6-1-2013

Full Issue Vol. 33 No. 2

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**Cover picture:**
Postcard from the Göteborg port in the 1950s. (Private collection).
Ruth’s Diary from the 1938 New Sweden Jubilee

A forgotten Swedish diary tells about the earlier celebrations

BY RUTH NATHORST
translated by Elisabeth Thorsell, great-niece of Ruth

In 1938 it was 300 years since the founding of New Sweden, and it was celebrated in big style. The celebrations took place during the summer with the participation of Crown Prince Gustaf Adolf, Crown Princess Louise, and Prince Bertil, the son from the crown prince’s first marriage. Unfortunately the crown prince fell ill and could not attend, but Prince Bertil took over his father’s place and carried out all his appointments in good style.

One of the participants in the celebrations was Ruth Nathorst from Sweden. She was born in Stockholm in 1881 Aug. 14, and died in Uppsala in 1961 Jan. 19. She was a missionary of the Church of Sweden in China, where she was a teacher. Now she was on her way back to Sweden and took a route via Delaware.

Ruth wrote a diary during her time in the U.S., but had a difficult handwriting, which makes the first pages of the diary hard to read. She seems to have gotten ahold of a little typewriter just before she came to Wilmington, without the Swedish letters, and used that for the rest of her travels.

This is what she wrote, starting out in New York:

**Sunday June 26.** Morning service in a church in Brooklyn. Bishop Ljunggren preached, very good. I was taken home in a car. In the church I met with Dr. Bersell, the president of the Augustana Synod. He had just received a letter from Archbishop Eidem about me, and gave me a ticket for the inauguration of the Swedish monument to commemorate the landing of the Kalmar Nyckel in 1638. I also got at ticket to the cemetery in Wilmington and to the oldest Swedish church, where a sermon would be delivered.

So as soon as I got home, I packed and hurried to the train station and got on the 3 o’clock train. The journey took about two hours. In Philadelphia I got a room at the Y.W.C.A. It was not as good as in other places, for instance in San Francisco where it was excellent. But I did meet several nice people there. Among others I met with Miss Hildegard Swanson from the Augustana [Mission] field in India. I heard her speak at the Women’s Conference in New York. Augustana’s female workers had a conference at the same time as the clergymen had one in Brooklyn.

Many had come in their cars and were going on to Wilmington to take part in the festivities there. A nice clergyman, Pastor Alström of Seattle, tried to arrange for me so I could travel with some car there, but he could not get it done. During Sunday afternoon I tried to get in touch with the leader of the festivities who had left New York, to try to get tickets for some other things. But he had already travelled to Wilmington. The weather did not look very promising. It rained quite a bit.

**Monday June 27.** A historical day. Left early in the morning for Wilmington. That took about one hour. It rained. Had the company of a Swedish-American housewife, and we had the company of some others as well.

After we had had breakfast we went to the place where the monument was to be unveiled. An enormous group of people was waiting outside the place where the inauguration would take place. This place had been a dump for garbage, but was now to be a park. Only the week before it had looked horrible, we were told. It took a long time before the gates were opened, and we had to stand in the pouring rain outside. It dripped from all of our umbrellas, I had galoshes and it helped somewhat but not totally. By and by the gates
were opened; the chairs were placed in the open air; so they were wet through and through. There were downpours. The royal pavilion, where the delegates also had seats, was the only protected place.

We had heard through the newspapers that the crown prince had become ill during the voyage, a kidney complaint, so Prince Bertil would represent him. Was able to get a good seat. Saw everything very well, the crown princess and Prince Bertil were heard well, just as was President Roosevelt. The singers sang very beautifully, and everything would have been moving, if only the powers of the weather had been more accommodating.

When everything was over we had to wait for a long time before the iron gates were opened and we could leave again. I was wet all over. Then we came to the church. One could hear from the outside what was said inside, but I felt too wet to stand in the cemetery in the rain. The church was so small that only a few persons could get a place there. Luckily it was arranged to have box lunches available and you also got coffee in a nearby house. Pastor Karlström offered me coffee.

Then we went back to the Hotel Du Pont by car, where the royals and the delegates had rooms, and had lunch. I met with the Rodhes and

Stanny von Engeström, who came with her husband, an English clergyman. She wanted me to get a ticket for the party at the Du Pont’s house, who are supposed to have one of the loveliest homes in America; there were supposed to be some left. But I felt so wet and uncomfortable, even though the hall porter had dried my coat. Underneath I was still wet. Later I regretted this when I heard that many had come as they were in their travelling clothes, while the hosting couple were dressed festively.

In the afternoon there were many speeches outside the City Hall(?) and then there was a parade showing the arrival of the Swedes and the development of Delaware, etc.

It was quite odd that both in the morning, when the Swedish delegation landed and now, the rain ceased for a while. The main streets were decorated in the Swedish colors and it was a pity for the people of Wilmington that they had such bad luck with the weather, as they had worked so hard to get everything in order.

Went back to Philadelphia in the evening.

**Tuesday June 28.** The Swedish Museum in Philadelphia was to be inaugurated. It is placed on the outskirts of the city. We went there by buses. We were quite a little group, Hildegard Swanson among others. We got a good place and saw and heard everything. Quite moving with the speech of the crown prince on radio. And then some people spoke, Prince Bertil, the governor of Pennsylvania Earl? [Earle], and more. Went with the bus to restaurant Kungsholm and then back to the
museum. There was Swedish folk dancing, etc. I visited the museum. They had borrowed items from Sweden for the inauguration. The crown princess also had a task at the inauguration of the Fredrika Bremer Room. It was really very beautiful.

In the evening the Augustana synod had their big event in Convention Hall, which has room for 14,000 people! There was no room left downstairs, and it was also full on the lower levels of the balconies. Ca 10,000 participants at least had a view of this. It was a most exquisite and solemn occasion. Both bishops from Sweden took part in the event, Rodhe representing the archbishop and Ljunggren. Dr. Bersell presided. It was just a pity that the prince and the delegation from Sweden (excepting the bishops) were missing. The crown prince could certainly have come as this was the great day for Augustana. They felt deeply hurt by this. Their pastors had come long ways as well as had many other Swedes, and here was a hall that could accommodate all that did not have tickets, everyone could attend (the speeches were broadcast by loudspeakers). And then the royals did not come. They felt it as a slap in the face and Bersell later on talked with the prince about this, who apologized. But the scandal was a fact and caused bitterness. How unnecessary!

**Wednesday June 29th.** The service was to be held in the oldest Swedish church in Philadelphia. Miss Swan-son and I went there thinking we might be able to see the inside of the church before the service as we had no tickets and had no thought of getting any or being able to enter. We were surprised to see that the church was open and that we could get excellent places in the middle forward in the church. The reserved places were not many. This church as well as the one in Wilmington are both Episcopal. These have taken over much of the old work and are regarded as “fishing” among the Swedes, which hurts Augustana.

This was all most solemn and festive. After lunch we went to the art museum in Philadelphia, where a Swedish exhibition was arranged. We thought the prince’s visit was ended and hoped to see the exhibition. When we came he was still there, and we stayed on the stairs. The museum has an exquisite location, and it was a grand sight when Prince Bertil came down the stairs and the blue and yellow and the black and red horsemen mounted their horses, at least fifty before and fifty after the car. The sun glittered and the trees looked so fresh in their summer greenery. It was really splendid. It was nice that the weather was so beautiful.

In the evening there was a Swedish concert and I had telephoned Mary Russel’s good friend Mary Bentley and asked her if she wanted to come alone. She invited us to supper first. It was a beautiful concert, I thought, but the singers that I met later thought it was their worst concert. The tenor, Beyron of the Swedish opera, had a wonderful voice. It is a really fine choir that came to America this time. After the concert I travelled to Germantown with Mary Bentley, who had ordered a room for me at the Y.W.C.A. A very pleasant place.

After this visit to Philadelphia and Wilmington, Ruth continued her travels to Washington, D.C., and to New York, where she boarded the S/S Drottningholm on the 14th of July and came to Göteborg the following week.

**Footnote:**

Another find in the Consulate Archives

As told in SAG 1/13, I visited the Arninge branch of the Swedish National Archives (Riksarkivet) looking for information on a man, Johan Adolf Johansson, who probably lived in Chicago in 1901. The archives were not well kept, and I did not find anything about him. However, I found some other documents that were interesting.

Among these I found this marriage certificate, issued in Rockford, IL, on 1898 Oct. 3 for the marriage of Otto Person and Emma Johnson. Witnesses were Charles F. Johnson and Anna W. Johnson. The pastor who performed the marriage was Andrew C. Leafgren.

But who were they, and is it possible to find out more about them?

The 1900 U.S. Census for Rockford showed that Otto Pearson was born in Sweden on April 1877, and that Emma was born in May 1877. Otto had been 4 years in the U.S. which puts his date of immigration to 1896. Emma had been 20 years in the U.S., and she had given birth to one child, daughter Florence, born in Sept. 1899. Otto was a carpenter, and built houses.

In 1910 they still lived in Rockford, and had added Bertha (age 8) and Mildred (age 5) to the family.

In 1920 they also had a son Robert (age 3 years and 9 months).

In 1930 they were not found, but in 1940 they lived in Belvidere township in Boone Co., IL. In 1935 they had lived at Loves Park, Winnebago Co., IL.

A grandson Edward E. Morris lived with them from about 1935. He was 16 years old in 1940.

Otto John Pearson, born 1877 Apr. 9, died 1942 July 13 in Chicago (IL Death Index). He was later buried at Willwood Burial Park in Rockford. In 1967 Emma joined him (Findagrave).

The pastor was Andrew C. Leafgren, minister at First (Swedish) Evangelical Free Church in Rockford. This church has no microfilmed records.

If anyone knows more about this family, please contact me.

Elisabeth Thorsell
Here is the next page of the letter from the poor widow who had received assistance from the Swedish consul in Chicago, and now is asking for more help.

The first part of this letter was Handwriting Example 34 in SAG 1/2013.

This letter shows that people had problems and were getting desperate, and did not know where to turn for help. Maybe people, representing the Old Country, would help? Even if the letter writer had moved from the area, it was still the Swedish consul that was supposed to help this destitute widow.

These records are not widely used, but should be remembered when one has a tricky problem, as they might help. Unfortunately they are only available at the Arninge branch of the Riksarkivet (Swedish National Archives).

Transcription / translation on p. 23.
Your link to your history!

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

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

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

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

One of the released prisoners in the SVAR prison records.

www.riksarkivet.se/svar

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News from the Swenson Center

Hej då Larry!

At the end of May, Dr. Larry (Lars) Scott, legendary professor of Scandinavian studies at Augustana College, retired after more than thirty years of teaching. Dr. Scott created a modern program of Scandinavian studies at Augustana, focusing on both the study of the Swedish language and on Swedish culture and society. He was also the moving force and codirector of ASSIS (Augustana Summer School in Sweden) through which he brought hundreds of Americans to the folkhögskola in Grebbestad in northern Bohuslän for intensive studies of the Swedish language for more than a quarter of a century.

His scholarly interests include Swedish literature and art, and Swedish-American history. In the latter area, he has a special interest in the history of the Swedes in Texas, and is the author of The Swedish Texans (1990). Dr. Scott has contributed significantly to the life of the Swenson Center, and serves on our advisory committee. We will miss him as a colleague in the Scandinavian department, but look forward to seeing him as a patron and friend in our reading room and in our stacks. Like the seventy plus students who came to Rock Island to honor him at the end of May, we say “Tack för allt du har gjort, Larry, och lycka till i framtiden!”

Dag Blanck

Indians and immigrants – entangled histories

A free seminar will be held at the Swenson Center in early October

During the 19th and early 20th centuries millions of European immigrants migrated to North America. But for centuries this country had been home to several different Indian nations. Very rarely does this fact enter into descriptions of European, Scandinavian, and Swedish settlements. Not even a handful deal with the interaction – voluntary or not – immigrants and Native Americans. Most often when the question is raised, the response is that by the time, for example, Scandinavians settled the Midwest the Indians had already left. However, a cursory glance at the existing research on Native American history demonstrates clearly that this was not the case. Beginning in the 1860’s and continuing until the 1930’s Scandinavian immigrants settled on or near Indian reservations.

But it is not just immigrants who seemed oblivious to the existence of some of their neighbors – Indian history performs a similar feat of excision. Immigrants are rarely part of accounts of Indian experiences, whether they are tribal histories or interpretations of relations with colonists. Instead, in Indian history the preferred counterpart are the representatives of American or Canadian governments, even though immigrant settlers constituted the vehicle for colonial westward expansion. When immigrants enter into the picture, they are most often lumped together as “white settlers.”

We know too little about the ways in which European immigrants and North American Indians encountered each other in during the 19th and early 20th centuries. They have mostly remained separated when their respective histories have been written, which has left an important gap in our understanding of points intersection, contact, and conflict between immigrants and Indians.

To fill this gap, the Swenson Swedish Immigration Research Center is sponsoring a symposium on the topic, focusing on the Midwest and Scandinavian-Indian relations there, on October 4-5, 2013.

Symposium presenters include leading scholars in the fields of Indian and immigration history from the United States and Sweden.

The symposium is open to all who are interested in this important question, and is, with pre-registration, free of charge. It will take place in conjunction with a photo exhibition at Augustana College of photographs of the Rosebud Sioux, taken by the Swedish immigrant photographer John Anderson.

For more information, see

www.augustana.edu/swenson

Swedish American Genealogist 2013:2
"I know that grandmother’s father came on a boat in the early 1900s. His name was Swanson and he came from Smaland." Or “I have always loved meatballs and often shop at IKEA!” Or “My maternal grandmother’s paternal grandfather emigrated in 1878 and came from Wermland.”

OK, there are really many variations when you read all the applications from the Americans who are applying to be on the TV show Allt för Sverige that will be recorded this summer for the third time. This will be aired during the fall in Sweden.

Some of the applications seem like jokes, and I wonder if they know anything for certain about their Swedish origins. On the other hand some applications come with an enormous family tree attached, and then they will be disappointed, as the idea for the program is that the Americans with Swedish roots are to come to Sweden to find their origins, not just to confirm what they already know.

What is really sad is to see how much time and effort has been spent to build that family tree, but there is not a single source mentioned. How are we to know that their tree is correct?

Then we have to go back to square one and start all over again ....

**Finding the right participants**

The task is to find the perfect participant who knows a little about the origins of their family, without knowing too much, but still able to trace the roots back to Swedish soil. It is a balancing act. Sometimes I, as the genealogist in charge, end up in a clash with the editorial board of the TV production company. They are of course looking for unique personalities who reach out from the screen, while I at the same time try to find genealogies that really make research possible, that give us as correct information as possible, and where we can find moving life stories that we can give the audience. But by now in the third season we find the most fantastic persons, who also have family trees with all the ingredients we are looking for.

First the casting team at the production company chooses their favorites among the considerable numbers of applications, and then it is my turn to start the basic research to see which of the applicants it is possible to research in Sweden. All immigrants are not possible to identify in Sweden. Some with very Swedish names can come from Norway or Finland; they are rejected at once. Some immigrants chose a new start in life when they landed on American soil and changed their name, so they are not possible to trace back to their Swedish origins. Or you lack exact information about the birth date or place they left from, and because of this can not be certain who this person was in Sweden. There were many Carl Svenssons in Småland, for example.

Most of them you are able to follow from the new participant back to Sweden, and then the research is very exciting for me.

**It is different on how far back you can go**

First of all I start with working on the American part of the family tree. I have to find all links from the applicants for this new season of Allt för Sverige back to the immigrant. In some cases this can be five or six generations between the applicant and the immigrant. Sometimes it is only one or two generations, as happened to one of the participants in season two. What astonishes me is that few of the applicants know the names of their grandmother and grandfather, when and where they were born, and where they lived. They may have been American citizens and lived until quite recently. It is as if their lives were just deleted. Then it is even more important to really investigate and save their histories for the future.

When I have found the immigrant in the U.S.A. and charted his life as far as possible by censuses, marriage certificates, birth certificates for the children, address books, military draft records, and finally death certificates, it is time to follow the immigrant's travel backwards over the Atlantic.

Is it possible to find their names on the passenger lists when they arrived in New York, or Boston, or, why not, in New Orleans? If we are lucky we find the immigrant here. Then we will see on which ship she travelled from Sweden, or if they first landed in England on the big journey of their lives. Information about the port and date of departure can explain a lot. Did she travel alone? Did she travel with a female friend of about the same age and from the same place? Did the whole family emigrate to search for happiness in America? Many travelled from Göteborg, but I have followed some emigrants that took the route via Denmark or
Genealogist Helena Stark at work in her office in Alunda, Sweden.

Germany and sometimes France before they bought a ticket for the American steamer over the Atlantic.

Everyone that does genealogy knows about the adrenaline rush you get when you find the right person from the right place at the right point of time. One gets one's brain re-energized and develops more new ideas than can find room on my desk.

"If he was born there, I can find his parents, his siblings, .... I wonder if more family members left? What was the reason that he chose to emigrate?"

At the same time as I am working on a great number of family trees to find emigrants and the family that stayed, the work continues for the production company to select the participants for this year. In the end we have found ten participants that will travel to Sweden at the end of May. The team at the production company now has busy days to find places for filming, people to take part in the show, arrange the logistics, and much more. But even here in my office at Alunda there will be a rush to find the stories about the emigrants and their lives that will be told on the TV show. We are to find living relatives for all of the participants, even if at the end there is only one who really gets to meet with the Swedish family.

A very common question that I get is if the ones who have to leave the show early also get to meet their family? Are they told if they have any relatives in Sweden today? The answer is that all the participants get all the information we have found during the research period when they leave the program. They also get the hand-lettered family tree I have made for them which shows their relation to the emigrant and their Swedish roots. They do not get to meet with their Swedish family during their stay as participants in the show, but several of them come back and have a close relationship with their newfound family in Sweden. Do you remember Vernon from season two of Allt för Sverige? He is coming back in May with his mother and will visit with many relatives and places where his forebears once lived and worked.

Working with Allt för Sverige is incredibly exciting and giving for me as a genealogist, even if the period from February to May is very intense and demanding. I face new challenges all the time. That is what is so fascinating with working as a genealogist. I never know what ends up on my desk.


Helena Stark can be contacted by her e-mail:
<mail@helenastark.com>

Hoary habitués of the annual SAG Workshop in Salt Lake City will know that over the years there I have been less immersed in the long and deep river of personal family history back in time to its myriad sources than wading in the nineteenth- and twentieth-century shallows of a rivulet of Swedish immigration to one small place in southern Minnesota. Although narrow, the stream of emigrants would spring from many places in Sweden over a course of nearly eighty years.

At the outset, however, its well-spring lay in and around Vista härad in northern Jönköpings län. Thus it was that the party of Swedes who ventured as pioneers to Waseca County, Minnesota, in 1857 named their new home “Vista.”

Before the poor harvest years at the end of the 1860s drove masses of Swedes to leave their country, the Vista settlement in Waseca County grew very little through immigration. In 1858, it had thirty adults and children born in Sweden, along with six children born in America, all living in Otisco (Twp. 106 North, Range 22 West) and (New) Richland (105 N, 22 W) townships. By the end of the American Civil War, there were still only about thirty-two Swedes, augmented by twenty-one American-born children, in Otisco and New Richland townships. The Swedish community also included a household of five immigrants and two children of American birth nearby in Berlin (105 N, 21 W), Steele County. One other Swedish family, a somewhat enigmatic couple and their only son, was already resident in another adjacent civil division of Steele County, Lemond (106 N, 21 W), before the Vista Swedes arrived. After the father, Henrik Brandborg—accidentally or on purpose—blew the top of his head off with a shotgun at the cusp of 1864, his wife and son moved to a farm alongside their compatriots in Otisco Township.

The Swedes came to Waseca County for land, and all of the first settlers made their living from farming. The Vista enclave of Swedish heritage was and remains to this day exclusively rural; it never engendered even a hamlet of its own. But one of the early Swedish families first set up a business in the nearest town. In 1863, Gustaf C. Runnerstrom established the first butcher shop in the village of Wilton, a place long since disappeared, but at that time the county seat and a bustling center of commerce. The meat market, however, “was more or less a failure,” according to a descendant, but around the same time, on 14 August 1863, Runnerstrom had also acquired eighty acres in section 14 of Otisco Township. In 1865, the Runnerstrom family was living in the township, where in a few years Runnerstrom built his property holdings up to 320 acres, a notably large farm in those times.

One of his land acquisitions did not sit well with his fellow Swedes, as reported in the Waseca Weekly News of 26 January 1872: Notice to leave “Mr. Runnerstrom, of Otisco, some time since bought some railroad land which a couple of Swede families had been cultivating, and which they desired to purchase. After getting his contract, he gave them a written
notice to leave in fourteen days. Some of the neighbors then served a notice on Mr. R. to leave the country in fourteen days. Mr. R., probably a little agitated, applied to an attorney, who advised him to have them arrested for making threats. So, on Friday last, a warrant was issued for the arrest of Messrs. A. L. Warner, Mose Johnson, L. F. Peterson, John Peterson, John Larsen and Chas. Gustofson. On Saturday they all appeared.

“A motion was made to dismiss the prisoners on the ground that the warrant did not state facts sufficient to justify an arrest. The court so viewed the matter, and the prisoners were discharged. After a little further investigation, the attorney came to the conclusion, we believe, that there was not enough of the affair to make a respectable lawsuit, and so the matter dropped.”

The alleged reprobates under arrest in this case were, in fact, stalwarts of the Swedish community; Mose Johnson, L. F. Peterson, John Peterson, and John Larson were all men from the original settlement party and founding members of the Vista Lutheran Church. Two of them were to be pillars of the Mission Church as well.

**Runnerstrom’s marital problems**

Runnerstrom also had issues within his marriage. By 1880, he and his wife are listed in the census as divorced, and they were living apart in consecutively enumerated households. Mrs. Runnerstrom and their young adult son, Gustaf R. Runnerstrom, remained on the original eighty acres, while the senior Runnerstrom resided on the former railroad land to the south in section 23.

Mother and son lived together until an unfortunate accident in 1886. Reportedly an epileptic, she is thought to have suffered a seizure, thereby overturning a lamp and burning herself severely: “Her clothing was nearly all burned off on one side, and the flesh on that side literally cooked.” Her son, who was out milking at the time, put out the fire with two pails of milk he was bringing to the house, otherwise the accident would have proved fatal and the house burned.” The house may have been saved, but not Mrs. Runnerstrom, who died a few days later on 28 March 1886.6

The Runnerstroms lived in the Swedish settlement, but they were not members of either the original Lutheran church or later Mission church around which the community was centered. Since the records of the two Swedish-American congregations are the principal source of specific information about the immigrants, the origins of the Runnerstrom family long remained shrouded for me.

**Who were the Runnerstroms?**

The flock of immigrants at Vista numbered several hundred, many readily found in the Swedish church records, but, of course, it is not the ninety-and-nine, but the strays (and the black sheep) that concern and challenge the metaphorical shepherd the most.

The names of these lost ones — given as Gustave, Chastie, and a son, Hans Christian Runnerstrom, all born in Sweden, along with Gustave Elise and Gustave, born in Wisconsin — were found in the town of Port Washington, Ozaukee County, Wisconsin, in the 1860 census.7 Various censuses provide proximate ages of family members, but a specific birthdate is recorded only for the patriarch, Gustaf C. That was in his death record, an often unreliable source, and at odds with the date given in a questionnaire completed by a grandson in 1952. The grandson also wrote that Gustaf C. Runnerstrom was born in Stockholm and “owned the site and up and left it to go to America where the present Capital of Sweden now stands.”8

Aside from the question of defining the “Capital of Sweden,” this assertion of ownership appeared to be dubious family lore. Nevertheless, as querying Emibas — the emigrant database then (2001) still under development at the Swedish Emigrant Institute — had no success, the sole point of reference in Sweden for Gustaf remained Stockholm. However, such a large city of multiple parishes was not a haystack that I could conceivably search. Moreover, was “Runnerström” the name of the needle for which I would be looking, or was this a surname assumed only after emigration?

During the SAG Workshop in 2007, I consulted Elisabeth Thorsell about my Runnerström-in-Stockholm problem. “ET” suggested searching Stockholm probate records. My notes for the next day simply read: “too many files.” That haystack was also too big, especially in view of other priorities for the limited time in Salt Lake City.

It is not only the mills of God that grind slowly: since 1996 I had known there was a Waseca County probate file for Gustaf Runnerstrom, but not until the next SAG Workshop in 2008 did I search it out on microfilm at the Family History Library. If not a Swedish probate, as proposed by Elisabeth, then perhaps an American one would lend some clue to my search?

Gustaf C. Runnerstrom died 6 April 1903 in Otisco Township. He left a will, which was administered by his younger son, Gustaf R. There were four heirs, three of them within the township. G. R., already in possession of the northern 160 acres of the family property, now inherited the rest, the quarter-section of erstwhile railroad land in section 23. He was directed to pay his sister, Gustava Alice Blowers, $1,500. Alice then did not fail to challenge the will, claiming that their father had not been of sound mind and had been subject to the undue influence of her brother and his wife when the will was written in the father’s last days. The eldest son, (Hans) Christian, is listed as “whereabouts unknown,” and is “given and devised,” a sum of five dollars, i.e., his interest legally disposed of thereby.

“To my sister, Mrs. Eleanor Kernor,” also in Otisco Township, the...
deceased directed another $1,500 to be paid. 9

The eureka moment!
That six-word phrase provided the eureka moment, the key to my search for the origins of the Runnerstrom family, for I had previously identified this woman, Elna Nilsdotter Körner. Elna Nilsdotter had been born 21 November 1848 at Bulltofta, Västra Skrävlinge (Skán.), to the widow Sissa Larsdotter, her third child out-of-wedlock since her husband Lars Andersson was recorded as having removed to Evigheten (eternity) in 1838. Elna herself bore a short-lived child, August, out of wedlock in 1868. As a result, she was obliged on Sunday, 25 April 1869, to make confession of fornication. Five days later, she left the rural parish for Malmb, the city immediately adjacent to Västra Skrävlinge. 10

The soldier Carl Körner had also lived in Västra Skrävlinge. A hired hand at Bulloftagården since 1863, Körner moved to Malmö in 1868. 11 There, in Malmö Caroli’s husförhörslängder, Soldier Körner is tagged at various locations for several years with the notation that the maid Elna Nilsdotter at Bullofta wishes to prevent him from getting a moving certificate because of his having had relations with her. One suspects he was the father of her child back in Västra Skrävlinge. In any case, and at long last, he married her on 17 October 1874. 12 This was none too soon, as their daughter, Augusta Maria, came along promptly on 27 November. 13 They had one more child, Carl August, born 6 December 1879 in Malmö, 14 but their married life was turbulent. Carl Körner was arrested for vagrancy in 1882 and again in 1886, and the couple were warned and admonished twice for marital discord, first by the pastor in 1887 and then by the church council in 1890. Finally, on 22 July 1891, they were granted a divorce by the cathedral chapter of Lund. 15

The first Körner immigrants
Elna and her son Carl August Körner emigrated from Malmö Caroli on 10 August 1894. Leaving Gothenburg on 7 September, they arrived in New York 22 September on the Slavonia. 16 Their destination was Leman (Lemond, Steele County), Minn., and in the next year’s state census, “Ella Nelson” and “Agust Körnar” are residing in Otisco Township with none other than Gustaf Runnerstrom. Augusta Maria followed from Malmö on 5 September 1898, 17 and the three Körners are found in the city of Waseca in 1900. Elna and Carl August lived in Otisco Township until 1919. They then moved to Minneapolis, joining Augusta Maria, and all three lived there for the rest of their lives. 18

These facts about the Körner family I knew long before the day I read Gustaf Runnerstrom’s will in 2008. But, despite their common residence in 1895—information taken down nearly forty years earlier—I had not connected the Körners and Runnerstrom as relatives. I could only wonder what would have brought this middle-aged woman and her adult children from urban Sweden to rural Minnesota.

More clues in the church records
I had researched the Swedish church records back to the birth of Elna, but had not discovered Gustaf, her half-brother born twenty-two years earlier, as he had left the parish before then. But now, it was only a matter of tracing their mother through half a dozen volumes to find Gustaf Christian, born 14 November 1826 at Rögle No. 1, Hardeberga (Skán.), to Sissa Larsdotter. 19 In 1829, leaving Gustaf Christian with her parents, Sissa moved to Burlöv (Skán.), where she married Lars Andersson on 1830 Jan. 22. Sissa and Lars had two children, Anders in 1830, and Gertrud in 1834, and Gustaf Christian came to live...
with the family before they all moved to Bulltofta in Västra Skrävlinge (Skân.) in 1835, the place from which Lars Andersson went to his eternal home three years later. 

Gustaf Christian had assumed the patronymic Larsson by the time he left Västra Skrävlinge for Lund in 1843. Three years later, he became apprenticed to a mason in Lund. As was common practice, when he advanced from apprentice to journeyman he took a surname, becoming Gustaf Runnerström. 

On 8 March 1850, the newly-minted journeyman mason Runnerström married Kjersti Hansdotter in Lund. Kjersti had been born 4 January 1828 in Lund to the workman Hans Jönsson and his wife, Elsa Svensdotter. Three children were born to the Runnerströms in Lund: Gustafva Lovisa in 1850, Hans Christian in 1852, and Alma Charlotta in early 1855. That year, 1855, was pivotal for the Runnerstrom family: the younger daughter died at less than four months of age in May, followed by her four-year-old sister in July. The church record shows that Gustaf Runnerström went to America in 1855 without a moving-out certificate. On 30 October 1855, Kjersti Hansdotter Runnerström received a certificate to go to Copenhagen.

Kjersti and their surviving child, Hans Christian, did not return to Lund. Instead, the Runnerström family next turns up in Port Washington, Wisconsin, in 1860 with two more children born in that state: the future unhappy heir, Gustava Elise (Alice), 25 December 1857, and the brother whom she would accuse of undue influence in the making of their father’s will, Gustaf R., 14 November 1859.

With the 1860 census, the research circle comes back to the point at which I had been obliged to leave the Runnerstroms for decades until 16 October 2008, when I read the bequest “to my sister, Mrs. Eleanor Kernor.” The puzzle of Gustaf’s origins and family name was now pieced together. The boy said to have been born in Stockholm was instead born near Lund on the diagonally opposite side of the country. The man who supposedly left behind ownership of the site of the “where the present Capital of Sweden now stands,” was rather the oäkta son of a crofter’s daughter and raised in the family of a statdräng, a yet lower level of landless laborer. The child without a father after whom to be called earned a family name of his own making, Runnerström, through learning the trade of masonry.

For me, the discovery that Gustaf Runnerstrom had been trained as a mason in Sweden switched on a lightbulb of recollection: the Runnerstrom house! From forty or more years before, I had a dim memory of an imposing farmhouse alongside a minor road in Otisco Township. A recent trip refreshed the mind. There it still was, commodious, if somewhat the worse for wear. It was not built by Gustaf C., but rather by his son, Gustaf R., in 1893, during his father’s lifetime. I know of no other brick farmhouse in the area around the Swedish settlement community than the structure of cream-colored bricks erected by the mason’s son.

**Endnotes**


2. Minnesota State Census, 1865. As this census does not record nativity, the number of Swedes is approximated and distinguished from the much larger Norwegian population of the area through interpolation from the names of the Swedes enumerated in the 1860 and 1870 federal censuses and from other sources.


4. Family history questionnaire completed by Arnold Runnerstrom, 1952. Waseca County Historical Society, Waseca, MN.


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9. Waseca County Probate Court, No. 1159, Gustaf Runnerstrom, Box 34, File 1, 1903 (FHL film 1845393).
10. Västra Skrävlinge (Skån.) Cl:3 (1810-1861), image 1.
19. Hardeberga (Skån.), Cl:3 (1810-1861), image 76.
22. Lund stadsförsamling E:3 (1815-1861), p. 133
25. Perhaps the fatherless boy or his mother had some help from benefactors. More than thirty years after he left Sweden, Runnerstrom had a copy of a local newspaper sent to "his old friend and patron L. Kokom, of Malmo, Bulltofta, Sweden. Wants to let his old friends know he has not forgotten them as well as give them an insight into United States ways and characteristics" (Waseca Radical, 22 Feb 1888). "L. Kokom" was undoubtedly Ludvig Kockum. Carl Ludvig Paulus Kockum, born 1835 in Västra Skävlinge, was from 1857 the third-generation Kockum proprietor of Bulltoftagård, the large estate on which the young Gustaf Christian had lived from 1835 to 1843 in the family of his farm-laborer stepfather and soon-widowed mother. His mother continued to live there as a dependent lodger (inhyseshjon) until she died in 1874.

The author Ronald J. Johnson lives in Madison, WI; and can be reached by e-mail: <rjohns2@wisc.edu>
Ulf Beijbom gets an award

Professor Ulf Beijbom, former director of the Swedish Emigrant Institute, has been awarded the Olov Isaksson Prize for 2013 by the Swedish Bishop Hill Society.

(Head to the left is author Vilhelm Moberg.)

SwedGen Tour 2013

The group of travelling Swedish genealogists will be back in the U.S. in the fall. The group consists of Anneli Andersson, Charlotte Börjesson, Olof Cronberg, and Anna-Lena Hultman.

There will be a seminar at the Old Mill Museum in Lindsborg, KS, on Saturday 28th of September.

Other seminars will be given Saturday Oct. 12th in Oakland, CA, Tuesday, Oct. 15th in Kingsburg, CA, Saturday, Oct. 19th in San Diego, CA.

See a link to SwedGen Tour on p. 30.

Emigrants from Föglö, Åland Islands, Finland

Researcher Ingemar Ekman, with his roots in Föglö, Åland Islands, has excerpted marriages in the Finnish Seamen’s Church of New York for the period of 1887 to 1930, where one of the couple, or maybe both, was born in Sweden. He has also been working on tracing the inhabitants of Mariehamn when the city was founded in 1861.

Ingemar has also built a database with people from Föglö, and would like to hear from people with Föglö roots.

His e-mail is:
<ingemar_ekman@hotmail.com>

The first Lennart Setterdahl scholar has been chosen

The awardee is young historian Anton Johansson from Långås, Halland, now a student of history at Växjö University. He has written an essay on how the causes of the “Big emigration” are represented in the schoolbooks for grade school students and high school students, as compared with the exhibitions at the House of Emigrants. His conclusion is that the exhibitions give the deepest information and understanding of the emigration period.

(Emigranten 2013-1)

History Center in Eksjö

On June 17th the Historiskt Center at Eksjö Museum opened to the public. The Center has research computers with subscriptions to church record providers, Ancestry.com, Emiweb, and much more.

You can contact them by e-mail: <hee1@eksjoo.com> or look them up on Facebook.

Swedes in Canada

The long-awaited book project is now in its final stages, and it will be published during 2014.

Author and project leader Elinor Berglund Barr will be the featured speaker at Swedish Council of America 2013 Autumn Meeting in Winnipeg on October 11. Manitoba is lovely that time of year and makes a great fall weekend destination.

Genealogy Open House in Chicago

On Saturday Nov. 16 there will be a Genealogy Open House at the Swedish American Museum, 5211 N. Clark St., Chicago. The event starts at 11 a.m. and ends at 4 p.m.

It is being sponsored by both the Museum and SWEA. There will be tables for both genealogy assistance and translations. Several persons from SWEA help out on translating documents such as old letters. Swedish genealogists Elisabeth Thorsell and Ingrid Nilsson also plan to take part.
Oh, Granny Wahlquist – what secrets you kept!

Life in Sweden was not always easy – why not go to America?

BY HELENE LEAF

Maria Elisabeth Eklund was born 1837 Feb. 18 in Forsby in Björklinge parish (Uppl.). Her parents were Olof Eklund and Lisa Andersdotter. She was the third daughter of four children. The fourth child, a boy, died at two months of age. The family moved to Långäker, also in Björklinge, in 1838, and Maria lived at this place during her early years. Maria and her older sisters followed the pattern of eventually moving out of the parental home and working as a *piga* in various places.

Starting in 1856 Maria moved to Vitska, Lilla Malma, Uppsala, back to Björklinge, and then in 1860 back to Uppsala. In 1861 she moved to Stockholm. I was not sure in which parish she lived and since most HFL (Husförhörslängder) in the Stockholm parishes do not have much information, I did not pursue looking for her in the Stockholm HFLs. In 1871 she became a member of the Mormon Church. On 13 June 1872 she immigrated to America on a ship of Mormon converts. By July she was in Salt Lake City, Utah.

Her husband in America was August Wahlquist who was born 1844 May 7 at Råstorp, Stora Äby, (Östg.). His parents were Anders Pettersson and Anna Caisa Forsberg. He was the second to the youngest of many children. He lived at Råstorp until 1861 when he moved to Telgeby Södergården, Västra Tollstad (Östg.). In 1863 he moved to Stockholm, and once again I decided not to search the HFL in Stockholm as I was uncertain in which parish to look. In 1870 August joined the Mormon Church and on 13 June 1872 he left Stockholm and went to America on the same ship as Maria.

So far there is nothing unusual in this story of two Swedes who immigrated to “Amerika,” but there always were some questions.

A family story was that Maria had an illegitimate child in Sweden and left it behind. In the Salt Lake City cemetery is a child, Maria Elisabeth Wahlquist, who died 1872 July 28. From this record and the ship’s registry, the child was born either 1868 or 1869. Perhaps this is the illegitimate child? U.S. census records seemed to indicate that August and Maria married in 1871, but I have never found any marriage record in Sweden or in America. This child is listed with Maria on the Mormon ship record as Maria Elisabeth Eklund, same name as her mother. August Wahlquist is listed a couple of blank spaces lower on the same page. Hmm.

The 1900 U.S. census record shows that Maria had had seven children and four were living. I could account for six births and two deaths. Hmm. Perhaps Maria had left a child behind in Sweden?

In the spring of 2011, I looked for a marriage for Maria Elisabeth Eklund and August Wahlquist on Familysearch. To my great surprise up came a marriage for Maria to Axel Wilhelm Hallberg on 1868 Jan. 19 in Hedvig Eleonora in Stockholm. Hmm. This was the correct Maria and probably meant that the child Maria Elisabeth was Axel’s child and was legitimate. This immediately sent me off to find out more about Axel and eventually to delve into the Stockholm records.

Axel was born 10 November 1834 in Årestad, Björkeberg, (Östg.) where he lived until 1852 when he moved to Linköping. By 1860 he is in Maria parish in Stockholm. His occupation is usually listed as *betjänt* (servant). In 1861 he is in Klara parish.

Now it gets really interesting. Using *in-och-utflyttninglängd* and HFL from various parishes and *Mantals- och skattskrifning* (tax records) from the Stockholm archive, I was able to mostly piece together the lives of Maria, Axel, and August in Stockholm during the years 1861-1872.

In 1861 Maria moves into Brunkhalsen quarteret, Klara parish. The address is 16 Drottninggatan. She is one of a number of maids and servants listed. She is not listed at this place in 1862, but Axel Wilhelm Hallberg is listed. I do not know exactly where Axel was at the end of 1861,
Maria marries Axel

On 1867 Dec. 20 Maria moves to Hedvig Eleonora parish in Stockholm; she marries Axel on 1868 Jan. 19 in this parish, and Axel moves out of Jakob on 1868 Jan. 20 to Hedvig Eleonora. On 1868 Apr. 17 they both move to Klara parish. In none of these HFL or in-och-utflyttning (removal) records is there any mention of Axel Fridolf.

The key to unraveling at least part of the mystery was finding the marriage of Maria and Axel, something for which I was not looking and had no previous knowledge. After finding this, I started in Hedvig Eleonora parish and worked both forward and backward in the church records for Maria and Axel. I also looked at the tax records for Klara parish, Stockholm. Both sources yielded some surprising information. Until I looked at the tax records for 1870, I did not know about the existence of Axel Fridolf nor the birth date of the child Maria Elisabeth. The tax record for 1870 for Axel Wilhelm Hallberg and Maria Elisabeth Hallberg (1152) was recorded on 1869 Nov. 16. Both children are listed with their birthdates and Axel is off in America. His occupation is listed as extra vaktmästare at the post office, extra janitor perhaps. A check of EMIBAS showed that he left Klara parish 1869 May 28 and Edmihamn showed that he left Göteborg 1869 June 11. Maria and the children are living in Klara, Hägern Större quarter, n:o 8 Klara Östra Kyrkogata. The 1869 HFL (Klara AI:148, AD v87251.b245) shows Axel with the same occupation and lists Maria as hustru (wife) and the two children. There are many people living at the same address.

August is nearby

Meanwhile, August is found on 1870 tax record 1061 (registered 1869 Nov. 27). He is living in Klara in nearby Hägern Mindre at 9 Odengatan. His occupation is smedsarbeteare (smithy laborer). The 1869 HFL (Klara AI:148, AD v87251.b239) shows him with 15 other people at the same address, some singles and some couples with children. He is one of four smedsarbeteare at this address.

The HFL Klara AI:149 (1870) (AD v87252.b258) yielded the biggest surprise. In Hägern Större quarter, at 8 Klara Östra Kyrkogata, 25 people are listed. Fru M.E. Hallberg and children Axel Fridolf and Maria Elisabeth are listed. Axel Hallberg is not listed, but directly below the two children is August Wahlquist. Some in the family had said that Maria and August met on the boat, but this shows that they knew each other at least by the end of 1870.

In the HFL Klara AI:150 (1871) (AD v87253.b294) in Hägern Större quarter, at 10 Klara Östra Kyrkogatan are listed many people among them, Hustrun Maria Elisabeth Hallberg and children Axel Fridolf and Maria Elisabeth, a single man and then August Wahlquist. This told me that at the end of 1871 Maria was still married to Axel. There is no record of a divorce between Maria and Axel in Sweden.

Checking emigration records does not clear much up. Maria, her child Maria Elisabeth, and August left Stockholm on 1872 June 13. Neither Maria nor August is in EMIBAS. The ship stopped at Copenhagen to pick up more passengers. At this point Maria and her child are registered on 1872 June 18; her occupation is sypige (seamstress). August was registered on 1872 June 21. They had different contract numbers so they apparently were not traveling as a couple. In all the emigration records Maria is using the name Eklund with various spellings.

Going to America

Both Marias and August traveled from Liverpool via Queenstown to New York on the S.S Nevada. They are listed two pages apart on the manifest. Maria is listed as wife, but that could be because she had a three-year-old with her and was pregnant. They arrived in New York July 9 and traveled to Salt Lake City; they arrived there before July 28 because on that date little Maria Elisabeth, age 3, died. She is buried in the Salt Lake City cemetery with the name of Maria Elisabeth Wahlquist. I do think that Axel Hallberg is her father. Although Maria and Axel were living in Klara at the time of her birth, I have never found her birth record. The reason that the name on her tombstone is Wahlquist is that August and Maria had a 3-year-old girl Lily who died in 1884, and the stone with both names was most likely purchased at that time.

Life in Salt Lake City

Maria and August lived the rest of their lives in Salt Lake City. They had five children born in Salt Lake City. In 1883 Maria was one of the five charter members of Zion Lutheran Church; August joined the church in 1886. Sometime before 1884 they bought a house at 933 E. Third Street South in Salt Lake City, and they both lived there until their deaths. August died 1918 Nov. 4; he did not die of the flu, but because of the ban on gathering during the influenza epidemic, his funeral was quite unusual. The casket was in the house, the pastor was on the porch, and the
congregation stood in the yard. Maria died at the ripe old age of 100 on 1937 Oct. 16; she ate her lunch and then, feeling very tired and yet very restless, she lay down on her bed and died that afternoon surrounded by two of her children. Maria and August are buried in the Salt Lake City cemetery near to the two little girls, Maria and Lily.

Some answers found
A few questions have been answered: Maria’s illegitimate child has been found, and she did leave him behind in Sweden. Many more questions remain.

What happened to Axel?
Axel Wilhelm Hallberg left for America in 1869, but I have not found any trace of him in the U.S. at the time. He returned to Sweden, it seems. When he did is not known and where he was in the early 1870s is not known either, but he must have been in Stockholm as Emihamn lists him and Axel Fridolf leaving from Göteborg on 1872 Sep. 6, home parish Stockholm, and bound for Boston. I have not found him on any ship’s manifest landing in Boston from 10 September to the end of the year. Did they stop off at some other port of call and stay there or did they return to Sweden? I have not found either of them in America or in Sweden. Did he intend to go to Utah to find Maria? Did he intend to leave Axel Fridolf with her as he had never shown much interest in his children? Why did Maria leave this child behind? And where was Axel Fridolf from the time of his birth in 1863 until 1869?

More questions
Two months after arriving in Salt Lake City, on 25 September 1872 Maria had a child, Charles August Wahlquist. Was this child August’s or Axel’s? I think that this child was August’s. At least that is what the family always assumed. There is no family story about the marriage to Axel Wilhelm Hallberg. Did Maria and Axel get a divorce? Did Maria and August get married somewhere? I am afraid that all these secrets will remain hidden and unanswered. Oh Granny Wahlquist, did you ever share any of them with anyone?

Sources:
Allmänna barnbärdshuset (Public maternity hospital) Stockholm, Sweden.
Dansk Data Arkiv.
EMIBAS.

Colorado’s Swedish genealogists visited Sweden in June

Many members of the Swedish Genealogy Society of Colorado (SGSC) attended the SwedGen Workshop in Sweden, Midsummer festival at Lunedet near Karlskoga, a hosted Midsummer dinner at one of our members beautiful home, then off to their individual areas of interest where many found churches, farms of their ancestors and even living relatives. I have enclosed a photo of the group in our SGSC shirts while attending Midsummer.

Janet Folden

Photo: courtesy of Cheryl and Ron Floberg.

The author is Helene Leaf, who lives in Moline, IL.
Her e-mail is: hhleaf@att.net
This is a story about how I found my great-grandfather’s sister Anna Stina after she had immigrated to America, and various other things that were revealed along the way.

Anna Stina, born 1857 July 11 on Norra Viljamsbohls lands in Sunnemo, in eastern Värmland, was the oldest of four siblings; the others were Karl Johan (b. 1860 Nov. 24), Axel (my great-grandfather) (b. 1864 Aug. 18), and Maria (b. 1868 Aug. 10). They were all born in Sunnemo, Värmland. Their parents were Anders Fetter Karrman and Stina Nilsdotter; the younger of the three children took their father’s name Karrman, but Anna Stina chose the traditional way and was called Andersdotter.

Anders Fetter Karrman died in 1871 June 14, when Anna Stina was 14, and Maria, the youngest, only 3 years old. A court record shows that there was no estate inventory made after Anders’s death, because he did not own anything more than the clothes he was wearing. It must have been hard times for the widow Stina and her children; the court protocol also shows that they were living with parish support.

Stina married again to the sharecropper Jan Larsson of Norra Väsby in Sunnemo in 1878 May 31, and things seem to have gone better for them, but by then Anna Stina had grown up and was on her own.

Anna Stina moved around, first working as a maid in different places in Värmland, then in 1885 she moved to Hushagen in Stora Tuna, Dalarna, and worked there as a maid for an engineer Carl Angström. The job opportunities were better there; the steel mill Domnarvets Jernverk had been founded some 10 years earlier. Anna Stina’s younger siblings were to follow her to Stora Tuna, one by one. Axel in 1889 and Karl Johan in 1891, both to work in the steel mill. Maria came in 1892 and worked as a maid for the steel mill worker Anders Bergdahl. When he became a widower, she married her 30-year-older employer. Karl Johan was already married to Emma Berggren from Sunnemo when he came to Stora Tuna. Axel married Maria Blom from Stora Tuna.

Anna Stina Anderson (b. 1857 July 11) became curious about why she left, were she went, and what happened to her. But trying to find an Anna Anderson in America felt like trying to find the proverbial needle in a haystack. Note that the Ellis Island immigration station wasn’t opened until 1892. So after a few vain attempts, I put this aside for the time being.

Stina goes to America

But by the time Anna Stina’s siblings came to Stora Tuna, she had already moved again: in 1888 she immigrated to America. She left Göteborg on Aug. 21 with a ticket for Worcester, MA. Anna Stina, who by that time had changed her name to Andersson, was then 31 years old, still unmarried, and, from what I could tell, did not have any company on the journey. I

Siblings came too

I had better luck with the brother Karl Johan who immigrated to America in 1892. He was then married to Emma Berggren; they had two children: Elin and Ragnar. He and his family left Göteborg 1892 May 13 with tickets for West Superior, WI. Since they were called Karrman, it
was not difficult to find them, for example in the U.S. census of 1920. Ragnar has changed his name to Rayner, and Elin to Ellen; she is now married to Herman W. Keen.

In the 1930 census, Herman Keen is now the head of the family, since Karl Johan has died. Herman and Ellen now have two children: Burton and June. Note also the boarder Naemi Green, although that name had no significance for me when I first saw this document.

The name Burton Keen sounded to me like a rather unusual one; perhaps he could be found. It would be interesting to find someone that maybe could tell about what happened to the family? Searches in different on-line directories on the web showed a Burton Keen living in Minnesota. This was in 2006 when Burton was 84 years old, so I thought that, should I contact him, I'd better do it soon before it is too late. I found his phone number, composed myself, and gave him a call.

Calling old Burton

Burton confirmed that he was the grandson of Karl Johan and Emma. He turned out to be a very youthful person, both physically and mentally. We had a nice long talk, exchanged e-mail addresses, and have been in contact with each other since. Incidentally, Burton's middle name is Karrman, after his mother's maiden name.

In 2009 Burton sent me a letter, written in Swedish, that he had found among the belongings of his mother Ellen (who by the way lived to be 100 years old). Burton does not know enough Swedish to read the letter, but he saw the name Karrman, so he thought it could be of interest to me. It contained a wedding photo with for me several familiar faces among the guests, for example my parents. The bride was Ulla Blomqvist, a second cousin of my father, her husband was Ove Larsson, and the letter was written to Ellen by Ulla's mother Helga. Helga was the daughter of Maria, the youngest of the four siblings. So Ellen and Helga were first cousins. The marriage was held in 1953.

Here is my translation of the letter; my own comments are within brackets:

"Dear Ellen!

"Thank you for your letter and for the lovely present that Mrs. Berggren brought with her. It was so nice meeting her, but it was just for a short visit, it would have been so nice if she could have stayed a few days so that we could have talked some more. I went to Anna with her parcel yesterday, they were all well. I'm sending a small memory from Dalarna to you and Naemi, it would be so nice if you could come over and visit us some time. You are heartily welcome.

"I'm sending a photo of my daughter's wedding, you can see the cousins there, it is not particularly good, but you can see what we look like. Have to finish now with hearty greetings from all of us to all of you,

"in haste Helga.

"Give my best regards to Mrs. Berggren."

[Ed's note:Then there was a list of the people present in the photo, omitted here].

Naemi mystery solved

Beside the naming of the people in the photo, there were three names mentioned in the letter: Anna must have been Anna Morelius, born Karrman, daughter to Axel; Burton had previously told me that his mother had contact with the Morelius family in Sweden. Mrs. Berggren was probably a relative to Karl Johan's wife Emma Berggren. But the name Naemi was previously unknown to me; she was obviously well-known enough to Helga to send her a gift. As far as I know, Ellen and Helga never visited each other, so who was this Naemi that Helga sent a gift to across the ocean? Could it be another relative? I went back to the 1930 census to see if there was any Naemi living in the neighborhood of the Keen family, and it was then I saw Naemi Green, living as a boarder with the Keens!

At this point I was contacted by Håkan Olsson, another Swedish genealogist. He is related to Emma Berggren and has known the Keens for several years. It turned out that he had also received a copy of the letter from Burton. He asked me if I knew the wedding couple and guests, which I could confirm. Håkan agreed that Mrs. Berggren, mentioned in the letter, must have been a relative on his side. But he did not know any Naemi Green, or any other Naemi among his relatives for that matter. He did recall seeing the name Anna Green, though, in a story that Ellen Keen wrote at age 95 about her life. Håkan sent me a copy of the story, and there I saw what Ellen had written about when they first had arrived in America in Superior, WI.

"We stayed with my father's sister Anna Green for a time".

So Anna Stina must have been married Green, and Naemi was probably her daughter. And indeed, I found the family in the census of 1900.

Her husband's name was Nels J. Green and they had three children:

![The 1953 wedding between Ulla Blomqvist and Ove Larsson.](image)
Lilli, Nanna, and Eina(r). It doesn’t say Naemi, but she was probably called Nanna. They were then also living in Superior, WI. In the 1910 census the family can be found again, without Nels who had died.

Here the daughter’s name is written Naemi.

Who was Nels?
In the 1900 census one could see that Nels Green was born April 1844 in Sweden, and that he immigrated in 1873. In Sweden his name would have been Nils. A search in a database of Swedish emigrants, Emibas, for everyone called Nils having those birth and emigration dates resulted in a single hit:

Jonasson Sundgren, Nils
Male
b. 4/13/1844 in Sunnemo, Värmlands län (Värmland)
Emigrated 4/10/1873 from Muskö, Långserud, Värmlands län (Värmland) to Nordamerika

Although the emigration database is not complete, my gut feeling was that this must be the right person. Like Anna Stina, Nils was born in the small parish of Sunnemo, so surely he and Anna Stina must have known each other from their time in Sweden. Also, Sundgren could well have been changed into Green.

I looked up Nils in the birth records for Sunnemo—his parents were Jonas Elofsson and Anna Nilsdotter. [witnesses at the baptism of Anna Stina]. I followed the family in the household examination rolls, and for some time the families with Nils and Anna Stina were listed after each other in the books, suggesting that they were close neighbors. But in 1863 Nils’s family moved quite a bit away from Sunnemo, to Långserud parish. Nils was then 19 and Anna Stina only 5 years old. After that, they never seemed to live close to each other, so it didn’t seem to be a love from their youth.

Nils later became a soldier; that’s when he was given the soldier’s name Sundgren. In 1869 he married Kristina Lovisa Axelsdotter and they had two sons: Axel Emil and Johan Alfred. Hmm, was I on the wrong track after all?

But, in the household examination rolls 1871-1875, there is a note that Nils has left for America, although his family remains in Sweden. Notes like this then continue volume after volume: “the husband is in America,” even after Nels Green was married, and even after his death in America. Apparently, he had abandoned his family, and they had no knowledge of his whereabouts.

To make sure that it was indeed the same person, I requested the marriage record for Nels Green and Anna Stina. The most interesting parts are:

1. Full name of husband: Nels John Green
2. Name of the father of husband: John Elafson
3. Name of the mother of husband before marriage: Ann Nelson
4. Occupation of husband: Millhand
5. Residence of husband: Connors Point, West Supr.
6. Birthplace of husband: Sweden
7. Full name of wife previous to marriage: Anna Anderson
8. Name of the father of wife: Anders Anderson
9. Name of the mother of wife before marriage: Christina Nelson
10. Birthplace of wife: Sweden
11. Time when the marriage was contracted: Nov 1st 1890 1 PM
12. The place, town or township, and county: City hall, City of Superior
13. Where the marriage was contracted: Douglas County, Wis.

Nels’s parents’ names are more or less correct. A bit strange is that Anna Stina states her father’s name as Anderson. Being quite young when he died, perhaps she didn’t remember what it was and simply copied her own name. Also, note that the mother’s names have the suffix “son” and not “dotter.” This change of name was a general trend in the late 19th century. Stina is of course a short version of Christina.

It still puzzled me how Nils and Anna Stina apparently still knew each other after their families had separated when she was so young. I went back to the Sunnemo records and realized quickly that their mothers were sisters. So, Nils had committed bigamy with his first cousin!

To find out something about Nils’s remaining family in Sweden, I went to Disbyt, a web [of the Swedish Computer Genealogy Society (DIS)] site where one can post ones family trees, searchable for others. I made a search for Nils there and found a tree created by a great-granddaughter of his: Kerstin Karlberg. She is a daughter of Erik Sundgren, a grandson of Nils from his 1st marriage. I contacted Kerstin and she confirmed that Nils had abandoned the family when her grandmother Johan Alfred was only about two years old.

One story Kerstin told me was that Nils later had sent a letter to his then only son alive; the letter contained a ticket for him to the U.S.A., together with a photo of Nils with his new family. Johan Alfred became furious and threw both ticket and photo away!

Kerstin sent a photo of Nils from before he left Sweden, and later a photo of Nels Green was found, clearly showing the same person.

A final twist to this story came when I looked at what happened to Nils’s mother Anna Nilsdotter. After some time she had become a widow and later remarried. But in the household examination rolls for Långserud 1881-1885, there is a note that she had run away from her husband around 1882 and gone to America! Such a mother, such a son…. I have not been able to confirm that she actually went there, though.
Speculations
Say that Nels's mother Anna joined him in the U.S.A. and maybe she had contact with her sister Stina in Sweden. Stina had an unmarried daughter of 30+, and Anna had a son that was married, but obviously did not want to rejoin his family. Perhaps the sisters arranged to have their children married. No one in the U.S. would know about the bigamy and their close relationship. Maybe Nels sent Anna a ticket for her to come over, like he did later to his son. Just a bit of guessing on my part....

The end
Nels Green died in 1904 and Anna in 1916, both in Wisconsin. Of their five children, all but Naemi died at a young age, so it was only Naemi that had a child of her own. Using Ancestry.com I first found out that she married Alfred Persson Youngstrom and they had a daughter Gay Ann. Then also that Gay Ann married Robert Eugene Goudy and that they had three sons and four daughters. I managed to locate the youngest daughter Melissa and got in contact with her on Facebook. Their family today knew very little about the Swedish background of Nels and Anna, not much more than that they did come from Sweden; they seemed very interested in the information I could supply.

In 2011 I had the pleasure of being visited in Sweden by all four charming great-granddaughters to Anna Stina Andersdotter.

Hulda's grave is found
A follow-up to SAG 2013/1, p. 22

When I sent you the newspaper article about the gas asphyxiation of Hulda Johansson in November of 1899, I had not located her place of burial. Yesterday, I was finally successful. I had visited several very old cemeteries in Chicago with no success. When I looked in a source book of Chicago from 1986, I found the name of another cemetery established in 1854. This cemetery, Oak Woods Cemetery, is located at 1035 E. 67th Street, which is within a few miles of where Hulda Johnson had been working when she died. Why I did not look at my maps and investigate this cemetery much earlier, I will never know. The cemetery records do not give the name of a funeral home or date of actual burial. The records do say that her body was received there on November 27, 1899, and that her sister Emma Johansson made the arrangements for her burial. Hulda is there in section O3, lot 327, grave 2N. I was able to locate the exact site, but there is no gravestone. The gravestones in this section, if visible, are sunken into the ground, and many are covered over with grass. Section O3 is a very old part of Oak Woods Cemetery. Hulda's final resting place is quiet and serene. I wished I had brought flowers. (see attached photo).

Suzanne Wallace

A correction
Christina Johannesdotter was born 1840 May 19 in Hagshult. Her son Johannes Frithiof was born 1877 Oct. 20, and son Johan Gustaf on 1883 Apr. 30.

Sorry for the mistake in dates!

Elisabeth Thorsell
The solution of the Handwriting Example 35

Transcription


Mrs. J Williamson
455 Pacific str.
Brooklyn
NY

Translation

[continued from SAG 1/2013, p. 20]

with the funeral. I am now seventy-seven years old and fairly frail, but I am still able to take care of my son's meals. Dear Mr. Lindgren you know so well about our circumstances while we were in Chicago, and you always were a man we could rely on. I wish you would send us some relief, if even so little.

Mrs. J Williamson
455 Pacific str.
Brooklyn
NY

It is heart-rending to read this letter from this poor old woman and not knowing if she got some help.

In the 1900 U.S. Census the following family was found, living in Cook Co., Lakewiew township, Denning Place. All were born in Sweden: Williamson, A. b. 1832 June, wife Johanna, b. 1827 May, s. Charley, b. 1868 June,
The parents had been married for 36 years, and the husband was a janitor. They had immigrated in 1868, according to the census.
The son was a bookkeeper. Wife Johanna had given birth to 9 children and 4 were still alive.
The husband died around 1901, as Johanna and her son were in Brooklyn by August 1902, but he has not been found in the Illinois Death Index. His first name might have been Anders or Axel.
Johanna was not found in the 1910 U.S. census, but might be the Johanna Williamson who died 1905 July 13 in Kings County, New York (NY Death Index, Italgen).
No people that seems to be this family has been found in Emibas. If anyone of the SAG readers has any information about them, I would be happy to do a follow-up.

Elisabeth Thorsell

Swedish American Genealogist 2013:2
What did the Vikings say?


It is well known that when cultures come into contact with each other, or merge through conquest, immigration or assimilation, their languages are altered in many ways. Words from one language are borrowed into the other through common usage and to improve communication between the two cultures. This occurs first in common everyday speech and then slowly becomes part of the new “official” written language. This occurs over a period of time, the longer the time the greater the change. English is borrowing words from many cultures, and those cultures are in turn borrowing words from English as cultural contacts expand and multiply. Technology, the Internet, and international trade have continued and accelerated the pace of the changing of languages worldwide.

This book and its supplement deal primarily with the time period of closer contact between and among the peoples of Scandinavia, Great Britain, Scotland, Ireland, the Orkney Islands, the Shetland Islands, Iceland, and their nearby territories. This time period is roughly from the eighth century through the time of the Reformation and includes the age of the Vikings and the early medieval period. During this time the Norse people began their contact with Great Britain and their peoples, beginning with Viking raids along the coastlines through a long period of immigration and settlement of many parts of the British Isles. The development of successful, oceangoing sailing ships by the Vikings enabled travel to most parts of Great Britain, as well as the settlement of Iceland and other outlying islands and archipelagoes in the North Sea. Similar contacts and migrations were taking place in the East through the Baltic Sea into Russia, mainly by Swedes, and the eastern European languages were undergoing their own parallel changes through many of the same years.

The book begins with a preface in which the author thanks those who assisted him in his research and previous works which helped in his work. Ó Muirithe provides an introduction which explains the many factors which contributed to borrowing and exchange of Norse words into the languages of the British Isles. The outward movement of the Norse people into Britain is explained by many factors, including famine, pestilence, overpopulation, primogeniture, the natural ferocity of the Vikings, and the seeking of new trade outlets, and not least, the pillaging of wealth from these new lands. The author goes on to explain the many variations in this period of conquest and settlement, both in the invaders and the differences to be found in Great Britain.

The Danish Vikings settled mainly on the east coast of England to establish the Danelaw, while the Vikings from Norway mainly attacked and then settled the coasts of Scotland, Ireland, Wales, the Isle of Man, and the west coast of England. Swedes were less involved, but no doubt some accompanied these invaders. The new settlers encountered Anglo-Saxons, Highland Scots, Celtic people, Irish, and other groups besides English who were engaged in conflicts of their own, and often made alliances with one tribal group in conflict with another.

All of these conflicts and contacts meant that languages and dialects varied from place to place, resulting in much borrowing of words, place names, given names and surnames, and common references involved with farming, fishing, animals, possessions, warfare, and objects of everyday living. As intermarriage occurred between the inhabitants and the new immigrants, households usually adopted one language or the other and children were raised accordingly. The author gives many examples of the effects of these efforts to marry or cope with two or more languages. In the area settled by Danes, large numbers of small villages and farmsteads now have names ending in the suffix -by, indicating Scandinavian usage. The morphing of Norse names with Scottish or Irish surnames is illustrated with numerous interesting citations, and many other word examples are given.

One especially interesting example in place names and surnames is the name “Scarborough,” usually...
Book Reviews

Witches


Most Americans will remember from their school days the Salem Witch Trials of 1692 in Salem, Massachusetts. At the time, Salem was a small village of some 500 people and part of the Massachusetts Bay Colony. This was just one example of the outbreak of mass hysteria which arose throughout much of Europe and in North America in that approximate time period. This episode in Salem began with an outbreak of bizarre behaviour among a group of young girls without apparent reason, and then was attributed to the work of Satan. This soon escalated into accusations of witchcraft against several women leading to trials throughout the summer of 1692. Before the community came to its senses and the intervention of the colonial governor, nineteen victims of the witch hunt had been hanged, one crushed to death under stones, and at least four others who died in prison awaiting trial.

A similar episode had occurred in Sweden just twenty years before, in the small village of Järvsö, in Hälsingland. The consequences here were not as dire, however, with only two accused witches being executed, another committed suicide, and another half-dozen went on to be rehabilitated and live long and mostly useful lives in the community. The story of the people and events in Järvsö has been researched and written by Charlene Hanson Jordan, a Swedish-American writer who traced an ancestral home to this small community. Charlene was born thought to be Scots-Irish. The author gives the real root of this name. He writes that from one Icelandic saga, two brothers, Thorgils and Kormak, went raiding in Ireland, Wales, England, and Scotland. They were the first men to set up the fortress now named Scarborough. Kormak was a poet, and in two of the poems he addressed to his brother he called him Skardi, 'the hare-lip.' Hence, the Scandinavian form Skardaborg. It was based on Skardi's nickname, not his surname, and pronounced with a soft 'g,' morphed into the name Scarborough.

O Muirithe is careful to point out that most of the borrowed words are derived from Old Norse, which is most completely preserved today in the language of Iceland. Danish, Swedish, and Norwegian were all exposed to other influences and have evolved in somewhat different ways. Iceland, having less cultural contact with others, is closer to the language used at the time by Scandinavians in these invasions of Britain in earlier centuries. He also touches on other local variants such as is found in the North Atlantic islands, Wales, the Isle of Man, and elsewhere. Norse word origins are found not only in English, but also in the older languages of Ireland, Scotland, Wales, and the islands. These earlier languages were commonly spoken in Viking times but their use is much diminished today.

After this introduction, the remainder of the volume consists of a dictionary, arranged alphabetically, with a brief description of the word’s origins, original source, often history, and sometimes an anecdote illustrating its usage with an example. Several thousand words are in the original volume, and the supplement includes another thousand or more words. The supplement resulted when the author had occasion to run across many new examples of borrowed words he had not previously encountered. The volumes also include a very complete bibliography and an index of many Scandinavian words and word components.

Of special interest to scholars of linguistics and the study of languages, this scholarly work will also be of interest to writers, historians, and students of the evolution of the English language from its many historical sources. Many lay readers with an interest in the history and culture of the places covered in this study will also find the book worth reading and owning.

Dennis L. Johnson

Swedish American Genealogist 2013:2 25
in Texas to the children of Swedish immigrants and has written several books and articles on Texas history and on Swedish-Americans in Texas. This book is a detailed telling of these events in Järvsö as they occurred in the years 1672 and immediately following.

As in Salem, events began with accusations and wild stories mainly from children of events blamed on witchcraft. Family feuds may have played a part at the beginning. Stories escalated leading to trials and imprisonment of the accused persons.

Succeeding chapters focus on the individuals who were accused, including three women and two men. With the help of several local residents, to whom she gives credit in her foreword, Charlene has accessed old documents in Swedish which provide the main source materials for her account of the people, the community, and the witchcraft trials.

In the course of her research in preparing to write this book, the author discovered that two of the principal individuals accused of witchcraft in Järvsö were among her ancestors. This was a married couple, Märit Hansdotter and Karl Karlsson, living there at Karlsgården, a large elaborate house and other buildings befitting the farm of a bonde. They were the eighth grandparents of Ms. Jordan. Karl had been accused, but found not guilty of two murders some time before, and Märit was accused of witchcraft. She was found guilty but only fined and forced to be publicly denounced in the church.

In the appendix, Ms. Jordan includes a chapter drawing parallels between Sweden and much of Europe in dealings with accusations of witchcraft. In Sweden these trials were held over a roughly one hundred year period beginning in the early 17th century, and a total of about three hundred people were executed after being found guilty of witchcraft by testimony and several “tests.” Examples are given from various parts of Sweden, including Småland, Bohuslän, Stockholm, and other locations. Similar numbers of deaths occurred in other countries such as Germany, Denmark, Great Britain, and elsewhere in about the same period.

The second appendix presents the author’s theories about the causes of this epidemic of witchcraft accusations at this period in the history of these countries. She identifies several coinciding events which brought this about. Belief in witchcraft was widespread throughout Europe, flowing from remnants of ancient beliefs, upheavals in the churches associated with the Reformation, the ever-present lively imaginations of children, especially when this drew to them a great deal of attention, possibly some people were affected by addictions or poisonings from folk healers, a lack of intervention by the king, leaders, and church leaders, rapid spread of rumors and gossip, copycat accusations, and other factors. Cotton Mather, catalyst of the witchcraft trials in the Colony in Salem, Massachusetts, had heard of these European events also, and most Salem colony members were recent immigrants from Europe where similar beliefs prevailed.

One hopes that the state of knowledge of medicine, psychiatry, advances in legal systems and protections, and public education would ordinarily prevent such “mass hysteria” as occurred in the 17th century from taking root today. However, examples can still be found, usually in less extreme form, in what are presumably modern nations even now.

In researching and writing this book, Ms. Jordan has not only done a thorough job of reporting on one local episode in the 17th century epidemic of witchcraft trials, but has also incorporated into her book much knowledge about the customs, habits, and beliefs of the people of this period in Sweden. Foods, diets, farming methods, relations between neighbors, occupations, legal systems, the role of the church, and the culture of the time are all woven into her book.

This helps give the reader, and those interested in the lives of their Swedish ancestors in the 17th century, a much better understanding of the changes that have taken place since more than three centuries ago in rural Sweden.

Dennis L. Johnson
The most surprising thing about this new book was that it far exceeded my expectations when I first decided to review it. This memoir about an orphaned African infant who rose to become a world-class master chef in New York City was fascinating and rewarding, one of the most so of any of the books I have reviewed since I began to review books for the Swedish American Genealogist eight years ago. The author, Marcus Samuelsson, tells his life story to date in a way that has the ring of honesty and credibility, a tale of a remarkable and most unusual career considering his origins and early life.

The name Marcus, who was born in 1971, was given him by his adoptive parents in Sweden, who decided to adopt after years of unsuccessful efforts to have their own natural children. Marcus was born in a small village in Ethiopia. His mother, named Ahnu, became a victim of a tuberculosis epidemic in Addis Ababa, where she had brought two of her children. After her death, Marcus and his sister, four years older, were put up for adoption. Circumstances brought this orphaned little boy and his sister to the attention of Anne Marie and Lennart Samuelsson in Göteborg, Sweden, who had earlier adopted a mixed race daughter then eight years old. Within a year, they were united as a family in Sweden, where they grew up as part of the Samuelsson family. Marcus describes as much as he can recall of this first encounter, though he was very young when he joined the family.

In the succeeding early chapters, Marcus relates the story of his early life in Sweden and the major influence of his Swedish grandmother and her Swedish cooking in his choice of a cooking career, his youth growing up as a minority child among almost entirely Swedish schoolmates, his relationships with his adoptive parents and grandparents, and other Swedish influences. He credits his Mormor Helga Jonsson, who lived nearby, with his early education in preparing and cooking foods, and spent much time in her kitchen. Helga had been a cook with a well-off family much of her working life, and took great pride in her skills. His parents had a summer house on the island of Smögen, near Göteborg, where he learned much about fishing and helped with maintaining their summer house and boat. Marcus also relates anecdotes about his friends at school and in playing soccer in a youth league. He loved soccer but was cut from advancing to a better league because
he was judged too small.

After Marcus completed his secondary education, he was disinterested in academics, and made a critical decision to study cooking in a trade school, in order to become a chef. He talks about his classes and his practice cooking, taking on all the jobs in turn that come with working in a restaurant kitchen. Marcus soon felt that he had “earned his knives” and looked around for an apprenticeship at one of the better restaurants in Göteborg. He worked there the rest of the year while continuing in school, and graduated second in his class, second only to a young man who had worked in his father’s catering business since he was ten years old. By 1999 he joined the staff of Belle Avenue restaurant, said to be among the five best in Sweden. There he honed his skills and learned to work faster and faster.

In the second part of his memoirs, Marcus describes his decision to leave home at age 18 and travel to Switzerland to apprentice in another fine gourmet restaurant. This is frequently arranged by the better master chefs for their most talented apprentices to help them advance their careers. He then joined the staff of the Victoria Jungfrau, in Bern. There he advanced himself to a specialty chef and, after six months, spent some weeks in Austria at a restaurant there (where, during those weeks, he fathered a child by an Austrian girl whom he did not acknowledge until years later).

After his longer, more advanced apprenticeship at the Victoria Jungfrau, and other adventures in Switzerland, Marcus began seeking other steps on his ladder of advancement, thinking mainly of France. Unexpectedly, he received an offer of a nine-month apprenticeship through his mentor in Sweden, Peter, of Belle Avenue. This was at a new Swedish restaurant in New York City, owned by Håkan Swahn with Swedish Chef Tore Wretman. His old friend Peter had become sous-chef at Aquavit, where the executive chef was Christian Larson, and Peter had recommended him for Aquavit.

Marcus soon fell into the routine at Aquavit but rounded out his experience with several stints on a cruise ship, touring and sampling cuisine at many South American locations between Miami and Brazil, and later the diversity of Asian dishes on a cruise to the Far East. He learned everywhere he went and broadened his tastes of foods of all kinds. On one South American cruise, he learned of the death of his Swedish grandmother, his first teacher. He continued dreaming of cooking in France, and by 1993 secured a stage (temporary learning stint) at Georges Blanc, who had moved his family restaurant to Southern France and to a three-star rating. He began in the bakery, moved to the kitchen, and was eventually offered a full-time job. He declined and returned to Aquavit in New York.

Marcus felt at home in New York, and loved the variety and richness of the city as he explored all of its blend of ethnic areas, foods, ingredients, and neighborhoods. Shortly after their executive chef died suddenly, and after many weeks of chaos and searching by the owner of Aquavit in Sweden for a new chef, Håkan Swahn returned, and to Marcus’s surprise, chose him as the new executive chef. It was not long before Aquavit received a three-star review in the New York Times. This brought new fame and new business to Aquavit and advanced Marcus to the top ranks in New York.

In the third part of his book, Marcus talks of his awakened interest in cooking from his homeland and birthplace, in Ethiopia. As part of an idea a writer had, he returns to his home village to meet his birth father and the remains of his family. There he explores Ethiopian cooking in his village and in Addis Ababa and gains new knowledge and respect for Ethiopian cuisine. He had done a cookbook on Swedish cooking and now wished to do one on African cooking, which became The Soul of a New Cuisine, in which he hoped to awaken an interest in the variety of African cooking. Marcus was in Australia on Sept. 11, 2001, the day of the World Trade Center attack. This shocked the world and cast a pall on New York City and on Aquavit’s business. Soon after this tragedy, Aquavit was hit by a kitchen fire, and the start of the Iraq War depressed business. Their new Minneapolis restaurant had to close after only four years. Yet after all this, Marcus went on to win a world-class chef’s competition called the Beard Award, a medallion, and many honors.

In the midst of this turmoil, Marcus met his wife-to-be, a model from Ethiopia who was working in New...
York. He began making an annual journey to Ethiopia to visit his African family, and to help send his half-sisters to school. At his Swedish mother’s insistence, he had been helping support his Austrian out-of-wedlock daughter all along and was yet to meet her. He soon arranged to do this, and she and her family are now part of his life.

In 2008, Marcus left Aquavit and opened his own restaurant in New York called Merkato 55. It had a Pan-African cuisine and opened to a big splash. Despite this, and possibly a poor location, the restaurant only lasted six months and failed. His dream to open an African restaurant survived, but he had to spend all of his life savings to buy out his own name, with his reputation, from Aquavit. He kept himself busy doing corporate dinners and charity work, but he set his sights on Harlem. He also competed in a Top Chef Masters in Los Angeles, and was asked to do the first White House State Dinner for the newly elected President Obama in 2008. His new honors helped him finance and open his new Harlem restaurant called the Red Rooster. It was well-received and appears to be a continuing success in New York and in Harlem.

The bare bones of Marcus Samuelsson’s story do not begin to tell of all the steps, missteps, and turning points in the life of this remarkable man. One has to read the book to appreciate his singular focus on his career as a chef, and all the incredible circumstances in his personal life which enable him to bring his talent to fruition. If this were a novel, readers would find his story beyond belief. That a poor African orphan from a poverty-stricken village in rural Ethiopia would in forty years rise to be one of the renowned top chefs in a world-class restaurant in New York City is indeed almost unbelievable. He gives great credit for his start to his Swedish adoptive parents (and grandmother) and to all the chefs and friends along the way who helped him in his journey. His is a career where so many with the same goal fall by the wayside and do not succeed, for a variety of reasons. One can only wish him well in his future endeavors.

Readers will find Yes, Chef, a fascinating and rewarding story of one man’s quest for excellence in the face of so many obstacles. And his story will make all African-Swedish-Americans proud of their own heritages in playing a small part in helping make some of Marcus Samuelsson’s success possible. Readers will also learn quite a bit of “inside baseball” about how great kitchens work.

Dennis L. Johnson

New and Noteworthy

(Short notes on interesting books and articles)

The National Genealogical Society (NGS) has released the newest addition in its Research in the States series: Research in New York City, Long Island, and Westchester County. This publication was written by native New Yorker and nationally recognized genealogist Laura Murphy DeGrazia, CG.

Research in New York City, Long Island, and Westchester County is an introduction to resources and repositories essential to genealogical research in these geographic areas. “Millions of Americans have ancestors who spent some time in the New York City, Long Island, and Westchester County area,” said Laura Murphy DeGrazia, author, “and knowing what resources exist and where they are located can help family historians be more successful.” This publication can be bought at the NGS Online store at http://www.ngsgenealogy.org/. Price $17.50 (print), $10.00 (pdf), discount for NGS members.

An early immigrant ship was the Minona, on which around 1100 immigrants sailed for America during the early period. The ship’s captain started to take passengers on top of the bar iron, that he was carrying as export goods. In 1850, arriving on July 2 in Boston, 75 passengers landed, and were probably very pleased to get out of the crowded ship. One of the passengers was the farmer Andrew Peterson from Sjöarp in Västra Ryd (Östg.) who started a diary that he kept for the rest of his life. This is now in the Minnesota Historical Society, and was used as a main source for life in the 1800s by Vilhelm Moberg, when he wrote his Emigrant Series. The Minona was enlarged in the 1850s and registered then as a bark ship, and could now take up to 130 immigrants on each trip. Her last voyage was in 1864, when steamship made much faster crossings, and the era of the sailing ships was over. All this information comes from a book Emigrantskeppet Minona af Göteborg. Karl Oskar och Kristinas emigrantfärd – ett skeppsporrtäld berättar, (in Swedish) by Berit and Göran Valinder (2012). Emigration historian Bo Bjorklund has compiled lists of all emigrants, and where they came from. The book can be bought from Swedish net bookstore www.bokus.com price 174 SEK + postage.

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Interesting Web Sites

Karl-Henrik Rydén’s transcripts of church records for Edshult, Ingatorp, Bellö, and Hult:
http://www.edshult.eu/Kyrbok/Churchrecord_Ing.htm
Karl-Henrik Rydén’s web site on Edshult parish: http://www.edshult.eu/Edshult_home.htm
Swedgen Tour website: http://www.swedgen.se/
Database of cemeteries in Regina, Saskatchewan:
http://www.regina.ca/residents/cemeteries/cemetery-plot-search/
Maps of Skåne with parishes according to legal districts (härad):
http://www.skaneskyrkor.se/Html/index.htm
Useful South Dakota records: http://history.sd.gov/Archives/genealogists.aspx
Swedish American News (collected by David Borg):
http://www.swame.org/showalbum.php?albumID=300
Jan Kärrman’s web site (see p. 19): http://karrman.org/gen/stories/Anna_Stina_and_Nils.html
Swedish landmarks: http://sverigekontakt.se
Spectacular libraries:
http://www.buzzfeed.com/mattortile/49-breathtaking-libraries-from-all-over-the-world

Genealogy without documentation is just mythology!

Miners at Finnmossen mine in Nordmark (Vrml.) 1896. Photo: courtesy of Nordmark hembygds museum.
Genealogical queries from subscribers to *Swedish American Genealogist* will be listed here free of charge on a “space available” basis. The editor reserves the right to edit these queries to conform to a general format. The inquirer is responsible for the contents of the query.

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

Recently I bought an old photo album on *Tradera* (a Swedish site like eBay).

The description said that it contained photos from Christiania (now: Oslo), Karlstad, Torsby, and other places in Värmland. There were also mentioned emigrants, which was what caught my interest.

So I bought the album and found out what the description had not mentioned: there were no names or dates!

There were only four pictures of emigrants, of which you can see three here. The fourth is a baby picture. The photos were all taken at the Anton Rodhe Studio at 90 W. Ohio Street in Chicago.

The top left one is dated 10 May 1896. To me the ladies look like sisters, and the man, to the right, may be a boyfriend.

The photo at the bottom is probably from the engagement of the sitting sister to the young man to the right.

But who were they?

Without names it is very hard to find out more about them, but I hope that someone of the eagle-eyed SAG readers can give me a clue and perhaps a story about them?

Were the sisters perhaps two of the popular Swedish maids? Did the man work as a carpenter at the Pullman works, or did he work on building the skyscrapers?

Please, contact me if you recognize anyone of them.

*Elisabeth Thorsell*
Dear friends,

Summer is here, and so far it has been a nice one; many days of sunshine and not much rain.

We have had several American friends coming to enjoy our summer: my newly found 4th cousin Rich from Salt Lake City, and my dear friend Jill Seaholm and her husband Dave. Together we visited with Daniel Sköld and went to his late wife Ulla's grave, and then saw a replica of the oldest car in Sweden.

Next Judy Olsson Baouab came and we had lunch together at Hötorghallen, a place I can recommend. So I went there again with Elinor Barr from Canada, and she also enjoyed that and had a good time.

These visits do take time, and that is one of the causes of this SAG being late, and also a secret writing project that I will tell you about another time. Family is also important, so my husband and I have spent time in Leksand with one of our sons, his girlfriend Galya, and their little daughter Greta.

When looking at my files of old SAGs, I realized that this is my tenth volume of producing SAG – time goes fast when you have fun! I am grateful for all the nice people that send me articles and pieces of news. I am very much in debt to my very skillful proofreader Chris Olsson, without whom I would not dare to write in English, as I am not a native English-speaker, but Chris is, and he is also fluent in Swedish, which helps a lot.

To celebrate all these years I have bought myself a new American Heritage Dictionary (5th edition). The old one had turned into a loose-leaf one.

Till next time!
Elisabeth Thorsell

Help us promote the SAG journal!

Do you belong to a Swedish genealogy or other Swedish interest group? Even a group that only sometimes focuses on Sweden? We are happy to supply SAG back issues and subscription brochures for you to use as handouts. If you will have a raffle or drawing, we can even provide a certificate for a 1-year subscription to SAG for you to give away. Contact Jill Seaholm at <jillseaholm@augustana.edu>, or 309.794.7204. Thank you!

SAG Workshop
Salt Lake City
3 – 9 Nov. 2013!

We look forward to seeing old and new friends in our happy group of researchers!

The SAG Workshop is the highlight of the year – a fun learning experience and a chance to do your Swedish genealogy with hands-on help from experienced Swedish and American genealogists.

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

Contact Jill Seaholm at 309-794-7204, or e-mail: <sag@augustana.edu>.
# Abbreviations

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

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

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

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
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</thead>
<tbody>
<tr>
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<td>Söd.</td>
<td>Södm.</td>
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<td>Gotl.</td>
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<td></td>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps.</td>
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<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
<td>Värm.</td>
<td>Vrml.</td>
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<tr>
<td>Halland</td>
<td>Hall.</td>
<td>N</td>
<td></td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbntn.</td>
<td>AC</td>
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<td>Kalmar</td>
<td>Kalm.</td>
<td>H</td>
<td></td>
<td>Västra Göta</td>
<td>Vgöt.</td>
<td></td>
<td>O</td>
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<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>G</td>
<td></td>
<td>Örebro</td>
<td>Öre.</td>
<td>Öreb.</td>
<td>T</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Norr.</td>
<td>BD</td>
<td></td>
<td>Östergötland</td>
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<td>Östg.</td>
<td>E</td>
</tr>
<tr>
<td>Skåne</td>
<td>Skån.</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

The provinces (landskap).