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Cover picture:
A drawing of the male festivity dress from Herrestad härad, near Ystad, in Skåne. Picture from Svenska allmogedräkter, by Gerda Cederblom (1921). See article on p. 16.
Looking back, I suppose I've always had a fascination with the old family photographs. I remember looking through my great-grandmother's (Ingeborg Anna Augusta Olson b. 1893 Chicago, Illinois) photo albums as a young girl with my grandmother (Marie Elisabeth Dahlgren, nee Olson) and wondering what life must have been like for her, a first-generation Swedish American at the turn of the 20th century. It would be decades before that same fascination led me on a journey to discover my Swedish heritage that ultimately resulted in meeting our long lost Swedish relatives.

A growing passion
My passion for genealogy began when my grandmother’s cousin Betty came to visit. My grandparents and Betty looked through old photographs and reminisced about days long gone. They talked about all the things they didn’t know and never thought to ask when they had the chance. I realized this was a deep and meaningful gift I could give them and I set out to learn everything I could about our family history.

Through research and determination, I was able to find old census records, marriage certificates, and obituaries. Each new discovery was shared with my grandparents, and quite often, would jog a memory long forgotten. I found distant cousins where our families had lost contact generations before. Pictures were exchanged, and in some cases, even memoirs written by earlier cousins long gone. However, it still wasn’t enough, I wanted to know more! Who were they? I had names and dates, but where did they live? What were their lives like?

A TV show is announced
One day I saw a post on a Swedish genealogy message board about a new reality show being filmed in Sweden. My grandparents (Allan and Marie Dahlgren) had always been very proud of their Swedish heritage but never had the opportunity to visit it. How wonderful would it be if they could see it through my eyes? It would take three seasons, and my grandparents didn’t live long enough to see it, but the third time was a charm, I was going to Sweden!

Allt för Sverige is very different than our American reality shows. Marketed as “The Great Swedish Adventure” here in the U.S., it’s been described as a cross between Who Do You Think You Are and The Amazing Race. Challenges are based on Swedish culture and traditions. Each week there is a team challenge and the winning team is safe, while the losing team must meet in an individual competition to determine who will leave Allt för Sverige. You don’t have to be the best, you just can’t be the worst; it’s very “lagom” when you think about it. Alliances won’t help you and you can’t vote your fellow contestants off the show. Along the way we visit areas unique to our family history, and each contestant is treated to what we call our “special day,” a trip to our ancestors’ homeplace. The “grand prize” is a family reunion with your long-lost Swedish relatives.

The adventure begins
My plane arrived at Arlanda airport around 9:00 in the morning on a beautiful spring day. In baggage claim I was greeted by the production team and met my fellow cast mates, nine other Swedish Americans, complete strangers at the time. Together we began a journey that would change our lives in ways we had yet to comprehend. With cameras rolling, we grabbed our luggage and walked towards the exit. There was a group of people holding signs and one of them said “Ferguson,” they were our Swedish relatives! Not more than an hour into our “Great Swedish Adventure” and we were able to meet a relative; we had all received a taste of the grand prize.
From Sigtuna to Söderköping to Motala

We filmed three episodes in the first nine days. Our journey took us from the church ruins of Sigtuna to the museums of Stockholm. We explored the fairy tale city of Söderköping and traveled by boat on the Göta Kanal to Motala where we dressed in traditional folkdräkt and marched in the National Day Parade!

I learned early in my journey that it was a lot more difficult than I thought it would be. I missed my family something terrible. I had a cell phone and all the advantages of modern technology; I couldn’t even imagine how difficult it must have been for our ancestors. I thought about my third great-grandmother, Augusta Cederholm, leaving Sweden and wondered if she knew she would never see her sisters again when she said her goodbyes. It was a humbling experience.

To Stockholm and the Royal Wedding

From Motala we traveled to Stockholm where we had our first break. It was the weekend of the Royal Wedding: Princess Madeleine was marrying Christopher O’Neill. As Americans without a monarchy of our own, seeing a Royal Wedding Procession was quite the treat! It was during that weekend I received a call from the producers; they would pick me up on Monday for my “Special Day”!

My Special Day

As a contestant on Allt för Sverige, you never know where you are going, everything is a surprise! My relative at the airport, Sverker, was on my grandmother’s side of the family. I was very surprised when we arrived in Varberg, Halland, where my grandfather’s father (Algot Braddock Goodwin Dahlgren) had been born. We checked into the historic Hotell Varberg and I had some free time to experience the magic of Varberg on a summer night. As I walked through the city, I thought about my ancestors who had walked the same streets over 100 years before. I imagined they might have even stayed at that same hotel on one of their many trips.

The next morning the producers took me to a beautiful field full of wildflowers with a view of the sea! I opened my treasure chest filled with pictures, old documents, and a letter, and learned more about my grandfather’s farfar, Frans Reinhold Dahlgren, and his wife, Anna Britta Andersdotter. Frans (known as Fred in the U.S.) was a dreamer and an entrepreneur. He had traveled to Braddock, Pennsylvania, in 1871, where he bought an inn he called “Thierhorn”; he was rumored to have made the trip between Sweden and Pennsylvania 13 times. Sometimes he took his entire family, at other times he made the trip alone. Frans and Anna had lost several babies in Braddock to a disease that wasn’t common in Sweden, so when they were expecting another child, they sold the business and returned to Varberg.

This was an exciting time in Varberg; it was a popular resort town and brought tourists from all over. Frans bought a large house named Ormanäs Slott and a nightclub and restaurant called Pehrsson’s Trädgården; it was said to be quite popular. Then the economy, and perhaps new liquor laws, caused financial hardship. Frans was forced to file for bankruptcy. In the spring of 1908, at the age of 64, he returned alone to Braddock, Pennsylvania. His wife, Anna Britta, joined him a year later. Back in Braddock, Frans took a job as a night watchman for the local steel company. He was elderly and
losing his vision and used to walk the train tracks back and forth to work. One fateful night in 1922, he died, killed by a train. Anna passed away soon after; they are buried with three of their children in Braddock Cemetery.

Our next stop was the Dahlgren farm where Frans had been born! Unfortunately, there isn’t much that remains from my ancestor’s time, but I was able to walk the grounds and had a nice talk with the current owners. It was simply amazing.

The previous year, 2012, had been a tough one. We lost Gram in July and Grandpa just a few months later. They were cremated and the majority of their remains had been interred, but I had two keepsake urns that held a small amount of their ashes, less than a quarter of a teaspoon. While there was one for each of them, the inner vials were the same, my grandparents were together. When I learned I was going to Sweden I knew what I had to do!

My grandpa and I had looked at pictures of Varberg and the harbor many times on the computer and I knew both of my grandparents would have loved to see it. With the historic fortress to my left, the Kallbadhuset (old bathhouse) and pier to my right, and sailboats out in the water as the sun set, I released my grandfather’s vial of ashes in the water... I had taken my grandparents to Sweden.

Back to the group

We left Varberg early the next morning and drove to Norsesund station where I met my cast mates on the train. As we were driving I saw Nääs fabriker in Tollered, once the factories where my grandmother’s farfar had been raised! After filming at Floda Station, a place that was familiar from an old family post card, we had lunch at Nääs Slott, where my grandmother’s farfar’s mor had worked as a maid! The time in Göteborg was special, three of my grandmother’s grandparents had been born in Tollered and Hemsjö and I knew I had relatives close by.

From Göteborg we went to Karlstad where we were able to tour with Donnez, a Swedish dance band. I think most of us agree it was one of our best nights as a group. Then we were off to one of my favorite places, Mora, in the heart of Dalarna. We toured the Anders Zorn Museum, were treated to traditional folk music, saw the Grannas Olsson factory in Nusnäs, and even painted our own Dala horses!

To Gotland

Our final destination was a Stuga at Tofta Beach on the island of Gotland.

Most of my ancestors came from countries on the Baltic Sea, and living so close to the beach in Florida, I felt like I had come full circle. I was a little nervous and wondered if this would be where my journey came to an end. Either way, I was going to enjoy each moment. Over the next few days we swam in the Baltic, explored the medieval city of Visby, and had our final team challenge, which my team won. I had just made the final four!

After four glorious days at the beach it was time for the finals. The pace was picking up now, as the final four begin a series of three individual challenges. We headed to Bungenäs on the northeast side of the island
and had our first of the competitions at an old limestone quarry. Somehow I managed to sneak into the third spot and I was safe! We spent the evening at a beautiful stuga on the coast of the sea where we made Swedish meatballs for our last dinner together. We talked about how Sweden had changed us, our favorite places, and what we would remember most. We had now spent more than a month together and were bonded by an experience that few could ever understand. It was a beautiful evening but also bittersweet as we knew it was coming to an end.

The following morning began with an early filming schedule. We had our last breakfast together, now down to three, and headed back to the quarry for the final two competitions. Until this point I had been safe, but I hadn’t managed to place first in an individual challenge.

**Meeting my family!**

My family reunion was held in Skåne and was one of the most amazing days of my life, second only to the day I married my husband. Sverker, my relative from the airport, was waiting for me with four other relatives when I arrived. Then I was told to “look up” and all of these wonderful people starting coming down the hill! More than sixty of my Swedish relatives, from both Grandma and Grandpa’s side of the family, came out to celebrate with me. We enjoyed a wonderful lunch at Östarp Gästivärgårds complete with Spetekaka, a traditional dessert from Skåne, and had some time to visit. Then, before I knew it, we had to leave.

My family reunion included the descendants of Augusta Cederholm’s sisters, Elsa Catharina Cederholm (b. 1828 Knislinge, Skåne) and husband Per Thysell (b. 1828 Tryde, Skåne), and Mathilda Eleonora Cederholm (b. 1842 Harlösa, Skåne) and husband Fritz Engelgert Claesson (b. 1825 in Öved, Skåne). There were also descendants from August Larsson Olsson’s sister Emma Christina Larsson (b. 1865 in Skallsjö, Västergötland) and her husband Henning Johansson (b. 1868 in Skallsjö). On my Grandfather’s side there were relatives who descend from Anna Britta Andersdotter’s (married Frans Reinhold Dahlgren) 1st cousin, Johannes Larsson (b. 1837 in Söndrum, Halland). This side of the family is part of the Långarydssläkten, in the Guiness Book of World Records for being the largest charted family.

Knowing my relatives were still there having Fika without me was so difficult, but I had learned to trust production. Whatever plan they had made for me was going to be very special.

Our next, and final stop, was the Hunneberga Bed and Breakfast in Harlösa which now sits on the land where my grandmother’s mormor’s mor, Augusta Maria Cederholm, was born in 1844, 169 years to the day! As I stood in that field and looked out at the horizon it was the most beautiful sight I had ever seen – so breathtaking it brought tears to my eyes!

I had kept my second keepsake urn of my grandparents with me every step of the way. It was in that field I realized I didn’t need it anymore; they would always be with me! I released the last of my grandparents’ ashes.

One of the greatest gifts in my life was the love of my grandparents. My grandmother never knew Augusta

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**I won!**

As luck would have it, it was finally my turn: I won Allt för Sverige! The next few weeks went by like a dream. I was able to call home and share the news with my family, and was reunited with my final 4 cast mates. The show was pretty much a wrap; all that remained was the reunion. The entire production crew and the four remaining contestants boarded the ferry for a late night return to Stockholm.

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**The family reunion.**
other than through pictures and stories, but her love had lived on. Her spirit remained in the hearts of the people my grandmother had loved and lost, many years before. Leaving a part of them in this beautiful place where Augusta had grown up felt so incredibly right.

After the last scene had been taken and the crew was packing up, I turned the corner and there was Sverker; he was staying at the bed and breakfast with his wife! I had a few minutes so we walked over to an old stone building. Later, we learned it had been owned by our common ancestors, Magnus Cederholm and Maria Nilsdotter. Then it was time to leave, I gave Sverker and his wife one last hug, my journey had come full circle.

Only one of us could win the grand prize, however. I truly believe that all 10 of us were winners. The experience of discovering Sweden, the family history we’ve learned, and the relationships we’ve formed...this is the true gift of Allt for Sverige. The show is long over and that part of our journey is complete. But the true journey is only beginning, and will last a lifetime as we get to know and love our Swedish relatives.

**More on Lori’s ancestors**

Augusta Maria Cederholm was born in Harlösa, Sweden. She immigrated in Oct. of 1890 with her four daughters, Maria Olsson (b. 1870 in Lund), Hedda Ingeborg (b. 1873 in Lund), Ella Elisabeth (b. 1875 in Lund), and Ebba Augusta (b. 1877 in Lund). Her son Emil Magnus (b. 1871 in Lund) had immigrated 2 years before, apparently to set up their home in Chicago, Illinois. Hedda Ingeborg died in Chicago in 1893 from tuberculosis. Maria Olsson (my 2nd Great Grandmother) died in 1896 from typhoid fever.

Algott Braddock Goodwin Dahlgren, born 7 Jan 1892 in Varberg, Halland, accompanied his mother in 1908, but returned to Sweden in 1911 and remained two years before he immigrated in 1913 and stayed here in the United States.

Both of my Grandmother’s parents were first generation Swedish Americans, Ingeborg Olson was the daughter of Maria Olsson listed above, and Johannes Olofsdotter, known as John Olson in Chicago, born 1864 in Hemsjö, Västergötland, and immigrated to Chicago, IL in 1889. Her father, Arthur Olsson, was the son of Sophia Olofsdotter, born 1866 in Hemsjö, Västergötland, and immigrated in 1891, and August Larsson Olsson, born 1867 in Tollered, Västergötland, who immigrated in 1891 to Newport, Rhode Island.

The Olson family in 1904 in Chicago. Augusta Cederholm Olson, with her family in Chicago.

From the left is Ebba (nee Jackson) Olson wife of son Emil Magnus Olson, daughter Ella (Olson) Oden with son Erik Oden, Augusta Cederholm, Ingeborg Olson (my great-grandmother), and standing in the back is Frank F. Roos, husband of daughter Ebba Augusta (Olson) Roos.

Lori Ferguson can be reached by her e-mail: <Lferg@verizon.net>
Your link to your history!

NEW!
The Swedish Census database (Folk-räkning) for 1910 has now 2 million individuals. 105,110 posts were just added.

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

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

NEW!
The Swedish Census of 1990 — the way to find your living cousins. A DVD with millions of Swedes 20 years ago.

One of the released prisoners in the SVAR prison records.

www.riksarkivet.se/svar
The 2014 Olsson scholar: Philipp Gollner

Philipp Gollner, of Austrian origins, with an MA in history from University of Notre Dame in South Bend, IN, has been selected as the 2014 Dagmar and Nils William Olsson Scholar.

Gollner is now a Ph.D. candidate, Presidential Fellow at the department of history at the University of Notre Dame.

His research project, which he intends to work on at the Swenson Center is titled: "Evangelize-Americanize: White Religion and Acculturation among late 19th - Century Swedish Immigrants."

This is a part of his application for the scholarship, where he explains his planned work:

"European immigrants to the United States, we are told, imagined themselves as American through adopting English, employing ethnicity and race, becoming consumers, or joining labor. Religion supposedly followed, dictated by socioeconomic mobility. However, this account fails to see how changing religious identities could themselves be forms of acculturation – particularly for immigrants whose racial whiteness was uncontested. Anglo-Saxon Protestants scouted for 'digestible' immigrants in Scandinavia, only to 'Americanize' them at a Chicago Congregationalist seminary upon arrival; and Swedes thus educated set out to convert their Lutheran countrymen, bring the ways of the white man to China, and save America from Mormonism among Scandinavians in Utah.

"These stories all point to the significant role of religion in transforming Swedish migrants from racially white to fully red, white, and blue. Clearly outlined and in its research stage, my project depends on a month-long immersion in non-digitized source material of evangelical Swedish congregations that interacted significantly with the Chicago Anglo-Protestant scene around the turn of the century. All these records are located at the Swenson Center. I bring two questions to them: for one, what did these immigrants and their American mentors regard as 'Americanization?' And what function did they ascribe to religion in order to reach this goal? I expect to put these sources in conversation with recent efforts by younger scholars to outline what "white religion might have meant in late 19th century America in order to explore how religion shaped the cultural status of white immigrants and offered the Swedes a profoundly religious alternative to institutionalized Lutheran forms of making (a) home in America. Consequently, I argue that the shift from immigrant particularisms to outward-looking, ecumenical, and optimistic religious activism was central to what these Swedes and their Anglo-Protestant mentors understood as Americanization.

"This project is a crucial part of my approved dissertation, where it will be compared and contrasted with stories from Norwegian and Mennonite immigrant source bases. It therefore sits at the intersection of broader historiographies of religion and acculturation with the best historical literature on the Scandinavian experience in the U.S. In part, I rely on the revival of ethnic history that has probed the culturally negotiated structures of meaning among immigrant groups in many case studies since the 1970s. Within this tradition, the stories of Swedish immigration are well outlined. The fact that it is only one of a myriad of group study subgenres however continues to beg the question about a unifying category of analysis. For example, more recent studies have emphasized whiteness as a malleable construct that classified immigrants amongst themselves and toward those who controlled the category. Indeed, the Swedes whose stories frame my project imagined themselves as racially desirable newcomers, confirming the thesis that whiteness held great cultural power. Yet their continuing quest for Americanization also reveals its limits – here are groups that took whiteness for granted, but self-identified as fully American primarily along the lines of their religion's social function in a pluralist context."

Philipp Gollner. (Picture from Facebook).
The children have so much better chance in this new world. Part 2.

By Matilda Persdotter Olson

The journey by train from New York to Nebraska, June 1887:
The train ride across the country was the hardest yet. At first we were glad to see land after being on the water for a week, but after watching the landscape go by, that got tiresome. The cars were crowded and had no place to lie down to sleep. It was hardest on grandfather; he was old and had no place to lay down. On the ship he had his bunk at least. Mother used to lay the boys on the seat in the train and lay down on the floor in between the seats. The rest of us had to just lean over and get what sleep we could.

No food on the train
And then the food. No one gave us anything to eat like on the ship. We had taken some bread and cheese and boiled eggs in a satchel from the old country to have to lunch on, but after two weeks the eggs had spoiled and those had to be thrown out through the car window. And the bread was dry, but we had nothing else; we had to eat it if we wanted anything. We had the worst time with John; he would not eat, and if the train stopped for a few minutes in a city, father had to get off if they would let him, and sometimes he could buy a bottle of milk off some boy that was selling it, no matter how much it cost. We had no way to wash and keep clean, only I suppose Mother got a wet cloth and wiped us off. And it was getting warmer the farther we got west with our winter clothes that we had to wear when we started. I think it was after five days, maybe it was six, that we arrived in Columbus [Nebraska]. Then the agent that had been with us all the way put us on the train to go to Genoa, and he went back east. We were the very last ones he had. Our friends that came with us from our neighborhood, they stopped off in Iowa at a town by the name of Bancroft. I corresponded with the girl for quite some time. Her name was Caroline.

Arrival in Genoa, Nebraska, June 10, 1887
In the afternoon of June 10, 1887, we arrived in Genoa. My Aunt, Mrs. Mortenson, was there to meet us. She had driven in the 2 miles with the mules and lumber wagon. We were so glad to be at our destination. We had been on the trip for 24 days, and that is a long time with a family. I can remember the first meal we had. Aunt fried pork and eggs and potatoes for supper and I think we had apple sauce and cookies and bread and butter and milk that tasted good to us that were so starved for good food. The next thing we had to do was getting cleaned up. Our baggage did not arrive for some time but we had a few things that could be washed. Mother and Aunt washed for several days before they got all our dirty clothes clean. Our clothes were too warm, so they had to go right to sewing for us children and make us calico dresses.

Life in Nebraska
At this point in her memoir, Matilda begins describing the process of adjusting to her new life in America. Due to her mother's illness, she spends two years with her father's sister and her husband in Malmo, Nebraska, approximately 55 miles east of Genoa. She describes her struggle to learn English at school, how most of the other children were Swedish, and how she had to work and do chores while other children played.

She also describes her deepening religious beliefs and the influence of a Sunday school teacher at the West Hill Swedish Methodist Church near where her family lived from 1887 to 1898 when they moved approximately eight miles away to a farm just west of Genoa, NE. She wrote the following about her strong religious beliefs:

At about fifteen years of age, during revival meetings, I was converted, much through the influence of my Sunday School teacher. I have always been thankful I gave myself to the Lord in my early years. I was spared years of sin in the world. A school girl friend of mine tried hard to get me to go with her to dances with the rest of the young people that did not care for church, but thank the Lord I was able, with His help, to stand against temptation and was not drawn into that kind of life. I always had to work hard to help my parents so it was very little time I had to be among the young people and I did not have the...
Excerpt from Matilda’s diary about when her parents decided to immigrate.

clothes to wear that the other girls had. Many times when the other young people gathered at the parsonage for recreation, I and my brothers had to go past there and lead our cows home to be milked. Anything that you have to do that is different from others is hard on a young person.

The remainder of Matilda’s memoir is a chronicle of her life in Nebraska, including her marriage in 1902 to my great-grandfather, Frank A. Olson, Sr. (she notes that she did not have to change her last name after marrying, “only added the ‘Mrs.’ as Frank’s name was the same as mine.”)

She reports on the lives of her family including her two sons and two daughters as well the lives of the grandchildren and great-grandchildren that arrived as the years went by. She tells of a number of crop failures on their Nebraska farms but that she was nonetheless thankful to the Lord for providing. She documented the illnesses and deaths in the family and noted the death in 1945 of [the] last of “the old people”: her Aunt Matilda Mortenson Johnson (her mother’s sister) with whom she had lived from 1887-1889 as a young girl newly arrived from Sweden.

Although coming from a very small farm of about ten acres in Sweden, Matilda Olson, along with her two brothers, would, during the 1940s and 1950s, own several farms of from 160 to 320 acres in Nance County, NE. Her siblings and children would also prosper in America as have their descendents.

Life in Sweden was difficult for Matilda and her family due to a small and unproductive farm. Matilda’s life in America was also challenging but in different ways. Although she wrote of her family’s successes and joyful times in Nebraska, Matilda’s descriptions of floods, droughts, and crop failures, and well as the usual trials and tribulations of life – the illnesses, accidents, and untimely deaths – suggest that her life in Nebraska was not an easy one. But Matilda’s memoir demonstrates well that her Uncle Bengt, in his mid-1880s letters from America, was right: “the children here have so much better chance in this new world.”
This document is from the court minutes of the Färnebo Häradsrätt (district court) in eastern Värmland.

This case is an not unusual one, but still a bit unusual, as you will find in the translation.

Transcription and translation are to be found on p. 22.
Discover your Swedish roots online!
Visit www.arkivdigital.net

Estate Inventory for Nils Peter Carlsson

An estate inventory was performed on February 19, 1895 for the deceased sharecropper Nils Peter Carlsson, from Dal on the lands of Lilla Sinnerstad in Tveta parish, who died on the 8th of this month. He is survived by his widow and their two children, son Johan Alfred, born in 1862, and son Frans Oskar, born in 1866 now living in Texas, North America.

Source: Aspeland Häradsrätt (District court) FII:47, picture 37

The Swedish Church Books are a gold mine for the Swedish genealogists providing a wealth of information and are usually the first source to use when researching one’s Swedish heritage. But there are many additional types of records that can help in researching one’s ancestor and gaining a better understanding of how one’s ancestor lived. One very wonderful resource is the bouppteckning or the estate inventory.

The Swedish Estate Inventories (bouppteckningar) are divided into two parts: the ingress or preamble and the inventory of the deceased’s assets and debts. The ingress provides genealogical information about the deceased including his name, date and place of death and names of the heirs. In some cases, you may discover where in North American an heir immigrated to such as the city or state. These records are great sources for breaking down genealogical brick walls.

ArkivDigital’s online archive includes many of the preserved estate inventories (bouppteckningar) and more are being added. Today, you will find many of the estate inventories for the district (häradsrätt) and city (rådhusrätt) courts from earliest times up to 1900 for all of Sweden on ArkivDigital. Currently records up to 1940 are being added for several counties.

Swedish American Genealogist subscribers and Swenson Center members receive a 12% discount on ArkivDigital online subscriptions. You pay 1145 SEK—regular price is 1295 SEK. 1145 SEK is approximately $171 based on currency rate as of 6/12/2014

FOR MORE INFORMATION CONTACT: Kathy.meade@arkivdigital.com (888) 978-4715 www.arkivdigital.net

Swedish American Genealogist 2014:2
Oscar Erickson – the sad fate of a toddler

The search for his origins led to his Swedish birthplace

BY DAVID ANDERSON

Young Oscar Erickson died from accidental drowning on 8 Aug. 1910 at Tillamook, Oregon. He was two years, ten months, and four days old, having been born on 4 Oct. 1907. His parents, both born in Sweden, were Nels and Jenny Erickson. The location of Oscar’s birth was not recorded on his death certificate, but he was buried in Tillamook, Oregon, somewhere.¹

Where was Oscar born? To answer this question I turned to ancestry.com and conducted a search on what was known about Oscar. The only hint that turned up was the entry from the Oregon Death Index, extracting information already known from his death certificate. A search of findagrave.com was conducted but no results turned up, despite the fact that he was recorded buried in Tillamook. A search on his parents’ names was then conducted in ancestry.com. The first hint that appeared was from the 1920 U.S. Census for Nels Erickson, born about 1862 in Sweden, and his wife Jannie (sic) M. Erickson living in Hoguarton, Tillamook [County], Oregon. Details on this entry indicated that Nels was 58 years old, born about 1862 in Sweden. He was a white male who immigrated in 1910, was married, and the head of the household. Included in the family listing were Jannie M. (48), Wayne (17), Ysador (15), Oscar C. (7), and Henry E. (5).²

There were also ten other possibilities that could be for our Nels Erickson. None seemed to be promising since they were from locations other than Oregon.

Swedish naming patterns were such that when a child died, the next child born of that sex would often receive the name of the deceased child. Therefore the presence of a child named Oscar in the 1920 Census who was less than ten years old was not surprising.

More census research

Checking each of the listed family members did lead to some promising leads. There was a Jennie M. Erickson in the 1930 U.S. Census, where she was found living, widowed, as a mother, and as the head of house with Isador Erickson in Tillamook, Oregon. Also living in the same house are Oscar (17) and Henry (15).² Two men, recorded in 1920 are not found living in the household in 1930; they are husband Nels and son Wayne. Since Jennie is listed as a widow it is most likely that Nels died some time prior to 1930, although divorce can’t be ruled out since sometimes a respondent has claimed to be widowed/widower after a divorce.

Several persons with Isador’s name are listed in the 1940 U.S. Census, Indexed Birth Records from Sweden 1860-1941, and Births from the Swedish Death Index 1901-2006. A check of the 1940 U.S. Census shows that Isador Y. Erickson, who had been living in Tillamook County in 1935, was now living in Yamhill County, Oregon. He was married, and was a laborer who had completed

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¹ OF DEATH.
² OREGON STATE BOARD of HEALTH.
³ BUREAU OF VITAL STATISTICS.
⁴ CERTIFICATE OF DEATH.
⁵ JK.
⁶ (Signature)
⁷ M. Th. CAUSE OF DEATH was as follows:
⁸ -
⁹ .
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only the 5th grade of elementary school. Information from the Swedish Indexed Birth Records and Births from the Swedish Death Index did not produce any promising leads.

An Oscar Erickson was found, also in McMinnville, Yamhill County, in the 1940 Census. He was a single laborer boarding with the family of Lee Bynum.

Since son Henry was born in Oregon, the information associated with his name probably wouldn't show any immigration information for his older siblings and parents.

**New searches**

I then began to check the Oregon Death Index for information regarding the deaths of Nels, Jennie, and the older siblings. In ancestry.com I searched the Oregon Death Index, 1898-2008 database, for deaths in Tillamook County for Nels and Jennie Erickson. Since Jennie is listed as a widow in the 1930 U.S. Census, the Nels Erickson who died on 6 June 1923 in Tillamook is currently thought to be her husband. This is not yet proven, however, since the death certificate has not yet been inspected. Likewise the Jennie Erickson who died 21 March 1932 in Tillamook is currently thought to be her husband. This is not yet proven, however, since the death certificate has not yet been inspected. Likewise the Jennie Erickson who died 21 March 1932 in Tillamook is currently thought to be her husband.

None of the records found on ancestry.com thus far for Oscar's family provided specific birth dates. An inquiry of the Oregon Death Index for Isador Erickson provided the clues that prove the birth location for Oscar is Sweden. The Oregon Death Index lists an Isador Erickson who was born 12 Sep. 1904 and who died in Polk County 22 May 1989.

In ancestry.com there was one find for Isidor (sic) from the Swedish Indexed Birth Records, 1860-1941. This record gives the following information: Isidor was born 12 Sep. 1904 in Skellefteå landsförsamling, Västerbotten, Sweden. His father was Nils Eriksson, born 8 Jan. 1868, and his mother was Jenny Maria Renberg, who was born 3 Mar. 1870.

Even though Nils's birth information is six years off from that reported in the 1920 U.S. Census, Jennie's information is a little more accurate with her birth being only two years off. Her middle initial in both of the U.S. Censuses she appears in is consistently given as "M" which matches the middle name of Isidor/Isador's mother.

The other clue that is associated with Isador Erickson's Oregon death index information is a record from the New York Passenger Lists database. This record gives an arrival date of 8 June 1910 in New York on the S/S C F Tietgen. This arrival date is consistent with the arrival date reported in the 1920 U.S. Census for the Erickson family members who were born in Sweden. Isidor's birth location is given as "skellefter." However, on the image of the manifest it appears to be "Skjellefteå."

On the digital image of the ship's manifest it can be seen that Nils Erickson, aged 48, his wife Jennie, aged 39, sons Yngve (?) aged 8, Isidor aged 6, and Oscar, aged 3 (emphasis mine) are admitted to the United States and are bound for Tillamook, Oregon. A Jonas Renberg is the name given for the nearest living relative or friend at the point of origin.

In the Swedish records

A search of the birth records from Skellefteå landsförsamling parish in 1907 shows that on 4 October 1907 a boy was born in Bureå sawmill to arbetare (laborer) Nils Eriksson, who was born 8 Jan 1861 and his wife Jenny Maria Renberg who was born 3 March 1870. A witness at his christening is Jonas Renberg, who is undoubtedly a male relative (brother?) of Jenny Maria's and the same Jonas Renberg mentioned as the nearest relative in the passenger manifests. A note in the birth record indicates that there is more information in the Församlingsboken [criminal survey or household examination roll (after 1895)], Volume Alia:10, page 275.

In the Församlingsboken on page 275 of Volume Alia:10 for the house Bureå sawmill, we find the names of Nils Eriksson, Jenny Maria Renberg, Yngve, Isidor, and Oskar crossed out, and a note that they left 8 Dec 1909 for North America. Vital statistics given for the family are:

Nils Eriksson, born 8 Jan. 1861 in Västernorrland; he was married 6 Apr 1902 with Jenny Maria Renberg who was born 3 March 1870 in Skellefteå. They had moved to Skellefteå on 28 Aug 1904 after the birth of their eldest listed son Yngve (later called Wayne in the 1920 U.S. Census records) in Nyhem, Jämtland, on 16 Jun. 1902. In Skellefteå landsförsamling sons Isidor and Oskar are born on 12 Sep. 1904 and 4 Oct. 1907 respectively.

Despite discrepancies in the birth date information, especially for Nils Eriksson, the family, and birth place of Oscar Erickson who died soon after arrival in Tillamook, Oregon, has been positively identified. Oscar did not appear in any U.S. Census data after he arrived in Tillamook County just after the 1910 Census had been taken, and his death occurred later that year. Using his parent's names, locating the names of his siblings, and using finds related to his family I was able to locate members of his family in the 1920, 1930, and 1940 U.S. Censuses. This information
provided the year of immigration (1910) for some of his family. Searching the Oregon Death Index provided the clues to the birth location of an older brother and ultimately led to locating Oscar’s birthplace and the name of the ship the family came on.

It used to be said that without knowing the name of the parish an ancestor was from in Sweden made it pretty difficult to find someone’s birthplace in Sweden. However, as more and more Swedish records become indexed, it will become much easier to locate the location of someone’s birth.

Endnotes

7) Skellefteå landsförsAMLing, SCB, births 1904, no. 448, Isidor; ancestry.com.
9) Skellefteå, Birth records C:21 (1904-1909), 1907, pg 260, no 466, Oskar; arkivdigital.net.
10) Skellefteå landsforsAMLing All:a:10 (1900-1910), pg 275, Bureå sawmill (såg) lines 8-12, Nils Eriksson family; arkivdigital.net.

Editor’s note: The Eriksson family was also found in the subscription database Eniweb at <http://www.emiweb.eu/>. There they were recorded as having left Sweden on 17 May 1910 from Torp parish, also in Västernorrland.

A new look into the Skellefteå landsförsAMLing försAMLingsbok (endnote 10) showed that the Erikssons had got a testimony to go to America 6 Sep. 1909, but changed their minds and instead moved 8 Dec. 1909 to Torp, where they lived at a place called Gim until their emigration (Torp All:a:2b (1902-1911) Bild 2880 / sid 634. Arkiv Digital).

Editor’s note 2: When the family is found in Swedish records the spelling is Eriksson; in U.S. records the spelling Erickson is used.

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A helpful web site for U.S. vital records

When searching for vital records for someone, I usually start with ancestry.com or FamilySearch.org. Then I know that there are many other sites that can help with data, but how to find them? It can be databases from local genealogical societies, libraries, or private individuals.

Somehow I found this very helpful web site Online Birth & Marriage Records Indexes for the USA. The site is organized by states, and the links go directly to the source. Some links require payments, but that is always noted. At this site there are also a number of divorce indexes. There are also databases of U.S. Citizens Born or Married in Foreign Countries.

There is also a sister site: Online Searchable Death Indexes for the USA. It starts with the Social Security Death Index, and then two sites for fairly recent obituaries all over the nation. Then the site is organized by states and individual counties, and there is also sometimes information on how to order copies of certificates. Here are also links to military cemeteries.

These are the databases that I commonly use, but there are others, like Online Searchable Naturalization Records and Indexes, and Ship Passenger Lists and Records Online, and more.

To get information when these websites are updated it is a good idea to subscribe to the free Genealogy Roots Blog, which is based in the U.S.A., but online European, Canadian, and other records sources are sometimes included. Mixed in with all this you will occasionally find a fun post or genealogy news. Elisabeth Thorsell

Links on p. 30.
SwedGen Tour 2014

The 2014 schedule

*Friday October 10, 2014
  - Arlington Heights, IL.
* Sunday, October 12, 2014 – Rock Island, IL, at the Swenson Center.
* Saturday, October 18, 2014 – St. Paul, MN, with the Swedish Genealogical Society of Minnesota.

Participants this year are
  Anneli Andersson
  Charlotte Börjesson
  Anna-Lena Hultman

For more information go to their web site, link on p.30.

Northfield, MN, 2nd best small town to live in

According to the web site Livability, Northfield, MN, came second in a list over small towns in the U.S. where the quality of life is high.

Northfield residents have enjoyed higher income growth than most of the nation as this small town's population increased and new businesses settled in. Proximity to several hospitals, including the Mayo Clinic, great schools, an abundance of parks, farmers markets, high community involvement, and excellent cultural amenities show this.

First place on this list was given to Los Alamos, NM.

Link on p.30.

The Swedish American of the year

C. Fred Bergsten of Annandale, VA, has been selected as the Swedish American of the year by the two Swedish districts of the Vasa Orden av Amerika.

Dr. Bergsten was born in 1941, son of the Methodist pastor Carl A. Bergsten and his wife Halkaline Kirk. Pastor Bergsten’s father was Per August Bergsten, born in 1867 in Knista, (Närk.), who came to the U.S. in 1887, and then farmed in Kansas.

C. Fred Bergsten is Senior Fellow and Director Emeritus of the Peterson Institute for International Economics. He was its founding director from its creation in 1981 through 2012. The Institute is the only major research institution in the United States devoted to international economic issues.

Dr. Bergsten is a member of the President’s Advisory Committee on Trade Policy and Negotiations.

(Web site of the Vasa Orden av Amerika).

A royal engagement

On 28 June 2014 it was announced that H.R.H prince Carl Philip of Sweden and Miss Sophia Hellqvist had become engaged to be married. The wedding is scheduled for the summer of 2015.

The prince is the son of King Carl Gustaf and Queen Silvia. He was born in 1979, and works as a designer, and he is also a captain in the Swedish navy and has an exam in agriculture. His honorary title is Duke of Värmland. Miss Hellqvist was born in 1984, and grew up in Álvdalen in Dalarna. She has studied at the Institute of English and Business in New York, and also at Stockholm University. With a friend she runs the charity Project Playground, that works for better conditions for needy children in Cape Town, South Africa.

The Swedish Emigrant Institute

The fate of the Swedish Emigrant Institute (SEI) in Växjö is still not decided.

The society Friends of the SEI is optimistic though, and is celebrating its 30th anniversary in August. They say in the newsletter Emigranten that the general interest for the emigrants is active and growing.
The year is 1943...

A lonely man in Stockholm connects to Swedish history by learning folk dances, and he has to have a proper costume

By Karna Olsson

The man is Nils William Olsson, my father. Born in Seattle, Washington, to Swedish immigrant parents, he had lost his mother when he was four years old, moved to Sweden as a child, and then returned to the U.S. in his teen years. By 1943 he was bilingual in Swedish and English, was pursuing a PhD, and married with a one-year-old daughter—me.

Because of America’s entry into WWII, Father joined the Navy and was sent to Stockholm as a Navy intelligence officer. When asked what he did, he never elaborated much but did make it clear his job was to learn where the Germans were in Norway and relay this information to the U.S. government.

Alone in Stockholm, he, in true NWO fashion, kept himself busy. He decided to find his biological mother’s family. She had been given away as a child to a foster family so some sleuthing was necessary. This search in turn lead to an avocation that lasted the rest of his life. He became passionate about Swedish genealogy and not only wrote many articles but also started the Swedish-American Genealogist quarterly, followed by trips to Salt Lake City for research.

Another diversion for him in Stockholm was joining a Swedish folk-dancing group. While this didn’t last longer than the war years, Father did acquire a complete Swedish folk costume and also one for Mother.

These he brought back to the U.S. in 1945. Since then these two costumes have remained untouched. Which brings me to the purpose of this article. These costumes need new owners. As some of you know, my parents started a scholarship program with the Swenson Center, known as the "Dagmar and Nils William Scholarship" and it is awarded yearly to a selected person wanting to use the library at the Swenson Center.

These costumes will be sold in pieces and the monies donated directly to the above mentioned scholarship.

Folk costumes were created because the peasants wished to have ‘dress-up clothes’ for parties, church, weddings, etc. Because they could not afford the silks and fine laces and velvets of the upper classes, they created clothing based on the styles of the period with fabrics of their own creation. Thus most of the folk costumes are made of wool and linen and leather.

Father’s costume was based on the costumes from Herrestad härad in Skåne. His father was from Skåne and Father had lived in northern Skåne as a child. Mother’s costume in turn is from Dalarna as that is where her father was born.

Both costumes are in almost mint condition. Father used his to folk-dance in Sweden. There are photos to prove this. There are no photos of Mother in hers.

I will pay the shipping within the continental U.S. Should these need to be shipped overseas, additional fees will be required.

Father’s costume: Three parts.
1) Knee pants and knitted knee socks and two handwoven bands to tie around the knees. The pants are made

This is how the sale will be

I have divided the costumes into parts. There is a minimum for each part. If interested please email me, and the highest bid by the time of the close of the sale will receive the part. One can purchase the entire costume by buying the parts.
Knee pants and band to tie around socks. of a very tightly woven yellow wool. Most of these pants were originally made of a chamois skin type leather. The pants have a wide piece buttoned lined in cotton. Embroidery in red and green decorate the pants and each side of the pants is buttoned with three smaller silver buttons. The socks are made of fine white wool.

Size? Father was tall and thin. The measurements are waist size: 32 inches. Waist to knee: 30 inches.

The knee pants and knee socks and handwoven bands: **Minimum bid for part 1 is $200.**

2) **Shirt and vest.** The shirt is white linen with a high standing collar. The collar is edged in handmade lace, as are also the cuffs. The front of the shirt has beautiful cross stitch embroidery in red with the initials NWO and 1943. It was customary in earlier times to embroider the owner’s initials and the date of the clothing’s acquisition. Often in household inventories, the clothing left by the deceased is listed and these in turn were usually reused by the heirs. Measurements for the shirt are across the front and back, 22 inches. Length of shirt is 29 inches. The vest is made of the same yellow cloth as the knee pants. It has a raised collar and buttons down the front with eleven silver buttons. The vest is fully lined with cotton. The measurements for the vest are: front is 16 inches across and from top of back to bottom is 22 inches. **Minimum bid for part 2 is $200**

3) **Jacket.** This is made of black wool—a Swedish term for this type of wool is ‘vadmal.’ The jacket is fully lined in cotton, has embroidery in green, red, and rose around the collar, down the front, on the sleeve bottoms and on the lower back of the jacket. Down the front are eleven silver buttons with smaller silver buttons around the cuffs. The measurements for the jacket are across the front, 19 inches, and from back to bottom, 24 inches. The jacket is most handsome. **Minimum bid for part 3 is $300**

**Note:** This costume was probably worn a dozen or more times between 1943 and 1945. There is some evidence of slight soilings here and there, some grass stains on the left knee (was this where Father knelt on the grass as the woman danced around him?). Once Father returned to the U.S., the costume was put away and not used. While there are not any moth holes, the stains have remained and can be cleaned professionally.

**Mother’s costume: Five parts**

This is a traditional costume from Floda parish in Dalarna. It is beautiful!!! Mother must have worn it once as there is a small stain in the arm-pit of the blouse. Otherwise all pieces are mint.

1) **Blouse and vest.** The blouse is of handwoven patterned linen. By patterned I mean a pattern in the weave. It is white and it is very short because women’s blouses were made short so they could be worn when pregnant or nursing or both!

There is embroidery (modest) a-
1) Vest and blouse. The cuffs are closed with handmade buttons. The measurements are: approximately 15 inches across — approximately because there are not any shoulder seams — and 15 inches from neck to bottom of blouse which would reach just below the bust

The vest is handwoven wool in a striped red, with green, black blue cream, and gold colors. It is tied in the front with silver clasps and a red band. The vest is approximately 18 inches long.

Minimum bid for part 1 is $150.

2) Hats. There are two hats, one is red wool and is richly embroidered with the same colors as the jacket; the other is red plaid cotton and lined with a flowered print that matches that of the shawl. I think the red wool with embroidery is for married women and that of the red plaid cotton which somewhat covers the face is for unmarried women.

Minimum bid for part 2 is $200.

3) Skirt purse, shawl, and stockings. Before pockets, women wore a loose pocket which hung from their skirts. In Dalarna these were richly embroidered, as is this one of my mother’s. The background is black wool with appliqués of red, green, and gold wool with embroidery in green, blue, red, and gold. Topped by a silver band that is engraved with a flower motif and a hook that clasps onto the skirt band.

The shawl is white with patterned flowers in red and green and fuchsia. The stockings are of red wool and (I don’t think ever worn) are to be fastened to garters.

Minimum bid for part 3 is $200.

4) Skirt and apron. The skirt is of black wool. Gathered in the back, the front is flat, the bottom of the skirt is richly embroidered with the same type of flowered embroidery as on the married woman’s hat and the red jacket. The length of the skirt is 33 inches, the waist is approx. 29 inches. The apron is royal blue wool. A red and white handwoven wool band tops the apron and is very long so it can be wrapped around the woman’s waist and then hang down.

Minimum bid for part 4 is $200.

5) Red embroidered jacket. This is the loveliest of lovelies. It is red wool that is covered with embroidered flowers in different colored wool. It is fully lined. Measurements are 18 inches across the front and 15 inches from top to bottom.

Minimum bid for part 5 is $300.

How to purchase these costume parts

Please send me an email at <karnaolsson125@gmail.com> I will keep you informed if someone bids more or if there is already a bid and you have the opportunity to raise your bid. I am happy to email you color photos of the pieces or close-up photos. I am also happy to answer any questions about these pieces. You may also see color photos at www.etgenealogy.se/karna

All sales are final. All sales are paid by sending a check to Jill Sea-holm at Swenson Center. All checks are to be made out to Swenson Cen-
ter.

Once the checks arrive and Jill contacts me I will ship the costume parts.

The sale ends on 1 November 2014.
Kalmar Nyckel Sails Again

A 375th anniversary celebration of the voyage that founded New Sweden

BY SAM HEED
Senior Historian & Director of Education, Kalmar Nyckel Foundation

“Sail back with us to the year 1638. Climb aboard the original Kalmar Nyckel as she embarks on her first storm-tossed crossing of the Atlantic – destination, somewhere in the middle of the “New World.” You’ll have time to “learn the ropes” along the way, and, while you’re at it and hauling line, you may enjoy having a “deck’s-eyed” view of the ship that launched New Sweden. Join Governor Peter Minuit and the “away team” as they step off at “the Rocks” landing site, soon to be famous as the first permanent European settlement in the Delaware Valley. Parley with the seamen in the local tribes, and then begin to build that crude little stockade, which will soon be called Fort Christina in honor of your twelve-year-old sovereign queen. Construct the first log-cabin structures on American soil, and then stay behind to hold the fort – quite literally. As one of the first 24 soldiers-settlers, wave goodbye as Peter Minuit sails away with the Kalmar Nyckel, and wonder if – not just when – you will ever see him, the ship, or beloved Sweden again.

Kalmar Nyckel Sails Again is a new educational resource – part history, part story – for teachers and students in Delaware and beyond. Intended as a “meditation” on the challenges of transatlantic voyaging in the 17th century, the essay was written for the 375th anniversary of the founding of New Sweden. The online version of the booklet serves the Delaware Department of Education as part of the state's high school curriculum. By including the stunning photography of Andrew Hanna, an extraordinary volunteer and Kalmar Nyckel crew member, my hope was to produce something that would serve the needs of teachers and students at the secondary level while perhaps exciting the interest of the general public.

For those unfamiliar with us, the Kalmar Nyckel Foundation is a non-profit educational organization dedicated to “preserving and promoting the cultural and maritime heritage of Delaware for the education and enrichment of all” – a significant portion of which is Swedish! Yes, we fly the Swedish flag atop the mainmast for a reason, and we are rightfully proud of our Swedish heritage.

The Foundation is a volunteer-based organization that built, owns, and operates the modern-day Kalmar Nyckel, which is a full-scale and faithful reproduction of Peter Minuit’s flagship. We have over 300 active volunteers, who provided more than 49,000 volunteer hours of service in 2013. We couldn’t sail off the dock, let alone maintain our magnificent ship or deliver much of our educational programs, without the volunteers. The ship serves as a floating classroom and inspirational platform for variety of sea- and land-based education programs, and we reach tens of thousands of students of all ages each year. We are a special place, with a special ship, a ship that draws to it a community of special people. We like what we’re doing at the Kalmar Nyckel Foundation, living in the 21st century and sometimes working in the 17th, and we hope it shows.

I’m pleased to be able to announce that we’re also in the midst of building a new education center and ship maintenance facility, which, together with a new dock and much-improved shipyard, will help make us a premier educational destination in the Delaware Valley. The new 18,000 square foot, 3-story facility and shipyard improvements will address many needs of our growing organization, allowing us to extend the reach of our educational programs and keep the Kalmar Nyckel in shipshape condition.

We will be holding a “Grand Opening” gala and weekend celebration Saturday and Sunday, October 18th & 19th, 2014. So, please consider this an open invitation, and we hope you’ll come visit us soon! We’re located on Wilmington’s historic 7th Street Peninsula, immediately adjacent to Fort Christina State Park and 200 yards downstream from “the Rocks” – which were used as the actual landing site and still exist.

Softbound copies of the Kalmar Nyckel Sails Again booklet are available for order ($12.00 + 3.00 shipping). If you are interested in obtaining a copy, please contact the Kalmar Nyckel Foundation office at 302.429.7447 or e-mail us at info@kalmarnyckel.org.

The online version is freely available, see link on p. 30.

This 375th anniversary educational resource is supported by grants from the Swedish Council of America and the Delaware Humanities Forum. It gets used as part of the state curriculum in Delaware and is distributed freely to history teachers throughout the state.

First published in Sverigekontakt 2014/2. Thanks to Eva Hedencrona at Sverigekontakt.
I am one of eight siblings and was born in Västernorrland County on 13 Aug. 1873. My parents were farmers and owned a homestead, inherited from my farfar (father’s father). This was sold in 1879, when father bought a farm with an inn and county court premises on the mail line. It was an expensive place. It cost 41,000 kronor. Of this sum almost half was mortgaged. In the beginning everything went fine, but after the northern main railway (Norra stambanan) was opened, both the income from travellers and the mail diminished, and the income from farming was not enough to meet the expenses that had during the good times fostered expensive habits. Thus the property had to be sold in 1895, and the next winter I went to America and came to a place in Michigan. During my travels I had come in contact with a returning Swede from Skåne who had travelled to this place.

Where should I go?
My destination was indifferent to me, as I had neither family nor acquaintances anywhere in the U.S. During the first visit there were very bad times, as a result of [President] Cleveland’s free trade policies, and I could not get a job until June. By then my money had run out, but since then, even though the daily wage was low, all has been good for me. It was the match factory where I was now working. My friend from the travels had left me already on the second day after our arrival to go to other places to look for work for himself. Everything was new and unknown and foreign, but I had learnt many things from my father, which now was a good help. I never used hard liquor and was always at my place and tried to do everything as good as I could understand how it should be. I also did a number of things without being asked to do them. The result of this was that the supervisors gave me a quick promotion, and after nine months I was the foreman for a floor, the one where all the material for the production of matches was made. I had 67 men there.

Education
Already in the beginning I went to evening classes with a Swedish teacher who had been at home during the summer. During the winter there were evening classes in the public school, and I had now advanced so far that I could read, so I started going there. At the start there were fairly many students with four teachers, but in the end only I was left with one teacher. It was a very good school and did not cost anything. He was always so good to me.

The first three years were all the same. Work 10 hours every day, going to school every evening, and doing homework until I fell asleep. It was interesting, even if it sometimes felt tiring. But every success led to another one. I was always in good health. In 1899 in August I left my job, and entered Augustana College, in Rock Island, Illinois, and stayed there for a year, and got a diploma from the business department.

Progress
Now I returned to my former work, and finally advanced to the position of business manager. It seems that I have a good life here. My few habits are easy to maintain, and as a result of this I have been able to save a little capital. I am not married.

Things should change in Sweden
If new laws made it easy to regain citizen’s rights and the right to get married without any other stipulations than those that are valid for those that have never been outside the country, then I would come to Sweden and stay there, because I am, to be honest, a stranger in this huge country. The liberty of the unlimited right to vote, that entices so many, does not replace the lack of my own country.

The only things that I complain about in Sweden is, what we here regard as unnecessary forms and troubles, by all kinds of testimonies and letters of leave (orlofssedlar), and that everything seems so bureaucratic and bullying, from a railway inspector and a postmaster to bank clerk or state official. On my own visit to my homeland I was myself bothered by them and wasted many precious minutes on their formal ceremonies and methods.

They make a Swedish-American tired to death and when a number of unnecessary words have been spoken, in the end you get what you asked for with a glance that clearly tells you that they are not certain that they should not have asked more questions and made it even more difficult for you, and the good-bye is usually a compassionate glance for your yokel style and lack of knowledge. I think that you would keep and regain many Swedes if a little was done to try to understand them.
instead of treating them unnecessarily harsh in a way that is humiliating.

We are used to getting everything with a minimum of trouble and without waiting. Think of not getting your milk during every hour of the day, and not being able to send your goods at a railway station, while seeing the station master having his midday rest. Then to see the same station master closing the ticket booth five minutes before the train’s arrival to be out on the platform and giving it the signal to stop, a thing that everyone would know that it did anyway, as there is always a konduktör who can see to this. Imagine to be regarded as a simpleton if you do not remove your overcoat and shoes to enter such a common place as a bank, and once inside being asked to first go to one clerk, and with a slip from him being shown to someone else before they pay out what you are asking for. Oh, such a waste of time. You do not have the time to do many other things under such a system. I am showing you this as something you would do well to simplify.

**Improvements**

Sell tickets until the train leaves, receive and hand out (lämna ut) goods all day, and let the konduktör handle the train. He has plenty of time. Also let me go to the bank without having to behave as if I was going to an audience with the King. It is the question of business, not a polite visit. The same was observed at the government offices that I visited. Waste of time, and more waste of time, from the early morning until late in the evening. All and everything is hindered by lack of access and unnecessary pickiness. A man of sound mind and desire to work and some freedom to act would not hinder work in such a way for others. As it is now, he has to contact his superiors at three or four levels, and then back to the lowest of those, who now is able to do what he already knew had to be done. A supervisor or other foreman “is resting” and is not to be disturbed, so a row of workers will have to wait for an hour. It is just this one hour that is lost forever, and could have been used to lower the cost of production with a few öre for each product. This is usual to seek the cause of high costs and small production among the supervisors, not among those that work. A supervisor is in command as long as he keeps the production costs lower than another’s. To do this it is important to let your workers feel that they are humans too, and being treated as such. Let them be on their own, when they are not working. Do not call them into the office to be judged by a director or an office scoundrel for some offense he has committed towards somebody at another place, like a journey for pleasure or among friends during the evening. Let the law care for that. One gets the job, another the salary, and that should be enough.

How this custom has survived is not understandable. It deter many, and for someone else this being called often to the office for small matters becomes a habit and thus lacks all value as a punishment or a warning example to others. I have here several men from the factories in Adalen. They are my best workers and behave themselves. But back in Sweden they were often “called to the office” with others for “old wives tales.” They were never safe from such a call any day. There can be too much discipline also. Leave a part of this, the part the law does not care for, to the free will of the individual. He will then care more for his own conduct, as that is what gives him regard or disregard.

- o-o-O-o-o-

**Who was the writer?**

The Emigration Survey was explained in SAG 2011:3, as an effort by the Swedish government to understand why people left the country. Swedish-Americans were invited to share their experiences, and they were later printed in volume 7 of the survey. The authors of the letters were only identified by their initials, their year and county of immigration. Nowadays with the information on CD:s and internet, it is sometimes possible to find out who they were. Other letters have been printed in SAG 2011:3; 2011:4, and 2012:1.

The writer of this letter was born 18 Aug. 1873 in Stensätter in Ytterlännäs parish in Västernorrland County. He was named Jon Hampus Bolin, son of the farmer Erik Johan Bolin and his wife Cajsa Stina Ulander. In 1878 they all moved to Fantskog in the parish of Skog, in the same county, from where Jon Hampus immigrated in 1896. At Ellis Island he gave his destination as Menominee, Michigan, where he seems to have stayed for many years. He americanized his name to John H. Bolin.

Around 1908 he married Anna Margareta Lidbaum, born 20 Dec. 1887 in Gudmundrå, Västernorrland County, who immigrated in 1908. About the same time John and his wife moved to Sandpoint in Bonner Co., Idaho, where he was the manager of a match factory. The couple had several children; infant born and died in 1909; s. Johan Runo, b. 1910; d. Ingrid Christina, b. 1912; s. Carl Gustav, b. 1914; d. Ann-Marie, b. 1916; d. Olga Margareta, b. and died 1917.

The family was still living in Sandpoint in the U.S. Census 1920, but could not be found after that.

In 1923 John applied for a passport for himself and his family to visit Sweden and other countries in the northern area of Europe, which indicated that they might have settled in Sweden?

It turned out to be a fact. In 1924 Anna M. Bolin and her children moved to the house Tor 2 and 3 in Djursholm, an upscale neighborhood not far from Stockholm. They were joined there in 1928 by the father John, and the family lived there until he died in 24 Nov. 1936 of myocarditis chronica.

His widow moved to Stockholm, where she died 25 Feb. 1959. John and Anna are buried in the Djursholm cemetery, with most of their children, who also stayed in Sweden.
During the year of 1844, two girls (ed: Lishans Maria and Christina Olsdotter) from Malung and Östra Fors, were in Hälsingland, in Forssa, Söder- and Norrala parishes doing carding work, and there they came to hear and talk with Erik Jansson and several of his brothers in the faith who were preaching God's word.

They were awakened, and accepted the same faith and belief as theirs. Returning home, they began to tell what they had heard and seen in Hälsingland, and encouraged and said that no one is saved without improvement and conversion, and many began to think about how this might be. Linjo Gabriel Larsson was at that time [head of] a God-fearing and highly esteemed family, his oldest son Lars was impressed by their witness, and he, himself, journeyed to Hälsingland to hear and see, and during his visit there, was seriously taken by it. Returning home, he began to witness about it, held prayer meetings in his home where people of the village gathered to hear and see, and many were captured by the impact of his word, and his parents and siblings soon came to the same belief. Persecution arose in many ways, both obvious and subtle. But since the Linjo people had previously been a God-fearing and respected family in the parish and village, it did not have much effect on them. But during the year of 1845 preachers came from Hälsingland, and the parishes of Forssa, Alfta, Delsbo, etc., and many people gathered.

But then, persecution broke out against them in a more grim way, which I cannot mention in detail. The preachers were Firjar Anders, Stenbo Olof, and others. Those who wished to join their faith had to confess their sin, and were given forgiveness, and by an oath they joined the movement and no longer needed any daily purification and forgiveness. Once sin had been forgiven, they no longer needed to feel any sin. Great animosity arose in many homes. One girl was restricted to (tied up at) her home, since she would not obey her parents' admonishment to stay home while they read God's word. Two sisters were called by their father to appear before their pastor in Malung, named Daniel Godenius, so he could talk to them and convince them of their error. But it did not work. He did not understand their innermost situation. The books they used were the Bible, the New Testament, Erik Jansson's Psalm Book, and the Catechism. I remember well a household examination at Fors, in Malung, when it was the practice of the pastor to read a verse in our Swedish Psalm Book, Luther's Small Catechism, etc. So it was impossible for Linjo Gabriel's boys to read anything more than the New Testament for the pastor. There were even some among them who burned Luther's writings.

**Erik Jansson comes by**

In the beginning of 1846, in the winter, Erik Jansson himself travelled through Malung without being noticed. But he stayed some time with my father's brother Linjo Gabriel - in a little room where he could be locked in.

Then, they became even stronger in their faith, and [it was] agreed that since they could not practice their religion without punishment and great persecution, they must move to America, a land with much religious freedom, and preparations had to be made as soon as possible. It was decided that the trip would begin in the spring of the mentioned year, 1846. Erik Jansson's journey from Malung was to Norway, and he was transported at night, and during the trip had to stay in a haymow, where he wrote a letter to his siblings in faith, and used his left hand to support the paper while he wrote with his right. This he described in his letter.

**Selling the farms**

Then Linjo Gabriel Larsson began to think of selling all he owned in Sweden, and he was at that time among the richest farmers in Malung. He and his wife had 6 children: sons Lars, Olof, Gabriel, Erik, and daughters Karin and Christina. Karin was then married to Hars Halfvar Hansson² of Östra Fors; all were of the same belief and conviction. The auction was announced in February, and was held for (blank space) days. They had an unusually large inventory: 20 cows, 2 to 3 horses, and many small animals. The total value of their inventory I cannot say, but for the farm and property, the last offer by his son-in-law Hars Halfvar Hansson was auctioned off at 10,110 Crowns, and this was only half of what such a farm and property was then worth.

Tailors, both men's and women's were hired to make new clothes, not only for the family, but for all the less
fortunate of their sect who wished to
follow them.

**On the way to America**
The trip began around 9-10 April to Christiania (now Oslo). They were to leave there on the 20th, around 50 persons went from Malung. Spring floods had come, bringing great difficulties to travel through the woods to Värmland and Dalby parish, whose forest is 4 Swedish miles (40 kilometers) across. In the middle of the forest is a place called Femt-ryan. There, a family of good economic means lived, who also went with them. I will leave out describing all the difficulties which were said to have met them en route to Christiana. However, I should mention that many of those leaving said that our land of Sweden would become like Sodom and Gomorrah after they had left.

**The second part of their flight**
Six girls and a wife were not permitted to follow them – the wife, because of her husband, and the girls because of their parents. Linjo Gabriel Larsson returned from Christiania. His second son in order, Olof, and a boy from Fors named Toris Anders Larsson, after fasting three days, came back to Fors and were hidden in the attic of a farm whose people had left. They got food at night from the girls and even from the sister remaining at home, Karin, who was married and was not permitted to follow along. It should be mentioned that this sister lived no longer than barely a year after at the Linjo Farm. After they had left, she died of sorrow, it is said. For a month, the boys remained undetected at Fors, until the girls were ready. One night in the beginning of June, they began their trip.

In the morning, when my mother went to awaken sisters Anna and Brita, they were gone. Then mother-in-law came with a crying baby, the husband did not know where its mother had gone during the night. She would try to see if she was with our girls. She has thus left her husband with a suckling child. Soon the news was known throughout the village that the other girls had also vanished, namely those who belonged to the same sect. Tears and crying were exchanged, and after discussions, it was decided to send out two scouts.

Men in their best years were sent, one towards Christiania, one towards Halsingland. Those who had fled had, during the night, gone to a mountain pasture farm (fjädbod) called Råberget. Near the named farm at Rålínjan between Lima and Malung parishes they rested the first time, and three women from Lima came along with their party, a wife who had left her husband, and two girls. They had decided to meet there. They sang and prayed, and strengthened themselves in both mind and body. The trip continued through the forest, and they had to cross rivers and waters, and the boys had to make floats with their axes to cross the rivers. When they had to go through a village, it was at night. After many adventures they came to Ovanåker in Hälsingland. They stayed there some days. There were also some of their fellow believers there.

**Caught in Hälsingland**
Our spy kept them locked in the upper story of a building. He got a servant of the Crown, and together they went in through the door by force. The boys who had been their guides were not there, but had gone to another village. Four horses were ordered (the three women from Lima were set free). The wife rode with the prison driver, the girls, two by two on the others. They had to go as prisoners to the Gävle cell prison, and during the trip people were amazed at such a party, but they were glad to suffer for the sake of Jesus’ name. Arrived at the Gävle cell prison, they sang nearly the whole night, like Paul and Silas, and the other prisoners wondered what so many beautiful girls had done.

On the second day after their imprisonment, there was a hearing. The wife was heard first. She was questioned if it was true that she had fled during the night from her husband and a suckling child, and she answered “Yes.” “What are you thinking of, or what is the reason for this, etc.?” she was asked, and she answered, for the sake of Jesus’ name, and according to His promise to His first apostles who left their homes and fields, who should get a hundredfold in return, and inherit Eternal life. They answered “You are a strange(?) person.” The girls were then questioned as to whether they had been servants, or what their situation was, and they answered that they were...
daughters in their homes who had illegally fled their parents, as they were not permitted to go to America with their partners in faith. They instead had to immediately travel home, and were sent by public conveyance paid by those at home. But if they wanted to leave and promised to walk home within 12 days, they could do so if they kept their promise to behave in a proper way, which they firmly promised.

The way back

The trip went first to Falun. On the way back, they began to write a letter to Ovanåker, which caught up with the boys, telling that they were going home in 12 days. They then decided to make a second trip to Malung. Our deserters continued with them to Falun where there were even some of their fellow believers. There they went their separate ways. One remained there, two traveled to Hälsingland, and four went home. My sisters separated. Anna came home, and Brita followed another to Ovanåker. When our escapees came home, and parents and children got to see each other, and the wife saw her husband and child, their sorrow changed to joy. One can imagine the reunion and what it was like. Our boys mentioned above in Hälsingland, after having received their letter written when they had gotten out of prison, decided to make another trip to Malung, and had arrived before the girls got home to Fors, but did not dare go further than Räberget, and by then the cattle had been driven up, and Torris Anders Larsson’s old mother was also there, from whom they got some food. Only she and Linjo Olof’s married sister knew about their return. The girls did not then get to meet them. They stayed mostly in the forest north of the mountain farm. There is still a large pine there, with long branches hanging to the ground, where they stayed for some time. It is generally called the “America pine.” South of the mountain farm, in a very hilly area with caves, they stayed the last days, and the old Mother had to bring food to them. They had comforted themselves with Jesus’ words about the foxes having dens and birds having nests, etc.

And during their stay they had been discovered by some, and became very fearful, since they knew what would have happened if any of the girls’ parents had learned about their second arrival. One day, when the old Mother was bringing food to them, they had fled. She called but got no answer, since they had travelled back to Hälsingland where they rejoined the three remaining. Along with the women from Lima and several from Hälsingland, they went to the coast and journeyed to America. These three girls, among whom one was my sister, and the boys arrived safely. Linjo Olof lived until 1893 (transl.: 1892 Mar. 24). My sister is still alive (transl.: Brita 14 Nov. 1824 to 16 Oct. 1909) and since I believe you know much already about their first experiences in America, I will not write more.

Your letter has arrived, but no other books than Erik Jansson’s Hymnbook and Catechism, nothing more is known here.

If you have any use of the writings, you can send me 3 kronor for the trouble. I could have written much more, but have not wished to. This should be enough.

Sincerely,
Linjo Jonas Jonsson

Endnotes:
2) Hars Halvar Hansson was born 7 July 1811 in Malung, farmer at Mobyn, and died 30 April 1870 in Norra Mon, Malung. He was married in 1838 to Karin Gabrieldottor, born 25 July 1814 in Malung, daughter of Linjo Gabriel Larsson and Karin Olsdotter. Karin died 6 Nov. 1847 in Östra Fors, Malung (Malung F:4 (1847-1855) Bild 21). Widower Halvar remarried in 1853 to Kerstin Larsdotter Wallers (Josef Sjögren [Acta Genealogica Malungensia], 1963 p. 385).

Editor’s note: When this letter was written time had passed and as Jonas was only about 9 years old when all this happened, he might not always be correct. On the other hand this was a big event in the community and much discussed during the years.

Translator John Norton lives in Moline, IL.
His e-mail is: <jnorton3614@gmail.com>
The solution to the Handwriting Example 39

Transcription

§2

Till erhållande af Målsegare andelen hade Lars Larsson i Weberg instämt drängen Jonas Swänsson wed Torskebäcken och sin dotter Catharina Larssdotter för lägersmål, wikännandes Jonas Swänsson att han vore fader till Catharinisas fram födde oäkta barn, som lefwer, och pröfwar derförre Häradsrätten enligt va-
na med 53 Cap. Mb. pliktfalla dem begge[,] honom till 3 rdr [riksdaler] 16 sk [skilling] och henne till 1 rdr
32 sk skolandes han gifwa till kyrkan
1 rdr 16 och hon 32 sk samt begge undergå hemlig skrift.

Till barnets underhåll skall Jonas Swensson årligen gifwa 2 rdr specie till dess det sig sjelft födan förtiena kan.

Translation

To get a share of the plaintiff’s part of the fines Lars Larsson of Weberg had sued the farmhand Jonas Swänsson at Torskebäcken and his daughter Catharina Larssdotter for having committed fornication, Jonas admitted that he was the father of Catharina’s child that she had given birth to, and which is still alive. Thus the Häradsrätten found that according to the 53rd Chapter of the Criminal Law (Missgärningsbalken) they should pay fines, he was to pay 3 daler 16 skilling, and she 1 riksdaler 32 skilling, then he should give to the church 1 riksdaler and she 32 skilling, and both suffer admonition in secret.

To the upkeep of the child Jonas Swänsson is to yearly pay 2 riksdaler specie until it can earn by itself its own food.

It might seem a bit strange that the father took his daughter and her boyfriend to court, but as he did that he got some of the money paid in fines back. From Jonas’s fine he got 1 rdr 5 skilling back, and from Catharina’s fine he got 26 skilling back.

This I have never seen before, but perhaps this Lars Larsson was a poor man and needed the money.

Many years ago I noticed a father suing his daughter in court for having had a baby. In that case it was clearly stated that the daughter wanted to have her sentence and pay the fine, and get the secret admonition for her sin. After having done this she would be absolved from her crime and could again take her place among the women of the parish and partake of Holy Communion. In that case the name of the child’s father was not mentioned.

Some things you could buy in 1780

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 barrel of herring</td>
<td>4 rdr</td>
</tr>
<tr>
<td>1 barrel of rye</td>
<td>3 rdr</td>
</tr>
<tr>
<td>1 woolen female dress</td>
<td>2 rdr</td>
</tr>
<tr>
<td>1 goose</td>
<td>8 sk</td>
</tr>
<tr>
<td>1 shirt + sewing</td>
<td>26 sk</td>
</tr>
<tr>
<td>2½ liters of acquavit</td>
<td>32 sk</td>
</tr>
<tr>
<td>1 pair of shoes</td>
<td>32 sk</td>
</tr>
</tbody>
</table>

Information from Vad kostade det?, by Nathorst-Böös and Lagerqvist

Swedish American Genealogist 2014:2
A film review

Everlasting Moments (Maria Larsson's eviga ögonblick), 131 minutes, Amazon.com $25.49 plus shipping, or watch on Amazon instant video.

This film is a 2008 Swedish drama with English subtitles, directed by Jan Troell. He was the director of the The Emigrants and The New Land in the 1970's, the Swedish epic of Vilhelm Moberg's account of Swedish immigrants to Minnesota in the mid-nineteenth century.

This film takes place in the first decades of the twentieth century beginning in the year 1911, and centers around a working family in the city of Malmö, a port city in the south of Sweden. Maria Larsson lives with her husband Sigfrid (Sigge), in a tiny apartment; Maria works as a cleaning woman and as a seamstress and Sigge is a dockworker. At the beginning of the film they have three children and by the end Maria has had seven. Maria is a shy woman and Sigge, a good-hearted man when sober, is not able to handle his drinking problem and becomes brutal when drunk. The children fear him and hide when he comes home late after drinking.

Maria has won a camera in a lottery soon after her marriage but, not knowing what to do with it, she has hidden it away among her things. It is an early bellows-type camera with glass plates, a good camera for its time, but complicated to use and to handle and to develop pictures with chemicals in a darkroom. This camera is to become the key to the transformation of Maria from a battered wife to a creative person with special artistic talent. She takes the camera to a photographer's studio to try to pawn the camera to feed her family, but is persuaded by the photographer, Sebastian Pedersen, to borrow it back and learn to use it and to develop the photos she takes. Timidly at first, she takes a few pictures and after a time has some success in selling a few of her photos. She has a "gift for seeing," Pedersen tells her, and encourages her to continue.

It is apparent that Pedersen admires and cultivates her talent and she is deeply appreciative of his interest. He is older than she and always polite and proper with her, but they develop a deep affection for each other. Her husband Sigge becomes suspicious, however, and tries in every way, including threats on her life, to make her give up her interest and her camera. He continues with his drinking and his woman-chasing, and she refuses to be bullied. She will not leave him in spite of his brutality because she holds to her vows of "until death do us part" and wants to keep her family together. Children keep coming along with regularity with more mouths to feed and rent to pay.

Sweden's mobilization for World War I causes Sigge to be drafted into the army in 1914 and his meager income from dockwork, labor, masonry work, and other odd jobs is lost to the family. Thanks to the kindness of Mr. Pedersen in providing her with more equipment, she is able to support her family by taking marriage photos and family photos, now increasingly popular in Sweden. Sigge comes home from his army posting, and Mr. Pedersen later returns to Denmark to be closer to his family.

I do not wish to reveal the whole story, but the film comes to a brighter ending than many other Swedish films. Although Maria dies within about ten years, probably of consumption, the older children are admitted to college and seem destined for a good future. Sigge has built up a drayage business based on his having adopted a neglected horse a few years before, and becomes a much more reliable father and provider. But the real story is about Maria, who evolves from a shy, submissive housewife with little perception of her own worth, to an accomplished professional of great talent. She has, with Sigge's help, acquired and renovated a studio for...
her photography business, which continues to grow.

The story is beautifully told by Jan Troell and the cast with great sensitivity and attention to details. It has won several awards at foreign film festivals and been nominated for a number of others. To quote one reviewer, “Beholding Troell’s exquisite images is like having your eyes almost washed, the better to behold moving pictures of uncorrupted purity and clarity.” The story is based on the life of a family member of Agneta Ulfåtår Troell, Jan’s wife, who wrote a novel about her relative, the real Maria Larsson. Troell thought it was a story worth telling, and this film is the result. To add to the convincing reality of the time of the story, it was filmed in 8 mm. black and white, then enlarged to 35 mm in order to achieve a soft, slightly grainy look to the images.

For genealogy enthusiasts and those interested in the history of Sweden in this early period of the Industrial Age, the film offers a very convincing portrayal of the lives of the working poor who, rather than immigrating to America or elsewhere, remained in Sweden and had to find a way to make their living in the emerging cities as they grew and absorbed the population of the earlier rural communities and farms. Along the way we see strikes and strike-breakers, the pressures of Marxism and socialism, and relations between the working classes and their betters, the rise of temperance societies, and other features of these decades early in the twentieth century. Viewers will be well rewarded by seeing this fine film.

Dennis L. Johnson

Swedish women’s rights 1600–1857


Maria Ågren is a professor of history at Uppsala University and author or editor of four previous books dealing with women and economics. Domestic Secrets: Women & Property in Sweden, 1600-1857 chronicles changes to married women’s property rights and deals with the unintended consequences of the erosion of legal rights. The public sphere of influence – including the wife’s family and the local community – held sway over spousal property rights throughout most of the seventeenth century. Around 1700 creditors and lawyers campaigned to codify spousal property rights as an Arcanum domésticum, or domestic secret. Their ef-

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Swedish American Genealogist 2014:2
forts led to regulatory changes that reduced the amount of control a woman's natal family could exert over her land and her husband's choices. But the new rules made families less likely to give land to women and insulated property matters from community input.

The advent of the print medium ushered property issues back into the public consciousness, this time on a national scale. The press's focus on private scandals exposed domestic secrets of finance and property as well as the failures of husbands to perform culturally defined duties. Mass politicization increased sympathy for women and public debate popularized more progressive ideas about the economic contributions of women to marriage, leading to mid-nineteenth-century legal reforms that were more favorable to women.

The final chapter, entitled "Drastic Changes deals with Marital Rights," the relationship between the sexes, contributions to society by men and women, usage of land, and the abolition of lineage property.

Multiple issues of inheritance are covered in the book, including the treatment of spouses and children, the different treatment of inherited property and acquired property, and the variations of inheritance practices between classes of society and between urban and rural areas.

Also included in the volume are a historical chronology of inheritance practices, a glossary of Swedish words, notes, a source bibliography, and an index.

Janet Frye

This review was first published in "Tidningen," 2014/2, the quarterly newsletter of the Swedish Genealogical Society of Minnesota, USA, and is reprinted here with permission.


Early settlers in Texas


About the author: Elroy Haverlah is a native Texan who has lived in various locations across the state and served as a minister for over four decades. Half of that was spent at Palm Valley Lutheran Church in Round Rock, Texas, a congregation founded by Swedish pioneers. His personal conversations with descendants of those settlers, plus extensive research, led him to a deep appreciation of those immigrants and a desire to share the story of their journey.

This is indeed a novel, but based of facts and real people. The story is mostly told by Andrew Palm (b. 1839), whose mother was Annika (Anna) of the title. His father was Anders Andersson from Barkeryd, a brother of Gustaf Palm and Svante Palm. When Anders, his wife, and six sons immigrated in 1848 on the Augusta, they all changed their surname to Palm. The Palm brothers weresiblings to Margareta Andersdotter, born 1795 in Barkeryd, who was the mother of Sven Magnus Svensson, born 1816, also in Barkeryd. He immigrated in 1836 and in 1838 settled in Texas, where he became a famous land owner under the name S.M. Swenson.

The Palms, including Margareta Andersdotter, also went to Texas, but first there is a vivid description of life in Sweden, the deliberations before they decided to join the relatives in Texas, and a long tale about the months spent at sea before they landed in Boston on 9 Oct. 1848.

Next they continued by other ships to Texas, where they met with S.M. Swenson, and stayed for some time with him, before they got a place of their own. Then the father Anders Palm died after just a few days of
illness, and the widow and six sons have to struggle on their own.

This book is an engaging read and you get to feel the hardships that Anna and her children go through. And then comes the Civil War...

I think this is an interesting book, not just for those with Texan connections, but for all that have early immigrants. Elisabeth Thorsell

Places to visit in New Sweden


This new book on New Sweden is full of very good pictures of all the places you can visit with a New Sweden connection in Delaware, Pennsylvania, New Jersey, Maryland, and Washington, D.C.

There are evidently many more places to visit than I thought possible, and every place has this nice color phot, and a short history of the place and with Visitor information, with a full address, open hours, e-mail and web address (if there is one), so it should be easy to access these places.

In total a good book for the area, even if you do not live there, and at a very good price also. Kudos to Kim-Eric and Kenneth for this book!

Elisabeth Thorsell

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)


In The Swedish-American Historical Quarterly 2014:2, there is an interesting story by James A. Bailey and Margaret B. Bailey about the 1876 bank robbery in Northfield, MN, when Nicolaus Gustafsson was shot. The authors try to find out who exactly killed him. They suggest that relatives of Gustafsson should have him exhumed, so it would be possible to decide the caliber of the bullet that took his life. In an 2006:3 article in SAG, by Swedish authors Magnus Ekstrand and Birger Bring, gang member Cole Younger is pointed out as the killer. The debate continues, who killed Nicolaus?

The Swedish National Archives (Riksarkivet) has for several years published a yearbook on a specific theme, all in Swedish. This year the theme is World War I in Swedish Archives. One of the articles is called “He left everything and went to war,” Swedes in the Canadian army, by Anette Sarnäs. At least 1754 men were recorded as having been born in Sweden, and a couple of hundred of them died in the war.
Interesting Web Sites

Cheri Hopkins’ page on her Swedes: http://swedishtrailstothepast.weebly.com/index.html

The Dalin dictionary of old Swedish words (in Swedish):
http://www.wisberg.se/wisberg.se/pdf/dalin/dalin.htm

The Kalmar Nyckel sails again: http://www.kalmarnyckel.org/dy.asp?p=90

Top 10 small towns 2014: livability.com/top-10/top-10-small-towns-2014/

Swedish Colonial Society: https://colonialswedes.net/books-3/

Old Swedes Foundation: http://www.oldswedes.org/

The blog for the SweAme organization: http://sweame.blogspot.se/


Online Birth & Marriage Records Indexes for the U.S.A.:
http://www.germanroots.com/vitalrecords.html

Online Searchable Death Indexes for the U.S.A.: http://www.germanroots.com/deathrecords.html

Online Searchable Naturalization Records and Indexes:
http://www.germanroots.com/naturalization.html

Genealogy Roots Blog: http://genrootsblog.blogspot.se/

Selma Olsson and a cow, Norra Råda in Värmland. (Wermlandsbilder).
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.

Anderson, Andreasson

My father’s grandmother’s brother, Peter Andreasson, was born 24 July 1857 in Stora Lundby (Vägö.). On 24 Jan. 1891, in Adolf Fredrik, Stockholm, he married Ida Christina Andersson, born 6 May 1856 in Hammar (Närk.). Their son Edvin Valerius Anderson was born 30 Jan. 1891, also in Adolf Fredrik.

Peter left from Göteborg on 8 April 1892 with a ticket for Delavan (unknown state), his home was given as Stockholm. There is a possible Peter Andreasson, age 34, who arrived at Ellis Island on the S/S Arizona on 9 May, and stated that he was going to Center City, MN.

Next year his wife Ida Anderson and the little boy Edvin also left for America from Göteborg on 19 May 1893 with tickets for New York, but their home was still given as Stockholm. Ida and Edvin arrived at Ellis Island on 8 June on the S/S Majestic, and stated that they were going to Chicago.

In the 1900 U.S. Census, Peter, Ida, and Edwin Anderson lived in the 25th Ward of Chicago, and also had a little daughter, Elsa M., born 30 April 1894 in Chicago. Peter worked as a carpenter.

In the next Census, 1910, son Edwin lived in Chicago, Ward 2, as a boarder, was single, and worked as a pattern maker.

In June 1917 Edwin Valentine went through the draft board for World War I, and his information was that he was born 30 Jan. 1891 in Stockholm, Sweden, and now lived at 2635 N. Halstead Street in Chicago, and worked as a boat builder and pattern maker, employed by the firm of Tessin(?) and Peterson. He was single, not naturalized, and his only dependant was his father.

In 1940 Edwin was in Los Angeles, as well as in 1942, when he filled in his WWII draft card. He is then recorded as a laborer and employed by the Busk Van and Storage Company.

Any and all information on Edwin Valentine (Valerius) and his sister Elsa M. would be most welcome!

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

Tullberg

Our grandmother’s brother, Johan Gustaf Tullberg, was born 13 July in Alviken, Ivetofta parish, in Kristianstad county, and left as a gardener’s apprentice from Ärup, also in Ivetofta, on 27 April 1883. Next we know that he married Pernilla Peterson (Persdotter) 11 May 1883 in Perth Amboy, Middlesex County, New Jersey.

The couple had a son (name not known) born 27 Feb. 1889 in Rahway, Union County, New Jersey.

John Gustaf Tullberg died 23 Aug. in Rahway, and nothing more is known about this family.

We would appreciate it a lot if someone could tell us more about what happened to his widow Pernilla and the children, there are supposed to be two born before 1889.

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Alice Johnson, 10480 Sunland Blvd, Apt. 2, Sunland, CA 91040-1985. E-mail: alicejohnson@juno.com

Genealogy without documentation is mythology
Dear friends,

Summer is here, and it is unusually hot for Sweden, so we are hoping for rain and cooler weather.

My family and I have a summer home in Värmland, near the little town of Filipstad. My Dad’s aunt Nanna moved into this house in 1914. It has now been in the family 100 years. That also means that it has many “historic items” in various cupboards and nooks and crannies, like my Dad’s cowboy books from the 1920s, and much more. My sons read those with delight.

My favorite reading there is the family collection of Swedish Readers Digest, which was called “Det Bästa” for many years, it has now been changed to the American title. Det Bästa was first published in Sweden in 1943, and our collection goes up the early 1960s, so there are many issues to study.

It is very interesting to read the stories from WW II, and also to see what they often predicted about the future, a future where we might be living on pills, and where most people were going to have a “flying backpack” instead of driving cars. Not long ago I read an article from 1946 about a newly invented kitchen appliance. It turned out to be a microwave. There are many humorous short stories that are still funny. Articles about politics and science shows that sometimes the world has progressed little.

Other fun reading are the ads, many for now defunct cars, Standard Vanguard III, and others. Greyhound tells me in 1956 that I can travel from New York to Chicago for just $18.95. Also interesting to read are the portraits of people that are now forgotten. Reading these old magazines tells me of a world that is now gone, but that I used to know.

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
2 – 9 Nov. 2014!

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.

The social side includes both welcome and farewell receptions, a buffet dinner & entertainment.

The 2014 SAG Workshop is now fully booked!
# Abbreviations

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

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

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

<table>
<thead>
<tr>
<th>Län <em>(County)</em></th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län <em>(County)</em></th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Hall.</td>
<td>N</td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbtn.</td>
<td>AC</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Norr.</td>
<td>Nbtm.</td>
<td>BD</td>
<td>Östergötland</td>
<td>Ög.</td>
<td>Östg.</td>
<td>E</td>
</tr>
<tr>
<td>Skåne</td>
<td>Skån.</td>
<td></td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

*b* includes the former counties (*län*) of Malmohus (Malm.; M) and Kristianstad (Krist.; L).

*e* includes the former counties (*län*) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).
The counties (län) as they were before 1991.

The provinces (landskap).