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Cover picture:
Here are two men working as flottare, with timber floating, which was very common in the old days. The Klarälven river in Värmland was the last river to be used for timber floating, and closed down as such in 1997. See article on p. 16.
   Picture from www.wermlandsbilder.se
Swedish American Genealogist 2011:4

A Wisconsin pioneer – and more stories

An immigrant from Fellingsbro finds her new home

BY JÖRGEN VESSMAN

In the September 2009 issue of SAG I had the favor of having an old picture published. I gave some background and was eager to know if anyone among the readers was able to recognize anything from that.

In February 2010 I got some very positive messages in my e-mail box about my request. Someone had apparently been given this article at a meeting and was then engaged in submitting it to my presumptive relatives. Soon I also got into contact with them and obtained information about the father and grandfather.

A couple of months later I received a letter from Jim Smugala in Cat- awba not far from Ogema (Wisc.), where my early relatives had settled. He knew about the men who had been cutting trees in this area and also knew the name of the photographer, N. Nelson, as well as that the camps were occupied by migrating people. He also had comments on the cover picture in the December 2009 issue. Moreover, he sent me two small articles written by a daughter of Fredrick Wester, Cecelia Wester Stanke. I have never corresponded with her, but one of my cousins, now passed away, very often talked about Cecelia, who was very interested in local history. The first of the articles described the start of the local school in Ogema, which first was held in the kitchen of one family before a log cabin was erected for that purpose. The title of the booklet was “Echoes from the Woodland.” The second article was devoted to her mother who celebrated her 80th birthday 30 Aug 1954. It describes the departure from Sweden and the early years in the new homeland. The name of Cecelia’s mother was Emma Jacobson, b. 1874 Aug 30. She immigrated in 1882 with her parents. Her husband to be, Adolf Fredrick Wester, left in 1888, and they both came from Fellingsbro in Örebro county. Jim Smugala also pointed out that there were quite a number of other immigrants in this region that came from Fellingsbro.

The ancestors of Emma Jacobson (1) were:

Generation I
2) Her father, Karl Johan Jakobsson, was born 4 Oct 1841 in Rynninge, Fellingsbro, and died in Ogema in 1910. He was married to
3) Karolina Stål, born 21 Oct 1839 in Korrvike, Fellingsbro, and she died 1900 in Ogema. Emma was their only child.

Generation II
4) Jakob Olsson, born 29 Aug 1813 in Rynninge, Fellingsbro, and married to
5) Anna Andersdotter, born 22 Jan 1803 in Åby, Fellingsbro.
6) Lars Stål, born 22 Oct 1808 in Ullersäter, Näsbys parish, close to Fellingsbro. He was a hussar, which also is mentioned in Emma’s short story. Stål was the fifth and next youngest of the children. He was married to
7) Anna Larsdotter, born 14 Apr 1810 in Hosta, Fellingsbro.

Generation III
8) Olof Andersson, born 1 Oct 1777 in Rynninge, Fellingsbro, and married to
9) Caja Larsdotter, born 4 Oct 1781 in Sellinge, Fellingsbro.
10) Anders Bengtsson, born 8 Jun 1764 in Åby, Fellingsbro, and married to
11) Stina Larsdotter born 1765 in Fellingsbro.

Fellingsbro is situated in Örebro län, right on the border to Västmanland, and belongs to the kommun of Lindesberg. The very thin lines are the parish borders as they were in 1992.
12) Olof Andersson, born 11 Febr 1766 in Ullersäter, Näsby, and married to
13) Caisa Söderbom, born 25 Sept 1772 in Spånga, Fellingsbro. Her father was also enrolled in the cavalry.
14) Lars Larsson, born 28 July 1773 in Hosta, Fellingsbro, and married to
15) Stina Andersdotter, born 16 Aug 1783 in Hosta, Fellingsbro.

The Wester family in Ogema

Emma and Fredrick raised 7 children in Ogema as follows:
- Emma Wester, b. twin 7 Sept 1894
- Ruth Wester, b. twin 7 Sept 1894
- Anna Wester, b. 6 Sept 1897
- Ebba Wester, b. 8 Febr 1899
- Elsie Wester, b. 27 Aug 1903
- Cecelia Wester, b. 14 Mar 1909
- Fredrick E. Wester, b. 6 Aug 1914.

With this background I hope you will enjoy the article that Cecelia wrote with the title “Emma, going on Eight.” It is given below.

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The Fellingsbro church, which used to be the center of the parish, but now is situated about a mile from the town, due to the location of the railway station.

Emma, going on eight....

BY CECELIA WESTER STANKE (WRITTEN IN 1954)

My mother's people were peasant farmers in central Sweden. Because my grandfather had belonged to the cavalry of the King’s army, upon retirement he had been granted a small cottage and a lot which would be his for the duration of his life. It was a small house of two rooms with heavy oak beams in the ceiling. This was my mother's birthplace and her home for a little more than seven years. Recollections of this faraway place are now only fleeting and separated memories. I have heard mother tell how her mother herded and milked the cows of the richer farmers and so was given milk, butter, and cheese for her family. I have heard her tell how her father did carpentry work and so earned enough money to buy the few groceries and clothes that were absolutely necessary. There was always the unfulfilled desire for a little land of their own. No wonder that news of homestead land in America was so eagerly relayed from one to another. No wonder that Grandpa Jacobson made plans to break all ties with the homeland and make a new life for himself, his wife, and little Emma in America.

So it happened that when Emma was seven she was on her way to this new home. In the Swedish language, birthday means not just the anniversary of one’s birth. It is the beginning of a new year, and as such, the stress is not as we place it in our way of talking. Emma was not just seven – she was going on eight, and thus a birthday always sets goals for the next year.

For a little blonde, blue-eyed girl the preparations for a trip to a new continent must have been exciting. The few precious belongings that would be taken with them were packed into a homemade trunk, fastened with hinges and straps.

Since they were to travel in lower class accommodations, they had to have a supply of their own food for the entire trip. Hard dark brown homemade bread, cheese, and some dried beef were packed for the voyage. This food had to suffice for the boat and train trip. Mother has often spoken of the meager food supply – but always just as fact –never as if it represented any particular hardship.

Mother’s childhood was lacking in luxuries that our children of today are brought up to expect as a matter of course; but it was also filled with the real and personal adventures which our children must get second-hand from radio and motion pictures. The children of those days were participants, whereas our children must be content with being spectators.

The boat that took my mother to America was a steamer of the Cunard Line. The boat left from Göteborg,
then made a brief stop at Liverpool, and the next land they sighted was that of Castle Garden in New York Harbor, then a port of entry for the immigrants. Here they had to submit to certain routine physical and mental tests and have their belongings methodically searched by customs employees.

Of the train trip from New York to Ogema there seems to be no special recollection. Perhaps by that time traveling for a little girl going on eight was beginning to be quite commonplace. At that time Ogema was at the end of the Soo Line Railroad. There must have been a happy reunion there with some of their neighbors who had come to this place a year or so previously.

The section of land that had been assigned to Grandfather Jacobson through the homestead agency lay nine miles west of Ogema. No road had yet been built, nor were there any bridges crossing the two large branches of the Jump River that had to be crossed. For the first two years Emma and her mother stayed in Ogema, where Grandmother Jacobson could work at boarding houses and earn a little money. Grandfather was already spending most of his time on his land. Somehow the feeling of ownership must have compensated for all the hardships that had to be endured. The nine miles had to be traversed by foot and the rivers crossed on logs suspended from bank to bank.

The house Grandpa built for his family was a sturdy log cabin that still stands strong and straight after more than seventy years. The cabin represents the labor of a true pioneer. The timbers were hand-hewn from the trees that grew on the homestead, a mixture of birch, maple, oak, and hemlock. The shingles were hand-hewn of pine. The logs and materials had to be rolled up by hand labor.

We know a special story about the door of the cabin. My grandmother did washings for families in Ogema to earn money to pay for the door. Grandfather carried it nine miles from Ogema to his new home. Although he carried everything on his back, because that was the only way, the door was cumbersome and very awkwardly shaped so it was most difficult to wedge through the heavy growth of timber along that never-ending trail.

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The things inside the home were also made by the skilled hands of Grandfather. Tables and chairs were fashioned of hand-split boards. Mattresses were large ticking bags stuffed with the softer hemlock boughs. Later on as clearings were made, corn husks made a better filling. For Emma, a trundle bed was fashioned so small and low that it could be shoved under the bed during the daytime.

At first there was no stove. A fireplace of cobblestone warmed the cabin and kettles were hung on chains over the fire. Mother says she remembers one time when Grandpa wanted potato pancakes, and somehow Grandmother made them over the heat of the fireplace. She also had to make enough for the neighbor across the road who was building a house for his family, as well as his big black mongrel dog, who answered to the name of Hoy.

Of her first girlhood recollections in her home, I will mention only a few. There were soon neighbor families, and although my mother was an only child, the other homes had several children. So there are pleasant memories of games of Stump Tag, a good game, because any stump big enough to sit on could be a goal. There were the times when they would sit and play Cat’s Cradle with store string. There were long walks through the woods to visit neighbors. They played imaginary games. The hunger for musical instruments caused them to devise an ingenious way of setting little chips of wood in a bark crevice of a fallen log in keyboard fashion in such a way that they could be pushed down slightly while the player supplied the melody to go with the rhythm of the fingers.

Soon a schoolteacher was procured to board around and teach
school, first at one house and then at another. Before many years a log schoolhouse was built and children were grouped as first readers, second readers, and so on up to the fifth reader, at which point there was no further advancement for many years. Later on a minister came on certain Sundays to conduct church services and Sunday school in this same schoolhouse. The songs must have made a deep impression on my mother. I believe “Work for the Night is Coming” is almost the theme song of my mother’s life.

Emma grew up, worked away from home for some years, married a prince of a man, and came back to the homestead to make of it a lovely farm home for their family of six girls and one boy. Father has passed on, and now Mother makes her home with us. There is still much of the pioneer spirit in her attitudes toward life. Bits of dry humor emerge from her childhood memories. With all the sagacity of a Benjamin Franklin she seems to have a maxim for any occasion. Some of these sayings lose their emphasis in their translation to the English language. If she thinks we are wasteful, she will remind us that “Small crumbs are also bread.” If any of us is too critical of our meals, she will say “Hunger is the best seasoning.” “Morning sun has gold in its mouth,” she will chide hurrying us along to get started with the week’s washing. She reads her newspapers and magazines and can discuss any current issue in an understanding way.

Little Emma, who was going on eight when she came to America, has seen many changes in her adopted country. For her life has held many challenges, many accomplishments, and many sorrows and hardships. She still seems to have the ability to create the situations and circumstances that are necessary for her well-being. Always she is looking forward to the next day and next year – and now Emma is going on eighty.
Handwriting Example 29

This document is found in the archive of the Växjö diocese (Växjö domkapitel) volume EIII:98, Acta, p. 660), kept in the regional archives at Vadstena, Sweden. Transcription and translation on p.23. The black blob is the seal of the “Småland Nation.”
Your link to your history!

NEW!
The Swedish Census database (Folkräkning) for 1910 has now 2 million individuals. 105,110 posts have just been added.

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!

One of the released prisoners in the SVAR prison records.

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

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

www.riksarkivet.se/svar
There is always one reaction when I talk about my PhD thesis: “So you are working on the Swedes in Seattle? But you are German!” Most people perceive it interesting or strange that I am – as a German PhD student – working on Swedish immigration to the U.S.A., especially because I do not have Swedish roots.

However, I thought there is nothing strange about it, and I have started writing my PhD thesis about the social and cultural integration of Swedish immigrants in Seattle/ King County from 1850 until the Second World War. Most of the relevant sources are preserved in the U.S. So I am very grateful that I was chosen for the 2011 Dagmar and Nils William Olsson Fellowship. It enabled me to spend a seven week research period at the Swenson Center and five more weeks in Seattle to study the sources related to the Swedes and their life in Seattle.

Swedish immigrants were already among the pioneers of Washington Territory and helped establishing the state. From the beginning they also settled in the young city of Seattle (founded in 1869). After the great fire from 1889, which was unfortunately caused by a Swede named Berg, many Swedish craftsmen contributed to the rebuilding of the city. Some Swedish immigrants played also a special part in Seattle’s history, e.g. Dr. Nils August Johanson (founder of the Swedish Hospital in 1908), John E. Chilberg (among others president of the Alaska-Yukon-Pacific Exposition in 1909), or Perry Polson (son of a Washington State pioneer and successful businessman). The Swedish community did a lot for the city but also for their own social group and tried to keep their heritage alive. They founded Svenska Klubben (Swedish Club) already in 1892, built their churches, a hospital and a college (Adelphia College), and had different choirs as well as lodges. They also celebrated midsommar and had big picnics in Vasa Park or on Mercer Island. But there is also a dark part in the history of the Swedes in Seattle with the execution of Charles W. Nordström in 1901. After ten years in jail for murder he was the first one ever hanged legally in Seattle since Territory time.

The history of the Swedes and their way of integration into the community of Seattle / King County is a very interesting topic which raises many different questions like: What kind of cultural memory and predispositions did they bring from Sweden to their new home? In which way did they present themselves as Swedes to the “American community”? What were the possible disruptions and their reasons, which might have resulted in an “Americanization” of the Swedish immigrants? How did they construct their cultural self-image?

In order to answer these questions I was in need of different sources. Coming to the Swenson Center I had no idea what to expect. I just knew that I could find three Swedish-American newspapers from Seattle and some church records on microfilm. But with the excellent help of the staff (Jill Seaholm and Susanne Titus) I have found so much more than I had ever hoped for. Beside eight (!) different Swedish newspapers (e.g. Svenska Pacific Tribunen, Svenska Posten, Vaktaren) from Seattle on microfilm, whose articles are among others the main source for my thesis, I found lodge records, several important scrapbooks (Skarstedt, O.A. Linder) with pictures, personal notes, and newspaper articles (Swedish and English) concerning Swedish life in Seattle. I also found relevant research literature in the library. During my stay in Rock Island I also had the pleasure to meet some of the most distinguished historians in the field of Swedish-American history who discussed my thesis and provided good advice and suggestions for my further research. After twelve weeks in the Rock Island and Seattle area I am pretty sure that I made the right decision to write about the Swedes in Seattle!
When we heard that sicknesses were spread across the entire country, I said to my wife: “If God gives me health and time for tomorrow, we’ll make the trip to New York and travel home to Sweden.” “Yes, dear, do it,” she said.

But on the morning of 12 October, as the day began and we awakened, my wife had been stricken by cholera so badly that her skin was black, all her extremities were pulled together, and her pulse stopped for five hours. I became so overwhelmed by sorrow and fear that I was about to faint in my despair; but the Lord’s Grace and almighty hand, which always bears us up, strengthened me to care for her. I immediately went for a doctor. He recommended that we use various means to cure her. On the third day, she began to sit up in bed and hungered after food, but at the end of that day she was attacked by a type of fever that accompanies cholera, and the following evening she became sicker, and my servant woman also, but not as much. Then, the doctor had to get a nurse who stayed with us as long as the illness continued. A man by the name of Wikström from Sollefteå who came at the same time was also stricken by the illness. Erik Trolin, his wife, and Nils Unger from Gäcksätter also became sick. There were 7 of us in our party, and all became sick except me. As soon as I let my wife understand my fear that the Lord might call her soul away, she answered me: “Dear! Don’t cry over it! It may well be better with me, rather let us thank God that you are healthy and sound so that here in this foreign country you can care for us.” Her words lightened my sorrowing life until the last morning of her life. When I asked her where the sickness was felt worst, she answered: in my chest. I expressed my fear that the Lord should take her from here and from my side. “Yes” she said, “I think the same way. Do you want to be separated from me and this troubled world and come to your God and Savior in heaven?” “Yes” she said. “Do you believe that God, for the sake of a bleeding Jesus Christ will forgive you all your sins and take you into His heavenly Kingdom?” “Yes,” she said, “I believe and hope for my Savior, that I am a child of God.” Then I said to her, “Keep yourself in a childlike trust in Him and he will take you into His grace”; and that was our last farewell talk we had on the last morning, 22 October, at 6:00; and we were all distressed and deepened in our prayers before God over the departure of my friend from this world until the last moment, 10:00 a.m. the same day. Then she slept away quietly in the Lord, after a sickness of 10 days. “Oh, death has taken away,” etc. (See the Swedish Hymnal nr. 344:1-4.)

Oh, now I am alone here in a foreign and sickly land, like a little bird in the fields and green groves, sitting on its branch and calling after its departed spouse; he cries, but no one knows why he cries. That’s the way it is for me among the Americans. They do not know about whom I sorrow; O, burdensome and miserable life! The Lord gave her to me, and has taken her from me. Blessed be the name of the Lord. All the previously-mentioned persons who were in my party remained healthy, except my wife and Trolin’s infant son.

Now I will tell you how little the Swedish Crown is respected here in America. When I was going to pay the doctor, he took 80 Riksdaler riksgålds. I had followed him to the apothecary and paid for all the medicines myself. No accounting was kept of them, but they certainly totaled a similar amount. The nurse was paid 12 Riksdaler per day, plus 20 Riksdaler for the casket, and the hearse 4 Riksdaler, and housing during the illness 60 Riksdaler, many other expenses uncounted.

Now I will turn to another subject and tell you about the nature of the land. I still do not know anyone who has written home to Sweden about it truthfully. The Snygg (ed. Anders Snygg) letter to us last year, that there had not yet come any letter from America which described the land as well as that it actually is.

But this land does not have, as far as I know, any advantage over southern Sweden. I have been up into the country to the Swedes living there, and asked them if it cost less money to live there than in the city. That it was, to the contrary, more, was their answer. When I asked them about the fruitfulness of the land, if it namely gave the rich yields of seed grain described in all the letters, they answered, that the earth did not yield half the described yield. You have, however, the advantage, I said, of not having to fertilize it? Far from it, they said. We fallow and fertilize every third and fourth year; there is no land having to fertilize it? Far from it, they said. We fallow and fertilize every third and fourth year; there is no land in all of America where one avoids fertilizing. All said the same thing. When I asked them how much 40 acres of uncultivated land costs in Swedish money, they answered 8,000 Riksdaler, and that is without any other buildings than a little cabin, similar to a hayshed in Sweden.
Everyone can now understand how this compares to the previous letters received at home in Sweden. (ed. Olof) Stenberg spoke completely differently to me, when I was with him last year during his visit to Sweden. I asked him if there was in his new place any land for sale that was both cultivated and built up. “Yes,” he said, “and for a very good price.” “How much does 40 tunnland (acres) of land and buildings cost,” I then asked. The answer was this: “Last year a stone building of 8 rooms, cellar and stall, orchard and 40 tunnland of land, for 2,000 Riksdaler.” Then his father says: “Good price! Such a stone house here in Sweden costs at least 20,000 price.” “How much does 40 skillings per acre.”

This is an especially good price, you say, [for him] who plans to come here to farm. But, my friend! With what shall you work it, when you have become poverty-stricken before arriving here? Yes, here there are many difficulties, which no one can imagine. You think of coming here to earn a dollar per day in pay. This is certainly possible, but not for a longer time than at most 2 months, or as long as the harvest continues. On what will one survive the remaining 10 months’ time?

The reason that pay for labor in this country is so minimal comes from the fact that laborers have neither means or possibilities to build a house or hire out for other than harvest work. And here in the city of Milwaukee, which is a large city with a population of 20,000 and 20 churches, there is no work for other than craftsmen. Even an American who is a craftsman and lived in the same house with us sold his tools in his need to leave here. What should we then say about those who do not understand the language of the country and other conditions. What can happen to them except misery. Shiploads arrive nearly every day with people who are in large part poor and miserable. What can the result be, other than that they have to go and wring their hands in despair and misery over their idiotic journey?

I had some fellow travelers in my party who had never before lost their confidence, but who now say: if our nature were not stronger, we would lose our minds. So unfortunate can a person become in this world. Here there is an ever present difficulty to live – renting a bare room, without stove or heating, costs 8 Riksdaler a month; and yet that price is considered cheap. If one thinks the price is better in the countryside, I can state that I myself once went out to the countryside a Swedish mile from here, and there found that a bed for one night cost 1 Riksdaler, a meal as much, a pound of butter 40 skillings, a pound of cheese 20 skillings, a bottle of milk 32 skillings, a pound of coffee 32 skillings. It is said to be better to buy a cow and milk it yourself. That will certainly work, but with what will one buy a barn when one is impoverished and poor. Here, a cow costs 120 Riksdaler, a pair of horses with wagon cost 1,000 Riksdaler, in Swedish money.

The reason they did not write the truth about conditions in this land is this; one is an Erik Janssonist, the other a Methodist; all are out to secure so-called religious freedom or a better outcome. They have slandered and despised the clergy and others, thus they suffer rather than let their deplorable and miserable situation become known in their fatherland.

But about completely different things, such as those that appear enviable, they praise. As an example, one might mention (ed. Anders) Snygg’s letter, which arrived from there last summer. In it he spoke grandly of the great soup kettles they got to taste among the Americans; but what those great kettles cost, he left unsaid. It might have been for him as it was for the remaining Swedes in general, that he became a beggar when he came to America.

These soup kettles he described for his countrymen at home, with knife and fork, with the intent it would work out for them as it did the Israelites who, when they recalled their great soup kettles in Egypt, developed a great desire to enjoy them. By this story, Snygg hopes to ease and encourage emigration or lure unknowing immigrants here who put faith in such stories. When Sandman came to New York last summer, he wrote about conditions in the country without himself having seen any of them.

The writing came after Pastor Hedström’s story, and that man is as unaware of conditions in the land as the immigrants themselves. That’s the way it is with their writings home to Sweden. They fire up and encourage one and another in the so-called “America sickness,” which many have experienced, to their misfortune. Thus I have wished to write to you about what I myself have seen and experienced. You certainly remember, dear friends, what I said during the last days of my time at home, when some asked me why I was going to America. Since they write and report that it is a remarkably good land in every way, I wanted to go there. You then object, there is certainly something lacking in America? “It may well be,” I answered, “but if what they wrote is not true, I will return home to Sweden immediately,” which I will also do.

To this purpose I bought a ticket the first day I spent here; but the Lord punished us with sickness, by which we see how he dislikes our thoughts and ways. I sorrow greatly for my fatherland, but mostly over the fact that my wife was taken from me by death. It is something awful
for he who has lost a faithful friend and spouse, and has no one else to lean upon; but not so that I sorrow for the home of my fathers; no, far from it. It was no place to sorrow over; but I miss my friends and acquaintances and the solemn Swedish religious service, God’s church and congregation; these are something worthy of sorrowing for. Here there is no Swedish clergyman; here one cannot go to church or communion, however much one longs for it. When the Sabbath comes, it is awful for me. Then, you can hear God’s Word preached for you. Then I remember my singing friends, how they stand and join in four-part harmony, together in the Lord. What shall I do?

Well, I must certainly thank God that I may join with you in our Father’s name, namely in spirit. Now it is my wise decision to go home to you and sing with you, if it be the Lord’s will. But we know neither the time nor place when the Lord is pleased with us. Thus, let us continuously include each other in our prayers before God and our Savior in Heaven, who hears every sinner’s prayers who seeks betterment. Then, then, may we be finally joined with new tongues in an eternal halleluja! May the Lord’s peace be with you and upon you.

Now I will finish, now I will journey and come to the land I am used to. However it is, high or low, poor or rich, I advise you to buy gold from me. What do you mean “buy gold?” Well, if you do not follow my advice, but in your stubbornness move to America, you will find with time, that the advice of a man is much better than gold. I have experienced it during this year, my friends! When we came to New York, a Swedish clergyman [translator’s note: Gustav Unonius?] from Chicago came aboard to us and said: I advise you to buy gold from me; for here you can be sure than no one tempts fried sparrows to fly into anyone’s mouth. I myself have wished, he said, that I had access to money so I could get home to Sweden; but in vain. I thus advise you to turn back.

Oh, that I then had obeyed his advice! Now I would value his advice much more than gold; then we would have avoided the sickness and misery that struck us. Then, my wife would have been alive, then I would have retained many thousands of Riksdalers. Thus, I wish to advise you out of a righteous heart, to stay at home in your country.

Now, I must finish my writing, for my paper is insufficient; but excuse my simple, unlearned writing.

Finally I wish to extend my heartiest greeting to my parents, siblings, relatives, and friends, no one named and no one forgotten. God’s and our Lord Jesus Christ’s grace and peace with you and upon you all!

I am, and will remain, your faithful friend and Christian brother until my death,

Pehr Högman

*******************

This Högman, under the name of Pehr Ersson was the owner of the homestead Åsak nr. 4 in Högs parish of northern Hälsingland, a homestead he sold before his immigration to America to Strömsbacka Ironworks for 5,000 Riksdaler riksgälds.

** * * *

Translator’s note: Ms. Gun Marie Swessar of Migranternas Hüs, Alfta, Sweden provided photocopies of Hudikswalls weckoblad, while researcher Maude Nyberg Jonsson of the Edsbyn Library provided additional information as follows:

Per Ersson Högman was born at Hög 12 September 1811, and married Brita Månsdotter, born 1 March 1820 at Hög. They left their farm, Åsak nr. 4, on 4 April 1850, to emigrate with the Jonas Olsson party aboard the ship Primus.

Following the death of his wife in Milwaukee on 21 October 1850, he returned to Sweden and settled at Forsa on 4 October 1851. He remarried 9 November 1851 to Anna Wahlund, born 25 May 1832, and they later lived at Hög, Arbrå, Skog, Bergsjö, Delsbo, and other locations. He was listed as farmer, hotel host, homeowner, spinner, and finally miller. Per Högman died 23 May 1877 at Wenås, Delsbo. His widow and 6 children moved back to Forsa that year. Anna remarried to Corporal Jakob Flodin, born 1827 at Norrbo. She died 3 January 1905 at Hamre, Forsa. Many relatives of Pehr Ersson Högman remain in the area.

Translator:
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The Kensington Stone again
In SAG 3/11, there was an article by Dr. Henrik Williams, who discussed the book The Hooked X, by Scott Wolter, and nothing else. I unfortunately drew too far-flung conclusions from the article, and wrote a sub-headline that claimed that Dr. Williams had expressed views on the question on Swedes in Minnesota in the 1300s, which he had not.

My apologies to Dr. Williams for this mistake!

Elisabeth Thorsell
Babies born in Macinac County, Mich., of Swedish parents 2

Collected by Elisabeth Thorsell

1893 Aug. 18 unbaptized girl Blomquist, Cedar township, daughter of Charles Blomquist and Allen (Ellen?) A. Johnson, he a laborer.

1893 May 15 Ellen Weston, Cedar township, daughter of John and Caroline Weston, he a farmer.

1893 Sep. 7 Anna Serena Linderman, Cedarville township, daughter of Charlie and Ida Linderman, he a laborer.


1893 June 11 Hulda Matteson, Cedarville township, daughter of John Matteson, father a farmer. [wife not mentioned].

1893 June 21 Lottie Johnson, [Hessel?], daughter of Gust and Edith Johnson, he a laborer.

1893 April 14 Dorothy Swenson, St Ignace, daughter of Jan and Marget Swenson, he a laborer.

1894 July 10 Reuben Jacobson, St Ignace, son of August and Eva (?) Jacobson, he is a “cedar jobber.”

1894 April 19 Emil Richard Nelson, St Ignace, son of Charles Nelson and Mary Sanquist, he a laborer.

1891 Aug. 2 unnamed girl Johnson, Sherwood township, daughter of John and Anni Johnson, he a laborer.

1894 July 20 Kate Easterlund, Sherwood township, daughter of John and Mary Easterlund.

1890 July 20 Jennie Easterlund, Sherwood township, daughter of John and Mary Easterlund.

1895 Feb. 2 Eva R Johnson Garfield, Naubiway, daughter of Charles Johnson (a Swede) and his wife Fannie from Ohio, he a millman.

1893 Sep. 7 Anna Serena Linderman, Cedarville township, daughter of Charlie and Ida Linderman, he a laborer.

1890 Aug. 1 Adolph Larson, Cedar township, son of Frank Larson and Carolina Axelson, the father a farmer.

1895 May 14 William Nye, Cedar township, son of Charles Nye and Carolina Axelson, the father a farmer.

1896 Dec. 10 Ruby Olauson, St Ignace, daughter of Swede Charles Olauson and his wife Maggie Olauson, born in St Ignace, he a laborer. Note that Ruby is a “half breed.”

1896 Aug. 21 Daniel Backlund, Hunt’s Spur, son of John Backlund and Emma Oleson, he a laborer.

1896 July 19 Caroline Sorensen, St Ignace, daughter of Charles and Maria Sorensen, he a laborer. (Note: it is the same date as for Otto above, but does not say they are twins!)

1896 Dec. 20 Maria Johnson, St Ignace, daughter of August and Augusta Johnson, he a laborer.

1896 Mar. 30 Eva B. Hessel, Hessel township, daughter of Charles Hessel (Swede) and his wife Dora B. from England, he a lumberman.

1897 June 28 Harry A. Strom, Poritge township, son of Andrew G. and Alma C. Strom, the father a farmer.

1897 Oct. 26 John R. Nelson, St Ignace, son of Swede Charles Nelson and his wife Mary (from Finland).

1897 Nov. ? [unknown date] Laura Peterson, Cedar township, daughter of August and Matilda Peterson, the father a farmer.

1897 May 14 Frederic Nye, Cedar township, son of Charles and Lena Nye (she is Danish), the father a farmer.

1890 May 12 Leo R. Barnes, son of John Barnes, born in Kristianstad, mother Ulrika Sundquist, born in Vasa, Finland.

Source:
FHL film 1007360

Births copied in original order, which is sometimes not chronological.
Lately there has been many dis-
cussions on the Social Security Death
Index, a database that is invaluable
to anyone who tries to trace a family
forwards in time.

The following was found on the
Ancestry.com web site:

One of the free resources we’ve
recommended for years to search, the
online Social Security Death Index
(SSDI) has been taken offline. Roots-
Web’s SSDI database is no longer
available, with a message that due to
sensitivities around the information
in this database, the Social Security
Death Index collection is not available
on our free Rootsweb service but is
accessible to search on Ancestry.com.

The SSDI is a database of deaths
reported to the Social Security Admi-
nistration, for the most part since
1962. A subscription is required to use
Ancestry.com’s version of the SSDI,
and genealogists including Randy
Seaver and Sheri Fenley report that
Social Security numbers aren’t pro-
vided for deaths within the past 10
years.

You might think genealogists
wouldn’t be concerned with such a
recent death, but someone who died
in 2002 might’ve been born in 1920,
and his or her application for an SSN
(called an SS-5) could name parents
born in the 1800s. Plus, the SSDI is
useful for tracing family lines forward
in time to find distant cousins.

Randy lists other sources of the
SSDI, which include the free Family-
Search site.

If you don’t have a deceased per-
son’s SSN, you still can request his or
her SS-5. You’ll need to provide a birth
date, any other names the person
used, and the parents’ names, and pay
$29 instead of $27. You now can
request an SS-5 online.

The “sensitivities” RootsWeb refers
to are likely related to a recent news
story about criminals using SSNs of
deceased individuals to commit tax
fraud. (Couldn’t the IRS prevent this
by comparing SSNs on tax forms to
numbers in the SSDI?)

Why can’t I see the Social
Security Number? If the Social
Security Number is not visible on the
record index it is because Ancest-
ry.com does not provide this number
in the Social Security Death Index
for any person that has passed away
within the past 10 years.


The RPAC starts action
against the loss of the
SSDI

The following announcement was
written by The Records Preservation
& Access Committee (RPAC) of the
National Genealogical Society (NGS),
the Federation of Genealogical
Societies (FGS), and the Internatio-
nal Association of Jewish Genea-
logical Societies (IAJGS):

Excerpt:
Tax Fraud and Identity Theft:
Genealogists Are Not To Blame
The House Ways and Means Com-
mittee Subcommittee on Social
Security is proposing to completely
shut down use of the SSDI by genea-
logists as well as other industries
such as banking and insurance that
rely upon its information. Such an
attempt is shortsighted and runs
counter to the original purpose of the
SSDI: to actually combat fraud.

Loss of Access to SSDI Affects
More Than Genealogists
The SSDI is accessed by many differ-
ent companies, non-profits, and other
entities besides individuals re-
searching their family history. Foren-
sic specialists utilize the SSDI when
reuniting remains of military veter-
ans with their next-of-kin and de-
sendants. Law offices, banks, and
insurance companies utilize the
SSDI to resolve probate cases and to
locate heirs.

All of these entities would be
required to spend more money and
more time leveraging other resources
of information when the SSDI has
served this purpose, uninterrupted,
for over a decade.

RPAC Petitions Obama
Administration
The We the People petition, now
posted at http://wh.gov/khE and
accepting signatures, has a simple
yet effective mission:

Take immediate steps that would
curtail the filing of fraudulent tax
refund claims based upon identity
theft from recently deceased infants
and adults.

No need for lengthy hearings in
front of a Congressional committee.
No need for filing statements for or
against any House action. No need
to waste time and effort which could
be directed to more pressing nation-
al issues. In fact, the National Tax-
payer Advocate in 2011 issued sug-
gestions which do not require addi-
tional legislation but can be im-
plemented collaboratively between
the IRS and Social Security Adminis-
tration (SSA) almost immediately in
time to impact the current tax filing
season.
(Dick Eastman’s Online Genealogy
Newsletter 2012 Feb.7).

To find out what is happening it is
important to follow a blog like Dick
Eastman’s or Dear Myrtle’s.
Links on page 30.

Compiled by Elisabeth Thorsell
Bits & Pieces

Dalarna is recommended by The NY Times

The New York Times has published a list on the internet about “The 45 Places to Go in 2012,” which has some interesting suggestions. Helsingfors (Helsinki in Finnish) is destination #2, and you can find places like Vienna, London, Oakland, Tokyo, Moscow, and many other well-known places on the list. But as #44 they recommend the province of Dalarna as an attraction both for summer and winter, and the SAG editor quite agrees.

(travel.nytimes.com 2012 Jan. 7)

The Minnesota Day

The customary Minnesota Day, which used to be celebrated in Växjö every summer, will in 2012 be held on 4–5 August somewhere in the Växjö area. Exact location will be published later, but the dates are fixed.


Ancestry Index of all Swedes born 1860–1920

Ancestry now has an index of all Swedes born 1860-1920, but it is very badly done by Chinese, that do not read Swedish names well enough. Ancestry says that they are now working on getting the records straight, but I wonder..

A friend looked for the name Nordenstedt and found hundreds of them, which surprised him a lot, as he has been searching for that family for years. He looked at the original pictures and found that what had been read as Nordenstedt, was the word Nedkomstort, which means place of birth.

On January 30, 1862, the USS Monitor was launched by its builder, Continental Works, from Greenpoint, Brooklyn, New York.

She was designed by John Ericsson for emergency service in the Federal navy during the American Civil War and was designed to serve in shallow water and to present as small a target as possible, the water around her acting as protection.

The Battle of Hampton Roads, on March 8–9, 1862, between the Monitor and CSS Virginia, was the first engagement between ironclad vessels. There were several such battles over the course of the American Civil War and the dozens of monitors built for the United States Navy reflected a ship-to-ship combat role in their designs.

(Wikipedia.org)

Allt för Sverige 2

Meter Television is searching for Americans with Swedish ancestry for a reality-TV show. After the major success of Great Swedish Adventure – Allt för Sverige (The Swedish title of the show) season 1, we are now casting for season 2.

The producers of the Swedish version of “American Idol” and “Minute To Win It” are coming to the U.S. to find fun, outgoing Americans with Swedish ancestry to participate in their new television series “Allt för Sverige.”

Brian Gerard, the winner of season 1, says: Before I used to hear the stories, now I lived the stories… Americans will travel to Sweden and participate in an exciting television series. Chosen participants will compete in extreme cultural challenges to discover their rich and fascinating roots while trying to win their grand prize: Meeting with the Swedish relatives.

This is an extraordinary opportunity to discover a new land and culture and have a chance to win a spectacular prize.

Allt för Sverige will be shot and broadcast in Sweden, and potentially other countries as well.

Apply now at www.greatswedishadventure.com

Karlstad Bridge Conference Sept. 12–16

There will be a new conference in Karlstad, Sweden, in the fall. The theme will be Green Living, Young entrepreneurs, and Exchange programs. There will be students present from both Sweden and the U.S.

It is possible now to announce an interest in participating, either to the Sweden America Center or to the Swedish Council of America.

Links on page 30.
A Swedish flying ace from WW II

William Y. Anderson has passed away

BY ELISABETH THORSELL


He had been born in 1921 in Sweden, but immigrated in 1922 with his parents, and grew up in Chicago. In the fall of 1941 he joined the Army Air Corps, and became a highly decorated veteran of World War II. He received over 30 medals including the Silver Star and the French Croix de Guerre. General Eisenhower personally pinned on his Silver Star.

“Willie” Anderson flew on 126 combat missions, and was of course a Flying Ace, which title you won after having shot down five enemy aircraft. This is shown on the picture (below) of his plane which is decorated with 7 swastikas.

On 17 June 1944 “Willie” Anderson shot down at least one of the German V-1 rockets, which he was the first one to do. By then he was almost 23 years old, and still a young, daring pilot; he is said to have flown through the Eiffel Tower in Paris.

After having returned to the U.S. he was an instructor for cadets at West Point Military Academy.

After leaving the military in 1945 he became a pilot for United Airlines, and finally retired as a captain of a Boeing-747 aircraft.

On 26 November 1944 he married Lois Anderson, also of Swedish origin, and they had three children, William Jr, Nancy, and Gina, and six grandchildren; Duffy, Chad, Teresa, Shiloh, Rhain, and Graham.

“Willie” Y. Anderson is honored in the Aviation Hall of Fame (Dayton, OH), Fighter Aces Hall of Fame, and in Who’s Who in Aviation History.

The passenger manifest tells that the intention of the Andersson family was to travel to Helmer’s older brother Carl Fredrik Anderson, who then lived at 5449 Greenwood Avenue in Chicago.

Carl Fredrik had been born on 18 July 1891 in Ytterlännäs, and had immigrated to Chicago already on 21 July 1911, so he was now well established there. He became an U.S. citizen on 21 January 1930 and lived then at 7455 Merril Avenue in Chicago.

The Helmer (sometimes Elmer) Andersons in 1930 lived at 7532 Champlain Avenue, where they rented an apartment for $55/month and also had a radio. Elmer was employed as a building carpenter. The son was still listed as Yngve, so the name William was added later.

On 17 December 1930 Johan Helmer Anderson became an U.S. citizen, still living at Champlain Avenue.

The Swedish background

William Yngve Anderson was actually born and baptized as Yngve Helmer Andersson in Gudmundrå parish in Ångermanland province. His parents were Johan Helmer Andersson and his wife Ester Kristina Andersson, and they lived with Helmer’s parents at a place called Storhängn on the lands of Helgum 2, in Gudmundrå.

The little family decided to immigrate to the U.S. in 1922, and left Gudmundrå on 14 July 1922. According to the Emihamn database, they left for America from Stockholm on 8 August, and probably took the train to Oslo (then called Kristiania), where they on 11 August went on board the S/S Bergensfjord of the Norwegian-America Line.

On 21 August, after 10 days at sea, they finally arrived at Ellis Island.

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On 17 December 1930 Johan Helmer Anderson became an U.S. citizen, still living at Champlain Avenue.
Ancestors of “Willie” Anderson

1) Yngve Helmer (William) Anderson, b. 28 Jun 1921 in Helgum, Gudmundrå, Y, d. 9 May 2011 in Crystal Lake, McHenry Co, IL, USA.
Moved 14 Jul 1922 from Helgum, Gudmundrå, Y, with his parents to USA.

Generation I

2) f Johan Helmer Andersson, b. 17 Sep 1893 in Gudmundrå, Y, Sweden, died 1 Feb 1990 in Chicago, IL, USA.
Moved 14 Jul 1922 from Helgum, Gudmundrå, Y to the U.S. In Chicago he was a building carpenter.
Married 23 Jun 1920 in Gudmundrå, Y, to the following ancestor.

3) m Ester Kristina Andersson, b. 30 Jul 1899 in Kramfors, Gudmundrå, Y.

Generation II

4) ff Karl Johan Andersson, b. 12 Feb 1860 in Viken on Älvvik lands, Gillberga, S, d. 5 Sep 1936. Lived with his family on the lands of Helgum #2 in Gudmundrå. He worked in a sawmill.
Married 20 Aug 1892 to the following ancestor.

5) fm Anna Erika Dahlberg, b. 18 May 1869 in Stensätter, Ytterlännäs, Y, d. 24 Feb 1952 in Helgum, Gudmundrå, Y.

6) mf Karl August Andersson, b. 12 Oct 1873 in Backa, Långserud, S, d. 15 Dec 1946 in Kramfors Sägverk, Gudmundrå, Y. Lived in Kramfors with his family. He worked first in a sawmill, but later as an oiler in a steam sawmill in Kramfors.
Married 22 Aug 1897 to the following ancestor.

7) mm Hilda Amalia Domeij, b. 18 Jun 1878 in Kramfors, Gudmundrå, Y, d. 13 Dec 1950 in Kramfors Sägverk, Gudmundrå, Y.

Generation III

8) ff Anders Persson, b. 25 May 1823 in Gillberga, S. Sharecropper at Viken on Älvvik lands in Gillberga.
Married to the following ancestor.

9) fm m Stina Jansdotter, b. 26 Nov 1821 in Gillberga, S.

10) fm f Nils Dahlberg, b. 4 Aug 1841 in Hogsjö, Y. Sharecropper at Stensätter in Ytterlännäs, Y.
Married to the following ancestor.

11) fm m Anna Dorothea Dahlgren, b. 5 Dec 1847 in Ytterlännäs, Y.

12) fm f Erik Jan Andreasson, b. 17 Jan 1842 in Svanskog, S. Moved 4 Nov 1874 from Gillberga, S to Backa, Långserud, S. Lived as a lodger at Backa in Långserud.

Moved with his family 22 Oct 1875 from Backa, Långserud, S, to Gudmundrå, Y.
Married to the following ancestor.

13) mf m Stina Andersdotter, b. 20 Jul 1842 in Långserud, S.

14) mm f Johan Domej, b. 6 Dec 1851 in Gudmundrå, Y. Workman in Kramfors, Gudmundrå.
Married 14 Sep 1873 to the following ancestor.

15) mm m Anna Elisabeth Öberg, b. 16 Sep 1853 in Gudmundrå, Y.

--oo0oo--
S is the code letter for Värmland's län.
Y is the code letter for Västernorrland län.
f = father. m = mother
mf m = mother's father's mother

--oo0oo--
It is interesting that both grandfathers were born in Värmland province. During the second half of the 1800s there was great unemployment there, due to the fact that the population had grown, and the iron works were going bankrupt. In Västernorrland there was at the same time a great expansion of the logging and sawmill industry, which lured people to move there.
Another letter from the Emigration Survey

A man from Jämtland tells his story in 1907

BY LARS ADOLF LÖFQVIST

TRANSLATION: ELISABETH THORSSELL AND CHRIS OLSSON

I was born in Hammerdal, Jämtland County, 23 June 1865. My years as a child passed by without my remembering any remarkable happenings, except that when my mother came home one time during the winter of 1868 after having gone to try to get some food for us, she found myself and my sister sitting on a piece of black and hard “barkbread” that we had dunked in a bowl of water. I remember as if it were yesterday how my mother wept, and we children joined her and wept heartily, but did not know what we were weeping about. But mother certainly knew. At that time there were no railroads in Jämtland, and if the harvest failed, as often happened, you had to cart foodstuffs either from Sollefteå or from Sundsvall. The big forests in Jämtland were only just beginning to be logged, so there was no money to earn there for an ordinary workman. My father was a shoemaker, so he got some work, but in very few of the farms was he paid in cash, and foodstuffs were also scarce, so both farmer and laborer starved. Time passed until I was 11, when my parents moved to a sharecropper’s place (a torp) some kilometers from the church village. This torp was badly maintained, with crops accordingly. I will never forget my first summer there. I often complained about my empty stomach, and I was fearing the skogsrå, the bears, and the wolves, etc., where I walked when I herded the animals. There was not much in my knapsack, and most of the days I did not dare to sit down and check it. The next summer was better, and so on until I was 15 years of age, when I should go to catechism school with the local pastor. That there never was enough food I remember clearly, especially as a big part of the crop was to go to a former inhabitant as his retirement, called födoråd. I never went to the ordinary school, but got some education in the catechism school, where I was the most raggedy clad of all the 70 other confirmands.

Almost an adult

Now when I became a grown man and started secretly to use tobacco, and when the herding of the cattle during summer was done, I worked the harvest, which was heavy work but much more pleasant. During the winter I drove lumber during the daytime, and in the evenings I sawed firewood. When spring came, the lovely spring of Norrland with light nights and birdsong, I laced my knapsack and went to float timbers, at first in smaller brooks with calm waters, but later in more dangerous waterways where my life was in jeopardy many times. But you got 2 kronor 50 öre a day, working 12 to 14 hours each day, and not everybody got as much then. I still shiver at the memory of how I once lost my footing on land, when I was working to untangle some lumber that had assembled to a “knot.” The mass of lumber went downstream and I was forced to come too. Huge logs were thrown high in the air, shattered like rails against the rocks, and broken like matchsticks. Nobody, who has not seen a pile of tangled logs (bråte) go downstream, can imagine the giant power that is freed. The water above the log pile is dammed to a height of 10 to 12 feet, sometimes as far as a mile upriver, and when the pile of logs starts to move, there is nothing to stop it. I did get back on land, against all odds, unhurt, some way down the river, but I did get a really cold bath. Such things loggers are used to and do not catch a cold at all. When floating timbers was done, I returned home to break stubblefields and rocks, dig ditches, and other chores until it was time to cut hay. It was heavy work to cultivate this stone-ridden, swampy soil, where you carted away 30-40 horse loads of larger and smaller rocks from each acre. But the heaviest of all was that there was no possibility of ever being able to purchase the torp, of being on my own. It belonged to the Royal Forest Commission (Domänverket), and had been chosen as the dwelling for the forest ranger (kronojägare), the position my father had. As salary for this he had the use of the torp and a small sum of money. The torp required hard work to care for it, the small plots of forest were part of the crown forest, the soil rich in rocks and water, and also exposed to frost. I do not recall that during
the period of my life from ages 11 to 28, when I left home, a single year went by during which the potato-vines were not frozen down in the soil, and few other years when the barley and rye crops were more or less undamaged by the frost. If one had not had the income from the timber logging and floating timber to fill in the gaps in the farming accounts, I don’t know what would have happened, as however hard my father and I worked with the fields, sometimes with one or two men extra, we still had to buy at least 8 barrels of grain every year. We did have some little income from the cows by selling butter, but this source of income was a poor one, some 75 kronor per year. I would have wanted to stay at the torp for my entire life fighting difficulties and poverty, if I just could have acquired it as my own. But as this was not possible, I realized that I had to try something else. I was then married and 28 years old.

Leaving home
It was with a heavy heart that I left my parents’ home, where I had lived as a child and grown to be a young man and an adult, where I had worked and hoped, where everything was known and dear to me, where every rock and bush had a memory, a tale to tell; it was like a part of myself was torn away. But I was young and strong, and looking forward with confidence. I settled in the city of Östersund and started to work, at first as a carpenter, but as there were few new houses built at that time, I had to abandon that work, and instead start shoemaking, of which I had some knowledge. This profession gave me a meager living for 11 years. Many shoemakers in that city during this period had started larger or smaller workshops, but in 2 or 3 years time many went bankrupt. I never had to do that, but we had to give up many pleasures and commodities in order to survive.

During the 12 years that I lived in Östersund, I had the pleasure most winters of visiting my parents’ home and spending some weeks or months there as an extra forest ranger, helping my father with the control of the lumber that was sold from his area. The salary for this job was 60 kronor per month. That was not quite enough to feed and keep a family of five, and the cost of travelling. During all these journeys, as well as at other occasions, I was always on the lookout for a home of my own, but I never found anything satisfactory. To buy land from the Crown was impossible; they did sell some torp, but then always to the current inhabitant. To buy land from the lumber companies was even more impossible, and to ask one of the few farmers that had not yet sold their land was of no use, as it was too costly to detach a torp from the original farm. If I had had 3,000 to 4,000 kronor it might have been possible, but as I hardly had 300-400 at my disposal, it was quite different.

During this time several national questions: the questions of the right to vote (rösträttsfrågan), small homes (egnahem), national service (vänrplikt), and the customs duties (tullfrågorna) were discussed in the parliament (riksdagen). The two first ones were always accompanied by lofty promises, deferred to the distant future, while the two latter ones were decided almost at once. This was better for the general public, as one could see that the parliament was not interested, unless it was from necessity, to give the less well-to-do part of the population any compensation for the taxes they still had to pay.

Promises were not kept
The taxes, both the direct ones and the indirect ones, were increased every year, promises were given that no one meant to keep, and then at the same time, an appeal was published in the Swedish newspapers: “What can be the cause of the great emigration from Sweden?” This appeal I felt was a slap in the face.
for someone in my situation. Never will someone be able to convince me that this question was put to find the causes, as I do not believe that someone could be that naïve.

Instead, this question was posed to try to find out if the working people might have understood the treachery that had been done to them. I wrote a couple of lines in answer and sent it to a newspaper, but got an answer in the paper that it was not possible to publish this. In the meantime both the English and the American governments distributed pamphlets through their agents in which they praised in many ways the great country in the West, where there was no military or customs duties to endure, where every man has his right to vote, where there is free land for settlers, and good opportunities to find a job and earn money. Under such conditions it seemed strange to me that Sweden still has as many inhabitants as it has.

During 1903 and 1904 I had not been able to earn enough to feed my family, so I decided in the spring of 1904 to go to that faraway and so highly praised country in the West. That this decision was preceded by inner fighting, much more painful than I can describe, I will remember as long as I live. But I'd rather leave than live on speculations and promises that I saw I could never fulfill, or live on charity, which I could and would not do.

The journey to America
On the 17th of May 1904 I started my journey, the hardest journey I have ever done or will ever do. Many emigrants joined us during the trip, some showed some make-believe happy faces, but everywhere I could trace some sadness, especially among the older ones.

The journey went without any problems and on June 6 I found myself in the huge waiting room of the Windsor railway station in Montreal. Here I was, a stranger in a strange country, with 8 dollars in my pocket, without a friend, and without knowing a single word of the language spoken. After several fruitless efforts I finally met a Swede who helped me find food and lodging, and also promised to help me find work, if he could. This was then very difficult as some 5,000-6,000 individuals were out of work in the city. After a week of visiting every part of the city I finally managed to find work at a railway car shop as a carpenter for 18 cents/hour. Food and lodging was 3 dollars/week or 12 dollars/month.

On a promise of higher wages if I could go further west, I started the journey to Winnipeg two months later. Here I now got 26½ cents/hour, and after having been there five months I had enough to send for my family, two adults and two children. I settled in a small progressive town, where I bought some land and built a house and a barn. We now own the farm and two cows, everything without any debts.

Conditions in Canada
I have during my time here been able to survey all the land between William and Winnipeg. Most is open for settling. The land here is mostly forest and is available under the condition of it being mining land, and you only have to pay 50 cents to register 160 acres. There is not much farming here as the land is not very good. It needs to be fertilized after 2 or 3 years, otherwise the soil is so good that I have never seen anything better in Skellefteå. About 200 miles to the west is a belt of sand, some 30 to 60 miles in width, from Minnesota to Hudson Bay. This land is the best that I know exists, as it is 2 to 8 feet deep with black soil on a bottom of thick clay. This land is owned by the government for 80 dollars per acre and is available only to new settlers, to be paid in four payments of 20 dollars each year. Further west in Manitoba every other quarter section is government land and every other is railway land. Government land costs 10 dollars to settle, and the railway companies ask 15 dollars per acre. It might seem unnecessary for

Storgatan 55 in Östersund, built in 1885, and one of the addresses where the Löfqvists lived during their time in the city.
me to tell about these conditions, but it explains why Swedes travel here, especially family fathers that know how and want to farm.

Future for Sweden?
How the conditions are in Southern Sweden I do not know, except for what I have heard and learned from newspapers, but concerning Norrland it will never be able to compete with Canada. I have seen some sanguine newspaperman throw out the idea of how to make an America in Norrland and thus convince many returning immigrants to settle there. This is quite impossible. I can believe that a few who can’t stand the climate here or just did not like it, might, if the conditions were good and tickets were free or at a very reduced price, return to the homeland, but the majority are, and will be, lost to Sweden, after they have learned the language and conditions here. Also, I have seen in the Swedish newspapers an idea of prohibiting emigration for men who have not done their national service. This would probably increase instead of decrease the loss of young men, as then they in some measure feel that they have lost their freedom, and what is then more natural than that they try in any way to get this back. And to circumvent such a law would be fairly easy for an intelligent man, with the result that only the stupid ones would be left.

I would like to see the commission of a survey that could find an effective way of restraining the emigration from Sweden and I am certain that there are such measures to be found in Sweden, which would, not totally, but in many ways decrease the emigration. Thus is would be necessary to act so that, the class of the people that now leave the country would understand that not only some larger or smaller corporation, but the whole realm of Sweden wants to keep them in the country, as well as act quickly in the question of the unemployed, because when the grass grows, the cow dies. [Ed:s note: this is an old Swedish maxim: Medan gräset gror, dör kon.]

Footnotes
1) The Skogsrå was a mythical woman who roamed the forests and caused mischief. She was supposedly very beautiful, but had a hollow back, which made it easy to identify her, if she happened to turn around. It was dangerous to raise her anger or irritate her, but she could also do good deeds, like wake up a charcoal burner when his charring-pile (kolmila) caught fire.
2) Roughly 50 cents.

Some information on the Löfqvist family
Lars Adolf Löfqvist, the author of the above letter, was born 23 June 1865 at Prästbordet in Hammerdal in Jämtland. His parents were Lars Löfqvist, born 30 Oct. 1835 in nearby Brunflo, and his wife Ingeborg Antonsdotter, born 16 July 1835 at Frösön, also in Jämtland. Lars had been a rifleman, and now was a sharecropper. In 1866 they moved to another cottage in Bye and in 1877 to Ede, both places also in Hammerdal. At Ede Lars started to work as a forest ranger, and the family stayed there until 1896, when Lars and Ingeborg moved to Brunflo parish, not followed after that.

Son Lars Adolf left home when he married in 1892 June 21 to Anna Märta Kjellström, born 8 July 1866 in Borgvattnet, Jämtland. They lived for a short period with Lars’s parents, and moved around 1894 to Brunflo. On 2 July 1896 they moved to Östersund, where they stayed until 29 December 1903, when they moved to Odinslund in Brunflo, from where Lars left for North America 17 May 1904. Anna Märta and their three daughters left from the same place on 1 December 1904.

There had been more children in the family. All children born to Lars Adolf and Anna Märta were:
- d. Emma Laura Teresia, b. 8 Jul. 1892 in Hammerdal.
- d. Anna Evelina Fausta, b. 20 Sep. 1894 in Hammerdal.
- d. Ingeborg Klara Kristina, b. 8 June 1900 in Östersund.

In the Emibas database Lars Adolf is recorded as having left Sweden at the same time as his family, but in reality he went first to be able to find a place where they could settle.

He chose Fort William, Ontario, for his new home, and there another daughter was born, Lily Dagmar Viola, b. 24 June 1907, who died 24 June 1909 in Fort William.

Fort William is now a part of Thunder Bay, and local friend Elinor Barr tells me “By a strange coincidence the Lofqüists were friends of my grandparents! There were two Swedish communities side by side, Finmark on the Canadian Pacific Railway and Ellis on the Canadian National Railway, about 30 miles west of Thunder Bay. Lars Lofquist was credited with being the first settler in Ellis having filed on a Dawson Road Lot, 26 April 1910. I should tell you that this homestead land was so poor you couldn’t survive by farming alone. Lars operated a general store and post office and served as justice of the peace. My grandparents arrived in Finmark 9 May 1912, filed on homestead lots and started a sawmill using logs cut from the properties.”

Lars Adolf Lofquist died in 1946 and his wife Anna Martha died in 1954.

Elinor writes further “My family’s experience in Finmark seemed to mirror that of others, that is lots of hard work, deprivation, and early deaths.”

Elisabeth Thorsell
The Genealogical Society of Sweden (GF)

The Genealogiska Föreningen (GF) or The Genealogical Society of Sweden started in 1933 in Stockholm. During this long period there have been ups and downs, but right now it is definitely an “up” period with a rapid increase in the membership, (now around 2,500 members) as well as a growing number of volunteers.

Already in the 1930s GF started to clip births, marriages, and death notices from the Stockholm newspaper Svenska Dagbladet, and from the middle of the 1960s also from the Dagens Nyheter, also from Stockholm. The clippings are organized alphabetically, and even contain scores of Anderssons and Johanssons. There are some 2 million clippings up to 1990, when the project stopped. Through volunteer efforts all these clippings have been digitized, and are available to the members on the society’s web site.

All societies publish a journal, and GF started in 1950 to publish Släkt och Hävd (Family and Traditions), which is still published, and has during the years contained many valuable articles that are still often cited. Now with modern technology the years 1950-1989, with name indexes, are to be found on CD:s.

Other publications have also appeared, for instance a series of family genealogies, GF’s Släktböcker.

Naturally during these almost 80 years the society has also built a huge library, geared towards genealogy and topography. A donation some years ago also added many books on German genealogy, which is important as so many ties connect Germany and Sweden.

The GF has members all over Sweden, but organizes meetings and lectures mostly in the Stockholm area, as that is where the headquarters of the society are. The Society shares premises with several other organizations: The Swedish Federation of Genealogical Societies (Sveriges Släktforskarförbund), The StorStockholm Genealogical Society (local society for Stockholm), The Blacksmith’s Genealogical Society (Föreningen för Smedsläktsforskning), The Walloon Society (Sällskapet Vallonättlingarna), and The DIS-Ost (local genealogical computer society). Together the societies organize Open Days and other ways of getting the public interested in genealogy.

There is also a group that handles research requests from Sweden and abroad. This is fee-based and all income goes to maintaining the library. Link on page 30.

Address: Anderstorpsvägen 16, S-171 54 Solna, Sweden
E-mail: gf@genealogi.net
Web: http://www.genealogi.net
Phone: +46 8 32 96 80

The computer research room at GF. Several computers with many databases and internet subscriptions like Ancestry and Arkiv Digital are available for free to members, and to other people for a small fee.
A Swedish connection: Gustavus Ferdinand Sunwall immigrated to America in 1869 at the age of 17, and came to Carver, Minnesota, probably living first with his sister, Sara Sundine. Sunwall clerked in the Carver general store of John Dunn from 1869-1872 before moving to found what became Walnut Grove, Minnesota, in 1873, building the first house there.

Sunwall and partner John H. Anderson owned the first general store in Walnut Grove, perhaps the model for the Oleson general store of Laura Ingalls Wilder. Ingalls’ Walnut Grove's teacher, Miss Beadle, was likely fashioned from the wife of Lafayette Bedal, who taught school in her home. Bedal was a business partner of Gustav Sunwall.

Sunwall returned to Carver in 1879 where he was in charge of all the Carver grain elevators and engaged in the wheat buying business there until 1886 when he moved to Minneapolis to become the foremost Swede involved in that city's grain industry.

The Delivering Grain photo shows the Anton Knoblauch grain elevator in Carver, which was run by Gustav Sunwall. Anton Knoblauch was married in 1864 to Swedish immigrant Anna Johnson, who fled to Carver with her family from Green Lake near Willmar, MN, to escape the Sioux Uprising of 1862, which saw about 500 pioneer immigrants massacred by the Dakota Indians. Anna was born in 1838 at Järvsö in Gävleborg. The three Carver houses next to the grain elevator were all owned by immigrant families from Sweden.

The 4th Street West photo in Carver shows three houses, again all owned by immigrant families from Sweden. The house in the center was owned by Sara and her husband John Sundine (b. 1838), who fought in Company H of the 9th Minnesota Infantry along with other Swedes to quell the Sioux Uprising of 1862. Sundine's company was present and guarded the gallows at Mankato on Dec. 26, 1862, when 38 of the Dakota Indians judged most responsible for the Uprising were hanged, the largest mass execution in U.S. history. Twenty-year-old Gustav Sunwall (1849-1933) probably first lived at the house with his older sister Sara Sundine (b. 1843 in Sund (Östg.)) when he first immigrated to Carver in 1869. The house at the far right was owned, and probably built, by Swedish immigrant John Snell born in 1831 in Visingsö in Jönköping län, who came to America in 1854 with his fiancée Esther, and who was one of Minnesota's early photographers.

The author: John von Walter  
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Editor's note:  
According to Emibas and Sund AI:13, p. 174; Sara Mathilda Carlsson was born 1843 Apr. 21 in Sund, and immigrated in 1866. Her brother Gustaf Ferdinand Sundwall was born 1849 Apr. 11 in Sund, and immigrated without his proper papers in 1870. He had gone to school in Eksjö, where he started using the Sundwall name.
The Åland Islands’ Emigration Institute invites you to a Conference on the 2012/5th International Conference on Russian America

This conference is organized in partnership with the 1st Åland/Finnland’s International Conference on Russian America. The conference will take place 2012 August 20-25 at Mariehamn, capital of Autonomous Åland Islands, Finland. The conference languages will include English & Russian. The theme for the conference will be “Those Other Russians.” Examples are native Ålanders, Finlanders, Ingrians, Karelians, Veps, Estonians, Baltic Germans, Latvians, Poles, Swedes, Danes, Germans, Creoles, Kamchatdales, as well as native Americans and native Alaskans, etc.

Call for papers
Requests are made for an abstract of proposed paper consisting of no more than 300 words written in English (perfection of language not required) to be submitted by E-mail to the following address emi.inst@aland.net no later than 19 March 2012.

There will be a slot of 20 minutes granted each paper delivered at this conference.

Subjects
1) to focus on all people (other than ethnic Russians), present in Russian America.
2) to among them focus on those who as free agents were recruited into Company service.
3) to document the professions, and skills offered by various ethnic groups.
4) the interactions between individuals, within an ethnic group, as well as between these various ethnic groups.

The Åland Islands’ Emigrant Institute
http://www.eminst.net/starte.htm

The Swedish log cabin in Texas

In the Zilker Botanical Gardens in Austin, TX, there is an old Swedish log cabin, which was moved there from Round Rock in 1965.

Built in 1838, it is the first known cabin constructed in Travis County.

Nearly 127 years later, it still stands its ground in the gardens.

However, over the decades, tighter and tighter city budgets have left the cabin to more-or-less fend for itself. As a result, rainwater running off a steep hill behind the cabin pooled at the base of the building, severely rotting the lowest logs. The interior, resplendent with a variety of period furniture and tools, fared little better.

Six years ago, Barbara Pate started pushing hard for those resources. She was motivated, not just by civic pride, but by a strong family connection.

“My great-grandmother was born in this cabin,” she said, opening a book about the history of Swedes in Texas and pointing to a photograph on the page. “Her name was Augusta Swenson Anderson.”

Augusta, though, did not live in the cabin. The story goes that her mother and some other family members were paying a visit to the occupants of the cabin when Indian raids kept them from returning to their own home for three months.

Barbara Pate has managed to organize a group of volunteers to help restore the cabin, and has also found funding for this. So the cabin will have a new life to show youngsters and others that there is history nearby.

(From KXAN.com 2012 Jan. 26)

Link on page 30.


The solution of the Handwriting Example 29

Transcription

Utaf mig har Studiosus herr Nils Brun, Smolandus, som nu är sinnad resa til Tegelsmora, at an-
taga Condition, begärat witnesbörd om sitt förhållande, under wistandet här wid Kongl. Academien; fördenskull warden sådant honom, Nils Brun, härmedelst lemnat, det han fördt et Gudfrugtigt, stilla och årbart lefwerne, samt i öfrigt lätit Studiers flita idkande vara sig angelägit; och blifwere derföre hos hvorjom och enom til det bästa recommenderad. Upsala den 8 Septemb' 1752./.

Carl Linnaeus
Archiater & Prof. Reg. Ups.
Natio Smol. Insp

Translation

Of me the student Mr. Nils Brun, Smolandus, who is now intending to travel to Tegelsmora to become a private Tutor, has asked for a testimony about his conduct while [he was] here at the Royal Academy; thus he, Nils Brun, is given this, that he has lead a God-fearing life, been leading a quiet and honest life, and for the rest has been very diligent with his studies; and is for this to be commended for the best to anyone and everyone.

Upsala 8 September 1752

Carl Linnaeus
Archiater & Professor Regius Upsalienses
Inspector of the Småland Nation

Harald Palm
Nat. Smol. Curator

Some information about the old Swedish universities

In the old days, until very recently, the students at Uppsala and Lund, had to belong to what is called a “Nation”, which is a corporation of students with origins in the same province. The Nation was organized a professor as the head of it, the “inspektor”, and then some functionaries were elected among the students, and the most important was the “curator”, who took care of the economy and also kept an eye on younger members and their conduct. In this case the Nation was the Småland one, where Linnaeus was the “inspektor”. This testimony looks like it was written by the “curator” Harald Palm and then signed by Linnaeus. The original testimony was kept by Nils Brun, but a true copy was sent to the diocesan chapter in Växjö, as they also had a role in keeping track of the students. Many of them came back the diocese after having passed their exams, and became ordained to the priesthood in their home diocese.

The title “archiater” for Linnaeus shows that he was a Doctor of Medicine and of high status in his profession, and he was at this time also professor of botany at Uppsala.

Nils Brun was born 1730 Sep. 26 in Åseda (Smål.), entered Uppsala in 1749, studied for some time at Greifswald in Swedish Pomerania, and became ordained 1757. He served first in the military as a chaplain and became a prisoner of war in 1759, released in 1762. Later he was the pastor of Sjösås (Smål), where he died in 1782.

This picture in from Gudhem parish in Västergötland. The reference from Arkiv Digital is <Gudhem AI:7 (1837-1848) Bild 28 / sid 22>. The problem is the place the father of the family moved to. What does it say? Solution below! A mirror helps.

It says “Evigheten” = Eternity, that is he died.

The American Swedish Institute in February 2012

Here you can see the current situation of the renovation of the Turnblad Mansion, and the building of the Nelson Cultural Center.

The Turnblad Mansion was opened again before the Christmas holiday season. A friend, who has visited the renovated Turnblad Mansion, writes “In due time, the visitors will be able to view rooms that were used for storage before. The library has now been moved to the lower level where everyone can get to it. The rest of the lower level is set up for 3 nice class rooms with a possible 4th meeting place. The new elevator has been attached to the outside of the building and now people can visit all floors which they couldn’t do before.”

So there are improvements to the old building and the Nelson Cultural Center is shaping up. Hopefully the building of it will be done by March, and then the interior needs deco-

Photo from the ASI webcam 2012 Feb.12.

rating and such to be ready for the grand opening in June. There is also hope that King Carl Gustaf and Queen Silvia will be able to come for the dedication of the new campus.

There is a newsletter you can subscribe to for the campus expansion news.

Link on p. 30.
Joe Hill


In the year 1902, about 33,000 people emigrated from Sweden to the U.S., a fairly typical annual number for the first decade of the 20th century. Only one of these young immigrants was destined to be shot by a firing squad in Salt Lake City, Utah, on Nov. 19, 1915.

Of these 33,000 immigrants, about ten per cent returned to Sweden at some later date, either because of disappointment with the conditions they found, or they had decided that family and homeland ties outweighed the opportunities they found in America. Nearly 30,000 remained, found work, and settled down in many locations, predominantly in the Midwest. Many found great opportunity and some became affluent in the following decades, and their descendants assimilated into the American mosaic of mixed ethnic origins.

In 1902, opportunities in America for immigrants had shifted from the abundant land available in the period 1850 to 1890. (This pull increased when homestead land was made available after 1862.) But by 1900, more jobs were now available in the growing cities in manufacturing, and in work such as logging, mining, railroads, and related activities. High levels of skills were not as important as the willingness to work hard, long days in dangerous work at low wages. Swedes were sought after for these jobs, and many saw this work as a way of getting ahead to better, more skilled, or supervisory work as they gained skills, experience, and became fluent in English. By the standards of today, these workers were “exploited” but, by conditions at the time in industrializing countries, this work was what was available. Conditions at the time were no better in Sweden and fewer jobs were available.

Joe Hill, born Joel Hägglund in Gävle, Sweden, in 1883, was one of six surviving children of a railway conductor father. His father was a victim of a railway accident when Joel was only eight years old, and the family became destitute. The family had been musical, and Joel taught himself to play a violin given him by his father. Despite their poverty, the family sang and played at home and in church. Joel stayed in school until he was twelve, and then went to work in a rope factory. After a near-fatal bout with tuberculosis at age 17, he went to work in the port of Gävle, probably as a stevedore. When he was 22, his mother died. The children sold their house, divided the proceeds, and went their separate ways. Joel and an older brother bought tickets for America, arriving in October, 1902.

Joe found work up and down the west coast of the U.S. for the next five years in various jobs, mostly in the port cities. The depression and panic of 1907 resulted in much unemployment in the cities. Joe became involved with a labor group called the International Workers of the World, (IWW), who became known as the “Wobblies.”

Joe took part in street demonstrations and strikes and soon became the writer of songs which the Wobblies would sing at demonstrations, partly to drown out the Salvation Army musicians or other street recruiters and evangelists. Joe and others even went to Mexico in 1911 to fight with Mexican troops in the Mexican revolution of that year. On his return, he resumed writing protest songs which were incorporated into the Wobblies first “little red songbook” containing all their protest songs. His words were original, but he generally used existing hymns or melodies that were easily learned by protesters, or already
Book Reviews

The Society’s latest book is a novel, “Shuttle in her hand,” rich in history and Swedish-American weaving lore. Familiar to their ears.

The changes brought about by the ongoing industrial revolution disrupted many lives and economies during this period, and it was a fertile time for the spread of Marxist ideas. The inequities of workers struggling in poverty while capitalists and owners prospered caused much resentment among the working poor. The radical, socialist ideas, created in Europe, were brought to the U.S. by many immigrants and caught hold here in the U.S. as well. Many intellectuals were also seduced by these ideas. The rise of the labor movement in America resulted in the founding and growth of the American Federation of Labor (AFL) as the first national labor organization, which sought and won gains mainly by negotiations and, sometimes, strikes. Those more radically inclined gravitated to the IWW, who not only struck but engaged in public demonstrations which often led to violence. The IWW in their songs and writings advocated violent overthrow of the government, anarchy, or worker control of the means of production. This resulted in a strong backlash from local and state governments. Leaders were often jailed or beaten, and ostracized so they could not find work. Joe Hill was among these leaders. While not an organizer, Hill did provide the songs that the IWW used to carry their demonstrations and advance their cause, many with calls to violence.

By 1913, Hill found himself living in Salt Lake City, Utah, with a new friend and fellow IWW member, where he helped organize a strike. On January 10, 1914, a grocer and his son, John Morrison, were shot dead by robbers of his store. Coincidentally, the same night, Joe Hill visited a doctor because of a bullet wound in his left lung. (The son of the grocer had fired a shot in return before being killed, and a younger son had witnessed the killing). Hill was claimed to have been seen near the grocery that day, and was arrested for the murder. At his trial, he was eventually found guilty and sentenced to death, his choice being either by hanging or before a firing squad.

Appeals dragged on for over a year, as the IWW and others came to his defense, the trial being clearly based on circumstantial evidence. Hill had earlier fired his lawyers and undertook his own defense, confident that his innocence would free him. Hill refused to say where he received his bullet wound, only that it was in a dispute over a woman. He would not name the woman or the person who shot him. After many more delays and appeals for clemency, including a request for a delay by President Woodrow Wilson to the Utah governor, Joe Hill was eventually executed on Thursday, Nov. 18, 1915, by a firing squad as was his choice. By that time, he had come to terms with his pending execution and felt that he would
Scandinavians in the U.S.

**Scandinavian Descendants in the United States: Ethnic Groups or Core Americans?**

*Torben Grengaard Jeppesen, Odense City Museum, 2011, hardcover, 206 pages, illustrated, cost not given. More information from museum@ odense.dk*

If you are a seeker of a broad overview of Scandinavian immigration to the U.S. over the period 1840 through the 1950’s, this is the book for you. Originally published in Danish in 2010, this book is now available in English. The author, Torben Jeppesen, is director of the Odense Museum in Denmark and has compiled a remarkably complete and graphic picture of the immigration patterns of Swedes, Norwegians, and Danes during this period.

All three national groups are covered, but if your interests are only in one of these countries, it is still an excellent reference. Nearly all charts, graphs, and illustrations show data from all three groups, often color-coded and combined on one chart, so it is easy to pick out the desired information and determine the variations between the three groups.

After a brief introduction which includes photos of prominent persons of Scandinavian ancestry now in the U.S., the author explains how the
book came to be written and the goals established by Jeppesen. The chief aim is to “map and describe the main characteristics of the situation of Scandinavians in today’s America and to investigate and analyze how far they have come in becoming integrated and assimilated into American society.” In this aim, the author has gone far in achieving his purpose in a very clear, organized, and well-illustrated fashion.

The first of eight chapters provides a general picture of immigration to the U.S. including the where and how of arrival, registration, and travel to destinations in the States. Overall numbers for each country, by decade, show the pattern, beginning with very small numbers from 1810 to 1860, then swelling to a peak between 1860 and 1900, then tapering off from the turn of the century until 1930 to a very small trickle. Peaks and valleys within the overall pattern coincide with recession years in the U.S. and, sometimes, with famine years in Scandinavia. Norwegians were the first to come, but by about 1860 were overtaken in numbers by the Swedes. Danish immigration figures were smaller than the others through the entire period, but are still significant. Maps of the U.S. illustrate the settlement patterns in the various states, similar for all three but varying in detail. Included also is information about the “second migration” as some first and many second-generation Scandinavians moved to other locations, generally west and south.

The following chapters discuss, first, the Scandinavian immigration in the context of all other immigration to the U.S. over the same period, and second, a description of American society today. The author covers breakdowns of ethnic groups, internal migration patterns, and income, religious, political, and social patterns, by states. An interesting map shows what the author calls a patchwork nation, indicating the wide variation in patterns in the population, by counties. Chapter four describes the more current locations of second and third generation descendants for the three groups as they moved to other locations to pursue their lives. Excellent maps show these patterns, and included also as an example of post-immigration movement is a detailed map of the Minneapolis area, by voting district, for all three Scandinavian groups.

Chapters five and six are intended to show the degrees of social, cultural, residential, and political integration among the three Scandinavian countries, and to compare these and other social attitudes with other ethnic groups and the nation as a whole. Graphs, charts, and text draw some vivid contrasts, while in other areas most have a great deal in common. The seventh chapter, to add a more personal touch to the volume of statistics presented, profiles the lives of some Scandinavian Americans in Wisconsin born around 1939. This state was the preferred destination for most Scandinavians through about 1870, when it was displaced by Minnesota, mainly due to the availability of land. Many interesting facts and anecdotes emerge in this chapter, comparing similarities and differences between these second and third-generation Scandinavians. Many of these have begun to marry across ethnic groups, with many mixed families among these later generations.

In his final chapter, Jeppesen concludes that most present-day third and fourth generation descendants of the large Scandinavian migration have in fact become part of what he calls Core-Americans. He tries to measure this as scientifically as possible through a key chart which presents data on six factors, for each of the nationalities. These are by location of settlement, socio-economic factors, choice of marriage partners, religious choices, politics and values, and ethnic affiliation. Admitting to the deficiencies of such analysis, he does conclude that the Scandinavians closely approach in most factors the measurements of mainstream white Americans, in some cases exceeding them somewhat. (In education levels, income, and politics/values). Variations among the three are not large, although he finds the Norwegians to be less integrated in some factors than the roughly equal Swedes and Danes.

Many nuances and exceptions are speculated on by the author as to their causes in trying to explain these differences, all quite subjective. But it is clear that these Scandinavian descendants now share with most white Americans the characteristics of that group. A group that is more conservative than most other more recent immigrant groups of non-white origins. Many, even despite a much greater pattern of mixed marriages, keep a corner of their lives tuned to their ethnic origins.

The first generation married almost exclusively within each nationality, the second preferred other Scandinavians, the third moved toward others of European background, and the more recent generations will no doubt marry more commonly among non-white groups. These later generations have maintained in surprising numbers connections to their religious background, the Lutheran Church. Many of the later generations have moved to other parts of the U.S. to further opportunities for themselves and their children, largely to growing metropolitan areas. And many other observations and conclusions are
Book Reviews

New and Noteworthy
(short notes on interesting books and articles)

The new Swedish Family Register 2012 (Svenska Släktkalendern) was published in early December. It is the 46th volume in a series that started in 1885, then appeared in a new format in 1912, and continued to 1950. Then there was a break in the series, but in 1962 it came back in a larger format and has since been published every 2 or 3 years, with some longer hiatuses sometimes. The total number of families has now reached 2,714 different families. Some families come back and present updated articles, others are just published once. In this volume there are 68 families, of which 44 are totally new ones and 24 are “repeaters.” A list of families in the whole series can be found at http://www.svenskaslaktkalendern.se/#english. The theme for this volume was “famous authors,” which explains the picture of dramatist August Strindberg on the cover. Several families have branches in the U.S. presented here.

Dr. Brita Butler-Wall has an interesting article in The Swedish-American Historical Quarterly for October 2011, entitled Erik Jansson’s Two Wives and the Bishop Hill Colony. The prophet Erik Jansson was married two times, first to Maja Stina Larsdotter, b. 1815 in Uppland, who faithfully followed Erik Jansson on his travels, and tried to get him out of prison, and then travelled to the “Promised Land”, where she died in 1849. A few weeks later Erik Jansson married the widow Anna Sophia Bengtsson Pollock, who seems to be little known. Brita Butler-Wall has now found a memoir that she wrote, which gives a lot of new information on her. She seems to have been a well-educated woman and led an interesting life, besides being remembered as just Erik Jansson’s wife.

identified by Jeppesen, too numerous to include in this review.

The first volume to examine in such detail these patterns of present-day descendants of Scandinavian immigrants, this book is easily readable by those interested in their own heritage. People in Norway, Sweden, and Denmark will find it interesting to learn more about what happened, and is happening, to all the descendants of their own ancestors who immigrated in past years. The book is a useful reference for students, scholars, and writers about the present status of Scandinavians in the U.S., and adds a valuable resource to the literature about the current outcome of the immigrant experience for Norwegians, Swedes, and Danes. It also provides a valuable forecast for the prospects of other, more recent immigrant groups as they blend into the ethnic mosaic that is the destiny of the American people.

Dennis L. Johnson

New DVD – Rotemannen

Now in early February the new DVD Rotemannen has been released. It is an amalgamation of all databases in the older Stockholm CDs, and with some new information too. The whole city is not complete, but it still has 4.7 million posts on a great number of people in the city. It runs on PCs, XP, and newer, and has a friendly search interface, looking like the one for the Swedish Death Index. It costs about $99 including shipping and handling, and can be bought from the bookshop of the Swedish Federation of Genealogical Societies. It is now possible to use a credit card.

Link on page 30.

Elisabeth Thorsell

A correction

In SAG 2/11, p.26 there was a review of the book Swede Bend, Iowa – The early years 1848–1855, in which there was some misunderstanding of when the immigration to the Swede Bend area started. One of the authors, Jerry Lundgren, wants to clarify that the group that settled in Swede Bend came directly from Sweden in 1849 on the bark Virginia out of Göteborg.
Interesting Web Sites

The New Sweden Centre: http://www.colonialnewsweden.org/index.php
Cemeteries and burials in Utah:
   http://history.utah.gov/research_and_collections/cemeteries/index.html
The burning of Swede Hollow in St. Paul, MN:
   http://minnesota.publicradio.org/display/web/2011/12/08/burning-swede-hollow/
Richard C. Lindberg, Chicago historian and crime writer:
   http://www.richardlindberg.net/index.htm#
The history of the clergy of Skara diocese (in Swedish): http://runeberg.org/skarahe1/
Swedish Rag Rugs: http://www.svenskatrasmattor.com/english.html
Judy Olson Baouab’s blog: http://researchingswedishroots.blogspot.com
Michael John Neill’s blog: http://rootdig.blogspot.com/
Swedes in Seattle and King County:
USS Monitor 150th Anniversary: http://monitor.noaa.gov/150th/
Dick Eastman’s Online Genealogy Newsletter: http://blog.eogn.com/eastmans_online_genealogy/
Dear Myrtle, Your friend in genealogy: http://blog.dearmyrtle.com/
Genealogy Insider Blog: http://blog.familytreemagazine.com/insider/
The research group of the Genealogical Society of Sweden: http://genealogi.net/engresearch.htm
Texas Posten (in Swedish), newspaper from Texas around 1896–1901:
   http://texashistory.unt.edu/search/?fq=untl_collection:POSTEN
The Records Preservation & Access Committee (RPAC): http://www.fgs.org/rpac/
Sweden America Center, Karlstad: http://www.swedenamerica.se/
Swedish Council of America, contact: elise@swedishcouncil.org
Swedish Council of America, website: http://www.swedishcouncil.org/
Swedish Federation of Genealogical Societies Bookshop: http://shop.genealogi.se/shop/
Historic maps from the whole world: http://www.historicmapworks.com/
Story of Swedish log cabin in Texas:
The Association of European Migration Institutions: http://www.aemi.dk/news.php
American Swedish Institute (Minneapolis): http://www.asimn.org/ASI/Home.html
The Genealogy Days in Gärde: http://www.sfd2012.se/
Genealogical Queries

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

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

No queries this time, but answers

In SAG 3/11 **Query 1304** was posted by Stig and Elly Fristedt of Landskrona, Sweden. The immigrant in question was Nils/Nels Arvidsson (born Åkesson) from Annelöv in Malmöhus county, from where he emigrated in 1881, and he seems to have first settled in Minnesota. He married in 1890 to Bothilda Tufvesdotter, and they had six children. By 1900 they had moved to Washington State and lived in Island county.

Stig and Elly hoped to hear from a descendant or somebody who knew about the family.

A few days after SAG had been distributed, I had happy mail from Stig, who told that a kind fellow reader of SAG, Lita Karlstrand, had looked up marriages for two of the Arvidson children in Island county, and sent him copies of documents and information. A few days later, another kind person, Linda Worstell, also sent him information. Neither of these ladies are related to the Arvidsons, but are doing this out of kindness, and the joy of helping a fellow researcher.

Let’s hope more people follow in their footsteps!

The 2012 Genealogy Days will be in Gävle August 24–26

The yearly *Släktforskardagarna* (Genealogy Days) will take place in Gävle at the end of August. Gävle is the county capital for Gävleborg county, in the province of Gästrikland, about two hours north of Stockholm. Gävle has around 71,000 inhabitants and is number #13 in size of Swedish cities.

Gävle was a great port of emigration during the 1840s and 1850s. The famous Erik-Janssonists left mostly by way of Gävle.

The program will be filled with lectures and exhibitions as usual. The language is Swedish, but most exhibitors speaks at least some English.

Send queries to SAG! Everything is not online!

*Swedish American Genealogist 2011:4*
Dear friends,

Now we are in the middle of winter, but the darkest part is now just a memory and we value the longer daylight.

When working on this issue, I experienced a nice bit of serendipity (the phenomenon of finding what you are looking for just by chance). When working with the letter from Lars Adolf Löfquist (p. 16) I first found that he had settled in Fort William, Canada. Then I looked for this place and found that it is now a part of Thunder Bay, Ontario. A friend, Elinor Barr, who is working on an important book about the Swedes in Canada, lives there. So I wrote and asked her if she could locate the Lofquists in the 1911 Canadian census? Elinor wrote back immediately and told me that her grandparents had been good friends with the Lofquists! And then she gave me a lot of information, which was much more interesting than any census lookup.

If anyone of you has had a serendipity experience, please let me know, as I know it happens now and then.

The American genealogist Hank Jones encountered so many stories of serendipity, that he wrote to a number of colleagues and asked for their stories. These he then published in a book, Psychic Roots: Serendipity and Intuition in Genealogy. The book is a good read, and even includes a story by Nils William Olsson(!).

Various projects are going on here. The Federation has re-started the huge project of inventorying the headstones of all Swedish cemeteries. This has been attempted before. During a 30-year period many thousands of headstones were transcribed on paper, but now it will be available on the internet with photos and more information.

More and more records are now available online. For SVAR subscribers the birth records extracts for 1941 have now been released. The National Archives (Riksarkivet) are now allowing church records older than 70 years to be online. In case a book has notations younger than that they are not online. But 1900s research has now become much easier.

Till next time!
Elisabeth Thorsell

You can buy back issues of SAG from Jill Seaholm at the Swenson Center.

Just send an e-mail to <sag@augustana.edu> and tell her what you want!

SAG Workshop
Salt Lake City
23 – 30 Sept.
2012!

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.

Contact Jill Seaholm at 309-794-7204, or e-mail: <sag@augustana.edu>. You can now ask to be put on the mailing list for the workshop.
### 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>
</tr>
<tr>
<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
</tr>
<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
</tr>
<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
</tr>
<tr>
<td>Gästrikland</td>
<td>Gäst.</td>
<td>Värmland</td>
<td>Värml.</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Västerbotten</td>
<td>Väbo.</td>
</tr>
<tr>
<td>Hälsingland</td>
<td>Häs.</td>
<td>Västergötland</td>
<td>Vägö.</td>
</tr>
<tr>
<td>Härjedalen</td>
<td>Härj.</td>
<td>Västmanland</td>
<td>Väsm.</td>
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<tr>
<td>Jämtland</td>
<td>Jäm.</td>
<td>Ångermanland</td>
<td>Ånge.</td>
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<td>Öland</td>
<td>Öland</td>
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<tr>
<td>Medelpad</td>
<td>Mede.</td>
<td>Östergötland</td>
<td>Östg.</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 2.** Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyråns* (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>Blekinge</td>
<td>Blek.</td>
<td>K</td>
<td></td>
<td>Stockholm</td>
<td>Stock.</td>
<td>Sthm.</td>
<td>AB</td>
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<tr>
<td>Dalarna</td>
<td>Dlrn.</td>
<td>W</td>
<td></td>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm.</td>
<td>D</td>
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<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>I</td>
<td></td>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps.</td>
<td>C</td>
</tr>
<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
<td>Värml.</td>
<td>Värml.</td>
<td>S</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>N</td>
<td></td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbtl.</td>
<td>AC</td>
</tr>
<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>G</td>
<td></td>
<td>Örebro</td>
<td>Öre.</td>
<td>Öreb.</td>
<td>T</td>
</tr>
<tr>
<td>Norrbotten</td>
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<td>BD</td>
<td></td>
<td>Östergötland</td>
<td>Ög.</td>
<td>Östg.</td>
<td>E</td>
</tr>
<tr>
<td>Skåne</td>
<td>Skån.</td>
<td>M</td>
<td></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 Malmöhus (Malm.; M) and Kristianstad (Krist.; L).

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

The provinces (landskap).