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Swedish American Genealogist




*A journal devoted to Swedish American
biography, genealogy and personal history*

CONTENTS

The Death of Henrik Österman- A Swedish Argonaut	49
A Swedish Passenger List From 1902	51
Long Generations	53,81
Finland Swedes	54
Castle Garden Revisited	59
The Genealogical Workshop. 3. The Household Examination Roll	65
Deaths of Swedes in the U.S. Marine Hospital, Charlestown, MA	73
Ancestor Tables	74
Death of Catherine Åhman in Boston	81
Genealogical Queries	82
Literature	90

Swedish American Genealogist



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The Death of Henrik Österman — A Swedish Argonaut

Erik Wikén*

Gustaf Unonius tells in his *Memoirs*¹ of his meeting in Chicago in 1849 with a Swede named Österman:

“Among the communicants there was a Swede of whom I cannot but make mention here, since I know that in spite of the misstep which had compelled him to leave his fatherland, he left behind many friends, among whom there may still be those who recall the happy, pleasant companion with a heart basically good, though he was weak and easily led astray. I have reference to Österman, a man who was at one time always welcome in the higher circles and wealthy homes of the capital city. He had already been in America a couple of years and had provided for himself a considerable farm in Wisconsin. Just now he was on his way to California.

The day before the announced date of the service, he came to me for a private conversation. We had never met before, but there were nevertheless several points of contact between us. Relatives and friends of mine were well known to him, and it was a pleasure for me to meet a man who had seen them so much more recently than I. But the purpose of his call was not to make a new acquaintance. Did he dare, after what had taken place, to come forward to the table of the Lord, or would I regard it as my duty to deny him the privilege of taking part? It is easy enough to imagine the reply. On this occasion there were so many things which caused the minister to feel such a deep and stirring emotion within himself, that it was not without compassion that he clasped the hand of the penitent. Praise be to Him whose bosom is always open to every child that returns to Him! Among my ministerial activities, there are few that have impressed themselves on me more deeply than that one, when it was my privilege to extend to Österman the bread of life for which his soul hungered. Seldom have I seen anyone at communion more deeply touched than he. When we met later he talked with me confidentially about his former life, of his mother and sister at home. If ever desire for gold was consecrated to good and pure purpose it was in him. Rumor had it that many had gained immeasurable riches with just a turn of the spade in the golden sands of California, and it was Österman's happy dream to be able to atone for the past so far as it depended on money, and again be permitted to return to Sweden. But alas, his golden dream, like so many others, was never to be realized.”

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Unonius then relates that Österman, from what he had been able to learn from Österman's companions on the journey to California, had been killed by an Indian.

The newspaper *Aftonbladet*, published in Stockholm, carried a notice on 17 April 1850 that the former wholesale merchant, named Henrik Österman, had been killed in America. This notice was followed five days later by a translation from an American newspaper (unknown which one) of a long and very interesting letter by Samuel Breck (assuredly not a Swede), dated Old Dry Diggings in northern California 23 Nov. 1849. The letter described in full the seven month-long journey from Chicago to California by a group in which Österman (Easterman) was one of the companions:

“... At the time of our departure from Chicago you were informed of our group and that the journey would take place together with ‘The Detroit Company,’ of which Frank Pixly, formerly of Rochester (NY) was a member. Nothing remarkable happened on the route to Independence (MO). Each member of the group became acquainted with the personalities of the others, the result being that three of the party returned home, thereby reducing our group to four only — Mr. Easterman, Dr. Patrick and Mr. Benson, all of them perfectly suited to each other, thus promising to make the journey across the prairies both useful and pleasant . . .”

On 26 May 1849 one of the comrades died in Independence, whereupon the remainder of the party joined a larger group of California-bound travelers. Eventually they passed through Salt Lake City and finally reached northern California.

“After we had passed over Sierra Nevada and had accomplished one day's journey, we came to Pit River.² In this place we posted a security guard, our total number now being only seven. During the second night of our encampment along this river, we tethered our beasts of burden by a bend in the river and made our beds in their midst. All of us felt completely safe and retired for the night as was our custom. At three o'clock in the morning we were awakened by our friend Easterman, who with the most heart-piercing cry was shouting: ‘I have been shot! I have been shot!’ In a trice we were all awake and we discovered our valued friend mortally wounded by an arrow, which had been shot by an Indian. It is sad to relate that Easterman only lived for an hour and a half. We buried our friend, wrapped only in his blankets, without any ceremony. . . .”

Who was this Österman? The editor of the translation of Unonius' *Memoirs*, Nils William Olsson, was not able to identify him.³ A thorough check of contemporary sources reveals the following facts:

Henrik Österman was born in Albäck, Simtuna Parish (Väst.) 6 March 1811, the son of Henrik Österman, a textile manufacturer (*klädesfabrikör*), and Maria Fredrika Wigström. He came to Stockholm at an early age, where he started his own business. He encountered financial difficulties and when the climate got too hot for him in Stockholm he secured a passport in

that city 8 Oct. 1846 for travel to Hamburg, Germany and several foreign places. He must have gone to America soon thereafter. On 16 Dec. 1846 he was placed in bankruptcy in the Magistrates' Court in Stockholm. The case was delayed from time to time and it was not until 14 June 1848 that the case was closed and Österman was found guilty *in absentia* of betraying his creditors.

¹Gustaf Unonius, *A Pioneer in Northwest America 1841-1858*. The Memoirs of Gustaf Unonius, I-II (Minneapolis 1950, 1960), II, pp. 167-169.

²Pit River in northern California is about 200 miles long. It has its source in north Modoc Co. in northeastern California and flows south and west into the Sacramento River in west central Shasta Co. — *Webster's New Geographical Dictionary* (Springfield, MA 1977), p. 955.

³Unonius, *Memoirs*, II, p. 333, note.

A Swedish Passenger List from 1902

Sheryl Berquist Busterno*

Passenger manifests or lists have long been a valuable source for researching one's foreign roots. The early lists from the last century, while valuable, seldom gave information concerning the passenger's nativity beyond the country itself. As the 19th century drew to its close and we entered the 20th century, the passenger lists became more comprehensive and furnished us with much supplementary data. Thus the Act of Congress of 3 March 1893, specified that the manifests should include such additional information as:

1. The last residence of the passenger in his native country.
2. The final destination in the U.S.
3. Who paid for the passage.
4. How many dollars did the passenger bring with him.
5. Had the passenger been in the U.S. before, and if so, when and where.
6. Was the passenger to join a relative in the U.S., and if so, what was his or her name and address.

Needless to say this additional data can be very useful in determining which part of the foreign country the passenger came from. To illustrate what the typical passenger manifest of eighty years ago looked like, I have taken the liberty to reproduce the list for the steamship *Oscar II* of the Scandinavian-American Line, plying between Scandinavia and New York. I have shortened

*Sheryl Berquist Busterno resides in Blue Jay, CA.

No.	Name in Full	Age		Sex	Married Status	Occupation	Last Residence in Sweden	Final Destination in the U.S.
		Yrs.	Mos.					
1.	Melin, Karl F. P.	24		M	S	Workman	Ljungby ¹	Mankato, MN
2.	Johansson, Jenny T. K.	16		F	S	Maid	Runsten (Kalm.)	New York
3.	Petersson, Oscar	20		M	S	Joiner	Hjortsberga ²	Minneapolis, MN
4.	Eliasson, Bengta	30		F	M	Mrs.	America	New York
5.	Eliasson, Edvin	2		M	--	Child	America	New York
6.	Eliasson, Georg	--	5	M	--	Child	America	New York
7.	Roslund, Anton C.	22	1	M	S	Workman	Norra Mellby (Krist.)	New York
8.	Persson, Elida	17	6	F	S	Maid	Tjörnarp (Krist.)	New York
9.	Johannesson, Anders	29		M	S	Workman	Håkantorps (Malm.) ³	Calumet, MI
10.	Jonasson, Jonas A.	20		M	S	Workman	Madesjö (Kalm.)	Chicago, IL
11.	Andersson, Petrus	22		M	S	Joiner	Säby ⁴	Fowler, IN
12.	Hansson, Karl B.	23	2	M	S	Workman	Fuglie (Malm.)	New York
13.	Svensson, Ernst V. S.	26		M	S	Smith	Växjö	New York
14.	Cardell, Gerda	15		F	S	Maid	Ystad	Newport, RI
15.	Andersson, Johanna C.	16		F	S	Maid	Wall(e)berga (Krist.)	Jersey City, NJ
16.	Mårtensson, Kristina	17		F	S	None	Wall(e)berga (Krist.)	Rockford, IL
17.	Bergkvist, Elise	26	2	F	M	None	Hököpinge (Malm.)	Peoria, IL
18.	Nilsson, Klara M.	23		F	S	Maid	Öljehult (Blek.)	Perth Amboy, NJ
19.	Larsson, Mathilda	19		F	S	--	Östra Vemmenhög (Malm.)	Triumph, MN
20.	Håkansson, Hans	44		M	M	Farmer	Tryde (Krist.)	Prophetstown, IL
21.	Jönsson, Olof	26	7	M	S	Workman	Mölleberga (Malm.)	Salt Lake City, UT
22.	Jönsson, Jöns	26	4	M	S	Workman	Genarp (Malm.)	Salt Lake City, UT
23.	Thomasson, Frithiof	27	7	M	S	Dairyman	Riseberga (Krist.)	Pittsburgh, PA
24.	Persson, Jöns	19		M	S	Workman	Skurup (Malm.)	Itasca, IL
25.	Bodelsson, Ingrid	23		F	S	Maid	Kristianstad	Red Wing, MN
26.	Karlsson, Alfred G. S.	23		M	S	Miller	Ryssby ⁵	Loveland, CO
27.	Bodelsson, Sven	49		M	M	Farmer	Nymö (Krist.)	Red Wing, MN
28.	Karlsson, Johan A. O.	25		M	S	Workman	Malsjö ⁶	Chicago, IL
29.	Hansson, Ola	46	10	M	M	Baker	Kävlinge (Malm.)	St. Paul, MN
30.	Nilsson, Axel Otto	22	10	M	S	Upholsterer	Aringsås (Kron.)	New York

¹ There are parishes named Ljungby in the following *län* - Halland, Kalmar and Kronoberg.

² There are parishes named Hjortsberga in the following *län* - Blekinge and Kronoberg.

³ There are five villages in Malmöhus *län* named Håkantorps.

⁴ There are parishes named Säby in the *län*s of Jönköping, Malmöhus and Västmanland.

⁵ There are parishes named Ryssby in both Kalmar and Kronoberg *län*.

⁶ There are villages named Malsjö in the parishes of Gräsmark and Grums in Värmland *län*.

Editor's notes.

the list, so that it can be duplicated in print, but none of the pertinent information has been left out. The column which recounts the names of relatives in the U.S. has been deleted, but this information can be found on the original list, which bears the signum T-715, Roll No. 273 in the National Archives in Washington, DC. The manifest of the *Oscar II*, which departed from Copenhagen, Denmark 23 April 1902 and which arrived in New York on 6 May of that year, can be found on page 13 of this particular microfilm roll.

We are particularly fortunate that the scribe who made out this list was a person who was either Swedish or was well acquainted with Swedish orthography. There is not a single garble in the entire list. In printing this list I have normalized the Swedish spelling to conform with present-day usage and I have also added in parentheses the county or *län* after each place name so as to make it easier for the student to locate the parish in question.

All of the persons listed on this manifest were born in Sweden, with the exception of No. 5, Edvin Eliasson, who was born in the United States, the son of Bengta Eliasson. The brother, Georg, No. 6, being only five months old, was born in Sweden, apparently during Mrs. Eliasson's visit to her homeland. All of the thirty passengers were making their first visit to the U.S., except Mrs. Eliasson, who had been residing in the U.S. for five years. One other passenger, No. 20, Hans Håkansson, had resided in the U.S. for one year, back in 1879.

Of particular interest to the scholar of immigration is the fact that almost in every instance the passenger was going to join a relative or friend. Mrs. Eliasson was joining her husband. Eleven of the passengers were joining a brother, three a sister, four an uncle, one an aunt, one a cousin, one a brother-in-law and three were going to join a friend. Only in one case did the passenger enter a "no" in this column.

No attempt has been made to further identify the passengers. A closer analysis of this particular manifest can doubtlessly furnish a great many clues as to these identities, both so far as the parishes these persons departed from in Sweden as well as the addresses given on the manifest for the relatives they were going to visit in the United States.

—oOo—

Long Generations

Elsa Victoria Olsson, b. in Snavlunda Parish (Öre.) 17 Nov. 1884, died in Miami, FL 17 Feb. 1983, at the age of 98½ years. Her mother, Anna Sofia Åström, was born in Viby Parish (Öre.) 22 May 1864, the daughter of Anders Magnus Josephsson Åström, who at the time of his daughter's birth was 69 years old. He was born in Vallby Parish (Öre.). 10 Dec. 1795. Here the difference between the birth of the grandfather and the death of the granddaughter is 188 years—not a record, but a unique case nevertheless.

Finland Swedes

Elizabeth Oman*

Along the Gulf of Bothnia in the western part of Finland is a narrow strip of land about 150 miles long that is known as Svenska Österbotten (Swedish East Bothnia). There are provinces in Sweden named Norrbotten (North Bothnia) and Västerbotten (West Bothnia) also located on the Gulf of Bothnia, but on the east side of the same. Österbotten stretches from Sideby (Siipy) in the south to Gamlakarleby (Kokkola) in the north. It includes the larger cities of Vasa (Vaasa) and Jakobstad (Pietersaari). It is a very narrow strip of land, approximately ten to fifteen miles wide and the parish that is the greatest distance from the coast is Terjärv (Teerijärvi) which is no more than thirty miles inland.

Among the thirty-six Lutheran State churches in this area only one fourth of them have services in both Finnish and Swedish, the remainder use the Swedish language exclusively. Finnish church services are held in Kristinestad (Kristiinankaupunki) and Kaskö (Kaskinen) in the Närpes district, Vasa (Vaasa) in the Korsholm (Mustasaari) district and Jakobstad (Pietersaari), Karleby (Kaarlela) and Gamlakarleby (Kokkola) in the Pedersöre district. The congregation in the Pedersöre Parish dates back to 1250, the parish in Korsholm to the 1200s and the church in Närpes to 1435.¹ Bilingualism is very evident in the schools of the area today.

It was from many of the parishes in Swedish Österbotten that the Swedish Finns on the Iron Range in Minnesota came. They arrived from such parishes as Gamlakarleby, Jeppo, Kronoby, Kvevlax, Munsala, Nykarleby, Pedersöre, Purmo, Solf and Vörå. Many of the Swedish place names in this area had been influenced by the Finnish language. As an example the parish of Kvevlax is about eight or ten miles northeast of Vasa. It is made up of six settlements — Kvevlax, Österhankmo, Västerhankmo, Vassor, Petsmo and Koskö. The Finnish word for bay is *laxi* or *lahti* which has influenced the use of *lax* in the place name Kvevlax. *Mo* in Österhankmo, Västerhankmo and Petsmo comes from the Finnish *maa* meaning land. The *sor* in Vassor was influenced by the Finnish word *saari*. Koskö comes from the Finnish word *koski* which means a rapids.² The parish of Pedersöre was doubtless influenced by the Finnish place name Pietarsaari, although there are those who believe that it comes from the Swedish *Peders öre* meaning Peter's pence.³

*Elizabeth Oman resides at 800 North Second Street, Lindsborg, KS 67456. She is a descendant of the Finland Swedes on the Iron Range and writes occasionally for the Finnish American newspaper *Norden*.

People began emigrating to America from Swedish Österbotten in 1871. Before this the chief emigration had been to Sweden in the 1500s, the 1600s and the 1700s. This was a seasonal migration of Swedish Finns who crossed over to Sweden to work in the copper and iron mines for about eight months of the year.⁴ In 1872 more than 600 persons from the province of Vasa set sail for the United States.⁵ Up until February of 1899 there was no separation of Swedish Finns from Finns on the ships' manifests.⁶ The greatest emigration from the parish of Kvevlax took place between 1881 and 1910. During this period approximately 24% of the population had gone to America. Some of them returned to Finland for good, but exact figures were not kept on the returnees.⁷ During the period from 1899 to 1910 a total of 222,157 Swedish Finns departed from Finland for Sweden or North America.⁸

The history of the Åman family of the Kvevlax Parish gives much information about the emigrants of this period. The first to leave for America from the family was Johan Erik Åman, who then was in his mid-thirties. He was married and had a daughter and six sons, all under the age of 15 years. He is listed in the history of Kvevlax as owning a very small farm known as Skräddar and had also been a tailor.⁹ He promised to send for the rest of his family when he had earned enough money. By 1889 there had been no word from him and the eldest son, also named Johan Erik Åman, eighteen years old, emigrated to America to find out what had happened to his father. The senior Åman had taken a room in a boardinghouse near the water front in Duluth, MN, but had died in an accident in July 1883, the same year he had arrived in the United States.

What followed in the history of this family is very interesting as they came to America one by one. Young John Oman (that is how he Americanized his name) went north to Tower, MN on the train and then walked to Ely (about 25 miles) where he found work in the underground iron ore mines. In the meanwhile a young Swedish Finnish woman by the name of Ida Johanna Andersdotter Forsman, born in Forsby in Pedersöre Parish, who had working as a maid (*piga*) in Purmo since she was sixteen years old, emigrated to Ely in 1892. She was 23 years old at the time and engaged to marry Jakob Mattjus, 22 years old, also an emigrant from Purmo, who worked in the mines in Ely. Unfortunately he was killed in a mine accident thirteen days after the marriage banns had been read in the church.

Purmo and Kvevlax are about 45–50 miles apart in Finland and John and Ida did not know each other before they emigrated. They were married early in 1893, two Swedish Finns who were left alone, having lost the people they had come over to join. John's mother and elder sister, Brita Katrina, did not emigrate, but one by one four of the five remaining brothers did come to this country.

The reasons for emigrating from Finland at this time can be summed up in the following way statistically:¹⁰

1. Economic reasons	51%
2. Political reasons	11%
3. Love of freedom and self-esteem	5%
4. Conditions at home	8%
5. To teach or study	6%
6. To seek a fortune	7%
7. Youthful imprudence and recklessness	4%
8. Other	8%
	<hr/>
	100%

The first of the Åman brothers to follow was the 18 year-old Edward in 1893. He, also, went to Ely and took a job in the mines. Next came the 19 year-old Isak in 1895. He also received employment in the mines. Misfortune befell Edward in 1896 when he was killed at the Chandler Mine in Ely. The next to come was the 19 year-old Israel who emigrated in 1898, also to Ely, where he also worked in the mines. He married an immigrant from Monå in Munsala parish by the name of Maria Sophia Jackson (Gästgivars) and in 1903 the couple moved to Eveleth, MN. Israel had changed his name to Ohman instead of Oman. Another brother, Michel, emigrated to the United States in 1901 at the age of 27, but returned to Finland two years later in 1903. Isak Oman married a sister of Israel's wife and later worked his way up to become a mine captain in the Hibbing and Chisholm, MN areas.

In 1903 John Oman's wife died from pulmonary disease and he was left a widower with five sons, all under the age of ten. Hearing that there was a Swedish Finnish widow residing in Duluth who was looking for work, he took the train to Duluth to see if she would become his housekeeper. She agreed and on the way back the couple stopped in Tower, MN to find a Lutheran clergyman who would marry them before they continued to Ely.

How did these immigrant brothers get along in the underground mines? We have already heard that Edward was killed. Michel returned to Finland after two years and Isak worked his way up to become mine captain. Israel, who moved to Eveleth, did not like working underground and was able to find employment in the Eveleth public schools as a janitor, which was more to his liking. Israel later became correspondent for *Vasabladet* and *Norden*.¹¹

John Oman, the first to become a miner in 1890, became active in the strike in Ely in 1904. One of the reasons for the strike was that "the Chandler was not the safest place to work."¹² Things became so tense during this strike that the miners were going to hang Captain Trezona. The latter heard about the plot and he had two deputies help him escape to Ely by train. The train pulled into the station, but Captain Trezona did not board it there. Instead

the train backed up, close to his residence and Captain Trezona and two deputies emerged with pistols in each hand and boarded the train. The train then started for Duluth, picking up speed before it passed the depot. John Oman, sensing that things were not happening as the men had planned, ran as fast as he could and threw the switch so that the train went up a coal dock where coal was unloaded for use in the mines, instead of towards Tower. John Oman heard shots from the train and took off through the woods to Canada. As it was still winter, he hid in the hunting shacks in the woods for two weeks. There was a U.S. federal warrant out for him since he had stopped a train carrying U.S. mail. The mines remained closed.

Finally John Oman had the federal charges against him dropped and he was encouraged to come back to town, where he only faced a misdemeanor charge. This he did and was fined \$10.00. His friends took up a collection for him to pay the fine. In a few weeks the merchants and the miners began to hurt and a committee was sent to Duluth to ask the Oliver Mining Company to return Captain Trezona to Ely in order to open the mines.¹³ After a couple of months he did so, but John Oman and several others, mostly Finns, were blacklisted from ever working in his mines again.

There were two other mining companies in Ely and there was employment to be found in them until 1908, when they were bought by the Oliver Mining Company. At this time John Oman and three other Swedish Finns moved to Chisholm, but John didn't last too long there because he refused to work in the damp conditions in a narrow underground drift. His brother Isak, who also had moved to the area, saw to it that he received a respectable job. He became shift boss and then was being groomed for a higher position. The mining company sent him to Minneapolis for six to eight weeks for treatment of his drinking problem. When he returned to the mines he was struck by the fact of how dangerous it was to work there. He was heard to say that one needed to be drunk to go to work under those conditions.

John Oman then began to work for himself. He bought two horses, cutting and splitting cedar trees for use as supports in the underground mines and selling them to the mining company. Isak Oman, who in the meanwhile had advanced to mine captain in the mines at Kinney and Hibbing, had an opportunity to take over his father's-in-law property in Finland and he thus returned to Finland about 1913. There he purchased more property in the Monå area in Munsala Parish. In the 1930s many of the farms in the parishes of Maxmo and Munsala went into the raising of fox and mink. Today Isak Oman's sons and grandsons are still in the mink raising business in Monå.

An interesting sidelight of John Oman's personality is the fact that this man who had been active in the strike in Ely, named all of his seven children with his two wives with some form of the Swedish word *frid* meaning peace. They were *Sigfrid*, *Axel Walfred*, *Theodore Alfred*, *Edward Frithiof*, *Wanner Godfrey*, *Freda* and *Tury Holmfred*.

In summing up the Swedish Finnish presence on the Iron Range in Minnesota it should be noted that the greatest number emigrated between 1890 and 1910. Most of these people were single when they arrived but then married other Swedish Finns upon arrival in America. Among the first Swedish Finnish immigrants 33.1% were women. This percentage rose, reaching its peak in 1897 with a total female immigration of 54.8%. In later years this figure dropped back to 33%.¹⁴ Many of the male arrivals worked in the mines. Those that began in the mines attempted to get jobs on the surface as soon as something opened up. A few of the immigrants returned to Finland for good. Others, in turn, returned to Finland for a few years, but because of adverse conditions there returned to the United States after a few years. One of the reasons for emigrating was to escape compulsory service in the Russian military since at this time Finland was a grand duchy under Russian sovereignty. Ray Martinson, a doctor in Eveleth, MN, tells of how his father escaped the Russian draft by taking a small boat across the Gulf of Bothnia in the middle of the night.

Other Swedish Finnish families went to Alabama around 1910 to try their luck in the Southland, but after a few years they returned to the Iron Range.¹⁵

As the first generation of the immigrants began marrying non-Swedish Finns, they began leaving the Iron Range and today most of the second generation have also departed from the Range.

¹Edvin Stenwall, *Kyrkorna i svenska Österbotten*. En presentation av kyrkor och församlingar i Närpes, Korsholms och Pedersöres prosterier. (Pamphlet without place of printing and date).

²Bror K. V. Åkerblom, *Kvevlax historia* (Vasa, Finland 1962), p. 18.

³Selim Melin, *Pedersöre kyrka* (Jakobstad 1965), p. 13.

⁴Anders Myhrman, *Finlandssvenskar i Amerika* (Helsingfors 1972), p. 22.

⁵Åkerblom, *Kvevlax historia*, p. 155.

⁶Myhrman, *Finlandssvenskar*, p. 16.

⁷Åkerblom, *Kvevlax historia*, p. 16.

⁸Myhrman, *Finlandssvenskar*, p. 16.

⁹Åkerblom, *Kvevlax historia*, p. 748.

¹⁰Myhrman, *Finlandssvenskar*, p. 26.

¹¹*Ibid.*, p. 258.

¹²Lee Brownell, *Pioneer Life in Ely* (Virginia, MN 1981), p. 38.

¹³*Ibid.*, p. 39.

¹⁴Myhrman, *Finlandssvenskar*, p. 16.

¹⁵Information gathered from questionnaires sent to children of Swedish Finnish settlers.

Castle Garden Revisited

Nils Kolle*

(The following account of Castle Garden in New York, which during the years 1855–1890 served as a receiving station for immigrants, was written by Prof. Nils Kolle for *The Norseman*, the official organ of the Norsemen's Federation (*Nordmanns-Forbundet*) and appeared in the March 1985 issue of that organ. Although written from the Norwegian perspective, it is equally current for the Swedes who arrived in New York during this time. It is printed here in translation with the gracious consent of the author and the publishers of *The Norseman*.)

“Finally we perceived the east coast of Long Island, like a long, low cloudbank silhouetted against the western horizon. It was early in the morning and the coast began to appear clearer as we came closer. Soon we espied Sandy Hook, a bit to the south, near the approaches to New York.

The hope of the emigrant rose and we thanked God that we had reached land before illness had completely engulfed us.”

(K. Langeland, *Nordmaendene i Amerika*)¹

The unspeakable relief which these people felt as they finally sighted land after almost ten weeks at sea, must have been typical for all emigrants during the period of sail. This emigrant party had departed from Bergen, Norway in May 1843. In the beginning favorable winds pushed the vessel along at a good speed. After two weeks the ship had reached the half-way mark to America and crew members were beginning to discuss the speediest crossing yet across the Atlantic.

Then one night the wind turned. For six or seven weeks the vessel had to battle west winds and fresh breezes. What one gained during one day was lost during the next.

Then illness began. The rumors were rife on board that an evil illness, probably a type of typhoid, had ravaged the area in Norway, from which the emigrants had come. Now one after another the passengers became ill. By the time the ship finally anchored at the Navy Hospital on Staten Island, the master of the vessel had conducted a number of burials at sea.

After a short stay in the quarantine harbor, the emigrants were taken to the docks along the southeast shore of Manhattan. Here the passengers finally were able to step ashore and to feel solid ground under their feet again. But for those who had thought that their troubles were over, they were to experience New York as a shock.

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The "Runner" System

In the beginning of the 1850s Norwegian emigration had been relatively light. It averaged about 4,000 to 5,000 persons on an annual basis. This was a drop in the bucket compared with other European nationalities. From Great Britain alone it is estimated that approximately 300,000 persons emigrated annually.

Each summer, then, New York became flooded by an immense tide of immigrants. And as is stated in an old America letter, "where the carrion is, the vultures will congregate." This immense stream of humanity descending upon the city became the basis for the notorious "runner" system.

As soon as the immigrants stepped ashore along the wooden docks on the southeast shore of Manhattan, pale and weakened by the sea journey, often completely ignorant of the strange language, they were surrounded by a host of agents or so called "runners." These individuals capitalized on the ignorance of the immigrants and cheated them in the most cunning ways.

Occasionally the "runner" would grab the baggage of the immigrant and disappear. This method was not very lucrative. An emigrant chest containing clothes, pots and pans, knick-knacks, etc. could not have had much monetary value.

There was more money to be made by taking the immigrant's baggage and carrying it or trundling it over to a nearby lodging place, whereupon the "runner" would ask a highly inflated price. Often he had spoken to the lodginghouse owner earlier and had been promised a certain sum for each guest he was able to bring in.

The most widespread as well as most profitable business, however, was the sale of travel coupons or tickets for the onward journey toward the west. Sometimes such tickets were completely phony. Most of the time, however, the ticket, which was supposed to be good for the journey to Chicago, only covered the journey to Albany. Once there the poor immigrant had to purchase a ticket for the additional journey to the west.

Up until the 1850s little had been done by the American authorities to cope with the "runner" system. Several investigative commissions had been appointed to look into the matter, but no concrete results had come from such studies. There was, however, a body appointed in the 1840s, known as The Commissioners of Emigration, which had as its purpose the responsibility for the health and welfare of the immigrant. The commission accomplished a great deal so far as the health of the immigrant was concerned. But so far as the system of the "runners," the commission seemed helpless. It was not until the establishment of Castle Garden as a receiving station for

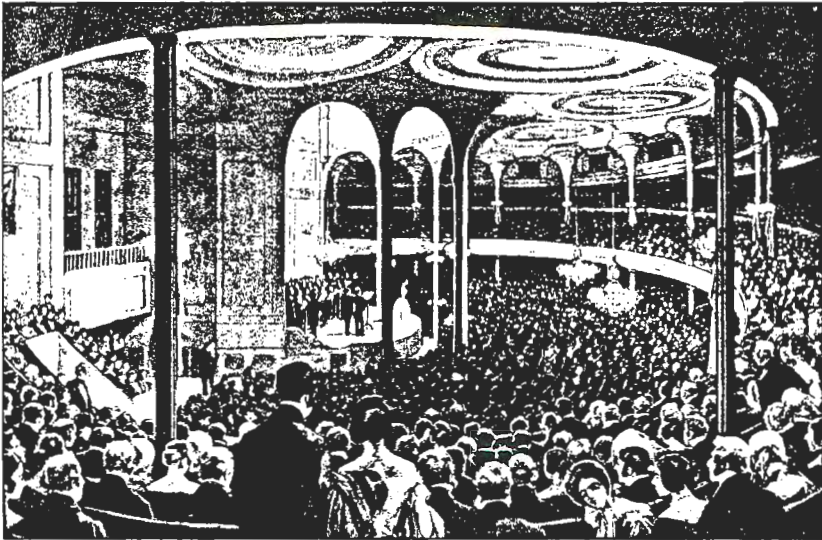
immigrants in 1855, that the authorities were able to control, in some measure, this nuisance.

From Fort to Public Garden

Seen in perspective, the establishment of Castle Garden as an immigrant receiving station, was really an irony of history. The construction was originally completed as a defense against the Old World. England's privateering during the Napoleonic Wars had also hit American shipping. New York was at this time, as it is today, one of the large ports of the world, and as a defense against possible privateers, a number of fortifications were built during the years 1807–1811 surrounding the port areas.

Neither Castle Clinton farthest out on Manhattan, nor the other defenses were ever used during the conflict. In the 1820s the city of New York acquired Castle Clinton and created out of it a public garden, renaming it Castle Garden.

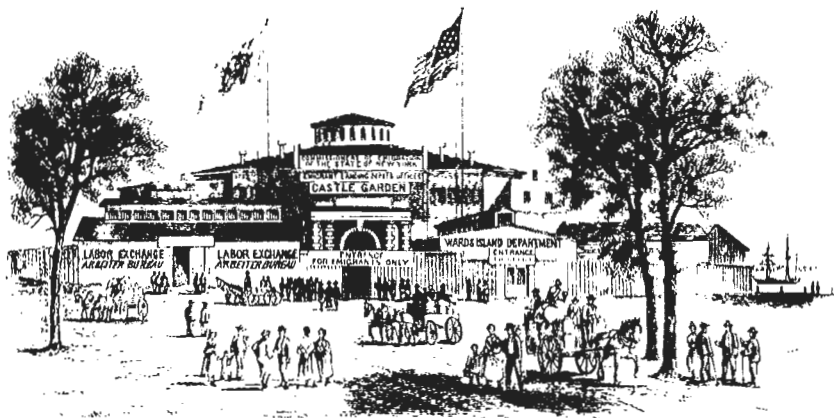
The fort and the park inside the fortification, named Battery Park, then became a most popular excursion goal for many New Yorkers. Here one could experience any kind of entertainment, from opera, concerts and theater, to listening to presidents and other world famous persons. The visitors could also promenade along the top of the circular wall or on the walk between the fortress and the park.



Jenny Lind gave her first American concert in Castle Garden in 1850.

A Reception Center for Immigrants

During the 1850s Castle Garden was rented to the Commissioners of Emigration and transformed into a reception center for immigrants. For those who arrived in the United States via New York, there was now only one way and that was through Castle Garden.



Castle Garden in the 1860s. Around the entire complex a fence, 13 feet high, had been erected, primarily to keep out the "runners".

The center was opened in August of 1855. The immigrants were taken from the piers by means of a locked passageway into Castle Garden. Here they were aided in various ways. After the compulsory registration they were given a very superficial physical examination, after which they could take a bath and wash themselves after the long journey. Here they could also purchase the most necessary foodstuffs. Here one could also purchase onward tickets, by boat and rail, confidently knowing that one got what one paid for. Here one could exchange one's coins and moneys for American currency. And for those who were looking for employment there was also an employment office in the building.

The receiving center had few possibilities for lodging new arrivals. The immigrants were asked to keep moving, preferably the same day they arrived. For those who required quarters overnight the center could provide dependable lodging in the vicinity of the station. It was not unusual for the immigrants to stay overnight in the building itself, however. It has been said that up to 3,000 persons could spend the night on the floor in the building.

Castle Garden contributed enormously to improving the situation for the newcomers. In one of the annual reports of the Commissioners of Emigration it was emphasized how the immigrants were protected from the "runners." The agents were not allowed inside Castle Garden and the staff did its best to keep them out. Additionally the reception center provided the authorities with much better control over immigration than what has been possible earlier.

The Confusion of Babel

During the 1850s it became more and more customary for Norwegian emigrants to use Quebec in Canada as the port of disembarkation as they arrived in the New World. This method of travel must be seen against the background of the favorable return cargoes, consisting of wood products, which the emigrant ships could get in Canada. Neither did Quebec represent an out of the way route for the Norwegians, since they normally were bound for the prairie lands of the Midwest.

Gradually the steamships took over the emigrant traffic and during the 1870s the pendulum swung back again to New York. When the emigration really began to reach its peak in the 1880s it was New York which again became the dominating port of entry.

During the hectic 1880s thousands upon thousands of Norwegians passed through this eye of the needle farthest south on Manhattan. Castle Garden became the theme which we see over and over again in America letters and in newspaper articles.

An article in *Aftenposten* from these years expresses the confusion and bedlam which characterized the interior of Castle Garden. Immigrants



The registration in Castle Garden was conducted by a civil servant, who asked each immigrant his name, age, domicile and destination, as well as the amount of money he or she carried.

arrived in a steady stream, first to be locked up in pens until such a time that they could be registered. "I shall never forget the deafening din in the building. It was so loud that one had to shout into the ear of the listener in order to be heard."

Ingrid Semmingsen describes an emigrant who also was struck by the overwhelming noise in the center. "The moment I arrived I was met by a violent roar. The immense room was packed by people representing every nationality in the world. It was impossible to remain here more than two minutes without reflecting how it must have been in old Babel, the moment our Lord stepped down to confuse and confound the speech of humanity. Here there was much to listen to, but nothing to understand."²

Castle Garden Today

From these eyewitness accounts we understand a little of the distress and problems which awaited the immigrants as they arrived in Castle Garden during the 1880s. It became increasingly more difficult to process the many newcomers within a reasonable time. Slowly the authorities were convinced that something had to be done and when the responsibility for immigration was given to the Superintendent of Immigration in the beginning of the 1890s, a new receiving center for immigrants was established on an island in the New York harbor called Ellis Island.

On 18 April 1890 the last immigrant walked through the gates of Castle Garden. An epoch was over. But the story of the fortress does not end there. In the 1890s the building became an aquarium and New Yorkers could once more travel to Castle Garden for relaxation and amusement.

When the United States was drawn into World War II and the aquarium was closed strong voices were raised that the entire structure be demolished. Fortunately this did not happen. But before the building was declared a national monument in 1946, vandals had been able to tear down a part of it, including the roof with its characteristic round tower.

Today only the circular wall remains. A statue, *The Immigrants*, stands at the entrance to the main gate. Battery Park is still there and people rush by on their way to the ferries which criss-cross New York's harbor. On the benches in the park people will sit to eat a package lunch, basking in the sunlight. Those with more free time than others promenade along the well-known walk. If it were not for the skyscrapers in the background, one could almost visualize a few pale and emaciated immigrants underneath the shady trees.

Castle Garden is well worth a visit.

¹Knud Langeland, *Nordmaendene i Amerika* (Chicago 1889).

²Ingrid Semmingsen, *Veien mot vest*. Utvandringen fra Norge til Amerika, I-II (Oslo, 1942, 1950). I am grateful to Dr. Odd Lovoll of St. Olaf College, Northfield, MN, for helping with the references.

The Genealogical Workshop

3. The Household Examination Roll

John Robert Anderson*

The time has finally arrived when you have traced your Swedish ancestors back to the port where they arrived in the United States sometime during the nineteenth century. It is probable that it was on the east coast — Boston, New York or Philadelphia. As you are peering off to the east, across the Atlantic, you may be faced with one of the most difficult of genealogical tasks — that of crossing the ocean. Perhaps, you are fortunate. You have located the port from which they left the homeland on one of the steamships which ran between Göteborg, Sweden and Hull, England. Now you must “dig” in the native soil. Where do you begin? Thanks to the excellence of Swedish vital records, you may have a veritable genealogical goldmine awaiting you.

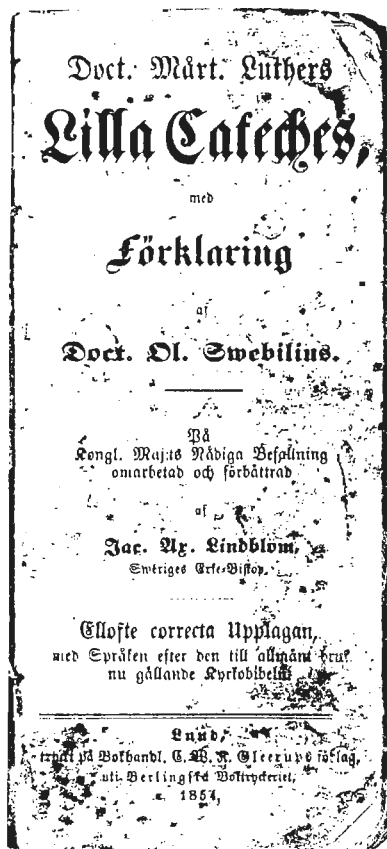
During the seventeenth century, parishes of the State Lutheran Church of Sweden were given the task of keeping vital records on all who resided within a particular parish.

Since these records are organized on a parish basis, your first job will be to locate that home parish, if you have not already done so. Let us assume that you have located the parish, by consulting the Emigrant Institute in Växjö or the Emigrant Register in Karlstad, or perhaps by some other way. The next step is to determine the name used by your ancestor in Sweden — most likely a patronymic. A great number of Swedes changed their names when they arrived in the New World. Perhaps it was merely a matter of anglicizing the patronymic — i.e. Persson became Peterson. On the other hand the patronymic may have been abandoned for a completely different name — the author’s maternal grandfather, Lars Johan Pehrsson, became Lewis Johan Dalberg, and his wife, christened Maja Stina Larsdotter, became Maria Christina Dalin. While searching records in Sweden, we came to the point where we found that the name Dalberg had been taken from what had been a permanent name in Sweden, after one Olof Dahlberg, a clergyman in a parish of the State Church, located near Karlstad.

Once the researcher has surmounted the problems of locating the parish and identifying the patronymic, he may have clear sailing ahead, thanks to a rather unique document — the household examination roll, known in Swedish as the *husförhörslängd*. If you are working with the Mormon records, you will find that the *husförhörslängd* is translated and indexed as clerical survey. I believe, however, that the title household examination roll is a more descriptive translation. State Church regulations in Sweden required that the examination of every parishioner would include his or her ability to read in a book, to read and understand Martin Luther’s *Cathechism* and his

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or her ability to understand the interpretation of the *Catechism* as found in Olof Göransson Svebilius' *A Simple Interpretation of Luther's Little Catechism Presented in Questions and Answers* (*Enfaldig förklaring öfwer Lutheri lilla catechismum, ställt genom spörsmål och swar.*) Svebilius who lived 1624–1700, became archbishop of Sweden and his interpretation was used in all Swedish churches and schools from 1690 to 1878, somewhat revised in 1810.



The eleventh edition of Archbishop Olof Svebilius' Interpretation of the Catechism, printed in Lund 1854.

One will find in the household examination roll every resident in the parish, his title or occupation, his name, his birthdate, the parish of his birth, whether he had been vaccinated against smallpox, whether he had suffered from smallpox, as well as his reading ability and comprehension of the documents listed above. There is also a column reserved for private comments by the examining clergyman and these comments can be quite revealing. One of the author's great aunts returned to Sweden after a sojourn of 23 years in the United States. When she was examined after her return to her home parish, the clergyman noted that she was *förvärldsligad* (she had become "worldly"), an apt observation, judging from the comments by family members who had known her. Finally, columns are provided for recording the date of entry into the parish and the name of the parish from which he or she had come. Should one leave the parish, an entry was made to record the date of departure as well as the name of the parish to which he or she was moving. Marriage dates and death dates are also noted in the *husförhörslängd*. Furthermore, family relationships are indicated so that the researcher may be able to identify the wife, the widow(er), son, daughter, step-son or step-daughter, servants, and anyone else who belonged to that particular household. If all of this material appears to be a goldmine, it is — especially after working with some of the fragmentary and scattered records of many jurisdictions in the United States.

Since some parishes in different geographical locations have identical names, the researcher must also know the *län* or county in which the parish is located. As an example I can mention that there is a Gryt Parish in Kristianstad *län* as well as a Gryt Parish in Södermanland *län*, and even a Gryt Parish in Östergötland *län*. Also if the subject of the research resided in a large city, the genealogist must know the name of the parish within the city. For example — Stockholm has some 39 parishes and Göteborg has about 18.

There was a reorganization of Swedish administrative districts in 1952, merging and amalgamating many of the smaller parishes into larger more efficient units called communes (*kommuner*). Though the name of the parish has remained the same, the administrative unit or *kommun* it now belongs to may have changed after that year. For an excellent reference book for locating the names of the parishes before 1952 and the *kommun* they belong to after 1952 one should consult Carl-Erik Johansson's *Cradled in Sweden* (Everton Publishers, Inc., P.O. Box 368, Logan, UT 84321). Not only are the parishes listed but also in which *härad* (district or hundred) and *län* (county) they are located. This work is almost indispensable when one is involved in Swedish genealogical research, as Johansson has devoted detailed treatment to the various Swedish documents with which one will work, including the *husförhörslängd*.

Hence, through the *husförhörslängd*, the researcher may develop a good insight into the nature of his family almost on a year-to-year basis. A *caveat*, however, the farther back in time one goes, the more difficult it is to read the

old writing, since it is written in old German script. However there are very good printed guides with samples of old German script, so that the problem is not an unsurmountable one. One should also be aware of the fact as today, handwriting differs from person to person, and clergymen of the eighteenth century show the same divergence in their penmanship. By the nineteenth century the church books became more or less standardized and contain much more detailed information. The quality of the records may also vary from parish to parish.

I should also like to sound another caution while using the *husförhörslängd*. Any information found in the household examination roll, such as a birth, marriage or death, should always be checked against the original records for the parish, i.e. the birth, marriage and death registers. Occasionally the data to be found in the *husförhörslängd* may not be entirely accurate. Just as we in the United States find that in the various census enumerations, the information recorded is only as good as the information given to the enumerator. The researcher should therefore remember that when dealing with the *husförhörslängd* he is dealing with a secondary source, except for the matter which was directly observed by the clergyman on his visit. The parish registers, therefore, in addition to being primary sources, will sometimes provide additional and valuable data. When conflicts appear, the parish register should always take precedence over the *husförhörslängd*, absent evidence to the contrary.

The grades given for reading, knowing the Catechism and understanding Svebilus to be found in the household examination rolls were recorded in the form of a code, much as the present-day school teacher uses alphabetical grades in addition to plus and minus to correctly grade the student's work. Unfortunately there was no central coding system. Each diocese and sometimes each clergyman devised a system only appropriate for that diocese or that parish. The best advice I can give is to look for the code on the inside of the cover of the *husförhörslängd*. You may have to go back to earlier volumes to find it. The key must be searched for with the proverbial "fine-toothed comb." But once found, it will provide a great deal of insight into the intellectual capacity of those who were examined.

As I stated earlier the codes vary from diocese to diocese and from parish to parish. The Hallsberg Parish (Öre.) *husförhörslängd* for 1831 has the key inside the front cover. It looks something like this:

- ⊕ = Excellent/Very good
- ⊖ = Reasonably good
- ⊔ = Less passable
- ⊘ = Knows very little/In need of help

- = Weak
- = Very poor

One should be very careful to be sure that the code is applicable to the parish records used. In the Uppsala archdiocese the following code was used in 1764:

- m. = *mediocriter*, passable
- b. = *bene*, well
- o. = *optime*, good
- k. = able to read
- f. = understands

In Västerås diocese in 1773 the following key was used:

- v. = well
- n. = passable
- i. = poor
- o. = knows nothing

Thus an o. in Uppsala is the direct opposite of an o. in Västerås. Here is an example from Åker Parish (Söd.) from 1764 to 1780:

- = *nihil*, nothing
- = *parum*, poor
- = *aliquid*, passable
- ⊥ = *melius*, well
- ⊕ = *optimus*, good

In the diocese of Härnösand a system was used which is quite complex. Different symbols were used for the ability to read and for ability to understand. Here are the keys for Härnösand:

- Reading*
- = has begun to read
 - ┌ = reads poorly
 - ┌┌ = reads somewhat
 - ┌┌┌ = reads well
 - ┌┌┌┌ = reads fluently

<i>Understanding</i>	—	= has poor conception
	— 	= understands passably
	— ┌	= understands fairly well
	— ┌ ┌	= has a good understanding

Sometimes the symbols were joined to form a figure. The dots in the symbol below demonstrate knowledge of the Catechism and its interpretation. The more dots, the better understanding the individual had.¹



If a family member possessed some quirk of personality or was suffering from a physical ailment, or was extremely poor, there may be a comment to that effect by the clergyman in the column reserved for his private comments. Remarks in this column are quite valuable to the family historian. After all, as genealogists we are attempting to reconstruct the lives of our ancestors in so far as it is possible. Personal data of this nature can really bring them to life as we assess their successes and frailties.

A most valuable tool in tracing the family migrations from one part of Sweden to another, are the entries recording dates of arrival into and departures from the parish. Combined with data from other sources, it is possible to trace your family's wanderings from the present residence to the earliest parish of residence in Sweden for which records exist. The author, for example, traced his maternal line from Oxford, NJ back through the parishes of Hallsberg, Kumla and Lerbäck in Örebro *län*, back to Kroppa Parish in Värmland *län*. A similar tracing through the use of the *husförhörslängd*, enabled him to follow the peregrinations of his paternal line from Forshälla Parish (Göt.) through three parishes in the city of Göteborg, back through the *län* of Älvsborg, Halland and Kristianstad to the city parish of Helsingborg in Malmöhus *län*.

One must also be on the alert for surname changes when patronymics were dropped which often happened, especially during the 19th century. When this occurred, the individual's birth name may also be mentioned, along with the newly-acquired name. Thus Johanna Larsdotter's name was changed to Dalin. When this was first recorded in the household examination roll it was noted *född Larsdotter* (born Larsdotter). While we are on the subject of names, the researcher must be on the lookout for military names, since an individual with a patronymic invariably was given a soldier's name when he enlisted in army or navy service.

To assist the researcher when working with the household examination rolls, as well as with any of the other Swedish records, Johansson's volume, *Cradled in Sweden*, already mentioned, is probably the most comprehensive

reference book on Swedish genealogy in the English language. There are of course also other reference books.

Nils William Olsson has authored a booklet, *Tracing Your Swedish Ancestry* which in a brief and succinct style tells all the essentials that one needs to get started. It sells for \$1.50, but may be secured free from the Swedish Information Service in New York or the Swedish Embassy in Washington or one of the many Swedish consulates general and consulates throughout the United States. Attesting to this brochure's popularity is a statement in the foreword that states that "both the original printing as well as several reprintings have been exhausted."

If the researcher is familiar with the Swedish language, a good general work is Börje Furtenbach's *Släktforskning för alla*, (*Genealogy for Everyone*) published by the ICA Publishing Company in Västerås, Sweden. A recent addition to the Swedish genealogical literature is Per Clemensson's and Kjell Andersson's *Släktforska! Steg för steg (Genealogical Research! Step by Step)*, published by the LT Publishing Company in Stockholm in 1983. This is a do-it-yourself book with many illustrations on how to use Swedish church as well as civil records. As mentioned earlier there are also guides on how to decipher early handwriting. The ICA Publishing Company in Västerås has also published *Läsebok för släktforskare (Reader for Genealogists)*. The researcher should, by all means, secure a copy of this book. The reading exercises as well as examples of handwriting are most valuable. It is in Swedish, but with a good Swedish-English dictionary, there should not be too much trouble in vaulting the language barrier.

Some of the terminology in the household examination rolls may pose a bit of a problem for the searcher. ICA Publishing Company has also here come to the rescue with its *Ordbok för släktforskare (Dictionary for Genealogists)*. One should not expect to find every needed term, but there are some ninety pages with double columns to assist you in having an old term or expression translated into modern Swedish.

One other basic resource that will assist the Swedish-American genealogist is the book of road maps for Sweden. There are two of them, since there are two separate Swedish automobile associations in Sweden. *Kungliga Automobilklubben* (The Royal Automobile Club) publishes a book of maps with a good index to place names called *KAK bilatlas*. *Motormännens Riksförbund* (The National Association of Motorists) also publishes an equally good book of road maps entitled *Vägvisare Sverige* (Road Finder for Sweden). Both books are excellent and since each of the organizations gets its maps from the same source, it makes little difference which one to buy.

For those who desire detailed maps of Sweden they are available in the scale of 1:50,000 for most every part of Sweden. They may be bought from the sole importer of these maps in the United States, Anderson Bookstore,

SG-1 P.O. Box 149, Lindsborg, KS 67456. By using the atlases referred to above or the detailed maps it will be possible to trace the movements of your ancestors from one part of the country to another, and eventually to the port of embarkation, based upon the material to be found in the household examination roll.

The *husförhörslängd* is there for you to use — available on microfilm on loan through Mormon branch libraries throughout the country. A few supplemental resources to assist you have been noted. Now, it is up to you. Using the household examination rolls, you may be able to follow your family back in time to at least 1700. That is if you are lucky enough that the records have not been destroyed by fire, as so often happened in past years in an era of the tallow candle and the open fire. You may also be able to trace your family forward in time in order to locate possible living relatives.

It will take patience and time, just as in any genealogical search. It will be exciting and rewarding as you get to know your forebears and better understand their joys, trials and tribulations. Good hunting!

¹The examples given above of various codes used by clergymen while examining parishioners are to be found in Per Clemensson and Kjell Anderson, *Släktforskning! Steg för steg* (LT Publishing Co., Stockholm 1983).

Correction

Several errors crept into the article "The Lindquist (Lindqvist) Family from Avesta" by Hans Gillingstam and Esther V. Hemming, published in *SAG*, Vol. IV, No. 3, Sept. 1984. The editor apologizes for these slips, which were beyond his control, and asks the reader to make the following corrections:

- p. 99, line 6 from the top — Ebba Maria Lindqvist *should read* Elsa Maria Lindqvist.
- p. 100, line 13 from the top — Axel Vilhelm Lönnqvist *should read* Axel Vilhelm Lönnkvist.
- p. 101, line 5 from the top — June 1979 *should read* June 1970.

Deaths of Swedes in the U.S. Marine Hospital, Charlestown, MA

Roger D. Joslyn, C.G., F.A.S.G.*

Among the records to be published in *Vital Records of Charlestown, Massachusetts* to the Year 1850, Volume II will be the deaths which occurred in the United States Marine Hospital in Charlestown, MA from 1809 through 1827. In almost all of the entries the place of the person's nativity is shown. The following persons are those recorded as having been natives of Sweden. The ages of the deceased are given in years.

Charles Son, 52, d. 17 Aug. 1810.
Peter Peterson, 25, d. 16 Oct. 1812.
Peter Sanguist, 32, d. 27 Dec. 1812.
Augustus Coleback, 48, d. 18 June 1813.
Lars Larson, 33, d. 17 Dec. 1813.
Loverbs Hogerman, 21, d. 15 May 1814.
Christina Griefson, 31, d. 15 June 1814.
Peter Peterson, 38, d. 10 Jan. 1818.
Christian Kilburg, 32, d. 27 Sept. 1819.
John Bostrom, 35, d. 12 Oct. 1819.
Emanuel Orman, 32, d. 29 Jan. 1824.
Charles Anderson, 44, d. 29 Jan. 1826.
Jacob Thompson, 59, d. 19 Dec. 1826.

I suspect that most of these Swedes were sailors serving aboard U.S. or foreign merchantmen, who were hospitalized in Boston. Doubtless more information could be found on them by studying the crew lists in and out of Boston for the period.

One of the names on the above list, however, does turn up in the list of Massachusetts naturalizations. Christian Killberg (sic!), a resident of Boston, his nationality being Swedish, was naturalized in the Supreme Judicial Court of Suffolk County, MA 19 March 1811. No birthdate is cited, nor his date of entry into the United States.¹

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¹Massachusetts Naturalizations, Supreme Judicial Court of Suffolk Co., MA, Vol. 4 (1808-1811), No. 107, dextrigraph in the National Archives, Washington, DC.

Ancestor Tables

Ancestor tables will be printed from time to time on a space available basis and for subscribers only. The editor assumes no responsibility for the material submitted and reserves the right to edit the material to conform to a general format.

XVI. Lawrence Gustaf Hammerstrom

(Submitted by Lawrence G. Hammerstrom, 3712 Emilie Place,
Minneapolis, MN 55422)

Abbreviations

b. = born	1700	= Year of birth from household examination roll.
m. = married	170(0)	= Year of birth based on age at death.
d. = died	1700/1701	= Year of birth/death occurred between these two dates.
	1680(ms)	= Year taken from manuscript.

- I. 1. HAMMERSTROM, Lawrence Gustaf, b. Minneapolis, MN 18 Oct. 1915; resides Minneapolis.
2. HAMMERSTROM, Anders Gustaf, b. Holm Parish (Älvs.) 11 May 1891; emigr. Minneapolis 1911; m. Minneapolis 15 Dec. 1913; d. Minneapolis 5 April 1952; patternmaker.
3. HELLBERG, Tora Axelia, b. Gunnarsnäs Parish (Älvs.) 28 July, 1893; emigr. Minneapolis 1911; d. Minneapolis 29 Sept. 1958.¹
- II. 4. HAMMARSTRÖM, Aron, b. Holm 6 Feb. 1856; m. Skållerud Parish (Älvs.) 23 March 1879; d. Holm 17 Dec. 1932; carpenter.
5. LARSDOTTER, Lotta, b. Skållerud 25 April 1850; d. Holm 17 April 1917.
6. RINBLAD, Axel Ferdinand, b. Gunnarsnäs 28 May 1871; d. there 30 March 1942.
7. HELLBERG, Augusta Olofsdotter, b. Dalskog Parish (Älvs.) 10 Nov. 1868; emigr. Eau Claire, WI 1895; d. Minneapolis 11 March 1952.
- III. 8. HAMMARSTRÖM, Johannes, b. Bolstad Parish (Älvs.) 9 April 1821; m. Steneby Parish (Älvs.) 10 Oct. 1842; d. Holm 8 June 1877; crofter.
9. OLOFSDOTTER, Lisa, b. Billingsfors Parish (Älvs.) 12 Feb. 1822; d. Holm 26 Jan. 1890.
10. JONASSON, Lars, b. Skållerud (?) 4 April 1815; m. there 22 Jan. 1843; d. there 13 Sept. 1874.
11. OLOFSDOTTER, Kajsa, b. Skållerud 21 Dec. 1821; d. there 9 Nov. 1898.
12. ANDERSSON, August, b. Gunnarsnäs 22 Jan. 1830; m. there 14 Sept. 1855; d. there 12 Nov. 1918.
13. GÖRANSDOTTER, Stina Maja, b. Gunnarsnäs 12 Oct. 1835; d. there 24 Aug. 1918.
14. HELLBERG, Olof Persson, b. Holm 6 Sept. 1841; m. 9 Jan. 1863; emigr. Eau Claire, WI 1893; d. Minneapolis 24 July 1924; painter.
15. JOHANNESDOTTER, Maria, b. Dalskog 16 June 1841; did not emigr. with husband; d. Skållerud 23 Aug. 1912.

- IV.
16. HAMMARSTRÖM, Emanuel, b. Bolstad 21 Jan. 1786; m. Järn Parish (Älvs.) 7 May 1812; d. Holm 1 Feb. 1842; miller.
 17. ANDERSDOTTER, Maria, b. Steneby 2 Jan. 1789; d. there 10 Dec. 1851.
 18. OLOFSSON, Olof, b. Steneby 4 April 1776; m. Billingsfors 27 Oct. 1805; d. there 21 Feb. 1840; crofter, parish custodian.
 19. JANSDDOTTER, Lisa Maria, b. Billingsfors 12 May 1785; d. there 10 Nov. 1826.
 20. ANDERSSON, Jonas, b. Skållerud 1766; m. there 13 May 1799; d. Dalskog 23 Jan. 1824.
 21. LORENSDDOTTER, Maria, b. Skållerud 1770/1771.
 22. JONSSON, Olof, b. Skållerud 1772/1773; m. there 12 Dec. 1820; d. there 23 Dec. 1843.
 23. BRYNGELSDOTTER, Britta, b. Dalskog 1793; d. Skållerud 17 May 1839.
 24. OLOFSSON, Anders, b. Gunnarsnäs 18 Aug. 1797; m. there 22 April 1828; d. there 22 Oct. 1866; farmer, parish prefect.
 25. ERIKSDOTTER, Kerstin, b. Holm 16 July 1808; d. Gunnarsnäs 16 Feb. 1838.
 26. GÖRANSSON, Göran, b. Gunnarsnäs 6 Dec. 1806; m. there 24 June 1829; d. there 14 July 1851; farmer.
 27. FORSBERG, Maja, b. Skållerud 3 July 1810; d. Gunnarsnäs 15 Dec. 1873.
 28. SVENSSON, Per, b. Holm 4 Sept. 1794; m. there 6 Jan. 1830; d. there 7 Aug. 1872.
 29. LARSDOTTER, Brita, b. Ödskölt Parish (Älvs.) 1799; d. Holm 17 March 1861.
 30. JONASSON, Johannes, b. Bäcke Parish (Älvs.) 20 March 1811; m. Dalskog 22 May 1833; divorced 1849; d. there 28 Nov. 1873.
 31. LARSDOTTER, Maja, b. Dalskog 9 April 1818; d. there 11 April 1884.
- V.
32. HAMMARSTRÖM, Johan, b. Bolstad 1754; m. there 11 Nov. 1783; d. there 10 April 1825; miller.
 33. CARLSDOTTER, Märta, b. Grinstad Parish (Älvs.) 1759.
 34. JONASSON, Anders, b. Steneby 6 Aug. 1760; m. there 23 Dec. 1785; d. Järn 18 Dec. 1838.
 35. JOHANSDDOTTER, Stina, b. Ärtemark Parish (Älvs.) 175(5); d. Järn 2 Aug. 1804.
 36. ANDERSSON, Olof, b. Steneby 2 Aug. 1745; m. there 25 Oct. 1771; d. there 19 Aug. 1808.
 37. OLOFSDOTTER, Anna, b. Steneby 3 May 1755; d. Rölanda Parish (Älvs.) 1829.
 38. PEHRSSON, Jan, b. Billingsfors 1740; m. there 24 June 1768; d. there 26 Jan. 1792.
 39. BRYNGELSDOTTER, Maria, b. Steneby 28 Feb. 1751; d. Billingsfors 21 Oct. 1827.
 40. MICHELSSON, Anders, b. Skållerud 13 Feb. 1732; d. there 17 Nov. 1782.
 41. BJÖRNSDDOTTER, Kjerstin, b. Skållerud 173(5); d. there 18 Oct. 1824.
 42. PETTERSSON, Lorents, m. Skållerud 13 Sept. 1767; d. there 16 Nov. 1776.
 43. ARVIDSDOTTER, Britta, b. Skållerud 24 Aug. 1738; d. there 11 June 1824.
 44. ERSSON, Jon, b. Skållerud 1726; d. there 11 Dec. 1785; ship's master.
 45. ANDERSDOTTER, Karin, b. Skållerud 1745.
 46. ANDERSSON, Bryngel, b. Dalskog 9 June 1753; m. there 22 Oct. 1786; d. there 27 Nov. 1805.
 47. ANDERSDOTTER, Elin, b. Dalskog 3 Jan. 1767; d. there 26 Jan. 1798.
 48. ANDERSSON, Olof, b. Skållerud 175(9); m. there 9 Oct. 1789; d. Gunnarsnäs 1 May 1833; farmer.
 49. ANDERSDOTTER, Maja, b. Skållerud 18 Sept. 1767; d. Gunnarsnäs 16 April 1843.
 50. ANDERSSON, Eric, b. Skållerud 26 Oct. 1779; m. there 18 Nov. 1804; d. Holm 21 May 1847; farmer, juryman, parish prefect and custodian.
 51. JONSDOTTER, Maria, b. Skållerud 9 June 1785; d. Holm 18 July 1846.

52. BRYNGELSSON, Göran, b. Skållerud 1 Feb. 1766; m. Gunnarsnäs 12 Nov. 1802; d. there 5 April 1806.
 53. LÄNGSTRÖM, Kerstin Andersdotter, b. Gunnarsnäs 26 July 1781; d. Färgelanda Parish (Älvs.) 19 Dec. 1823.
 54. FORSBERG, Johan, b. Skållerud 1 June 1780; m. there 27 Nov. 1803; d. Gunnarsnäs 19 May 1837; master blacksmith.
 55. ANDERSDOTTER, Lisa, b. Tösse Parish (Älvs.) 23 Dec. 1778; d. Gunnarsnäs 4 June 1858.
 56. HELLBERG, Sven, b. Ör Parish (Älvs.) 1769; m. Holm 12 May 1791; d. there 25 Sept. 1848; soldier, district court janitor.
 57. OLOFSDOTTER, Anna, b. Holm Parish 1764; d. there 25 Jan. 1832.
 60. JANSSON, Jonas, b. Bäcke 11 Oct. 1783; m. Dalskog 16 Oct. 1808; d. Bäcke 13 Feb. 1830; farmer, church warden, juryman.
 61. SVENSDOTTER, Kerstin, b. Dalskog 1790; d. Bäcke 17 June 1828.
 62. ANDERSSON, Lars, b. Dalskog 1788; m. Gunnarsnäs 26 Feb. 1808; d. Dalskog 18 Feb. 1860.
 63. ANDERSDOTTER, Malin, b. Gunnarsnäs 28 March 1790; d. Dalskog 12 May 1851.
- VI.
66. ANDERSSON, Carl, b. Grinstad 1718; d. there 1787.
 67. AMUNDSBOTTER, Karin, b. Grinstad 1714.
 68. LEJON, Jonas Andersson, b. Steneby 1708; m. there 31 Oct. 1744; d. there 10 Jan. 1791; soldier.
 69. ANDERSDOTTER, Kjerstin, b. Steneby 1709.
 72. OLOFSSON, Anders, Steneby.
 73. ASMUNDSBOTTER, Kerstin, Steneby.
 74. TRONSSON, Olof, b. Steneby 15 Dec. 1714; d. there 13 Jan. 1756.
 75. ENARSDOTTER, Malin, b. Steneby 171(8); d. there 1 Nov. 1803.
 79. GABRIELSDOTTER, Ingrid, Steneby.
 80. MICHELSSON, Michel, d. Skållerud 1738.
 81. JÖNSDOTTER, Ingrid, Skållerud.
 86. RAMBERG, Arvid, b. Skållerud 170(0); d. there 7 Sept. 1783.
 87. PÄRSDOTTER, Märta, d. Skållerud 19 Jan. 1764.
 92. NILSSON, Anders, b. Dalskog 5 April 1722; d. there 28 March 1784.
 93. NILSDOTTER, Börta, b. Dalskog 171(8); d. there 10 Aug. 1766.
 94. NILSSON, Anders, b. Dalskog 29 Sept. 1737; m. there 4 Jan. 1761; d. there 1 June 1823.
 95. ANDERSDOTTER, Märta, b. Dalskog 28 Oct. 1733; d. there 7 Feb. 1797.
 96. JONSSON, Anders, b. Skållerud 169(4); d. there 30 Jan. 1774.
 97. OLOFSDOTTER, Märta, b. Skållerud 173(0); d. there 13 April 1783.
 98. ANDERSSON, Anders, b. Skållerud 174(1); m. there 2 Oct. 1766; d. there 3 Aug. 1802; farmer.
 99. CARLSDOTTER, Kerstin, b. Skållerud 174(5); d. there 9 March 1793.
 100. LARSSON, Anders, b. Gunnarsnäs 1746; d. Holm 11 Aug. 1801; farmer.
 101. NILSDOTTER, Karin, b. Skållerud 16 March 1752; d. Holm 1 June 1804.
 102. ANDERSSON, Jon, b. Skållerud 29 Jan. 1749; d. there 12 Dec. 1831; farmer, church warden.
 103. SVENSDOTTER, Kerstin, b. Skållerud 175(5); d. there 17 March 1845.
 104. DAHLUND, Bryngel Göransson, b. Skållerud 6 June 1738; m. there 1 Jan. 1764; d. there 7 April 1819; dragoon, farmer and charcoal burner.
 105. TORKELOSDOTTER, Kjerstin, b. Skållerud 1739; d. there 11 Feb. 1791.
 106. LÄNGSTRÖM, Anders Nilsson, b. Gunnarsnäs 13 June 1752; m. there 27 June 1773; d. there 29 July 1821; forester.
 107. LARSDOTTER, Brita, b. Skållerud 25 Dec. 1755; d. Gunnarsnäs 15 March 1819.

108. FORSBERG, Johan Johansson, b. Skållerud 17 Sept. 1746; m. there 26 Dec. 1776; d. there 22 March 1813; master blacksmith.
109. NILSDOTTER, Maria, b. Skållerud 14 April 1750; d. there 25 May 1829.
110. LARSSON, Anders, b. Tösse 1745; m. there 31 Dec. 1775; d. there 1791.
111. ANDERSDOTTER, Karin, b. Tösse 1752; d. there 27 Jan. 1820.
112. HELLBERG, Hans, b. Ör 1730; d. Holm 1796–1800; dragoon.
113. ANDERSDOTTER, Anna, b. Ör 1740; d. Holm 21 Nov. 1810.
120. ANDERSSON, Jan, b. Gunnarsnäs 2 Jan. 1747; m. Bäcke 3 Oct. 1779; d. Järbo Parish (Älvs.) 15 March 1813.
121. SVENSDOTTER, Anna, b. Bäcke 5 March 1758; d. Dalskog 12 May 1839.
122. SVENSSON, Sven, b. Järbo 21 Dec. 1767; d. Dalskog 2 Oct. 1836.
123. PERSDOTTER, Märta, b. Dalskog in Jan. 1759; d. there 2 Oct. 1836.
124. HEDMAN, Anders Bryngelsson, b. Dalskog 1749; m. there 1775; d. there 22 May 1801; soldier, charcoal burner.
125. PETTERSDOTTER, Britta, b. Dalskog 175(1); d. there 19 Nov. 1809.
126. MICHELSSON, Anders, b. Dalskog 1758; m. there 1 Nov. 1789; d. Gunnarsnäs 15 March 1833; farmer.
127. SVENSDOTTER, Maja, b. Gunnarsnäs 2 Aug. 1764; d. there 3 Sept. 1832.
- VII. 148. OLOFSSON, Tron, b. Steneby 168(4); m. there 11 Oct. 1712; d. there 11 April 1761.
149. JONSDOTTER, Karin, b. Steneby 169(0); d. there 10 Feb. 1758.
160. ANDERSSON, Michel, Skållerud; farmer, charcoal burner.
184. ANDERSSON, Nils, d. Dalskog 1742; farmer.
185. ANDERSDOTTER, Börta, b. Dalskog 168(1); d. there 7 Dec. 1735.
186. TORSTENSSON, Nils, d. Dalskog 1746; farmer, jurymen.
187. ERSDOTTER, Gertrud, b. Järbo 167(4); d. Dalskog 14 Dec. 1766.
188. ANDERSSON, Nils, b. Dalskog 171(0); m. there 3 Oct. 1736; buried there 2 July 1772.
189. OLOFSDOTTER, Elin, b. Dalskog 18 Dec. 1709; buried there 29 April 1759.
190. JÖNSSON, Anders, b. Dalskog 170(0); m. there 28 Dec. 1732; buried there 3 June 1764.
191. LARSDOTTER, Barbro, b. Dalskog 1694; buried there 3 June 1764.
192. ERIKSSON, Jon, Skållerud.
193. OLOFSDOTTER, Gunilla, Skållerud.
196. OLOFSSON, Anders, b. Skållerud 1703; d. there 28 Jan. 1787; farmer, parish clerk.
197. SVENSDOTTER, Elin, b. Skållerud 1702; d. there 19 Feb. 1786.
198. ARVIDSSON, Carl, d. Skållerud in Jan. 1750; farmer.
199. OLOFSDOTTER, Maria, b. Skållerud 171(1); buried there 24 Jan. 1762.
200. GRELSSON, Lars, b. Skållerud 19 June 1723; m. Gunnarsnäs 6 Oct. 1745; d. there 9 April 1801; farmer.
201. HALVARDSDOTTER, Kirstin, b. Gunnarsnäs 1726; d. there 20 Feb. 1774.
202. GRELSSON, Nils, b. Skållerud 171(9); d. there 30 Oct. 1797.
203. ERIKSDOTTER, Kerstin, b. Skållerud 172(4); d. there 11 Feb. 1804.
204. = 96.
205. OLOFSDOTTER, Kerstin, Skållerud.
208. DAHLUND, Göran Andersson, b. Skållerud 1702; d. there 4 April 1762; dragoon in the war with Russia 1741–1743; jurymen, charcoal burner.
209. BRYNGELSDOTTER, Börta, d. Skållerud 1742–1746.
210. HALVARDSSON, Torkel, b. Dalskog 170(4); d. Skållerud 29 June 1777.
211. OLOFSDOTTER, Elin, b. Dalskog 172(1); d. Skållerud 22 Sept. 1772.
212. LÅNGSTRÖM, Nils Bryngelsson, b. Gunnarsnäs 1725; m. there 22 March 1750; d. there 28 Feb. 1773; church warden.
213. LOFSMAN, Britta Andersdotter, b. Gunnarsnäs 20 Sept. 1715; d. there 24 Jan. 1796.

214. = 200.
 215. = 201.
 216. ARVIDSSON, Johan, b. Skållerud 1702-1704; d. there 23 Nov. 1777.
 217. OLSDDOTTER, Sara, b. Skållerud 1718; buried there 6 Jan. 1793.
 218. ERSSON, Nils, Skållerud.
 219. ANDERSDOTTER, Britta, Skållerud.
 225. ----, Karin, b. Ör 1684.
 226. ARVIDSSON, Anders, d. Holm 24 May 1797.
 227. ANDERSDOTTER, Maria, Holm.
 240. JÖNSSON, Anders, b. Gunnarsnäs 1714; m. Bäcke 4 Oct. 1741; d. there 1786/1787.
 241. ENGELBRECHTSDOTTER, Britta, b. Bäcke 1723.
 242. JÖNSSON, Sven, m. Bäcke 2 April 1758.
 243. OLOFSDOTTER, Ingrid, b. Bäcke 171(2); d. there 10 Aug. 1768.
 244. HUGOSSON, Sven, b. Järbo 6 July 1732; m. Dalskog 26 Dec. 1766; d. there 9 March 1797.
 245. ANDERSDOTTER, Kirstin, b. Järbo 173(9); d. there 28 Feb. 1773.
 246. JOHANSSON, Pär, b. Dalskog 172(2); m. there 28 Dec. 1754; d. there 8 June 1772; crofter.
 247. HANSDOTTER, Maria, b. Dalskog 1731; d. there 30 Jan. 1815.
 248. OLOFSSON, Bryngel, b. Dalskog 1708; m. there 18 Dec. 1748; buried there 10 March 1765; farmer.
 249. ASMUNSDOTTER, Maria, b. Dalskog 25 July 1723; buried there 4 Oct. 1772.
 254. TORSTENSSON, Sven, b. Gunnarsnäs 15 Oct. 1736; m. Dalskog 23 May 1763; d. Gunnarsnäs 22 June 1782.
 255. OLOFSDOTTER, Ingeborg, b. Gunnarsnäs in Dec. 1742; d. there 2 Aug. 1800.
 VIII. 368. NILSSON, Anders, Dalskog.
 369. ----, Merta, Dalskog.
 372. NILSSON, Torsten, Dalskog; farmer.
 373. ----, Gunnela, Dalskog.
 378. JONSSON, Olof, b. Dalskog 163(8); d. there 27 Nov. 1748; 110 years of age!
 379. OLOFSDOTTER, Ingeborg, d. Dalskog 1743-1744.
 380. ANDERSSON, Jön, Dalskog.
 381. ANDERSDOTTER, Merta, Dalskog.
 384. ERIKSSON, Erik, Skållerud.
 385. ----, Malin, Skållerud.
 392. ANDERSSON, Olof, Skållerud.
 393. ----, Börta, Skållerud.
 396. ANDERSSON, Arvid, d. Skållerud 1761 (according to probate record); church warden, farmer, charcoal burner.
 397. JONSDOTTER, Lisbet, b. Skållerud 1688; d. there 1762.
 398. GUNNARSSON, Olof, d. Skållerud in Jan. 1746.
 399. BRYNGELSDOTTER, Börta, Skållerud.
 400. SVENSSON, Grels, b. Skållerud.
 401. MICHELSDOTTER, Börta, b. Skållerud.
 402. ARVIDSSON, Halvard, b. 169(1); m. Järn 5 June 1723; d. Gunnarsnäs 9 March 1766; farmer.
 403. BENGTSDOTTER, Märta, b. Järn 1 Jan. 1705; d. Gunnarsnäs 28 March 1736.
 406. JONSSON, Erik, Skållerud.
 407. HALVARDSDOTTER, Anna, Skållerud.
 408. = 192.
 409. = 193.
 420. ----, Halvard, Dalskog.

421. ----, Börta, Dalskog.
 424. ----, Bryngel, b. Gunnarsnäs 167(2); d. there 18 March 1764.
 426. LOFSMAN, Anders Andersson, b. Gunnarsnäs 166(9); d. there 26 May 1734, sheriff.
 427. SVALA, Brita Jakobsdotter, b. Ör 167(8); d. Gunnarsnäs 3 Jan. 1743.
 428. = 400.
 429. = 401.
 430. = 402.
 431. = 403.
 488. ERIKSSON, Hugo, b. Järbo 167(7); d. Järn 2 July 1757.
 489. ERIKSDOTTER, Barbro, Järbo.
 496. = 378.
 497. = 379.
 498. HALVARDSSON, Asmund, m. Dalskog 15 May 1709.
 499. PÄRSDOTTER, Ingri, b. Dalskog 167(0); d. there 2 March 1735.
 508. SIMONSSON, Torsten, b. Högsäter Parish (Älvs.) 166(4); m. Dalskog 28 Dec. 1714; d. Gunnarsnäs 30 Nov. 1760.
 509. ERIKSDOTTER, Maria, b. Dalskog 168(3); d. Gunnarsnäs 1 March 1761.
 510. SVENSSON, Olof, Gunnarsnäs.
 511. JOHANSDOTTER, Ingri, Gunnarsnäs.
 IX. 736. ANDERSSON, Nils, b. Dalskog 160(1); d. there 9 Oct. 1704; 103 years of age! Soldier, juryman, district court judge.
 784. MICHELSSON, Anders, Skållerud.
 785. TORKILSDOTTER, Karin, Järn and Skållerud.
 794. ERIKSSON, Jon, Skållerud; district court judge.
 802. SIGFRIDSSON, Michel, Skållerud; farmer.
 806. OLOFSSON, Bengt, b. Järn 166(8); d. Järn 17 Feb. 1734.
 807. INGEVALDSDOTTER, Elsa, b. Ör 168(4); d. Järn 4 July 1736.
 816. = 384.
 817. = 385.
 843. ANDERSDOTTER, Elin, Skållerud and Dalskog.
 852. ANDERSSON, Anders, b. Gunnarsnäs; farmer.²
 853. ANDERSDOTTER, Malin, b. Gunnarsnäs.
 854. SVALA, Jakob Hansson, Ör; tax collector.
 858. = 802.
 862. = 806.
 863. = 807.
 998. HANSSON, Per, Dalskog.
 999. ----, Ingri, Dalskog.
 1018. HALVARDSSON, Erik, b. Dalskog 164(0); d. there 1 Feb. 1712; farmer.
 1019. ----, Marit, Dalskog.
 X. 1568. ANDERSSON, Michel, Skållerud; farmer.
 1569. HANSDOTTER, Barbro, Skållerud.
 1588. JONSSON, Erik, d. Skållerud 1680(ms); district court judge.
 1589. ERIKSDOTTER, Kerstin, Skållerud.
 1686. OLUFSSON, Anders, Skållerud.
 1708. BRYNGELSSON, Hans, b. Ör; d. there 1681–1683 (ms); served as farm foreman for Countess Beata de la Gardie for 39 years.
 1709. FONTELIA, Malin Arvidsdotter, b. Dalskog 17 Nov. 1617 (ms).
 1996. OLUFSSON, Hans, Dalskog.
 XI. 3176. ANDERSSON, Jon, Skållerud.
 3177. JÖNSDOTTER, ----, Skållerud.
 3178. ----, Erik, Skållerud.

3372. ----, Oluff, Skållerud.
 3418. BRYNOLPHI, Arvidus (BRYNGELSSON, Arvid), b. Ör 1569 (ms); m. Färgelanda 3 Aug. 1600 (ms); d. Ör 28 Nov. 1644 (ms); clergyman.³
 3419. FERGILLANDRA, Ingeborg Halvardsdotter, b. Färgelanda 18 May 1576 (ms).
 XII. 6354. ----, Jöns, Skållerud.
 6357. MICKELSDOTTER, Kerstin, Skållerud.
 6836. HAQUINI, Brynolphus (HÅKANSSON, Bryngel), b. Frändefors Parish (Älvs.); d. 1623 (ms); clergyman, dean for Dalsland 1576-1618.⁴
 6838. ARVIDI, Halvardus (ARVIDSSON, Halvard), b. Skållerud (?); d. Frändefors 1615 (ms); clergyman.⁵
 XIII. 13676. NICOLAI, Haquinus (NILSSON, Håkan), d. Frändefors 1565 (ms); clergyman, dean for Dalsland.⁶

¹Although Tora Hellberg's birth was registered as illegitimate, evidence points to the fact that Axel F. Rinnblad was her natural father. This has been corroborated by a half-brother and a cousin of hers. Tora's mother emigrated to the United States in 1895 and from the age of two she was reared by her grandparents and listed as a foster daughter in her father's family in the household examination roll. Her middle name Axelia, is the feminine form of her father's name Axel.

²Through his son Bengt he is the ancestor of Johan Olof Wallin (1779-1839), archbishop of Sweden and well-known psalm writer.

³A grandson Lars was ennobled Grandfeldt 16 June 1689 and another grandson Arvid became court medalist to Charles XI and Charles XII and was ennobled Karlsten 6 Jan. 1692.

⁴He signed the protocol of the famous Uppsala Council 1593 accepting the Augsburg Confession for the Swedish State Lutheran Church. He is also listed in the tax lists for the ransom of Älvsborg 1571. His great grandson, Gunno Dahlstierna (1661-1709), Swedish poet was ennobled 26 Aug. 1702. Another great grandson, Olof Tilas (1684-1749) was ennobled 15 June 1719.

⁵He signed the protocol of the Uppsala Council 1593.

⁶He was the ancestor of one of the largest families of clergymen in Dalsland and Värmland. Through his son, Brynolphus Haquini (No. 6836) he is the progenitor of many notable Swedes, in addition to Arvid Karlsten and Gunno Dahlstierna, already mentioned, such persons as Catharina Rosaura (Rosa) Carlén (1836-1883), author and Wilhelm Peterson-Berger (1867-1942), composer. Through his son Laurentius he is the forebear of Anna Maria Lenngren (1754-1817), poet; Carl Gustaf Löwenhielm (1790-1858) and Carl Axel Löwenhielm (1772-1861), both Swedish diplomats; Torsten Rudeen (1661-1729), bishop and poet; Carl Rudenschöld (1698-1783), politician and author; Magdalena Rudenschöld (1766-1823), lady in waiting at the Swedish court; Thorsten Rudenschöld (1798-1859), educator and Carl Wilhelm Stenhammar (1871-1927), composer.

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Death of Catherine Åhman in Boston

In Henry B. Hoff's study on early Swedes on St. Eustatius (see *SAG*, Sept. 1984)¹ reference is made to Aaron Åhman's first wife, Catherine Pouthalier Duchesac, whom he married on St. Barthélemy 18 Nov. 1787. Åhman remarried on 22 June 1796 Dame Elizabeth Z. Doncker, the first Mrs. Åhman presumably having died in the meanwhile. An examination of the *Index of Deaths in Massachusetts Centinel and Columbia Centinel 1784-1840* reveals that Catherine Åhman died in Boston in 1791.² Her obituary in the *Columbia Centinel* 10 Sept. 1791 has the following wording:

"In this town on Thursday morning (8 Sept.) Madam Catherine Åhman, aged 35, consort of the Secretary of the Island of St. Bartholomew. Her funeral will move *precisely* at 4 o'clock, this afternoon from the house of Mr. John Bean, No. 23, Union-Street, opposite the Blue-Ball, to the Trinity Church, where the service will be performed by the Rev. Dr. Parker. Those who wish to shew respect to strangers, are desired to attend."³

The records of the Trinity Church of Boston for 1728-1830 corroborate this information.⁴

¹Henry B. Hoff, "Additional Early Swedes on St. Eustatius" in *Swedish American Genealogist*, Vol. IV, No. 3, Sept. 1984, pp. 118-121.

²*Index of Deaths in Massachusetts Centinel and Columbia Centinel 1784-1840*, typescript prepared by the Antiquarian Society of Worcester, MA.

³*The Columbia Centinel* (Boston, MA), 10 Sept. 1791.

⁴*The Records of Trinity Church, Boston 1728-1830*, edited by Andrew Oliver and James Bishop Peabody (Boston 1982). Vol. 56 of *The Publications of the Colonial Society of Massachusetts*, p. 805.

—oOo—

Long Generations

Referring again to the subject of long generations note should be made of a Swedish case from the 17th and 18th centuries and beginning of the 19th. According to Elgenstierna,¹ Urban Hjärne, famous Swedish physician and author, was born in Skvorits in the Baltic states, where his father at one time was Swedish clergyman in the city of Nyen (today where Leningrad is situated). In his three marriages Urban Hjärne had a total of 25 children. His youngest son, Gustaf Adolf Hjärne, was born in Stockholm in 1715, when the father was 74 years old. When the son died in 1805, there was a difference of 164 years between the birth of the father and the death of the son, a most notable record. When Gustaf Adolf Hjärne's daughter, Gustava Fredrika Hjärne died in 1817, only twelve years after her father, the total years spanning three generations amounted to 176 years.

¹Gustav Elgenstierna, *Den introducerade svenska adelns ättartavlor*, III, pp. 634-635, 641.

Genealogical Queries

Queries from subscribers to *Swedish American Genealogist* will be listed here free of charge on "space available basis." The Editor reserves the right to edit the question to conform to the general format.

Hultgren

I am seeking descendants of Anna Charlotta Hultgren, b. in Älghult Parish (Kron.) 16 Feb. 1851 and her sister, Hedvig Christina, also b. in Älghult 10 July 1853. The sisters joined the Immanuel Lutheran Church in Chicago in 1873. Other siblings were — Carl Alfred, b. 28 Jan. 1856; Ida Ulrika, b. 28 Dec. 1860; Amanda Gustava, b. in Hälleberga Parish (Kron.) 28 Dec. 1863 and Hulda Josephina, b. in Kråksmåla Parish (Kalm.) 16 Sept. 1866. According to the Swedish Lutheran Church records in Gowrie, IA, these other siblings arr. in Gowrie from Geneva, IL 1876 and removed to Chicago 26 Nov. 1884.

Arne Ernstsson

360 76 Älghult, SWEDEN

305

Johnson, Carlson, Carlsdotter

I am seeking descendants of Carl Erland Jonsson and his wife, Ingrid Maria Olsdotter. They had the following children, b. in Eggby Parish (Skar.):

- a. Jenny Elisabeth, b. 9 July 1868.
- b. Anders Walfrid, he emigr. 1895.
- c. Johan Albert, b. 3 Sept. 1878.

Arne Ernstsson

360 76 Älghult, SWEDEN

306

Nyberg

Can anyone help me locating Karl Pontus Norling Nyberg, who emigr. to America 28 Jan. 1913? He was b. in Skön Parish (Vn.) 29 May 1893. At the time he emigr., he was a bachelor.

Lisbeth Johansson

Slätthultsvägen 21

443 03 Stenkullen, SWEDEN

307

Brinck

I am seeking information on one Göran Ivar Brinck, b. in Trälleborg, Sweden 28 Oct. 1840. He emigr. in March 1888, at which time he was a shoemaker. He emigr. with two of his five sons — Ernst Rudolf Brinck, b. in Kärnbo Parish (Söd.) 26 Feb. 1867 and Ludvig Teodor Brinck, b. in Martefred, Sweden 11 April 1869. In the early 1890s a third s., Albert Julius Brinck, b. in Maria Magdalena Parish in Stockholm 3 Dec. 1871, emigr. The only information I have is that Julius was a teamster in Minnesota.

Kenneth O. Brinck
15101 Magnolia Blvd., E-12
Sherman Oaks, CA 91403

308

Jonasson, Månsdotter

Per Jonasson, b. 1766, and his wife, Kerstin Månsdotter, b. 1760, resided in Tjureda Parish (Kron.) in 1800. They later moved to Vederslöv (Kron.). Who were their parents, siblings? Where were they b. and where did they marry? Could this have been her second marriage?

Mrs. Joyce M. Scott
8 Applewood Lane
London, Ont., CANADA N6J 3P8

309

Petersdotter, Aronsson

Anna Lovisa Petersdotter was b. ca. 1822/1825. In the early 1840s she was probably m. to Olaus Aronsson, s. of Aron Larsson. He was b. in Fristad Parish (Älvs.) 6 May 1815. It is possible that his wife came from the same area. Olaus emigr. 1869 with a s. Emil Edward, and possibly other children. Anna Lovisa followed in 1871 with the remainder of the children. The family settled in Moline, IL. She was hospitalized for many of her remaining years and d. in a state hospital 1898. Who were her parents? When and where in Sweden was she b. and when did she marry?

Mrs. Joyce M. Scott
8 Applewood Lane
London, Ont., CANADA N6J 3P8

310

Bengtsson (Benson)

I am trying to locate descendants of Nils Bengtsson, b. in Revinge Parish (Malm.) 12 Oct. 1841. His wife, Elna Jönsdotter, was b. 2 Nov. 1836. They had the following children:

- a. Johanna, b. in Hammarlunda Parish (Malm.) 4 July 1866.
- b. Bengta, b. in Öved Parish (Malm.) 30 Dec. 1871.
- c. Nils, b. in Öved 28 Aug. 1874. (Nils was my grandfather; he d. in Manila, AR 1947).

The family emigr. from Gårdstånga Parish (Malm.) via the port of Malmö 11 Aug. 1881. The destination was Denver, CO.

Nelson Benson
Route 1
Manila, AR 72442

311

Anderson

Anna Marie/Maria/Mary Anderson emigr. from Göteborg and came to New Haven, CT. On 16 Feb. 1897 she was delivered of a dau. in the New Haven Hospital, named Elsie Marie. The father was Oscar Carlsson, a postal clerk in Göteborg. Elsie would like to know what happened to her mother.

Johanson Educational Services
8477 S. Enramada Ave.
Whittier, CA 90605

312

Warg

I am seeking information about the birth place of my maternal grandfather, Johan (John) W. Warg. He was b. in Värmland 28 Feb. 1851, and arr. in the U.S. 14 April 1880. We know that he did not leave from the port of Göteborg.

Mrs. B. A. Fairfax
3712 — 2½ Street, N.E.
Columbia Heights, MN 55421

313

Broström

Are there any descendants of Jan Petter Broström now living in Stomme Bruk?

Mrs. B. A. Fairfax
3712 — 2½ Street, N.E.
Columbia Heights, MN 55421

314

Pettersson

I am looking for information regarding Anders Patrik Pettersson, b. in Vallda Parish (Hall.) 1 April 1856. He was a watchmaker, m. to Maria Johanna Norling, b. in Skön Parish (Vn.) 4 Oct. 1856. They had the following children, all b. in Timrå Parish (Vn.): Karl Johan, b. 10 Feb. 1883, Anders Hilding, b. 7 Sept. 1885 and Dagmar Mathilda, b. 25 Feb. 1890. The wife d. in Sweden 27 March 1904 and on 7 June 1905 the family emigr. to America. Pettersson remarried there, but that is all we know about the family. Pettersson had a cousin, Konrad Pettersson, who also emigr. and settled in the U.S., probably Chicago. He was b. in Vallda 25 Dec. 1884. He

was active in the Vasa Order of America and d. childless in 1965.

Lisbeth Johansson
Slätthultsvägen 21
443 03 Stenkullen, SWEDEN

315

Svenson

I am seeking information about and descendants of my grandmother, Hilda Johnson's (Jaensson) brother, Peter August Svenson, b. in Runsten Parish (Kalm.) 30 July 1847. He m. Carolina Charlotta Abramsson 18 Dec. 1874 and had the following children — Gerda Hildegard, b. 1876; Ellen Nathalia, b. 1877; Jenny Laurentia, b. 1878; Hilmer Rupert Leonard, b. 1880; Tekla Maria, b. 1882 and Hilda Olga Signe Constance, b. 1883. Photographs show him to have been in Chicago, IL in 1922 and family sources say that his son manufactured furniture and flew his own plane.

Linnea B. Foster
18 Longview Ave.
Madison, NJ 07940

316

Svatson

I am searching for the birthplace of my maternal grandfather, Gust Svaton. I have his marriage application which states that he was m. 10 April 1888 to Annie Gilbert in Rockwell City, IA. At this time he was 29 years old; it was his second marriage and his parents were listed as N.P. Svaton and Annie Johnston, both b. in Sweden. The New Testament given to him at his first Communion 8 June 1873 gives his full name as Svan Gustaf Svaton. He d. in 1892, date unknown, 35 years old and he is bur. in Rosehill Cemetery, Manson, IA.

The name in the New Testament was originally written Svansson, but corrected with a "t" over the "n" in the same color of ink. He signed his name at the bottom of the flyleaf as Gustaf Svatsson.

June O. Thompson
907 Helms Lane
Modesto, CA 95350

317

Fernquist

I would like to contact descendants of Adolf Fernquist, b. 5 May 1870 or his brother Jan Fernquist, b. 10 Nov. 1875, both in Rudshult, Nedre Ullerud Parish (Värm.). Adolf came to America in 1892 and Jan in 1893 together with another brother Karl Victor Fernquist. I am Karl Victor's son. They have relatives living in Sweden who would also like to learn what happened to Adolf and Jan, since they have heard nothing since they left Sweden.

Cyril Fernquist
163 Spring Valley Drive
Bloomington, MN 55420

318

Eriksson

I am researching my husband's family and am looking for a family which emigr. 1872 and I wonder where they settled. Lars Gustaf Eriksson b. in Ölme Parish (Värm.) 20 Jan. 1823 was m. to Stina Cajsa Ferdinandsdotter, b. in Bråten, Varnum Parish (Värm.) 1 Oct. 1832. They had the following children, all b. in Sundby, Varnum Parish: Lovisa, b. 27 Jan. 1855; Fredrik, b. 6 June 1860; Anna, b. 10 Nov. 1863; Maria, b. 9 Aug. 1868 and Christina, b. 23 March 1871, probably in Sundby. Stina Cajsa's sister, Anna Maria, m. Jonas Pettersson and settled in Meeker Co., MN but I have not been able to find this family there. I would appreciate any help I can get to locate these families.

Eleanor Johnson
1906 Edgware Drive
Austin, TX 78704

319

Hansson

I am looking for descendants of Back Hans Hansson, b. in Mora Parish (Kopp.) 23 Dec. 1868. His wife was probably Anna Jonsson and they had two children — Harry, b. in June or July 1906 and a daughter, name not known, b. probably in August 1909. The only thing we know about Back Hans Hansson is that he sent a letter to Sweden with the following address — E.G. Dahl & Co., Clothing and Gents' Furnishings, 232 20th and 2005 Avenues North, Minneapolis.

Folke Hansson
Vattnäs 6789
792 00 Mora, SWEDEN

320

Jonsson, Eliasson

Where did the following persons settle in the U.S.?

Jonas Jonsson, b. in Ödeshög Parish (Ög.) 10 March 1811; m. 1846 Anna Greta Eliasson, b. in Adelöv Parish (Jön.) 16 Oct. 1818. They had the following children — Carl August, b. 25 Feb. 1860; Frans, b. 19 Nov. 1853 and Kristina Louisa, b. 15 Aug. 1856. Frans and Kristina Louisa emigr. 6 May 1872, their parents and brother Carl August emigr. 19 June 1873.

Anna Greta Eliasson's younger brother Johannes, emigr. to the U.S. 25 May 1868 from Adelöv. Jonas Jonsson's nephew, Carl Emil Jonsson, b. 3 Jan. 1864, emigr. 24 May 1888. Jonas Jonsson's older sister, Sara Lena Jonsdotter and her husband, Gustav A. Ljung emigr. from Traryd Parish (Kron.) 4 Oct. 1880, settling in Pelican Rapids, MN, where they spent the remainder of their lives. They were my great grandparents.

I would like to hear from anyone who has information concerning the

Jonssons and the Eliassons.

Becky Emerson
2524 Lincoln
Route 1, Box 172
Beatrice, NE 68310

321

Olson, Lundberg

Looking for information about the descendants of Gustaf Olson, b. in Västergötland 25 March 1867 and his wife, Amanda Cecelia Caroline Nelson, who was b. in Järeda Parish (Kalm.) 1 May 1871. There were two children in this marriage — Elvera Amanda Olson and Esther Cecelia Olson.

Gustaf Olson d. and his widow remarried Andrew John Lundberg, possibly b. in Småland 16 Jan. 1860. John had also been married earlier to a person named Sophia, b. 1864, d. 1905. The children in this marriage were — Signe, William, Elsie, Inga and possibly Carl.

In his second marriage Lundberg had three children — Amy Dorothy Caroline Lundberg, Alys Virginia Irene Lundberg and Kenneth Le Roy Lundberg. The children in these marriages know little concerning their parents and grandparents. Any information or leads will be appreciated.

Nanette B. Duncan
Box 160 — Lourdes Court
Baughman Heights, Route 1
Eldridge, IA 52748

322

Wäfver, Weaver

My grandfather, Carl Johan Wäfver, was b. in Rogslösa Parish (Ög.) 29 April 1865, the s. of Jonas Fredrik Andersson Wäfver and Augusta Kristina Johansdotter. Jonas Wäfver emigr. to the U.S. in 1869 and his wife and two sons followed in 1870. I suspect that the name Wäfver originally came from the parish of Väversunda in Östergötland, where the family lived. Can anyone help me to document the original spelling and are there relatives still living in Sweden?

John A. Weaver
13740 Montfort, #1326
Dallas, TX 75240

323

Andersson, Johansson, Johnson

I am looking for relatives and descendants of emigrants from Torrskog Parish (Älvs.):

1. Anders Andersson, b. in Bön, Torrskog 1822; m. to Helena Johannesdotter, b. in Vårvik Parish (Älvs.) 1835. They had five sons b. between 1871 and 1878 — August, Johan, Simeon, David and Emanuel.

They supposedly emigr. to Fish Lake, MN 1878-1880.

2. Carl Fredrik Johansson, b. in Näs, Håbol Parish (Älvs.) 1839; m. 1863 to Maria Andreasdotter, b. in Nygård, Vårvik 1835. The couple emigr. to the U.S. in 1868 with children — Johan August, b. 1864 and Fredrika, b. 1867, both born in Torrskog. Where did they settle?

Mrs. Marjorie Jothén
4236 N. 104th St., #4
Milwaukee, WI 53222

324

Warme, Warmer, Nilsson, Löfgren, Ahl

I am looking for information about the Warmes, ironsmiths from Småland, especially children of my paternal great grandparents — Peter Magnus Warme, b. in Göteryd Parish (Kron.) 1815; d. in Lessebo, Hovmantorp Parish (Kron.) 1870 and Anna Maria Andersdotter, b. in Hjälmeryd Parish (Jön.) 1821; d. at Lessebo 1873.

1. Carolina Warme, b. Sandsjö Parish 3 Sept. 1849; m. in Steninge Parish (Hall.) 26 Dec. 1874 to Anders Reinhold Löfgren, b. in Ekeberga Parish (Kron.) 11 April 1853. The family moved to Finland in 1875 and possibly back to Småland.

2. Emilie Augusta Warme, b. at Lessebo 10 June 1854; m. in Hovmantorp to Otto Wilhelm Nilsson 17 Nov. 1883. He was b. in Furuby Parish (Kron.) 9 June 1861 and changed his name to Ahl. He apparently moved to Denmark with his family, including children, b. in Hovmantorp — Johan Rudolf, b. 25 Dec. 1883; Bror Arvid, b. 29 Aug. 1885; Georg Wilhelm, b. 5 Aug. 1887; Carl Ejnar, b. 3 Jan. 1890; Hildur Elizabeth, b. 17 Dec. 1891; Beda Anna Maria, b. 22 April 1893 and Astrid Augusta, b. 9 Sept. 1895.

3. Peter Magnus Warme (Warmer), b. at Lessebo 1 May 1852; emigr. to New York in Aug. 1873. He was a blacksmith in Carver Co., MN 1875-1892 and then in Minneapolis until 1902 (?). The family used the name Warmer and may have moved to Canada. He m. Johanna Maria Björnwall, b. in Ving Parish (Älvs.) probably in 1853. Seven children were b. in Carver Co. — Alma W., b. 1876; Minnie Alvida, b. 18 Nov. 1877; Hilma Sophia, b. 10 April 1879; Carl Alvin, b. 2 March 1882; Salma G., b. 23 April 1883; Anna M., b. 26 March 1885; Hilda A., b. 10 April 1888 and Unia (Julia?) b. in North Branch, MN in April 1893.

4. My grandfather, Carl Johan Warme, was b. in Hovmantorp 25 Aug. 1856; d. in North Branch, MN 11 March 1932. He was m. to Carolina Peterson, b. in Torsås Parish (Kalm.) 25 Dec. 1858 and d. 14 April 1946.

5. Other siblings were — Helena Sofia Warme, b. in Nottebäck Parish (Kron.) 3 June, 1845, m. in 1895 to Isaac Lemon of Fish Lake, MN; Gustaf Adolf Warme, b. in Nottebäck 9 July 1847; m. 1875 in Sävsjöström to Sophia Lindström, b. in Tävelsås Parish (Kron.) 1841; Fredrika Warme, b. in Hovmantorp 22 Aug. 1861; m. in West Union, MN 4 Nov. 1888 to John Alfred Noyed, b. in West Union 1862; Knute Oscar Warme, b. in Hovman-

torp 19 April 1864; m. in North Branch, MN 1890 to Emma Lovisa Swenson, b. in Växjö 1867.

Mrs. Marjorie Jothén
4236 N. 104th St., #4
Milwaukee, WI 53222

325

Petersson, Petersdotter

I desire information about relatives in Torsås Parish (Kalm.) and descendants of Nils Petersson, b. in Kvilla, Torsås 15 March 1833, the s. of Peter Andersson and Cajsa Svensdotter. He was m. to Gertrud Petersdotter, b. in Gunnilkroka, Torsås 5 Dec. 1826, the dau. of Peter Nilsson and Maria Andersdotter. They emigr. to Spring Lake, MN between 1869 and 1871 with five children, all b. in Applaryd, Torsås except the eldest s. Pehr Oscar, b. in Söderåkra Parish (Kalm.) 29 April 1857, who later took the name of Torén. The other children were — Carolina, b. 1858, m. to Carl Johan Warne; Ida Charlotta, b. 1860, m. to Andrew Peter Tingstrom; Kari Johan, b. 24 June 1862, m. 1886 to Anna Brita and in 1902 to Augusta Eleonora Swanson and finally Victor, b. 15 May 1864, m. in 1897 in Spring Lake, MN to Ellen Samuelson.

Mrs. Marjorie Jothén
4236 N. 104th St., #4
Milwaukee, WI 53222

326

Pettersson, Persson, Carlson

I desire contact with descendants of my maternal great grandparents — Carl Gustaf Pettersson, b. in Hycklinge Parish (Ög.) 6 Sept. 1819, d. in Fish Lake, MN 1894. He m. Kättilstad Parish (Ög.) in 1841 Anna Christina Svensdotter, b. in Åtvid Parish (Ög.) 6 April 1820 and d. in Fish Lake, MN 1891. Six sons were b. in Sweden — Sven Peter, b. 1843; Johan Alfred Ferdinand, b. 1847; Gustaf Wilhelm, b. 1850; Frans Oscar, b. 1854; Jonas Julius, b. 1858 and Karl Gottfrid, b. 1864. All emigr. to the U.S. 1868–1872 from Gärdserum Parish (Kalm.) and settled in Fish Lake, Chisago Co., MN.

Are there relatives in Tolemåla, Kättilstad Parish and Gullebo in Gärdserum Parish?

Mrs. Marjorie Jothén
4236 N. 104th St., #4
Milwaukee, WI 53222

327

Literature

The Pioneer Swedish Settlements and Swedish Lutheran Churches in America 1845–1860. Selected Chapters of Volume I of Eric Norelius' *De svenska luterska församlingarnas och svenskarnes historia i Amerika* (1890) translated by Conrad Bergendoff. Rock Island, IL — Augustana Historical Society, 1984 (Augustana Historical Society Publication No. 31), x1 + 419 pps.

"Water," writes Eric Norelius, "is clearest at its source," and the great value of his history of the Swedes and Swedish Lutherans in America is that Norelius was himself at or near the wellspring of the events which he records. As a member of an early emigrant group in 1850, the young Norelius already had personal ties to fellow immigrants who became community and religious leaders in the new Swedish settlements they helped found. During the 1850s his travels as a theological student and as a Lutheran clergyman brought him to many of the embryonic Swedish American centers in Illinois, Indiana, Minnesota and other states, often enough as the pastor who organized the congregations whose early history his writings recount. He knew many of the first settlers personally, and he was also acquainted with the major figures in the various Swedish American religious movements of the time. While historian of the Augustana Synod he wove this treasure-trove of first-hand knowledge with documentation from letters, newspapers, congregational minutes and synodical records, and augmented the primary materials with citations from other published histories, notably *Svenskarne i Illinois* and the *Minnen* of Gustaf Unonius. Published in two volumes in 1890 and 1916, the resulting historical account has long been an indispensable source for the student of nineteenth-century Swedish settlement in this country.

The first volume is a chronicle of Swedish immigration, settlement, and Lutheran church affairs from the beginning of modern mass migration in the 1840's to 1860, the year in which the Augustana Synod was established. While invaluable as a source for the time, it is not quite a complete history of Swedish immigrants in the U.S. during this period. The precedence of "Swedish Lutheran Congregations" in the original title is significant. Norelius was after all a Lutheran clergyman and church official, and this being his realm of experience and interest, non-Lutheran Swedes are less extensively and often less charitably treated than the author's co-religionists. One finds, for example, that it is more rewarding to consult directly one of Norelius' frequent sources, *Svenskarne i Illinois*, for information about such non-Lutheran Swedish centers as Victoria and Kewanee, Illinois. While Norelius devotes his first two chapters to the immigrant experiences centering around the Episcopalian Unonius and to the Jansonists at Bishop Hill, here as in his references to Methodists and Baptists he tends to be censorious of his denominational rivals. The focus on Lutheran Swedish pioneers is narrowed still further in the translated edition, which omits the Unonius and Bishop Hill chapters.

The basis for Norelius' reliability is well-expressed by the historian himself: "I have lived through much of what is here told and been so close to the events that I ought to be able to judge the authenticity of the historical records." His work is most reliable when he is recording his own experiences or those of other immigrants whom he knew personally and corresponded with at the time of the events being reported. Closeness to the events also bestows credence upon first-hand accounts from his clergy colleagues, contemporaneous press reports, and the official minutes of meetings. But some information first published by Norelius was gained long after the fact, in several instances from immigrants who had later come to live in the area of the pastor's long-time congregation at Vasa, Minnesota. One of these respondents was Daniel F. Larsson, whose leadership role in early emigration looms large in the Norelius account. As Nils William Olsson has shown, however ("Who was Daniel

Larsson of Haurida?" *SAG*, Sept. 1982, pp. 110–117), this is at least one case in which the distance in time and location may have been too great for Norelius to have judged accurately the credibility of his informant.

While the great influx of Swedish immigrants came after 1860, the principal Swedish-American centers in the Midwest, the East and Texas were established in the 1840's and 1850's. In recording the origins of these communities, Norelius is of particular value to the personal and family historian just because the migration was yet of a scale small enough that individuals could be named and not just counted. This was a period in which migration in groups predominated, and Norelius records the emigrant groups between 1844 and 1854 with considerable information about their origins. As the beginnings of Swedish Lutheran congregations up to 1860 are described, the author names hundreds upon hundreds of Swedish immigrants, usually in conjunction with the individual's parish of origin, often with the year of arrival and at times with the name of the ship on which passage was taken. While it would still be a large project to index all these names and attempt to confirm the linkages to Sweden, a researcher of family or community history who finds subjects fixed in time and in place in this work will in many instances have cleared the way to manuscript sources in this country and in Sweden.

The value of the work to scholars and researchers notwithstanding, it has not been easy for some of us to imbibe the clear water of the Norelius history; even if equipped to master the original Swedish, the would-be reader is unlikely to find the long out-of-print volumes outside of specialized libraries. These difficulties have now been remedied in large part by the Augustana Historical Society's publication of this translation. Those who share with me either linguistic limitations or the bibliophile's desire to possess such an important resource must applaud the Society and the translator, Dr. Conrad Bergendoff, for having opened the way to the source both for the specialist and for a wider readership. Laymen with an historical bent will be pleased to read about the early days of their community or church. I have already witnessed this enjoyment of history in one of the chronicled congregations to which the Augustana Historical Society generously sent a complimentary copy.

The title page and introduction to the new edition make clear that this is not the complete Norelius history: *The Pioneer Swedish Settlements and the Swedish Lutheran Churches in America 1845–1860* is a translation of "selected chapters of volume I," those "which bear most directly on the title of the work." In omitting the chapters about Unonius and Bishop Hill, the numerous clerical biographies throughout the text, and all of the original Part III, with its 100 pages on Lutheran church polity and a listing of what might be termed the incunabula of Swedish-American publishing, the translator has pared volume I from 871 pages down to 419. Dr. Bergendoff not only cites good reasons for the abridgement (principally redundancy and minor historical value), but he adds a short bibliography on the beginnings of Swedish immigration to guide the reader who may wish to fill in the gaps. It is hard to argue against the deletion in particular of the clerical biographies, one or two of which Norelius allowed to run to excessive length. The absence of the Unonius and Bishop Hill stories is, however, a drawback, as their omission removes the foundations of historical continuity from the Norelius history and leaves some later references marooned without a context. I would have preferred a complete translation of the original, allowing the reader to make his own decisions about the value of the sections omitted here.

One hesitates to be critical of an undertaking which is beyond one's own capabilities. I perhaps cannot assess the true accomplishment of translating this large work from Swedish, but I must nevertheless register disagreement with a number of the editorial decisions made in the process. In general, I believe that greater fidelity to the original would have increased the usefulness of this much-needed translation. Dr. Bergendoff has

chosen to omit the Swedish diacritical marks from immigrant names, simplifying a "Jönsson" to "Jonsson" and transforming an "Åkerman" to "Okerman." The immigrants may indeed have anglicized their names, but it seems to me more appropriate to have left the names just the way they were originally published. When "Åström" becomes "Ostrom," the spelling changes may cloud the links to Swedish records for the genealogist and personal historian.

The major abridgements and the orthographical revision are duly noted in the translator's introduction. But these are not the only changes. On close comparison, numerous deviations between the original text and the translation come to the fore: occasional words, names, and sentences have been left out. These changes are usually of little or no consequence, but they undermine confidence in the translation. As the translator omits the identities of some scoundrels named by Norelius and also excises footnotes with unfavorable comments about rival denominational figures, the English rendition appears somewhat bowdlerized. Other omissions of names seem simply to be gratuitous: why on page 363 does the translated sentence "They were mostly relatives of two families, one from Grenna, one from Skärstad," leave out the names of the family heads, "Lars på Rasta," and "Åsarpaenkan?" The appearance of these two names in the original text happens to have provided me with an important link in my own research project, and I thus deplore these and other excisions of personal names. While the translator has occasionally added a footnote to the text, he has frequently shortened or deleted Norelius' references without noting the change. By such practice one loses for example on page 23 the interesting historical sidelight that the "Norwegian by the name of Larson" who helped Norelius' emigrant party in 1850 was one of the "sloopers" of 1825, the precursors of Norwegian group emigration.

Dr. Bergendoff has produced a very readable translation of Norelius' text. One error, no doubt more of transcription than of translation, stands out: "plenty of reindeer and other wild animals" (p. 314) — in southern Minnesota! The original is not *ren*, but *hjortar*: "red deer." One wonders why on pages 337-338 *klockare* is translated as "organist," especially when the church in question seems not to have had an organ (it is true that in modern Swedish *klockare* is *kyrkomusiker* "church musician," but in the 19th century a *klockare* was equivalent to a parish clerk). Why should "yards," rather than "ells" be used in rendering the word *alnar*, when neither is the same size as the Swedish measure. But in 419 pages there are few such instances in which the translation itself engenders questions.

Unfortunately there are some erroneous dates. Dates are the historian's basic building blocks, and the structural integrity of the translation is somewhat undermined by the discrepancies in day or year of events as printed in the English version. Most errors in names appear to be typographical, (e.g. "Brody" for "Broby;" "Fröja" for "Fröjd"), but on page 284 the "so-called Nordbeck peninsula" at Chisago Lake was in fact *Nordbergsholm*, after the pioneer settler, E. U. Nordberg (actually here Norelius was in error — the settler was Eric Ulric Norberg from Västergötland). In my opinion, the book would have been helped by less editorial pruning of content and a closer editing for accuracy.

Dr. Bergendoff's index is a marked improvement over the original one, which is inconveniently located at the end of Vol. II, published 26 years after the first book. At 490 entries the index is by no means exhaustive, but it is more than double the size of the one prepared by Norelius while Norelius' index contains more names of localities in Sweden, the new index greatly expands the number of persons listed. The inclusion of the names of immigrant ships is also a useful finding aid.

Despite some of these minor flaws, I wish to congratulate Dr. Bergendoff for his remarkable achievement in translating and editing this mammoth work. It is the fulfillment of a dream which I know that he long has nurtured. I am pleased to have it available for reference on my bookshelf. I also wish to recommend it to the reader and the researcher as a valuable resource, which the Augustana Historical Society should be proud of having financed and published.

—Ronald J. Johnson

Sing It Again! A Handbook on **The Covenant Hymnal** by J. Irving Erickson. Covenant Press, 3200 West Foster Ave., Chicago, IL 60625, 1985. VIII + 466 pp. \$12.95.

Sing It Again!, judging by its title, is not the kind of book that one would expect to see reviewed in a genealogical journal. Apart from the title, however, Erickson's volume contains much valuable information having a direct bearing on our Scandinavian heritage.

The volume is a companion work to *The Covenant Hymnal*, published in 1973 as the official hymn book of the Evangelical Covenant Church of America. The author has in this work analyzed all of the 667 hymns in that work, one by one, tracing the history of every hymn, its melody, its lyrics and its place in the development of Christian hymnody over several hundred years. He shows how a particular song, hymn or psalm and/or its melody has migrated from foreign lands to be replanted in the soil of 20th century America. Erickson has gathered together the strands of these influences from all over the world, skilfully weaving a story of cultural history, but also demonstrating how music can flow from country to country irrespective of natural boundaries.

What strikes the reviewer forcibly is the number of Scandinavian hymns and psalms which have made the transition to the New World so successfully. Here is an excellent example of how the heritage of the North has been handed over to newer generations and in the process has lost nothing of its vitality. We are indeed indebted to the author for having furnished this compendium to the treasury of our Scandinavian musical heritage.

Mr. Erickson's work is divided into two major sections — the first dealing with the hymns themselves, their history and their make-up, and while this portion is of great interest to the student of Scandinavian cultural history, it is the second portion which is of particular value to the genealogist and biographer. In somewhat more than 200 pages the author has created a biographical dictionary of more than 700 persons — authors and composers of hymns, arrangers of music and translators of texts. The startling observation is that about one seventh, or a little more than 100 of these biographies concern Scandinavians and American Scandinavians. The question comes to mind — what other denomination in America, possessing an ethnic background, can demonstrate such a wealth of material arising from its cultural wellsprings?

Here we find presented all of the greats of Scandinavian psalmody — Hans Adolph Brorson, Thomas Hansen Kingo and Nikolai Frederik Severin Grundtvig of Denmark, Johan Ludvig Runeberg and Jean Sibelius of Finland, Valdimar Briem of Iceland, Johan Nordal Brun and Edvard Grieg of Norway and Johan Olof Wallin of Sweden.

But in addition to these luminaries, Erickson has assiduously ferreted out and included many others, either in Scandinavia or in America, who have had a hand in adapting their musical heritage to the 20th century American church. Thanks to Mr. Erickson we now know a lot more of the many Americans of Scandinavian descent who have shaped the hymnal now in use. Here we find such well-known names as F. Meijus Christiansen, Leland B. Sateren, A. L. Skoog, Nils Frykman and his three sons — Andrew T., Carl M. and Gustaf, as well as Ernst W. Olson and Aina Lilja Kantonen-Halkola.

The author has meticulously annotated each biography with references to his or her major works including referrals to others in the text who have had a major influence on their life and work.

The Evangelical Covenant Church of America is this year celebrating the centennial of its founding in Minneapolis, MN in June 1885. Erickson's book underlines and emphasizes the strong Swedish background the church has had during its century of existence and although the ethnic connection is fast fading, there is still a strong commitment to the music of Scandinavia, which inspired our forefathers and continues to give pleasure and edification to latter generations.

Mr. Erickson is to be commended for giving us this rich treasury of knowledge. Considering the enormity of the work and the inclusion of thousands of names, dates and titles, *Sing It Again!* is remarkably free of misprints and errors of fact.

— NILS WILLIAM OLSSON

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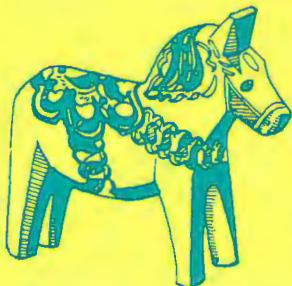
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