG 2015:3, p.17

The Nilsson/Nelson family did live in Wheeler Township in Sac County, Iowa, per the 1880 census, not in the town of Odebolt, but on a farm a few miles south of there. This was nowhere near Marshalltown, which is in eastern Iowa. I only noticed be-

cause I grew up in northwest Iowa, and we drove through the Odebolt area on the way to visit our grandparents in southwest Iowa. This was a very interesting story of an amazingly large family. Thanks!

Submitted by Donna Dyhrkopp
Clarke in Maryland.

Her e-mail is
<dyhrkoppclarke@yahoo.com>

Thank you Donna for your valuable information!

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.

Lindgren?

My mother grew up a Lindgren; my grandfather grew up a Lindgren. His father was Lindgren or so we thought until we learned that Magnus Lindgren came to the United States from Sweden in 1869 as Magnus Petersson (b. 13 March 1837 in Blädinge [Kron.] from Vislanda [Kron.]. His brother Anders Petersson came in 1879 and never changed his surname. We heard from second cousins the story that Magnus decided one day that there were too many Magnus's Peterssons so he became Magnus Lindgren.

We thought he just plucked Lindgren out of the air. We knew that was not an unusual Swedish name because we had heard of Astrid Lindgren. When I began my research into the family history in Sweden, I found a different story.

Magnus' father was Peter Andersson Lindgren (Blädinge [G] AI:8 {1836-1840} Image 36 / pag. 29). So Magnus simply switched to Lindgren.

Now I wanted to know when Lindgren entered the family. Some said it was a soldier's name, but I couldn't find a link to a soldier. Another generation back, I found Peter's father Anders Lindgren with no patronymic even in his marriage record. The household records showed his complete birthdate, but not the parish. However, thanks to the information on the KGF CD that

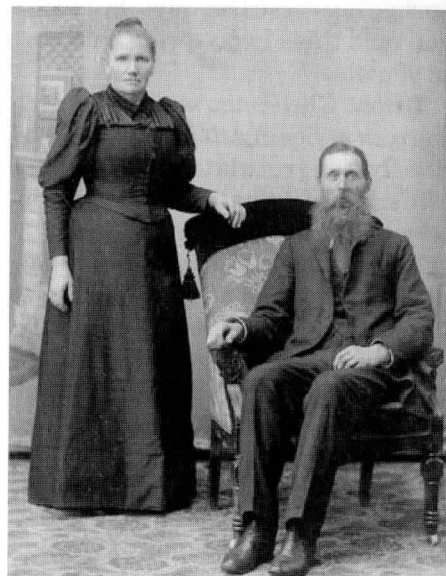
resulted from the great work of the Kronoberg's *län* genealogy group, I found Magnus and his wife Anna ca 1894. an Anders born on that date (Nöbbele [G] C:2 {1777-1833} Image 71 / Pag. 133).

I checked the family of this Anders and found he had a brother Petter who was also a Lindgren at the time of his marriage. Anders died young. In his *bouppteckning* (Konga häradsrätt [G] FII:9 {1793-1794} Image 467 / Pag. 927), his brother Petter became responsible for the minor children. All the household records and birth records support a finding that these two brothers began life in Linneryd parish as the sons of Gumme Andersson and Märta Andersdotter. Their sons Anders and Petter were born at Randö in Linneryd parish. Using the farm name Skruv in Herråkra (Kron.) from the *bouppteckning*, I finally found one household record where the priest wrote "Petter Gummesson Lindgren."

So I now know approximately when Lindgren entered the family (around 1780), but I don't know why. And why did the brothers both use only Lindgren at the time of their marriages? Was it to impress their brides' families? Did it suggest a higher social status?

Donna Dyhrkopp Clarke, 8421 Farrell Drive, Chevy Chase, MD 20815-3851

E-mail: <dyhrkoppclarke@yahoo.com>



Magnus and his wife Anna ca 1894.

1324

Editor's note: Lindgren is indeed a very common name in Sweden. According to the Swedish Bureau of Statistics (www.scb.se) 22,869 persons have this surname in 2014, and it comes as #23 of the 100 most common surnames. It is a typical Swedish surname consisting of two elements of nature, the linden tree and a branch (*gren*).

As your Anders Lindgren is mentioned as being a *master carpenter* when he died on 11 June 1794 in Väckelsång (Kron.), it is quite possible that he had been trained as a skilled carpenter, perhaps in the nearby city of Växjö, and then as a journeyman carpenter started to use a family name, Lindgren, which was very common for craftsmen to do.

Please send your queries to SAG!
Not everything is online!

The Last Page

Dear friends,

We are still in the middle of the winter, which here in Sweden has been an odd winter. December was warm and no snow, then we had a couple of cold weeks with snow, and that is now gone again, but we had a sprinkling these last days. But when you read this I hope spring has come to you also.

Before Christmas we could watch the new series of *Allt för Sverige*, and finally congratulate winner John Winscher of Atlanta, GA, to his victory in the competition.

The casting of the 6th series is now under way, so we have something to look forward to in late fall this year.

A big step for all of us is the new version of Arkiv Digital's program, which is now in a Beta version, which

means that it is not yet the final version. That will probably come this year. That this Beta version already gives us access to the Swedish population in 1950 is a *big* thing!

It might also be of interest that SVAR now has a new, automatic, picture viewer, which does not require you to download a program, it works automatically.

By a changed decision of the *Riksarkivet* (Swedish National Archives) it is now possible for both SVAR and Arkiv Digital to photograph pictures of church records up to 1945, which is now ongoing.

In early March I will go on my first Genealogy Cruise, which starts in Stockholm and then goes to Åbo in Finland and back again. It is ar-

ranged by the new magazine *Släkt-historia*, (Family History), which is a commercial magazine. It seems to be doing well, as they will now publish 8 issues/year, instead of just 6. There will be many lectures and a couple of vendors, and I expect to see many friends.

During the summer many parishes in the countryside have Homecoming Days (*Hemvändardagar*), often organized by the local Heritage Association (*Hembygdsförening*). To find those, check out a link on p. 30.

In case you want to come to the Annual Genealogy Days (*Släktforskardagarna*) they will be held in Umeå in northern Sweden on 20-21 August.

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]).

Landskap (<i>Province</i>)	SAG & SSF <i>Abbr.</i>	Landskap (<i>Province</i>)	SAG & SSF <i>Abbr.</i>
Blekinge	Blek.	Närke	Närk.
Bohuslän	Bohu.	Skåne	Skån.
Dalarna	Dala.	Småland	Smål.
Dalsland	Dals.	Södermanland	Södm.
Gotland	Gotl.	Uppland	Uppl.
Gästrikland	Gäst.	Värmland	Värm.
Halland	Hall.	Västerbotten	Väbo.
Hälsingland	Häls.	Västergötland	Vägö.
Härjedalen	Härj.	Västmanland	Väsm.
Jämtland	Jämt.	Ångermanland	Ånge.
Lappland	Lapp.	Öland	Öland
Medelpad	Mede.	Östergötland	Östg.
Norrbottn	Nobo.		

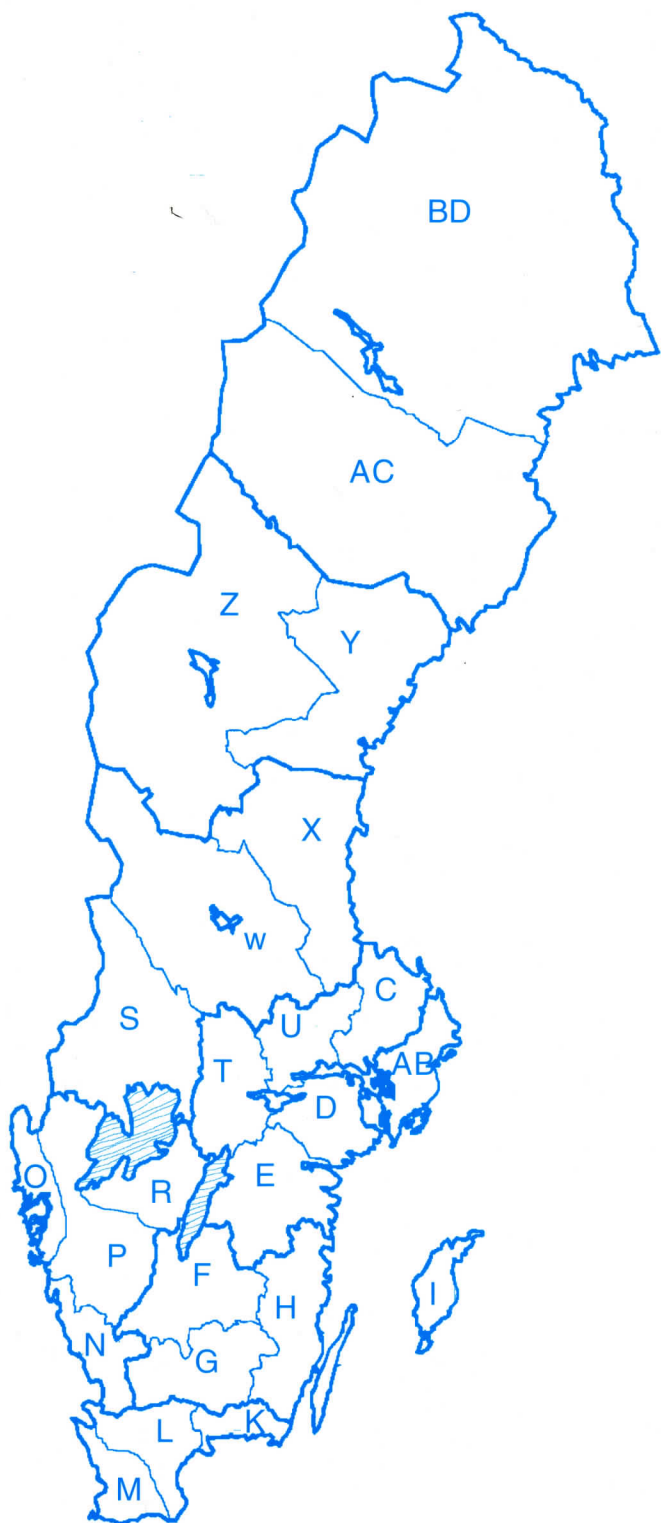
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>	Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>
Blekinge	Blek.	Blek.	K	Stockholm	Stock.	Sthm.	AB
Dalarna ^a		Dlrn.	W	Södermanland	Söd.	Södm.	D
Gotland	Gotl.	Gotl.	I	Uppsala	Upps.	Upps.	C
Gävleborg	Gävl.	Gävl.	X	Värmland	Värm.	Vrml.	S
Halland	Hall.	Hall.	N	Västerbotten	Vbn.	Vbtn.	AC
Jämtland	Jämt.	Jmtl.	Z	Västernorrland	Vn.	Vnrl.	Y
Jönköping	Jön.	Jkpg.	F	Västmanland	Väst.	Vstm.	U
Kalmar	Kalm.	Kalm.	H	Västra Götaland ^c		Vgöt.	O
Kronoberg	Kron.	Kron.	G	Örebro	Öre.	Öreb.	T
Norrbottn	Norr.	Nbtn.	BD	Östergötland	Ög.	Östg.	E
Skåne ^b		Skån.	M				

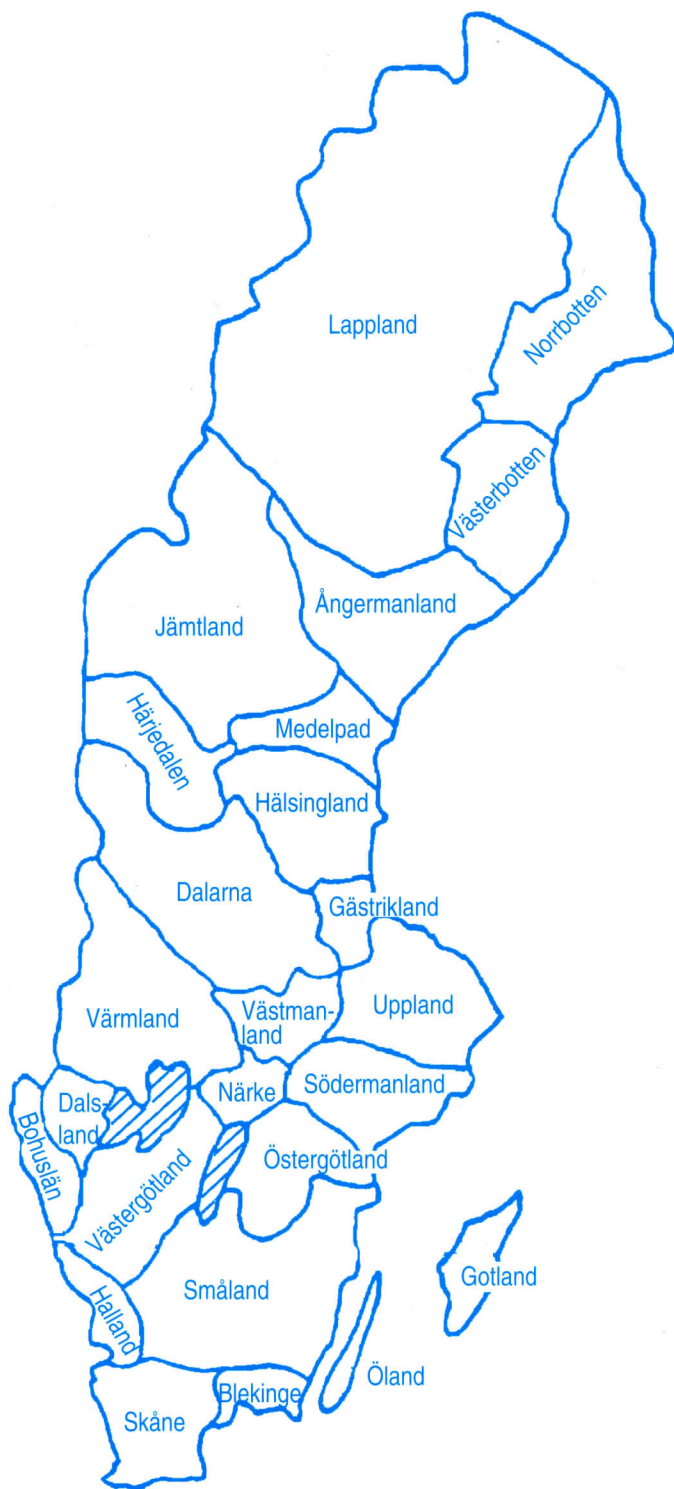
a formerly Kopparberg (Kopp.; W) *län*.

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*).