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Cover picture:
Jon Sjuls farmhouse built 1843, Östanå, Överåker, Gävleborgs Län, Sweden. Photo by Brita Butler-Wall.
For years, I held the romantic vision of a wind-blown Swedish ancestor standing alone on the deck of an immigrant ship. Surrounded by strangers, she sailed off bravely into the unknown.

Not so. First, I found that Brita Olsdotter (b. 1806), her husband, and four children all together clambered aboard the brig *Sophia af Gefle* late in 1846, arriving in New York 7 Jan. 1847. And then I discovered that, on her long journey from Hälsingland to the American Midwest, she was not alone; she had a surprising amount of company.

My great-great-great-grandmother Brita Olsdotter came from Jon Sjuls’s farm, Östanå village, Ovanåker parish, in the Voxna Valley of Hälsingland province.

She was part of the great Jansonist immigration to the Bishop Hill Colony in Illinois. Using archival, library, and on-line sources, I explored her networks — household, extended family, fellow villagers, fellow parishioners, and fellow travelers. In focusing on the people around her, I came to understand her better, despite the century and a half between us.

The household

Cecilia Wejryd argues in her thesis that the relevant unit in rural Sweden in the 1800s was not the nuclear family, but the household. The large farms in Hälsingland often included grandparents, unmarried aunts and uncles, hired farmhands or hired girls, and sometimes a foster child or other dependent.

The clerical survey/household examination record (*husförhörslängd*) of Jon Sjuls’s farm bears this out. Not only did Brita’s nuclear family leave for America, but so did the widowed grandfather (Brita’s father), the hired man, and both hired girls. In 1846, the entire household packed up and left.

In examining the Gävle passport records, I found that Brita’s husband was issued a passport for all but the hired hand.

But given Nils William Olsson’s research (SPANY), it appears that the widowed grandfather, and his niece (one of the two hired girls) were missing from the ships’ passenger manifests.

A later clerical survey revealed that the grandfather had returned to Jon Sjuls’s farm to live with his younger daughter’s family. The niece did not return to Jon Sjuls’s farm, and I lost track of her.

What about the hired hand Jonas Hansson? In his *prästbevis*, or vicar’s certificate, Pastor Tjerneld states that Jonas Hansson from Bollnäs had been excommunicated due to his Jansonist beliefs. Tjerneld adds that he was, however, a decent man, unmarried, and free to leave the parish for America. On 1846 July 18th, Jonas was issued his own passport under the signature of Governor Lars Magnus Lagerheim. According to the diary of seaman Johan Edvard Liljeholm, once in New York, Jansonist Jonas Hansson became a zealous faith healer.

The extended family

So Brita left with her entire household. By searching Bob Nelson’s on-line database, I discovered that other
members of her extended family also immigrated to the Bishop Hill Colony around the same time.\textsuperscript{8} Brita’s aunt Margta immigrated along with her crofter husband, their two daughters, and even the husband’s sisters and their families. On Brita’s husband’s side, two sisters immigrated with their husbands, children, and other in-laws.

So with a little more sleuthing, I realized that my ancestor and her family had immigrated to America with over two dozen men, women, and children who had been part of her life for years – some related by blood, and others by marriage.

These Jansonists had obtained passports in Gävle at different times, left on different sailing ships, and arrived in New York on different dates. What this means is that when Brita Olsdotter finally reached Illinois, she already had a family network in place.

Fellow villagers
Curiosity led me back to SPANY and the household examination records to see who else from Brita’s village might have emigrated. Aside from one soldier who had moved away from the village, no one from the other seven farm households or the landless at the fringes of the village had immigrated.

Today, it is hard to grasp the impact on a village when even one entire household and their extended families moved away for good. The Jansonist emigrants were generally healthy people in their productive years. The villagers they left behind were left with the burden of taking care of the elderly, those who could not work, and other indigent villagers. Because tithing was obligatory in the 1800s, the loss of these Jansonist families also meant a loss to the state church and parish coffers.

Interestingly, although the soldier and his family made it to New York, no one in his family ended up in the Bishop Hill Colony. Did they die on the journey or defect from the sect? Or were they just struggling to make ends meet and looking for a free trip to America on a Jansonist ship?

Fellow parishioners
Brita’s network extended beyond Östanå to the dozen villages within Ovanåker parish. Living in the Voxna valley for centuries, her family had married outside the village, and she had relatives sprinkled throughout the area.

Various parishioners from Ovanåker arrived in New York on one of the 16 Jansonist ships.\textsuperscript{9} These were people Brita had seen at church all her life. One Colony document listing the total members in the Colony at 655, includes 37 men, women, and children from Ovanåker parish.\textsuperscript{10} Even beyond her own extended family, Brita Olsdotter could still hear the Ovanåker dialect in America.\textsuperscript{11}

Fellow travelers
Finally, I checked to see who else had made the journey with Brita Olsdotter. The passport register lists the names of those who received passports on the same day, indicating those living in the seaport at the same time while waiting for a ship. Brita’s family is listed along with others from parishes further down the Voxna Valley.

By checking SPANY, I found that none of the immigrants from Brita’s parish sailed on her ship, other than the village soldier. The voyage of these 95 immigrants took over 12 weeks. On board, Brita got to know travelers from five other parishes, many from the neighboring parish of Alfta. These rural Jansonists from the same valley no doubt had much in common.

Of course, the journey was not over until they settled in the Colony. From immigrant letters and newspaper items, I discovered that a half-dozen parties of Jansonists had converged in New York. Over 400 Jansonists proceeded together on their inland journey through the Erie Canal, the Great Lakes, and Chicago. Two news
Former Bishop Hill colonists, 1896. Photo from Bishop Hill Heritage Association archives.
accounts – the 50th wedding anniversary of Brita’s daughter\textsuperscript{12} and the obituary of her daughter-in-law\textsuperscript{13} – provided details of her 160-mile overland trek to the frontier of northwestern Illinois.

With the help of Bishop Hill archivist Cheryl Dowell, I located photographs of some who made the long journey with her, fellow travelers whose faces she saw every day.

**Conclusion**

Unlike the Jansonists, few Swedes immigrated in large organized groups, but many did immigrate with people they knew. Brita Olsdotter left her home with her nuclear family, her hired help, and members of her extended family. She spent months in the seaport with others from her village, parish, and valley. She sailed over the Atlantic with almost a hundred Jansonists from neighboring parishes, and made the overland trek with hundreds more from north-central Sweden. Once in the Colony, she found familiar faces, familiar voices, and familiar values.

In doing genealogy, names and dates are just the beginning. Our Swedish ancestors lived and worked in community. By locating Brita Olsdotter’s social networks, I began to understand how she coped with her arduous journey. I got a better sense of the challenges she faced and her sources of support. In leaving Hälsingland for America, Brita Olsdotter was indeed brave. She may have been wind-blown. But she was certainly not alone.

**Endnotes**


\textsuperscript{2} Clerical Survey (Household Examination Records) Ovanåker A1:15, p. 309 (1838-1848), 309. AD Online.

\textsuperscript{3} Gävle Passport Record #1499, 8th August, 1846. Photocopy retrieved at Migranternas Hus, Alfta.


\textsuperscript{5} Clerical Survey (Household Examination Records), Ovanåker A1:16, p. 316, (1847-1860), AD Online.


\textsuperscript{8} Nelson, Bob. Genealogy of the members of the Bishop Hill Colony and related families. Link on p. 38.


\textsuperscript{10} Unnamed list of Colony members. 1857. Typed ms. retrieved in Bishop Hill Heritage Association Archives.


\textsuperscript{13} Another Pioneer of Bishop Hill is Called to Reward. Obituary of Christine Berglund, widow of Olof Olson. Photocopy retrieved from Krans Museum, Bishop Hill IL, dated 18 April, 1915.
Beyond Bergman – Modern Swedish Film

The Scandinavian Department at Augustana College and the Swenson Swedish Immigration Research Center, also at Augustana College, hosted a Swedish film festival and symposium October 11–16, 2010. Five films by Swedish directors were screened in the week leading up to the symposium. The films shown were: Everlasting Moments (Maria Larssons eviga ögonblick), Good Evening, Mr. Wallenberg (God afton, Herr Wallenberg), The Girl with the Dragon Tattoo (Män som hatar kvinnor), Together (Tillsammans), and Let the Right One In (Låt den rätte komma in).

The Swenson Center was delighted with the turnout from the College and the Swedish-American community.

The conference concluded with a one-day symposium with participants from Sweden and the United States, where the five films screened were discussed. The symposium participants from Sweden were: Leif Furhammar, professor emeritus of film studies at the University of Stockholm, and Maaret Koskinen, professor of film studies at the University of Illinois, and Kjell Hilding, digital production manager in the Department of Art History and Visual Arts at Occidental College, and Larry Scott, professor of Scandinavian at Augustana College.

Swedish American Genealogist is online!

The Swenson Center is excited to announce that back issues of Swedish American Genealogist (1981-2007) are available free online. SAG online is hosted by the Consortium of Academic and Research Libraries in Illinois (CARLI) which includes a long list of other interesting digital collections such as the Swedish American Historical Quarterly and historical collections from the Newberry Library in Chicago. Please see this link for further information on the digital collections available through CARLI http://collections.carli.illinois.edu/index.php.

The direct link to SAG back issues is http://collections.carli.illinois.edu/cdm4/index_aug_sag.php?CISOROOT=/aug_sag.

The online version is the result of a year-long project initiated by the Swenson Center’s archivist Christina Johansson with the dedicated assistance from Augustana College student worker Marcus Gerber, class of 2011. Marcus patiently learned how to scan, OCR, and spell-check Swedish geographical and personal names as well as transfer the digital files to the CARLI server. The staff commends Marcus for his meticulous work and interest in this project.

Due to copyright issues, please note that the late Dr. Peter Stebbins Craig’s articles on the New Sweden settlement are not included in the online version of SAG. Please see the Swenson Center’s online listing of back issues (www.augustana.edu/x14857.xml) for information about purchasing copies of these articles.

How to search in old SAGs

There are several possibilities for searching for text within the SAG issues. Click on “Browse Collection” to either go page-by-page through every issue in the collection, or choose a year from the drop-down menu under “View issues by year” and browse one year at a time.

To search for specific personal names or places, enter a keyword in the search box at the left and you will be presented with thumbnail photos of the covers of the issues containing that word. Click on the image you are interested in and it will open to the first page of that issue where the word appears. There is a menu at the left showing the different page/image numbers, and you can click on them to go to different pages in that issue. The pages containing the searched word appear in red so you can see where you are within the issue. One can also click on “advanced search” across the top and search on phrases.

Please take some time and get to know the search site! We hope that SAG online will be useful to you.

(The links to CARLI and the online SAGs are also found on p. 38).
Your link to your history!

NEW!
The complete 1880 Swedish Census is available on a CD. Millions of Swedes before the Great Emigration in the 1880s!

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. See p. 24.

Tax records
The Tax records (mantalslängder) are here. From the 1640s to 1842!

One of the released prisoners in the SVAR prison records.

www.riksarkivet.se/svar
Handwriting Example XXVI

En äm för honde som hafter en häst,\nGyldigt och djeli god grann som der näst.\nSin gut och tung trogen uden hvar mans smekt.\nDet inte af Larsman ej eller uten väst,\nMed läng up i tragen har hallag utan gåf!
Ur fru af Herregård lag hangen och Pål\nMål bryskans åter äng sprade och läst.\nPå en och reda vallmar skapser, och göst.\nGöms vel med sin husfyr, den hästig häst.\nHär omsopek för sina för guden dock mäst.\nHelser jaghaller god man och sin Præst.\nGamt glad i sit ärbet, den mår alrebof!\n
Kistebrev från J. P. Lundström trocker i Jönköping.

See p. 32
The Exit Permit

If you have your ancestor’s flyttningsbetyg, you are lucky!

BY NILS WILLIAM OLSSON (†)

One of the most important documents that descendants of Swedish immigrants may find in the old family files is the exit permit, which the immigrant brought with him from his home parish. Variously labelled flyttningsbevis, flyttningsbetyg, or flyttningsattest, it was the final official document the emigrant procured before beginning his voyage across the Atlantic. If he had a passport, he had probably procured this earlier, as well as his ticket. It was the exit permit, given to him by the pastor of his church during his final days at home, which was the culmination of the preparations for the journey. With the exit permit in hand, he had broken the last official bond with his homeland.

While it is true that many Swedes left their home country without bothering to secure such a document, it was somehow inherent in the Swedish nature to follow the regulations of the state and the church, which stipulated that upon leaving his home parish for some other place, whether this was at home or abroad, he was compelled to procure this document, which stated that he was of high moral character, and that he was an honest individual who would be accepted into any society, wherever he planned to settle.

Why those papers?

Before venturing into the mechanics of the exit permit, it might be worthwhile to examine how the state and the community formerly viewed the movement of people. Sweden has been a well-organized state for hundreds of years with an excellent corps of civil servants, which in this case also included the clergy, which not only were paid by the state, but also were held responsible for the documentation of the lives of the parishioners. This applied to all facets of their existence: births, marriages, deaths, knowledge of reading, knowledge of the Ten Commandments, attending Holy Communion, as well as the physical movements into or out of the parish.

Swedish record-keeping

It is not an accident that Sweden possesses some of the most complete church records in the world, going back hundreds of years, a boon to anyone with Swedish antecedents interested in studying his family tree. It was Bishop Johannes Rudbeckius in Västerås, who as early as in 1622 asked the clergymen in his diocese to begin keeping records of the births, marriages, and deaths in their respective parishes. He was followed in 1633 by Bishop Johannes Botvidi in the diocese of Linköping. As the 17th century progressed, all other churches followed suit, so that by the end of the century, all parishes had been instructed to maintain the vital statistics of their people.

On the secular side the Statistiska Centralbyrån (Central Bureau of Statistics), founded in the middle of the 18th Century, has been for more than 200 years the watchdog of the Swedish people. Into the Bureau has flowed all sorts of information taken from the annual censuses (mantalskrisningar), providing the government with all sorts of statistical material for many a demographic study.

In order to make a success of such an ambitious project, it was of course necessary to know as much as possible about the population in every parish, including movements into and out of that locality. It was the village clergyman who received the instruction to control these movements. His periodic reports to the central authorities were very important in complementing the mate-
rial flowing in from the census lists (mantalslängder).

**Domestic passports**

Both civil and ecclesiastical authorities, in attempting to keep a check of the population movements, resorted to two types of control documents—one, the civil form, was the passport (pass) issued by the police authorities in the larger cities as well as the administrative units (län). These passports were necessary for any movement from one locality to another, whether it was across the country or to the nearest city, even if it was only to visit a relative. The passport, which stated the person’s name, his birth date, his birthplace, and the nature of his errand, was usually made out for a stated period of time, was temporary only, and was good only for the journey. It was carried by the traveler who had to produce the document in question at any time he was challenged by the authorities.

Registers of those who received domestic passports can be found in every län, on deposit in the regional archives (landsarkiv) to which the län belongs.

**Passports for foreign travel**

Special registers for those who went abroad are also to be found in these archives, but though these foreign passports were also limited in time, they were usually issued for longer stays abroad, sometimes as long as two or three years, particularly if it involved an apprentice or journeyman who went abroad to gather some foreign experience, before returning to Sweden to practice his craft. (Eds note: All passports were abolished in 1860).

**The exit permit**

The second type of document was the responsibility of the parish, who issued the exit permits, which were usually permanent in nature, as for example, when a person or a family moved from one parish to another, to take over an inherited farm, to manage an industry, or for persons on the lower scale, servants and maids, who moved to another parish because there was no work opportunity in the home parish. The exit permit, or flyttningsbevis, which literally means movement certificate, was in the beginning often a handwritten document, made out by the clergyman, containing some facts concerning the person, such as his name, his birth date, his birthplace, from which abode he was moving, and to which parish he was going. Occasionally the shoemaker’s apprentice or the journeyman tailor did not know where he might find employment, in which case the clergyman wrote that the person seeking the permit was going to obestämd ort (destination unknown).

**Increased mobility**

As a result of the smallpox vaccination program, which came to Sweden in the late 18th and early 19th centuries, fewer people died in infancy. More people lived to maturity and thus economic pressures began building as a result of this population explosion. The family, which normally had eight or nine children and would have lost half of them through smallpox, now would see all or almost all of their children achieve maturity. Suddenly there were many more mouths to feed. People became restless and began eyeing greener pastures across the parish border. The increased mobility of the parish population brought increased work for the clergyman to record all those who left or came. It was no longer possible to keep up the traffic with handwritten permits and the authorities began issuing printed forms, which could be filled out with a minimum of time.

At the same time the authorities promulgated a law, dated Nov. 23, 1833, which stressed that servants, males as well as females, before leaving a certain parish in order to move to another, had to produce a certificate of good character from their former employers. Without this certificate, the clergyman could refuse to issue an exit permit.

**Mandatory exit permits**

On July 20, 1861, another law went into force which included everybody, not only the servant class, which proclaimed that any person moving into a parish had to report to the parish clergyman within two weeks of such move, and no later than 9 Nov. of that year, and to produce an exit permit from the parish from which he was moving. Failure to do this incurred a heavy fine for the laggard. Employers of servants were also cautioned, under threat of a heavy fine, to produce exit permits for the servants recently hired coming from another parish.

When the emigrant, therefore, left his native parish for the U.S., it was the most natural reaction for him to call on his parish pastor and request an exit permit.
A *flyttningsbevis* (Exit permit)

Front page

An exit permit (*flyttningsbevis*), preserved in the records of West Sweadahl Lutheran Church, Watonwan County, Minnesota.
Omsluten makar öfölja varifran af följande, icke konfirmerade barn:

1. Nils Emil född d. 2 Mars 1872 (målrod)
   född i Körby församling af Malmoöhusa län samt döpt; är icke döpt; är icke vaccinad.
   län samt döpt; är icke döpt; är icke vaccinad.
   är icke vaccinad.

2. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

3. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

4. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

5. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

6. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

7. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

8. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

9. född d. 18
   län samt döpt; är icke döpt; är icke vaccinad.

10. född d. 18
    län samt döpt; är icke döpt; är icke vaccinad.

Betygar som på andra sidan

Det åtta hvar och en, som under året inflyttat i en församling, att angående sig och medföljande personer osforöjlig och inom 14 dagar efter inflyttningen, samt i alla händelser före den 9 November samma år, hos pastor förete prestbevis från utflyttningsorten. Skulle någon under tiden emellan den 8 November och årets slut hafta inflyttat i annan församling än den, han förut tillhört, bör han på sist åttande dagen efter inflyttningen hafta till pastor allmänat prestbeviset. Underlåter någon att fullgöra dessa föreskrifter, börte 2 kronor 50 öre.

Husbonde vare, derest inflyttad tjenshjon icke redan hos pastor förettelt sitt prestbevis, pliget att vid viste af 2 kronor 50 öre, inom 14 dagar, sedan tjenshjonet inträd i tjens, affordra och till pastor allmenn sådant betyg. K. Förordn. d. 20 Juli 1861 § 5)

Deres detta betyg varder inlemnad å pastorsexpeditionen i annan församling än den, till haiken uttattningar skett, torde benägen underrättelse derom meddelas det pastorsembete, som betyget utfärdat.

Explanations to these pages are to be found on page 12.
the exit permit which he could take along on the journey.

Neither he, nor the pastor, understood that in the U.S., at that time, no one questioned one’s past or demanded any type of documentation.

### The exit permit in the U.S.

For those immigrants who sought affiliation with a Swedish Lutheran church in America, it was usually customary to produce the exit permit from his home parish in Sweden in order to prove such points as date of birth, confirmation, and marriage status. Sometimes these permits were retained by the pastor, as was done in Sweden, but more often the documents were returned to the new member. Others never bothered to hand in the document, particularly in the non-Lutheran and American churches. Hence, we find that a number of individuals of Swedish descent in the U.S. today still have in their family archives this very useful and important paper.

Those immigrants who preserved their exit permits and who have later passed them on to their children and children’s children did not realize how well they provided for their latter-day descendants in finding the clues to their Swedish origin. Encapsulated in the permit is a wealth of pertinent family documentation, properly attested to by the parish clergyman, thus making it not only an official, but also a legal document, which could be used to prove a birth or marriage date.

As readers will have learned by this time, the exit permit probably is the most useful document a person can possess, and provides an open gate to more extensive research in Sweden. It is unfortunate that so many immigrants, when arriving in the United States, were content to slough off their memories of a country with many restrictions and much red tape, and promptly destroy the evidence of this bureaucracy, thereby helping to destroy the bridge that might have led latter-day descendants to cross over to the country of their origin.

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### Explanations to the Flyttningsbevis on p.10–11

#### Front page

*Utfl.n:r* = number in the moving out record.

*Pag. 7 i Husb.* = page in the clerical survey.

Then comes the name of the person who gets the permit, in this case wife Kjersti Jönsdotter, married to the dräng (hired hand) Olof Andersson at the Gästgifvargården (inn) in Hörby [it is not mentioned where he is].


Then comes the details on Kjersti, when and where born, if she has been inoculated against smallpox. Her reading and knowledge of religion is just passable.

The information of her being present at examinations and Communions, and if she has her civil rights (*medborgerligt förtroende*) are not entered. At about this time it was felt that the Church of Sweden should no longer record such things. In 1894 the old *husförhörslangscher* were no longer kept, they were substituted by the *församlingsböcker* that had the same detailed information about the person, but no longer recorded anything about reading, knowledge, examinations, and communion. These records were kept until 1991 June 30th, when the tax authorities (*Skatteverket*) took over the keeping of population records.

At the bottom of the page it says that she and the children (recorded at the back) are moving to America, and that this will happen before the annual recording of taxpayers (*mantals skrifning*). The permit is signed by the pastor, Mr. Lundegård, and has the official stamp of Hörby and Lyby parishes.

A quick look in the *Emihamn* database shows that she travelled with her son Nils Emil and two male Jönssons. They all left Malmö on 1892 Aug. 25 with tickets for New York.

#### Back of page

Here is the information on her little son, and a space for more children.

At the bottom are printed the Royal Ordinance (*K.Förodn.*) for how long it was allowed to delay showing the exit permit in the new parish, and that there will be a fine of 2 *kronor* 50 öre if the law is not followed. If the master of a farm did not check that his new servants had shown their exit permit to the pastor, then he was fined the same amount.

Finally, if a person did not go to the parish stated on the other side, but to another, then the pastor of that parish was asked to send a message to the original parish.

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**Swedish American Genealogist 2010:3-4**
New Season for American and Australian Versions of *Who Do You Think You Are?*

The American version of *Who Do You Think You Are?* will debut its second season on 21 January 2011. It will air on Fridays at 8:00 p.m. (7 p.m. Central Time). The people featured during this season will be Gwyneth Paltrow, Tim McGraw, Lionel Ritchie, Rosie O’Donnell, Ashley Judd, Steve Buscemi, Vanessa Williams, and Kim Cattrall.

The third season of the Australian version of the show started airing 28 Nov. 2010, at 7:30 p.m. (Genealogy Insider Blog Dec. 15, 2010.)

And the Swedish version, 3rd season, has been shown during the fall of 2010. It featured singers Christer Sjögren and Lotta Engberg, cook Tina Nordström, author Liza Marklund, and painter Ernst Billgren.

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**News from SVAR!**

Now in 2011 SVAR has released the extracts of Births, Marriages, and Deaths for 1940 online. They are indexed on the **län** and **socken** level.

The main boon for the genealogist will be the new CD with the **Swedish Population in 1990**, which makes research for living relatives much easier. The CD is presented on page 24.

The production of the **Swedish population in 1910** to be available online has progressed as the first parishes for **C, Z, and AC län** have been added to the database. Already online are many parishes for the **län** of B, D, N, and T.

**Oldest Woman in Sweden Dies**

On the 10th of January 2011 Mrs. Maria Eriksson of Grillby, Enköping, died at the ripe old age of 110 years. She was born 28 March 1900 in Simtuna parish in Uppsala **län**. She was a farmer’s widow and lived at an old peoples’ home in Grillby.

Who is now the oldest person in Sweden is not yet known. (Swedish Wikipedia 11 Jan. 2010)

**Swedish Newspaper Clippings Online**

The Genealogiska Föreningen (Swedish Genealogical Society), which started in 1933, has been clipping births, marriages, and death notices ever since 1936 from Svenska Dagbladet. Up to 1966 those numbered some 66,000 clippings, all pasted on huge sheets of paper in alphabetical order. These clippings have now been digitally photographed and indexed by family names, even Anderssons and Johannssons, and are available for the members on the society’s website.

In 1966 the society started clipping also from Dagens Nyheter, as well as from Svenska Dagbladet, and this new series, that goes up to 1990, is now being photographed and might be available on the web site at the end of summer 2011.

Membership costs 250 SEK/year, which includes 4 issues of the journal **Släkt och Hävd** (in Swedish).

The birth announcement of the SAG editor.

The website of the Genealogiska Föreningen is found on p. 38.

**Well-known Genealogist is Honored**

At the closing of the yearly Salt Lake Institute of Genealogy in January it was announced that Paula Stuart-Warren of Eden Prairie, MN, was made a Fellow of the Utah Genealogical Association. Paula has Swedish ancestors on her maternal great-grandmother’s side. She was Bengta Persdotter, born 1859 Deb. 26 in Östraby, (Malm.). SAG joins the other congratulators!

(Facebook 2011 Jan.15)

**Knitting in Philadelphia**

The American Swedish Historical Museum in Philadelphia will open an exhibition called **Knitting Along the Viking Trail** on 20 March. (ASHM Newsletter 13 Jan. 2011)

**Minnesota Historical Society (MHS) on Facebook.**

The Minnesota Historical Society now has its own Facebook page, and today they have 346 friends or followers (SAG has 215). On their page they announce upcoming events and much more.

**The American Swedish Institute**

The ASI in Minneapolis will open an exhibition on 18 February, called **Victor Borge: Life and Laughs of a Scandinavian Humorist**. This significant exhibition explores Borge’s life and achievements through a collection of film clips, recordings, photographs, and memorabilia from Borge’s personal archives.

The exhibition closes on 1 May 2011.
Find your Swedish roots!

Genline’s Swedish Church Records archive contains over 18 million images from the Swedish Church Books from the 1600’s to 1937. Record types include births, marriages, deaths, household examinations records (similar to yearly census records), registers of movement in and out of parishes and church accounts. All birth, marriage and death records for all of Sweden up to 1937 have been added to the archive.

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Some members of the Olive Lodge #583 in Moline, Ill.

By the Swenson Center Staff & Elisabeth Thorsell

Historical Sketch
The Swedish Olive Lodge #583 in Moline, Illinois, was founded in 1875 by Job Tuffley, the Past Grand of the Odd Fellowship in Moline and twelve of its Swedish members. The statutes for the lodge state that only Scandinavians and people of Scandinavian descent can join the lodge and that its official language is English.

The membership of the Swedish Olive Lodge grew rapidly during the first few decades and in 1901 the Olive Lodge purchased a lot on 13th Street and 5th Avenue in Moline to erect a building for its members. The new three-story building downtown Moline was not however completed and ready to be occupied until in 1908. The membership reached 732 in 1919 which marked the peak for the membership. After the end of WWII the membership began to dwindle slowly. The lodge ceased to exist in 1987.

The mission of the Olive Lodge was to provide financial relief to its members during illness and to provide death benefits to beneficiaries. The lodge also maintained a burial lot at the Riverside Cemetery in Moline for members without families in the area. In addition the Lodge eventually added a social dimension to its activities and hosted gatherings for members and owned a tavern. The Swedish Olive Lodge followed the teachings set by the Independent Order of Odd Fellows (IOOF) established in North America in 1819 which was to give aid to those in need and pursue projects for the benefit of all mankind.

Their archives were donated in 1992 to the Swenson Center in Rock Island by a former member. They were processed by David Wise and Christina Johansson in 2004. The collection is 30 linear ft. in 54 boxes, and is open to research. More information on the contents can be found at http://www.augustana.edu/x14795.xml

More was found
In the fall of 2010 Jill Seaholm wrote to the SAG Editor:
“Maybe about 10 years ago, a woman called me from the Mormon branch library across the river in Davenport, Iowa. She was cleaning out some file box and found a set of index cards that had lots of Swedish names on them. It appeared to be from some kind of lodge, but there was nothing on any of the cards that said which lodge. People were joining the lodge from other local places and leaving it to go to other local places.

One day I happened to be looking in our Swedish Olive Lodge records for someone else and remembered those cards. I compared the cards to people in the SOL record book, and they matched! So the cards had come home to the right place where we had the SOL records!”

The listing
Here are now the people in the database. The earliest joined the lodge in 1901, but the majority joined from 1914 to 1947. After this listing there are a number of additions from Emibas, and these are ordered according to the numbers in the main listing.

The index card for Bengt Sigfrid Gävert, #42 in the list.
<table>
<thead>
<tr>
<th>Last &amp; first name</th>
<th>Street address</th>
<th>City</th>
<th>Birth date</th>
<th>Birth place</th>
<th>Län</th>
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<td>City</td>
<td>Birth date</td>
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<td>84. Peterson Claus</td>
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<td>1879-02-24</td>
<td>Råda</td>
<td>S</td>
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<td>85. Peterson David Ivar</td>
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<td>1909-03-06</td>
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<td>Spokane, WA</td>
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<td>1207 1/2 11th St</td>
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<td>102. Swanson Emil Alfred</td>
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<td>Moline</td>
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<td>108. Ulner Alfred Julius</td>
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<td>109. Wanholt Einar</td>
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<td>110. Winblad John A.</td>
<td>1815 25th Ave</td>
<td>Barstow, IL</td>
<td>1888-02-25</td>
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Endnotes:

The following additions/corrections have been found in the database. More of these men can probably be found in Swedish records by doing additional research.

The SAG Editor will be happy to receive more information on these lodge members.
41. Oscar W. Gustafson transferred from Wanlock Lodge #848, Viola, IL.
42. Bengt Sigfrid Gävert was born in Nås parish, W, and immigrated from Stora Tuna in 1910.
44. Anders Erik Hall immigrated from Skorped, Y, in 1903.
45. Erik Gotthard Hall was born in Rogslösa, E, and immigrated from Herrestad, E, in 1903.
46. Christ Ibsen was possibly born at Nexø on the island of Bornholm, Denmark.
50. David Verner Johansson was born in Strå parish, E, and immigrated from Ödeshög, E, in 1912.
60. Erik Samuel Gottfrid Kron was born in Agnetorp, R, and immigrated from Tidaholm in 1905.
63. Björn Nils Johan Larsson immigrated in 1919 from Järna, W.
65. Sven Valdemar Larsson immigrated in 1927 from Vårdnäs, E.
68. Einar Ludvig Magnusson immigrated in 1916 from Forserum, F.
69. Axel Harald Markussen was born in Grava, S, and immigrated in 1911 from there.
70. Per Hilding Markussen was born in Grava, S, and immigrated in 1918 from there, and re-immigrated in 1923 from Forshaga, S.
71. Johan Klas Reinhold Mellgren was born in Södra Säm, P, and immigrated in 1927 from there.
79. Joseph Axel Nelson was probably born in Figeholm, Misterhult parish, H.
81. Klas Vilhelm Pettersson was born in Norra Råda, S, and immigrated in 1897 from there.
85. David Ivar Pettersson was born in Värna, E, and immigrated in 1910 from there.
92. Gustaf Arvid Söderberg has no place of birth in Emibas, but immigrated in 1926 from Kroppa, S.
94. Gust Strand might be identical with Gustaf Werner Standell, born on the same date in Indal, Y, who immigrated in 1909 from Timrå, Y.
96. Arvid Herman Sundberg immigrated in 1914 from Gräsmark, S.
101. Carl Gustaf Svensson was born in Jung, R, and immigrated in 1915 from Skövde, R.
106. Oskar Emanuel Tholin immigrated in 1931 from Leksberg, R. (It is not known if he had immigrated earlier and returned to Sweden; see when he joined the lodge?)
107. Gunnar Uddberg might have been born in Tidaholm, but not found in Emibas.
109. Einar Wanbolt might have been born in Grenå, Denmark.
110. Johan A. Winblad was probably a member of the Erik Winblad family which, according to Emibern, immigrated in 1901 from Göteborg with tickets for New York. Their home place is given as Amerika, which indicates that this family had been in the U.S. before, and now returned after a visit to Sweden.

The family consisted of Erik Winblad (41), wife Hanna (37), son John (13), daughter Signe (9), son Rudolf (4) and baby Axel (0).

Explanations:
The code letters for the various Swedish län can be found on the inside back cover of SAG.
DE = Germany
DK = Denmark
NO = Norway

This 1920s view shows Fifth Avenue in Moline, looking east from 14th Street. In the right foreground is the 1912 Peoples Service Building, which was replaced by a bank parking lot in the 1960s. Peoples Power and its successor, Iowa-Illinois Gas and Electric Company, had offices in the building over its entire history. Behind it is the 1918 eight-story bank building on the corner of 15th Street. In the left foreground is the 1922 Carbro Building, which housed Carlson Brothers office supply for decades. The first streetcar connection between Moline and Rock Island ran along 3rd Avenue (now River Drive), but by the time of this photo, the main line came into downtown Moline along Fifth Avenue. (Photo: http://www.moline.il.us/departments/planning/historic).
The Swedish Genealogical Society of Colorado boasts over 80 very active members seeking answers to the mysteries surrounding their Swedish ancestry and living relatives.

In 2007, the Society was chartered to assist members in their genealogical research by: encouraging the pursuit and preservation of Swedish-American research; collecting, sharing, and disseminating knowledge related to Swedish genealogy; sponsoring events pertaining to Swedish genealogical resources, methodologies, and culture; publishing materials to aid in the research of Swedish ancestry concerning immigrants and their descendants living in Colorado and the Rocky Mountain Region; and collaborating with other genealogical and cultural organizations for mutual benefit.

We began as a small study group at the Denver Public Library. Our second meeting featured a local researcher who demonstrated GeneLine research methodologies. With that class, interest in Swedish family research exploded in the Rocky Mountain region. Since that time, we have hosted speakers including Swedish VIP’s, national family history experts, regional authors, and local genealogy professionals.

Meetings are generally on the first Saturday of each month (except July and August) at the Denver Public Library at 14th and Broadway in downtown Denver.

In addition to topical speakers, the Society provides individual research consultations, access to the SGSC’s research resources, and social events.

The membership also benefits in having, as active fellow members, a number of Swedish immigrants now residing in our area.

The October Swedish Seminar

Recently, on October 23, 2010, the Society hosted a second all-day Swedish Family Research Fair. Some 73 attendees enjoyed presentations of GeneLine North America; Lorna Nelson and Lenora Lynam, McPherson County, Kansas, Old Mill Museum, Lindsborg, Kansas; and Wilma Svedin Larson, Family History Library, Salt Lake City. Ms. Meade was unable to attend but in her absence, Lenora Lynam presented Meade’s “Swedish Genealogy in a Computer World,” a look at the many electronic resources available to facilitate your Swedish family research. Lorna Nelson’s presentation “Looking Beyond the Census” illustrated the importance of looking at the unusual and unexpected sources that are likely available in your local area.

The afternoon sessions were Wilma Larson’s “Swedish Research Strategy, Parts I & II,” with a close-out on what’s coming available on the Family Search site. Wilma’s program used a case study in leading us through how to best use various data bases in clearly tracking our ancestors.

Our Society membership and event attendance by yet-to-be members verifies the interest in Swedish genealogy.
The story of a teapot

BY ELISABETH THORSSELL

This pewter teapot was used in the home of county court judge (häradsdomare) Johan Svensson (1821–1894) and his wife Stina Pettersdotter (1832–1914) at the farm Dahlen in Nordmark parish in Värmland.

It was used for the extra hot water, when they had a "tea morning". There had also been a nice tea set of china which was smashed when one of the maids dropped the tea tray. The only thing that did not break was a little cream jug.

After Johan’s death this teapot was sold amongst many other things in a basket at auction. It was bought for a low price by a local woman, called mor Ullström, and then the family forgot all about it.

Many years later, when Johan and Stina’s grandson Sven was to be married, Sven’s mother Alma and her sister Nanna happened to talk about their childhood home, and wondered what had happened to this teapot since the 1890s.

Nanna, who still lived in the home parish, knew that mor Ullström was still alive, so she just looked for her and asked her about the teapot.

Mor Ullström told that her son, who was a forest warden (skogvaktare) in Furudal in Dalarna, now had the pot. She contacted her son, and after a while he sent it back as a wedding gift with the message that it should be where it belonged, which was very kind of him.

Now the teapot belongs to me, as Sven was my father.

If someone among the SAG readers has a story about an old item in their home, send a photo and the story to SAG, and we will publish it.
Minnesota Historical Society
– a treasure chamber for all Minnesota researchers

By Elisabeth Thorsell

The Minnesota Historical Society (MHS) was founded already in 1849 at the initiative of Governor Alexander Ramsey as a non-profit educational and cultural institution. The MHS does this in many ways: museum exhibits, libraries and collections, historic sites, educational programs, and book publishing.

The SAG editor had the opportunity to visit with Dee and Ray Kleinow in October who took me to the impressive MHS building, The Minnesota History Center, from the early 1990s, located in Saint Paul, with a glorious view of the State Capitol.

We had limited time. So it was only a short visit to the archives this time, I have to come back another year to explore the museum exhibitions and much more.

Fortunately, we met with archivist Duane P. Swanson, the curator of manuscripts, who took us on a quick tour of the archives, the reading room, and even a visit to the huge stacks down underground. There they have some 100,000 linear feet with just as many archival storage boxes.

Duane told us that the MHS is the official repository for all Minnesota government records, in a way like a Swedish landsarkiv. They have all county court records until about 1950, 80,000 rolls of microfilmed newspapers, and a Visual Research Database of some 200,000 pictures.

The MHS also has records from Protestant-Episcopal and Congregational churches, and hopes to get records from other denominations too.

The MHS also has a huge library and the catalog is online. By just searching on the keyword “Swedish” I got 2,825 hits, which will take some time to go through.
The online presence

For all of us who can not for various reasons visit the MHS in St. Paul, there is a very useful web site, address below.

Two of the most important parts are the Birth Certificates Index and the Death Certificates Index.

The Birth Certificates Index covers the period of the years 1900-1934, supplemented by about 2,700 pre-1900 records. It shows the name and surname, date of birth and name of the county, and the mother's maiden name. You can order a non-certified copy of a birth certificate for $9, and then get a link to the copy in your e-mail inbox. There are good instructions in the FAQ page on how to do this. Records of out-of-wedlock births will not be available until 100 years have passed.

The Death Certificates Index covers death certificates from 1908 to 2001, supplemented by death cards from 1904 to 1907. Copies can be bought for the same fee as birth certificates, $9, as above.

Another helpful set of databases are the Indexes for the Minnesota State Censuses. This Index includes Minnesota state census records from 1849, 1850, 1853, 1855, 1857, 1865, 1875, 1885, 1895, and 1905.

The use of these very helpful indexes is free and requires no registration.

Then we have the Visual Resources Database which contains photos, pictures of art, and posters. A search done with the keyword “Swedish” turned up more than 400 pictures with some Swedish connection. One of them was of Swede Hollow in Saint Paul, and gave a very clear view of this small and closely built-up community of poor Swedish immigrants. There are innumerable pictures of Swedish American churches, and hospitals and nurses, and you can certainly spend hours browsing this collection.

The MHS also has a very active publication program, and you can find their catalog on the web site.

There is also a book blog: http://discussions.mnhs.org/10000books/

And then the MHS magazine Minnesota History Quarterly. The 2010 Fall issue has articles on bicycling in Minneapolis, The MN Immigrant Experience, and much more. On the website you can find a good index to all articles back to 1915, and older articles, from 2003 backwards, are downloadable!

http://www.mnhs.org/index.htm
Swedes in 1990
– now you can find them

In January 2011, SVAR – a branch of the Swedish National Archives – will release a new population DVD for PCs. This time it covers the population in 1990, and has about the same information as the earlier CDs “Population in Sweden 1970” (Sveriges befolkning 1970) and “Population in Sweden 1980” (Sveriges befolkning 1980).

The material on this DVD is collected from government records on taxation, the mantalslängder. In 1991 July 1st the Tax Authorities (Skatteverket) took over the keeping of records on the population and transferred the information in the previous records to a new system. One of the consequences of this was that the series of mantalslängder, started in 1625, now was ended.

The new database is used in the same way as the 1970 and 1980. There is no English version.

Something new

One piece of information that was lacking in the older databases was the date for the latest change of marital status (senaste civilståndsförändring). This comes at the end of the information on the person you are looking for, and shows if he/she in 1990 was:

- Pojke under 18 år = boy under age of 18
- Flicka under 18 år = girl under age of 18
- Ogift man = unmarried man
- Ogift kvinna = unmarried woman
- Gift man = married man and the date of marriage
- Gift kvinna = married woman and the date of marriage
- Fränskild = divorced and the date of divorce
- Ånkling = widower and the death date for the spouse
- Änka = widow and the death date for the spouse

The search window

From top to bottom:
- Rensa = clear search window
- Efternamn = surname
- Förnamn = first name
- Något/några = one/ more first names
- Alla = all of them
- Endast i denna ordning = only in this order (click this box)
- Födelsedatum = date of birth. This is written as 18920629, which means 29 June 1892.
- Civilståndsförändring = date for change in marital status
- Man = man
- kvinna = woman
- Ogift = unmarried
- Gift = married
- Änka/änkling = widow/widower
- Fränskild = divorced
- Födelseort = place of birth
- Län = county
- Församling = parish
- Landskap = province
- Boendeort = domicile
- Kommun = township/city
- Gatunadress = street address
- Fastighet = street address
- Sök! = search

But as usual with databases, fill in as little as possible!

List search

There is a row of buttons to the right, and they are used for what is called List search (listsökning). This makes it possible to search for spelling variations at the same time. As an example: click on the one by the Förnamn and then in the bottom window write Carl, do a right click so you get a red tick mark by the name, then write Karl, right click so you again get the red tick mark, and then left click on the “traffic light” down at the
The results window.

lethand corner of the list. You will now see the search window again, with both Carl and Karl in the field for Förnamn. You can not add or change anything without going back to the list window. If you want to delete those names, go back to the list window and click on rensa at the top. Tinker a little with this, and you will find it a very useful tool.

At the bottom of the result screen you will find two buttons, one for samma adress which means same address, the other one is samma fastighet which usually means the same building. Sometimes there are spelling variations that do not show in samma adress, then try the other button.

To the left there are three buttons, the most important one is skriv ut, which means print.

The price of the DVD will be 560 SEK + postage, if you buy it from SVAR, see their ad on p. 6.

Elisabeth Thorsell

Swedish American Genealogist 2010:3-4
A divorce in Linköping in 1816

Divorces happened also in Sweden during the 1800s, but not very frequently

BY ELISABETH THORSELL

Some background

Maja Lena Kjellman was born 3 Jan. 1776 in the parish of Vreta Kloster, not far from Linköping in Östergötland. At the end of the 1790s she moved into the city and upgraded her name to Maria Helena, sometimes also Magdalena.

On 4 May 1801 she gave birth to a son out-of-wedlock called Johan Peter. She wrote to the Kämnärsrätten (Lower Magistrates court) in Linköping and admitted her sin, but only mentioned the boy’s father as “an unknown man.” For the crime of having a baby out of wedlock she was fined 1 daler 32 skillings to be paid to the court and 32 skillings to be paid to the Linköping Cathedral.

After this she worked as a wet nurse and as maid in a baker’s household. The boy was with his grandmother in Vreta Kloster.

On 9 October 1808 she married a comb maker in Linköping, Isac Wattman, a widower. Isac was born on 28 June 1758 in Karlstad, and died already 22 December 1809 of consumption. His wife Magdalena’s son Johan Peter was always afterwards known by the surname Wattman.

After the death of her husband, Magdalena kept the workshop going with the help of his journeyman Anders Westerberg, born in Linköping 4 October 1789.

Marriage again

On 17 December 1812 Magdalena married Anders, and he became the combmaker. They had two children, Anders Gustaf, born 12 March 1813, and Anna Charlotta, born 5 August 1815.

While Magdalena soon was to have a new baby, her husband went on his own adventures, and ended up in court.

Divorce

The parties: Combmaker A. Westerberg and his wife Maria Helena Kjellman had to come to the Diocesan Chapter [Domkapitel], as they were the authority that issued letters of divorce (skiljobrev).

As well as presenting the decree of divorce from the Linköping’s Kämnersrätt [Lower Magistrate’s Court] of 30 April this year, the Combmaker Anders Westerberg, of this city, and his wife Maria Helena Kjellman applied for the necessary letter of divorce.

Ref. The divorce was granted.

[Source: Domkapitets protokoll A1a:87, 1816 22/5, § 16 [Minutes of the diocesan chapter].]

The records of the local court were found in the loose papers [inneliggande handlingar] of the diocesan chapter.

They give a very detailed description of the divorce. [These papers had to accompany the request for a letter of divorce, so the diocesan chapter could see that all was in order.]

Nr 30
Registered 18 Maj 1816
and the divorce on the 22 Maj 1816.

The detailed story

Extract from the court records of Linköpings Kämnersrätt 23 April 1816.

§ nr 123
"The District Court Judge Fredrik Unbeck represented the city council according to the law and summoned the comb maker Anders Westerberg for the crime of having engaged in sexual intercourse with the maid Maja Österblom. Both are residents of the city. Both have been summoned to the court.

“At the beginning of the session for this case the partners were present and a testimony from the clergyman H.A. Stenström was given to the court. In this he verified that Maja Österblom had given birth to boy, born out of wedlock, on the 5th of this month.

“The name of this boy is Adrian Rikard. The maid Österblom, 25 years of age, was questioned and asked to present her side of this case. She explained that while she was working for the widow Calander one evening on the day of Saint Per’s Market [around the 1st August] at about 10 o’clock she had met master Westerberg while walking on the street. This was the first time she had met him and she did not know that he was married. She followed with him to Ekkällan [a place on the outskirts of the city] and a field nearby and had been talked into having intercourse with him. This field is the property of the baker Behm. The defendant Westerberg told the same story:

“That he had met Maja Österblom at about 10 o’clock that evening before the Saint Per Market day. She was unknown to him. He took her to Ekkällan and had intercourse with her on the field nearby. He could not..."
deny that he was the father of the boy born the 5th of this month.

"After the defendants’ statements Clerk of the County Government Mr. Göhle showed that he had a proxy from Maria Helena Kjellman, the defendants Westerberg’s wife, to act for her. He told the court that when she got the information about her husband’s unfaithfulness in their marriage, she could not forgive him this crime.

“She asked for divorce. The court decided that it was important that Westerberg’s wife be present and the session was postponed to 30th of this month. It was decided that the defendants were to be fined with 32 riksdaler; if they did not appear then. Also Mrs. Westerberg was to be summoned by the city messenger to appear on that date.”

§ nr 130

The Käammersrätt court continued the session according to the decision nr 123, on 30 April 1816.

“Present for this session were the judge Unbeck, the defendants combmaker Anders Westerberg and the maid Maja Österblom, and Westerberg’s wife Maria Helena Kjellman.

“After reading the minutes from last session the wife was informed about her husband’s crime committing fornication with the maid Österblom.

“The wife stated that because of this she could not continue life together with her husband. This was an offence she could not forgive. In the future she would not be able to obtain happiness with an unfaithful husband. She also told the court that there had been differences between them before, to such a degree that she had not lived in the same room with him for six months. These circumstances made it impossible for her to live in the same room with him again. She requires that a divorce will be granted to her. Her conditions are that she should be able to have the rights of a burgher and keep the workshop in business, and that she will have the right to educate their children, of which the boy is in his fourth year and the girl only nine months.

“When the case was handed over to the court, the defendants Westerberg and the maid Österblom had no excuses to present.

“Westerberg understood that his acts had to have consequences and that his marriage would be impossible to continue in a happy way for his wife.

“Next, all parties were excused for a time while the members of the court discussed the verdict.”

Verdict

“The court considered both sides’ arguments regarding combmaker Anders Westerberg’s fornication and decided that according to 55th chapter, §1 and §5 Law of Misdeeds [Missgärningsbalken] and the Royal Decree of the 18th November 1741 the defendant Westerberg is fined for participating in an act of fornication.

“The fine is 80 daler silver coins and 26 daler, 32 skilling banco and to give to the cathedral 1 riksdaler, and besides to receive a private admonition.

Regarding the maid Österblom her denial was accepted that she had not known Westerberg before her encounter with him, and neither that he was married. It was in her favor that she had not been fined before for this type of crime.

“She is to be punished according to the Royal Decree of 11 February 1780 and the Royal Decree of 11 April 1810 to mitigate the punishment for deflowered women. She has to pay a fine to the cathedral of 32 skilling banco and to go to a private admonition.

“The defendant Westerberg’s wife Maria Helena Kjellman confirms again that she is not willing to forgive the husband’s adultery or continue the marriage. The Royal Decree of 5th December 1789 emphasises the wrongdoing of this crime. She asked for the dissolution of this marriage and according to 13 cap §1 of the Marriage Act [Giftermålsbalken] the court should proceed to declare this marriage dissolved. Her husband’s actions deprived him of half of his rights to their estate, which now goes to his wife. Bearing this in mind the honorable Diocesan Chapter of the city should issue a letter of divorce.

“Finally the defendant Westerberg was declared guilty of the alleged crime, and in case that there was no agreement with his wife regarding their two children’s education, he had to pay 12 riksdaler banco to the wife, who is the nearest to take care of them and educate them, every year as long as the children could not support themselves and also taking care of their education.

On behalf of the court. Ut Supra

O. A. Gezelius”

What happened next?

Maria Helena and the children lived on their own in the Sankt Kors quarter #5 in Linköping. She kept the workshop and had an apprentice, who might have been the actual combmaker.

On 14 October 1823 Maria Helena died of consumption. Her ex-husband, Anders Westerberg, was the one who made her estate inventory, and the children moved in with him and his new family, as he had remarried in 1822 to Catharina Charlotta Enström, and had three children by her.
Meet Lou T. Fisk!

The *Lutfisk* (Swedish word) season is over for this time, but I was intrigued by finding the above picture, which at first glance seemed to be in Madison, WI. But a local authority (Hi! Ron!) told me that it was Madison, MN, that wanted to be known as the *Lutfisk capital*, a place I had never heard of (there are many such places in the U.S.).

A little digging told me that this Madison is found as the county seat of Lac qui Parle County, almost on the border of South Dakota, due west of St. Paul, and it has 1,768 inhabitants. The city website also tells that it is situated on the 45th Parallel – halfway between the North Pole and the Equator. According to my map that Parallel also goes through southern France, the Alps, Hungary, Rumania, and Ukraine as examples. Sweden is placed around the 60th.

Madison, MN, seems to be a very peaceful place. On the website [www.epodunk.com](http://www.epodunk.com) the following crime statistics are found: The number of violent crimes recorded by the FBI in 2003 was 0. The number of murders and homicides was 0. The violent crime rate was 0 per 1,000 people.

The Ethnic makeup consists of the following groups:
- Norwegian - 39%
- German - 33%
- Swedish - 7%
- Irish - 4%
- English - 4%
- Danish - 2%
- French (except Basque) - 2%
- Dutch - 2%
- Polish - 1%
- Scotch-Irish - 1%
- Finnish - 1%

So the Norwegians seems to be the dominant group. They have a stronger tradition of eating dried fish than the Swedes, so this is probably why they chose to become the *Lutfisk Capital of the U.S.*

[Here is the story of Lou T. Fisk: One of the most notable attractions of J.F. Jacobson Park is a giant fiberglass cod fish that welcomes visitors coming to Madison. Two Madison Chamber members, Dick Jackson and Scotty Kuehl, suggested to the Madison City Council on Dec. 8, 1982, that Madison should be named the Lutefisk Capital of the United States. As part of this project, a large fish symbol was ordered from F.A.S.T. Corporation in Sparta, Wisc. The 25-foot-long cod was constructed from fiberglass and sealed with a special finish using DuPont acrylics.

The fish, later named Lou T. Fisk, was officially dedicated at a ceremony held on June 23, 1983. Lou paraded through the streets of Madison to the Jacobson Park, where he still holds court.

The information was found on the city’s website: [http://www.ci.madison.mn.us/](http://www.ci.madison.mn.us/)

*Elisabeth Thorsell*
A Correction for the Emibas project


In Worcester, Massachusetts, Anna’s name is listed as Anna M. Werme, wife of Gustaf Carlson on her death record of 29 Oct. 1891. Her age at death was given as 34 years 9 months 9 days. This would calculate her birth as 20 Jan. 1857, but I have noticed that at times the age can be wrong. Her parents on her death record are listed as L. G. Werme and Stina K. Parat.

Checking the husförhörslängd for Hed (AI: 15 pg 15) I read the entry as Anna Manolia, possible Wärme, and that she was born in Fröskog (P), and that they had married 12 July 1879.

A check of the marriage record shows Johan Gustaf Karlsson and Anna Magnolia, maybe Wärme, getting married on 12 July 1879.

I then checked the birth records for Fröskog, and on 18 Jan. 1856 Anna Magnolia Wohned was born to Lars Werme and Stina Parat in the village of Bodane. Checking the husförhörslängd (AI: 12 pg. 4) I found the family listed as Lars Gustaf Werme and Stina Cajsa Parath. This proved that Anna Magnolia Wohned was really Anna Magnolia Werme as her death certificate stated.

Kay Sheldon
P.O.Box 548
Brookfield
MA 01506

News from the Swedish Colonial Society

The Swedish Colonial Society, the oldest genealogical society with a Swedish background, has a newsletter, Swedish Colonial News, which is supposed to be a quarterly, but has lately been published 2 times a year.

In the latest issue, Summer 2010, there is found the last article of the Forefather’s series by Dr. Peter Stebbins Craig, who unfortunately passed away in November 2009.

In this article Dr. Craig discusses the Toy and King families of Senamensing, New Jersey.

In another article Ellen T. Rye, chair of the Publications Committee of the society, tells the story of what happened to Dr. Craig’s huge library and collection of research notes, gathered during many years. During all these years he had, for instance, done hundreds of genealogies, some just covering a period way back in time, and others covering the whole time frame from the 1600s to the present day. And then there were all the unfiled heaps of papers probably around 10,000 sheets of paper, with notes. Each of them needs to be read and filed with the right family, a huge task.

Books and more books were also to be moved to a new home.

The Craig collection is now in the capable hands of the Lutheran Seminary in Mount Airy, just outside Philadelphia.

The Lutheran Archives Center in Mount Airy, PA

Lutheran Archives Center at Philadelphia is the Northeast Regional Archives (Region 7) for the Evangelical Lutheran Church in America (ELCA). It is a part of a network of nine regional archives programs and a national level (churchwide) archives in the ELCA. Our service area is limited to Eastern Pennsylvania, New Jersey, Upstate New York (excluding the Metropolitan New York City area) and New England. We carry on the work of our predecessors in the first Lutheran Church organization in America, the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, founded on 15 August 1748, by Henry Melchior Mühlenberg. The archives was recognized as a part of the church organization in 1792. The archives collections are now completely contained in a large vault area with compact shelving, now better organized. A reference library room provides books frequently used, as well as space for researchers to work in comfortable surroundings.

Lutheran Archives Center is open Tuesdays through Fridays, 1 to 4 p.m., by appointment. The fee for on-site genealogical research is $5.00 per day. Photocopies under staff supervision are available at prevailing rates.

Contact Information:
mtairyarchives@ltsp.edu
Phone 215-248-6383
Web site on p. 38.
A mystery in Vasa, MN

Is there a nobleman buried in Vasa?

BY ELISABETH THORSELL

In May of 2002 my husband and I were driving from Prairie du Chien, Wisconsin, to Minneapolis, following the river, visiting places like Stockholm (pop. 97). Then we crossed the Mississippi at Red Wing, MN, a well-known landing place for Swedish immigrants. We stayed the night there and went on the next morning to Vasa, also in Goodhue County, and another early settlement for Swedes.

There we took photos in the cemetery by the church, and in another little cemetery close by. In either place we were intrigued by a couple of tombstones that were inscribed with the name Tigerhjelm. I recognized the name as that of a family of the Swedish nobility, and wondered if some member had immigrated to Vasa.

When I got home I promptly forgot all about it – until now. My computer has a screen saver that picks pictures from my picture files. One day a tombstone for a Tigerhjelm appeared on the screen, and I got the idea that I should look them up and see who they were.

The first step was to get out volume VIII of the *Den introducerade svenska adelns ättartavlor*, by Gustaf Elgenstierna (published 1926-1936), which is the standard reference work for the history of the Swedish families of the nobility.

The Tigerhjelm (also Tigerhjelm) family was ennobled in 1669, and is still alive, but barely. The living members are three women in their 70s. Among the older members there was no one named Carl Petter, born in 1830, as according to the tombstone.

The next step

Now it was time to try Emihamn and Emibas.

The Emihamn yielded two women by the Tigerhjelm name:

<table>
<thead>
<tr>
<th>Efternamn: TIGERHJELM</th>
<th>Förnamn: WALBORG</th>
<th>Ålder: 33</th>
<th>Kön: K</th>
</tr>
</thead>
<tbody>
<tr>
<td>Född: 1836/1837</td>
<td>Församling: LINNA Län: W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Titel/Anm: H</td>
<td>Utresehamn: GÖTEBORG</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utvandrdag: 1870 06 10</td>
<td>Destination: REDWING</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medåkande: JA</td>
<td>Källkod: 3:467:1141</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This was evidently a mother, Walborg, who travelled with her small daughter. They had tickets for Red Wing, which fit in nicely with the tombstones in Vasa.

In Emibas only one person was found:

Tigerhjelm, Matilda Lovisa Dotter (unmarried woman), b. 3/27/1869.

Emigrated 5/21/1869 from Skäggeberg, Sunne, Värmlands län (Värmland) to Amerika

Source: Household Examination Roll, p. 1211.
This girl born in 1869 had to be the same as the Matilda Lovisa who left Göteborg in 1870 June 10 for Red Wing.

She and her mother Walborg Tigerhjelm were listed in Emihamm as emigrating from the parish of Linna, Kopparberg county. There is no parish of Linna, but I thought that it might be Lima, but could not find them in the moving-out records.

In Emibas there was a reference to a page in the Sunne cl. survey, so I next looked up that page. The place was called Skäggeberg, and there little Matilda Lovisa was listed without her parents, but she was marked as having been born in Sunne. In Emibas she had no place of birth. In note there were the parents: Karl Petter Tigerhjelm and Walborg Larsen, but further information about them.

Luckily enough the birth records had more information: “the home of the parents is said to be North America, but they had a testimony from Transtrand parish in Kopparberg län.”

Transtrand is the neighboring parish to Lima, which also fits with the information from Emihamm.

Transtrand cl. survey showed that Carl Petter and Walborg lived in Transtrand village, and had come there in 1862 from Elverum i Norway. Carl Petter was recorded as having been born in 1829 Oct. 3 in Uppsala, and Walborg was born 1837 Feb. 16 in Åmot parish in Norway, and they had been married in 1860 Aug. 24, possibly in Norway.

They had received their testimony to leave for North America already in 1868 Aug. 18. They might have been on their way to the Norwegian coast when Walborg found out that she was pregnant, and wanted to give birth in Sweden.

Carl Petter has not been found as being born in Uppsala on the above date, nor has it been found when and from where he emigrated.

In America

Carl Petter’s profession is not known, so he might well be identical with Tilva, Carl P, age 41, physician, born in Sweden, who is listed in Vasa in the 1870 U.S. Census. This man has a wife Valberg, age 33, keeping house, born in Sweden(!), and no child. The name Tigerhjelm might be a mouthful for an American census taker, so he might have used an easier name.

Daughter Matilda Lovisa seems to have survived the voyage across the sea, as she is listed with her mother and sisters in the Vasa Lutheran Church Membership book, when her mother and her children joined in 1882. Valborg and Carl Petter had another daughter Matilda Caroline, who was born in 17 June 1872 in Minnesota, according to the Vasa church records. When she was born her father had already died, according to his tombstone.

Valborg was recorded on her tombstone with the name Tigerhjelm Olson, which indicates that she remarried to an Olson.

In the 1880 U.S. Census for Vasa, she is probably the woman Valborg, age 43, with a daughter Caroline, age 8, who is married to Easton(? Östen?) Olson, age 34, tailor, born in Sweden. They had daughters Clara (5 years), Anna (3 years) and Ellie (11 months).

When Valborg joined the Vasa Lutheran Church in 1882 there is found some additional information on her family. Her husband Östen did not join, and it is not known if he was still alive. In the Membership Record it is noted that Mathilda Carolina was born 17 June 1872, Clara Wilhelmina was born 2 Feb. 1875, and Ettie Amanda 15 July 1879. Daughter Anna who was listed in the 1880 Census is not recorded here, and might already have died.

In the 1885 MN State census, she is alone again, probably widowed. She is living with daughters Clara (10 years) and Attie (5 years). In her home is also Matilda Tigerjel (no age), so this confirms that this is the right family.

Valborg, (Valberg etc.) died 28 Dec. 1898, according to to the Vasa Lutheran Records of Funerals, and there is also a note that she had lived in Minneapolis.

By them Matilda had already moved to Minneapolis, where she is found in the 1889 city directory.

In 1907 Nov. 23 she was married in Hennepin county to Carl Albert Onstrand. The indexer for the marriage database had problems with her surname and came up with Pigerly(!).

In the 1920 U.S. Census the Onstrands live in Minneapolis. Carl is 37n years old and emigrated in 1902 from Sweden, and works as a printer. Matilda is 45, and they have a little daughter, Louise Elisabeth, 5 years old. Carl was born 1883 July 20 in Sweden, according to his draft card for WWI, but has not been found in Emibas.

Matilda died 1929 May 27 in Hennepin County (Minnesota Historical Society Death Index).

Daughter Louise Elizabeth was born 24 Feb.1914, and died 31 Aug. 1982 in Hennepin County (MHS Death Index). Her mother’s maiden name is given as Tigerhjelm.

There is probably more to find out about this family, as the origin of the name was not found, but that would also need some digging in Norwegian records, and that would have to wait.

Sources:
Transtrand B:1 (1862-94)
Transtrand AI:12a, p. 173
Sunne C:14, p. 226
Sunne AI:58, p. 1211
Vasa Lutheran Church (Swenson Center)
Minnesota State Census 1885
World War I Draft registration (Onstrand)
U.S. Federal Census 1880
U.S Federal Census 1920
Minnesota Official Marriages System
Minnesota Birth and Death Index
The solution of the (Hand)writing Example XXVI

Transcription

Bonde-Lyckan

En åtta kors bonde som hafwer en häst,
Gudfruktig och ärlig god granne der näst
Sin Gud och Kung trogen med hvor mans attest,
et inte af Länsman ej eller nån räst.
Bor långt upp i skogen har sällan nån gäst
Är fri från herrgård krig hunger och päst
Wäl brukar sin åker ång spade och täft(?),
Förnögd med sit walmar skinbyxor och wäst.
Säms wäl med sin hustru den han sig har fäst
Bär omsorg för sina för Siälen dock mäst
Är litet låghalter god wän med sin präst,
Samt glad i sitt arbet, den mår aldrabäst.

Translation

The Farmer’s Happiness

A farmer who owns eight cows and a horse
is God-fearing and has an honest neighbor
is true to his God and King according to every man’s testimony
Does not know the bailiff and owes no taxes
Lives far up in the forest and seldom has guests
Is free from the manor war hunger and the plague
Keeps his fields and meadows well and works with his spade on his land
Content with his woolen clothes and leather breeches and a waistcoat
Is in accord with his wife, whom he has chosen himself
Cares for his family, but mostly for his soul
Is limping a little with one foot [and] is a friend of his priest
And happy with his work, is the one who feels the best!

Kistebrev, or pictures in a chest

The old typeface that was used for the handwriting in this issue is an example of the folk art that was common during the 1800s.

In those days it was not as common with any type of illustrations as it is today. Ordinary people in the countryside did not see illustrations often, unless the church was painted with religious stories from the Bible. Printers in the towns used to carve woodcuts and color them. Later they were sold at the markets, perhaps as a gift from a young man to his best girl. The girl then pasted it on the inside of the lid of the chest where she kept her belongings when she moved as maid from farm to farm. The pictures were mostly religious, or at least moral, but could later be of popular song lyrics.
Book Reviews

Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps. If you want to review a book yourself, please contact the Book Review Editor, Dennis L. Johnson, at <1_viking@verizon.net> or Dennis Johnson, 174 Stauffer Road, Bucktown Crossing, Pottstown, PA 19465, so he knows what you are working on.

The mystery stone


Throughout the entire 20th century, a battle has raged over the authenticity of the Kensington Runestone. An immigrant farmer from Sweden, Olof Öhman (1854–1935), in 1898 claimed to have discovered the 200 pound stone entangled in the roots of a tree he was removing on his farm near Kensington, Douglas County, Minnesota. Öhman immigrated from Forsa in Hälsingland, Sweden, in 1879. He purchased land near Kensington, in west central Minnesota, in 1890, where he and his wife, Karin Danielson, also from Forsa, were farmers and raised nine children.

The stone has gone through several cycles of recognition and dismissal as a hoax over the years. A new book has added fuel to this long smoldering controversy. After examination and dismissal over the years by many experts in runology and Scandinavian history, the new book presents evidence persuasive toward the authenticity of this much maligned stone, and the reputation of the man who first found it. Olof Öhman is long dead, but several of his descendants and others from Alexandria, MN, where the stone now is displayed, continue the struggle.

The author, Scott E. Wolter, was hired by the Runestone Museum in Alexandria in July, 2000, to examine the stone. He previously had not heard of the stone and warned the museum that his findings may not be to their liking. Wolter is a professional geologist and his company, American Petrographic Services in St. Paul, had developed original methods for the aging and weathering of the surfaces of stone. Using transmitted and reflected light microscopy, scanning electron microscopy, and elemental analysis, he and his staff found mica degradation on the man-made surfaces that clearly indicated to him that the inscriptions had weathered for at least 200 years, well before the date of discovery of the stone by Öhman. This and other evidence about the stone caused him to become a believer in its authenticity. He reported this conclusion to his client.

In 2005, Wolter and an associate, Richard Nielsen, published a book about his findings titled The Kensington Runestone, Compelling New Evidence. This book described the geological and physical evidence which led to Wolter's conclusions about the runestone.

His 2009 book, The Hooked X, is essentially a compilation of his added findings and conclusions which he developed after publication of the 2005 book. Wolter became very interested in the Kensington stone, enough to follow a number of leads outside his main area of expertise as a geologist. His curiosity led him to a review of prior research and theories, to travel to visit other claimed Viking artifacts and sites in the U.S. and abroad, and to research into other ancient documents, legends, and writings.

The runestone, as usually translated from old Swedish, reads as follows:

"Eight Gotlanders (Geats, Goths) and 22 Norwegians on this reclaiming/acquisition journey far to the west from Vinland. We had a camp by two (shelters?) one day's journey north from this stone. We were fishing one day. After we came home we found 10 men red with blood and death. Ave Maria. Save from evil. There are 10 men by the sea to look after our ships fourteen days journey from this island. Year 1362."

Wolter examined the stone in great detail and found marks that had been previously un-reported or ignored. Among them was a basis for concluding that this was not just a record of an event, but a stone intended to claim land in this vicinity.

A hidden code was discovered that gave the date of the stone in code as
The Society's latest book is a novel, “Shuttle in her hand,” rich in history and Swedish-American weaving lore. Well as in the text, to prevent the date from being altered. Many of the individual runes which were discredited by previous experts, including the “hooked X”, were found to have been in usage in Gotland, Sweden, in the 14th century. This was unknown to previous experts since they are traced to a newly discovered trove of runic inscriptions found on Gotland in the last decade. This information plus the geologic evidence caused Wolter to embark on personal efforts to trace the origins of these runes further, and to investigate many related Viking artifacts in North America.

In subsequent chapters, the author describes these investigations and his conclusions about many related artifacts and discoveries. He looks into the history of the hooked X and certain other runic marks to tie them to Gotland, the Cistercian monks who were the prevalent religious order on Gotland in the 14th century, and their related organization, the Knights Templar. He looks into and describes ancient sacred geometry, objects in New England and in the British Isles, and other locations. He finds associations with the Newport tower in Newport, Rhode Island, another highly controversial object claimed to be of Viking origins by some, with arguments for its authenticity.

The book as a whole offers strong support for the authenticity of the Kensington Runestone, although many questions remain. If, as Wolter argues, the tablet is truly a land claim, why is there nothing to describe the extent of the land claimed? Many other connections seem a little far-reaching, others make sense at least to this lay reader. My own view is that of continuing to be a skeptic despite my desire for the stone to be an authentic artifact of Vikings in Minnesota in the 14th century. I would not go so far as to claim the runestone is a hoax, as others have, but to consider it still “unproven.” I await with interest the publication of rebuttals by skeptics and scholars to the information that Wolter has put forward in his latest book.

All readers with an interest in Swedish-American history will be fascinated by the information and arguments presented by Wolter, and will have to decide for themselves how persuasive the arguments are in favor of the authenticity of the Kensington Runestone. If the stone is authentic, then this represents the first known discovery and exploration of this part of the New World by Europeans, at least eight of them being Swedes. Olof Öhman and his family and supporters would at long last be vindicated after constant accusations for being the perpetrators of a hoax.

He would be pleased to know that what he claimed is true.

Dennis L. Johnson

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A family story


The greatest challenge a person faces in writing about his or her ancestors is how to organize the material into a concise, coherent, and readable account. Many family histories are written primarily for the immediate family and relatives of the writer, while some seek a broader audience and mission. Some start with themselves but work their way back, some start in the distant past and work their way forward, and still others even start in the middle and work both ways. Many leave the reader confused and filled with names and places but wondering how their family story all fits together.

Leslie Huber has met this challenge well in The Journey Takers, her account of her own family; a blended family with roots in Sweden, Germany, and England, and whose immigrant ancestors on her paternal side came together in southern Utah beginning in the middle of the nineteenth century. (Limiting her history to her great-grandfather’s side, Earl Albrecht, b. 1890 in Fremont, Utah, eases the challenge a bit). The “Journey-takers” of the title are her fifth generation ancestors, grand-parents of Earl Albrecht. These were George Albrecht and Mina Haker from Germany, Edmond Harris from England, and Karsti Nilsdotter from Sweden.

In the first three parts of this family story, each journey-taker in turn has been researched and described, beginning with George Albrecht b. 1837, and Mina Haker, b. 1843, from Mecklenberg, Germany. The second part is about the family of Karsti [Kersti] Nilsdotter, b. 1843 in Vallby in Skåne.

The third part traces the family of Edmond Harris, b. 1825 in Wingrave, England. George and Mina Albrecht married before migrating and the latter two met in Utah. The common thread that drew all four to Utah was the Mormon Church, which by then had found its New Jerusalem in Utah and was actively seeking recruits to their faith in northern Europe at the time.

The Fourth and last part of this family history focuses on the life in Utah of Earl Albrecht, his family, and his descendants.

This method of organizing her book is of great help to the reader in keeping the family’s complex history in mind as you follow their journeys page by page. The general style of the writer is not only to describe the ancestry of these four journey-takers back several more generations, and the conditions of their lives in their native countries and times of origin, but also to describe her own journeys in visiting the locations and seeking records in the local archives to document their lives. Interweaving her own impressions and discoveries during her travels keeps the reader involved in her quest.

As one reviewer wrote, this family history is “as readable as a novel” as it draws the reader along in the discovery of her roots. Along the way, the reader is educated about the lives and times of the people in three countries, and the circumstances under which her ancestors decided to undertake their journeys to the American West. In Utah, the pioneer life of these early journey-takers and their children is vividly depicted in the final part of Ms. Huber’s book as she brings her story up to the present day.

The Journey-Takers is exceptional as a family history in that it combines a well-documented record of one branch of the author’s own family tree for the benefit of her own family and descendants, with an eminently readable and coherent story for those interested in the variety and scope of the immigrant experience in America.

Dennis L. Johnson

An historic saga


Historical fiction can be a fine way of telling an engaging story while informing the reader about the life and times of people in a particular time and place in the past. This tale about a young Swedish man from the newly founded port city of Gothenburg begins in the early years of the 17th century, when Sweden was engaged in the Thirty Years’ War. Ben
Magnusson was the son of a Swedish sailor and his Dutch Huguenot wife. His father was lost at sea when he was only 11 years old, and his mother took over running an inn begun by his father's parents in Gothenburg. He works at the inn, and when he is 16, signs on with a ship sailing to Holland and Scotland. Not long after this fairly uneventful voyage, Ben is called up by Swedish recruiters and conscripted to serve in the army of Gustavus Adolphus, in 1632. Like many other conscripts, he is given the military name of Fogel (bird) since there are already too many Magnussons in his new regiment.

The war had been going on for 14 years, and Sweden was at the height of its imperial power, dominating many of the lands around the Baltic Sea. Gustavus Adolphus had over 130,000 soldiers, including mercenaries, fighting in Europe. Ben at eighteen was one of the older recruits, many were young boys of fifteen and sixteen, away from their homes for the first time.

The story moves on with Ben's adventures with the army in Germany. His Flaxen Guard is assigned several missions and on Nov. 6, 1632, is in a region near Lützen when the famous battle takes place, and where Gustavus Adolphus dies. The Flaxen Guard is assigned to carry the body of King Gustavus Adolphus back to Sweden for a royal burial. Along the way he meets many of the notable Swedes involved, including the king's widow Maria Eleonora, Axel Oxenstierna, and others. After a successful mission requiring several months to complete, Ben is promoted and remains with his unit in Stockholm for the eventual burial ceremonies. He later becomes involved in an altercation with another junior officer, son of a very important nobleman. Friends advise him to leave the country for a time, and he is offered a post on a voyage to New Sweden in North America on the ship Kalmar Nyckel.

This event sets the stage for the second part of this novel, the journey and the life of Ben Fogel with the New Sweden colony in North America. After looking to all the supplies and loading of the Kalmar Nyckel for the first voyage, he remains in Gothenburg to make preparations for a second voyage. This voyage takes place two years later and Ben accompanies the ship to the South River, now Delaware Bay. He serves the colony for some years and marries another colonist’s daughter. The novel ends when Ben moves from Fort Christina upriver to begin a new settlement at Schuyl’s Kill, near the present site of Philadelphia.

The bare outlines of this soldier’s tale does not reveal the rich detail included in this novel, which paints a vivid picture of life in Sweden and in the New World at the founding of the North American colonies. The juxtaposition of two major events of these decades: the Thirty Years’ War and the New Sweden colony is an adept way of putting each of them in the perspective of the other. Many of the actual participants in these events are woven into the story, from the young Queen Christina to Governor Johan Printz and his arrival in the colony. This detailed glimpse into these events gives the reader an intense education about Sweden, its leaders, and its common people during that period, meanwhile carrying you along with the adventures and many poignant moments in the life of Ben Magnusson Fogel.

The author, Leif Lundquist, is described as having started writing about ten years ago after a long career in a high-tech business involving much traveling. He has lived in Holland and England, and in the 1960’s he lived in New Jersey where he became fascinated by the history of New Sweden and the colony founded on the South River, now the Delaware. He now lives in Sweden, but spends his winters in Tucson, Arizona.

He is a member of the Swedish Colonial Society and is the editor of a Swedish website, “Nya Sverige i Nordamerika,” dedicated to the history of New Sweden [see the link on p.38!]. He has also written essays and stories; this is his only known novel.

Swedish historians reading this novel may find flaws in historical accuracy about events surrounding the times of the Thirty Years’ War, but to this reader it all sounds quite plausible and the result of considerable research on the part of the author. The Long Journey to the South River is a highly engaging and interesting novel which will bring a clearer understanding of Swedish
New and Noteworthy

(short notes on interesting books and articles)

In the July 2010 issue of The Swedish-American Historical Quarterly Kevin Proescholdt has an interesting article about “Unraveling the Mystery of August Brodin,” in which he describes in good detail how he was able to identify a man of which he only knew his address in Minneapolis in 1945. Step by step we can follow his research, and maybe this can help others to locate information on 1900s people, awaiting the 1940 U.S. Census, which will be released in 436 days (as I write), or 1 April 2012.

In Family Tree Magazine for January 2011 there are a set of research suggestions, one for each month of the year. They have many good tips on how to become a better researcher. The tips work fine for Swedish research too, mostly. One of the subjects is “How to find your ancestors’ U.S. arrival records?” and it has a Swedish example.

The National Archives in Washington, D.C., publishes a very nice magazine, Prologue. This magazine brings readers stories based on the rich holdings and programs of the National Archives across the nation – from Washington, DC, to the regional archives and the Presidential libraries. There are very many good articles on a great number of subjects, and even a special link to articles of special interest to genealogists, like “The Forgotten Federal Census of 1885 - An “extra” census helps researchers find information that may not be found anywhere else,” (Fall 2008), or ““Any woman who is now or may hereafter be married . . .”: Women and Naturalization, ca. 1802–1940 – An examination of why women are not represented in early naturalization records, (Summer 1998).”

Another interesting article is probably “De Smet, Dakota Territory, Little Town in the National Archives – Finding records of Laura Ingalls Wilder’s family in the National Archives, (Winter 2003).”

Link to Prologue is on p. 38.
Interesting Web Sites

The Norwegian 1910 Census: http://arkivverket.no/eng/content/view/full/2
Swedish antiques: http://www.stacken.kth.se/~xymox/swedish_antiques.html
Bob Nelson’s Bishop Hill database:
    http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?db=bishophill
Funny cartoons on genealogy: http://www.genetoons.com/
The John Ericsson Society: http://www.johnericsson.org/
The Swedish Historical Museum in Stockholm:
    http://www.historiska.se/misc/menyer-och-funktioner/menyer/globala-menyn/inenglish/
Historical statistics for Sweden (and other countries): http://www.historicalstatistics.org/
Carli Digital Collections (see p. 5): http://collections.carli.illinois.edu/index.php.
Online old SAGs:
Swede Jan Granath’s blog in English about Swedish genealogy:
    http://genealogy-for-dummies.blogspot.com/
Leif Lundquist’s site about New Sweden (in Swedish): http://www.colonialswedes.se/
Searchable database on Australian soldiers during WWII:
    http://www.ww2roll.gov.au/doc/about.asp#service
Emigrants from the Bullaren area in Bohuslän:
    http://www.bullaren-emigranterna.se/index1.html
Emigrants from Jämtland: http://emigrant-z.com/index1.html
Genealogiska Föreningen (Swedish Genealogical Society): http://genealogi.net/index.php
Swedish Colonial Society: http://www.colonialswedes.org/
The Lutheran Archives Center at Philadelphia:
    http://www.ltsp.edu/lutheran-archives-philadelphia
Swedish books in English translations:

All the above web links will be found as clickable links on www.etgenealogy.se/sag.htm
Genealogical Queries

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

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

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Maybe they are the Andersson sisters from Västra Eneby (Östg)?

I was given this photo by a relative in the U.S. but we are not sure who these ladies are. Tentatively we thought they might be the sisters Andersson from Västra Eneby, all born there:

(standing) Jenny Sofia Andersson, b. 24 Feb. 1887. Immigrated in 1903.
(sitting): Anna Elisabet Andersson, b. 9 Dec. 1894. Immigrated in 1911.

But when looking at their clothes, we think they might be born in the 1870s, and then we do not know who they are?

The photographer Hultgren has been identified as having his studio at 2029 S Wabash, Chicago during the period of 1890–1896.

Any ideas about these ladies will be most welcome.

*Sofia Ingmarsson, Ekholmsvägen 4B, S-589 25 Linköping, Sweden.*
E-mail: <sofin526@hotmail.com>

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**Andersson, Jonson, Michaelson**

I am looking for descendants of my paternal grandmother's siblings. Their parents were Anders Nilsson, b. 12 Dec. 1847 in Bredsättra (Öland) and his wife Stina Maria Olofsdotter, b. 24 Feb. 1852, also in Bredsättra. They lived at Långöre 5 in Bredsättra. At least three of their children immigrated to the U.S. with the destination of Rockford, Winnebago County, IL. These children were all born in Bredsättra:

1) *Augusta* Karolina Andersdotter Nilsson, born 21 June 1875. She left from Bredsättra 18 May 1895. She later married a man named Johnson, and lived in Rockford at least in 1902.

2) Florentina Natalia *Elise* Andersson, later Nilsson, b. 20 June 1881. She left from the city of Oskarshamn on 29 April 1902. She left from the port of Göteborg on 2 June 1902, and arrived on the *SS Commonwealth* in Boston 13 June 1902, and was going to her sister Augusta Johnson in Rockford, who had also paid her ticket. She was called Nilsson in 1906, when her brother was travelling to her. She is believed to later have married a man named Michaelson.

3) Anders Fridian Teodor Andersson, b. 16 July 1886. He left from Långöre, Bredsättra, on 20 April 1906, and then left from the port of Malmö on 4 June 1906. He arrived in Boston on 17 June 1906 on the *SS Cymric* from Liverpool, with a ticket for Rockford, where he was going to his sister Elise Nilsson.

I know descendants of Elise have visited in Bredsättra, looking for graves, but did not find one.

*Birgitta Elmquist, Forshemsgatan 1, S-587 21 Linköping, Sweden.*

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Send queries to SAG! Everything is not online!
Dear friends,

You might be surprised to see that this issue is called 3-4/2010, and not just 3 or 4. This is because this is a thicker double issue, to enable me to get this year’s (2011) issues out on time, and get rid of the backlog that has haunted me in my sleep for a while. So unless something happens to me, you can probably expect to see 1/2011 some time in March.

In October I travelled to Rock Island, Minneapolis, and Salt Lake City, with my friend Ingrid Nilsson of Trelleborg, Sweden. Ingrid was the stand-in for Ulla Sköld, who could not come to the SAG Workshop last year, due to illness. All the SAG readers wish you a speedy recovery, Ulla! It turned out that Ingrid also had to be the stand-in for handwriting guru Priscilla Sorknes, who had a sick husband to care for. We all wish you Earl Grefsrud all the best, so you can both be back with the Workshop! Ingrid handled these challenges with flying colors!

During our stay in the Minneapolis area, we met with some of the SAG readers. Some of them mentioned that they had difficulties to visualize the life the ancestors had in Sweden in the late 1800s. By now 120–130 years have passed since their immigration, and the explosive developments during the 1900s have radically changed the lifestyles both in Sweden and in the U.S.

One way of getting an insight on this is to turn to Swedish novels written in the old days, or by modern writers describing the life of their ancestors. Many of these books have been translated. I just found a good list of these kind of books on the web site of Swedish Council of America, and I have put a link to this on the link page. If you know other books in English about life in old Sweden, please let me know.

The stories of the immigrants are always fascinating to read, so if you wish to tell your family’s story, don’t hesitate. Write it down and send it to SAG. You may have to wait a little for publication, but eventually your turn comes – there is always a new SAG in the works.

When the next SAG arrives in your mailbox, I do hope spring will be here!

Elisabeth Thorsell

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

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

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SAG Workshop
Salt Lake City
18 – 24 Sept.
2011!

Welcome to join our happy group of researchers at the Family History Library in Salt Lake City!

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>. Don’t be late to sign up! The 2010 workshop was full in May.
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>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
<td>Närk.</td>
</tr>
<tr>
<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
</tr>
<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
</tr>
<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
</tr>
<tr>
<td>Gästrikland</td>
<td>Gäst.</td>
<td>Värmland</td>
<td>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>
</tr>
<tr>
<td>Härjedalen</td>
<td>Härj.</td>
<td>Västmanland</td>
<td>Väsm.</td>
</tr>
<tr>
<td>Jämtland</td>
<td>Jämt.</td>
<td>Ångermanland</td>
<td>Ånge.</td>
</tr>
<tr>
<td>Lappland</td>
<td>Lapp.</td>
<td>Öland</td>
<td>Öl.</td>
</tr>
<tr>
<td>Medelpad</td>
<td>Mede.</td>
<td>Östergötland</td>
<td>Östg.</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>K</td>
<td>AB</td>
</tr>
<tr>
<td>Dalarna*</td>
<td>Dlrn.</td>
<td>W</td>
<td>D</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>I</td>
<td>C</td>
</tr>
<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td>S</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>N</td>
<td>AC</td>
</tr>
<tr>
<td>Jämtland</td>
<td>Jmtl.</td>
<td>Z</td>
<td>Y</td>
</tr>
<tr>
<td>Jönköping</td>
<td>Jön.</td>
<td>F</td>
<td>U</td>
</tr>
<tr>
<td>Kalmar</td>
<td>Kalm.</td>
<td>H</td>
<td>O</td>
</tr>
<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>G</td>
<td>T</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Nbrtn.</td>
<td>BD</td>
<td>E</td>
</tr>
<tr>
<td>Skåne*</td>
<td>Skän.</td>
<td>M</td>
<td></td>
</tr>
</tbody>
</table>

a formerly Kopparberg (Kopp.; W) län.
b includes the former counties (län) of Malmöhus (Malm.; M) and Kristianstad (Krist.; L).
c includes the former counties (län) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).
The counties (län) as they were before 1991.

The provinces (landskap).