

Swedish American Genealogist

Volume 27 | Number 2

Article 1

6-1-2007

Full Issue Vol. 27 No. 2

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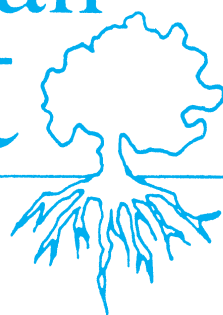
(2007) "Full Issue Vol. 27 No. 2," *Swedish American Genealogist*: Vol. 27 : No. 2 , Article 1.

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Swedish American Genealogist

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



Volume XXVII

June 2007

No.2

Swedish American Genealogist



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(ISSN 0275-9314)

Swedish American Genealogist

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Correspondence. Please direct editorial correspondence such as manuscripts, queries, book reviews, announcements, and ahnentafeln to the editor in Sweden.

Correspondence regarding change of address, back issues (price and availability), and advertising should be directed to the publisher in Rock Island.

Subscriptions. Subscriptions to the journal are \$28.00 per annum and run for the calendar year. Single copies are \$8.00 each. Swenson Center Associates are entitled to a special discounted subscription price of \$15.00. Direct all subscription inquiries to the publisher in Rock Island.

In Sweden the subscription price is 225.00 Swedish *kronor* per year for surface delivery and 275.00 *kronor* per year for air mail. This subscription fee may be deposited in a *plusgiro* account: 260 10-9, *Swedish American Genealogist*, c/o Thorsell, Hästskovägen 45, S-177 39 Järfälla, Sweden.

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Cover picture:

The Trans-Mississippi and International Exposition in Omaha 1898. (Courtesy of the Omaha Public Library).

Family Ties to the Dakota uprising – Minnesota 1862. Part 1.

**One of the victims was Mary Anderson,
but who was she?**

BY HELENE LEAF

This past year I have been researching the family ancestors who settled in the East Union area, Carver County, Minnesota, in the 1850s. During a trip to the Carver County Historical Museum in Waconia, Minnesota, last summer, I discovered microfilm copies of the *East Union News*. This newspaper was published from about 1890 to 1900; the editors were two Carlson brothers, Enoch and Levi, who were cousins to my husband (Reverend John M. Leaf's) grandmother, Anna Carlson. This find provided several hours of fun as I read about the weddings, funerals, births, travels, gatherings, and other happenings in people's lives as can only be recorded in a small town newspaper. I did make one great discovery: the editors' father, A.J. Carlson, had written his reminiscences of his Civil War years in serial form. In each issue of the newspaper

there would be a page or two written about the Civil War. He used his diary to help him remember events. My husband's great-grandfather, Pehr Carlson, had served in the Civil War (1861-1865) in the same company as A.J. Carlson. We have Pehr's letters written home during this period and his diary from 1865, but these newspaper writings were certainly of interest to me. After about six hours of copying, I had found about two year's worth of Civil War remembrances. I had found the information covering the times from August 1862 to October 1863 (the Indian War) and from May 1864 to August 1865 (the time down south). Perhaps this summer I can return and look for the remainder of the material.

I read this material over several times and found that some of the family stories are corroborated by his writing. He wrote about how the East Union area evacuated when the Indians came near in August of 1862. John's great-grandmother, Katarina Carlson, had told her children about this and one of them had written this information down; a copy is amongst the family papers. A. J. also wrote about the time that Pehr Carlson had sunstroke during a battle and was missing in action as he was left behind. He was not captured though and eventually made it back to his company.

A young girl was killed

The story which caught my eye though was that of a young Swedish girl from East Union who was killed in the Indian Uprising in 1862. Her name was *Mary Anderson* and according to the newspaper article, she was a sister to Mrs. Peter Nilsson who still resided in East Union at the time of the writing (about 1895). The newspaper article gave a brief accounting of Mary's capture and subsequent death from a gunshot wound. Who was this Mary Anderson? The challenge was there and the hunt was on.

Who was she?

First I turned to the East Union Lutheran church records (Member Register Book 3) at the Swenson Center and found a Mrs. Peter Nilsson; she was Catharina Svensdotter, born 11 Sep. 1825 in Herrljunga, Älvsborg län, according to the church records. Both Peter and Catharina were charter members of the East Union Church in 1858, and they both immigrated in 1852. The biggest surprise when studying this record was that I had already copied this page because their youngest daughter Anna Josephina had, in 1897, married Caleb Carlson, a son of previously mentioned Pehr and Katarina Carlson. Now there was a family tie.

It was time to look at the Swedish records. I live about 4 miles from the Swenson Swedish Immigration Re-



search Center at Augustana College in Rock Island, Illinois, and it is here that I go to use Genline¹ and various Swedish databases.

Into Swedish records

Using Genline, I searched for Catharina's birth in the Herrljunga birth records, but I could not find a likely Catharina. I was looking for a Catharina whose father's first name would be Sven and whose last name could very well be Andersson. I next turned to a very valuable database, EMIBAS, which lists the emigrants who have "signed out" to go to a foreign country. I found that Catharina emigrated in 1852 from Herrljunga at the same time as her future husband, who was from Tarsled (part of the Herrljunga *pastorat*). Her birthplace, however, was listed as Larf [modern spelling: Larv], Skaraborg län.

Then it was back to the Swedish records. I found the birth of Catharina Svensdotter in 1825 in the Larf birth records; there was no birth date given but the baptismal date of September 16 was consistent with the birth date of September 11th in the East Union Lutheran Church records. Her parents were Sven Svensson and Helena Ericsdotter. I had

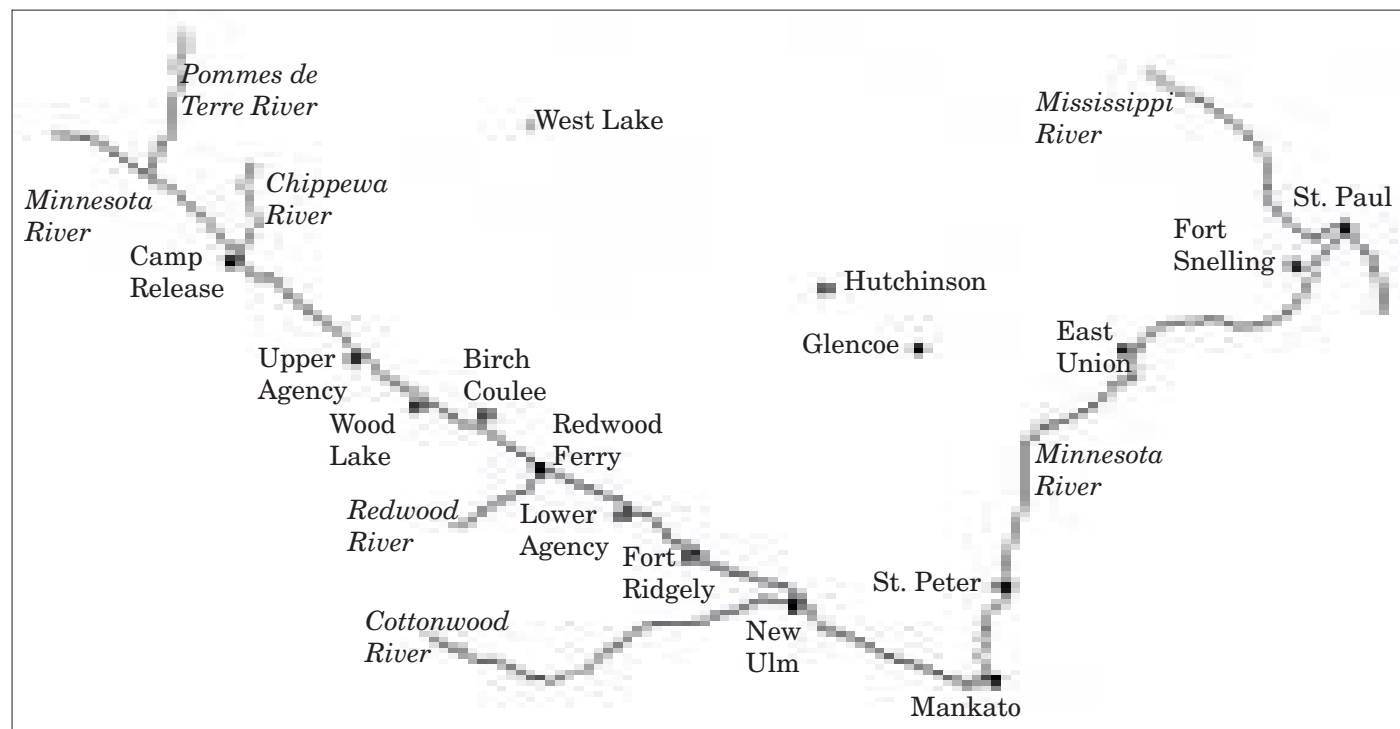
expected the father's name to be Sven Andersson. If Mary had come as a child, she most likely would have taken her father's last name. Using U.S. Census records (1860 through 1900), I checked for another Catharina Svensdotter/Nelson, but this seemed to be the only possible one. Thus I continued following this particular Mrs. Peter Nelson.

Then it was on to the HFL² for Catharina Svensdotter's family. In the Larf HFL I found the Sven Svensson family, but Catharina was not listed. However, the family moved in 1825 to Herrljunga. I was able to find this family in the Herrljunga records and here Catharina was listed with the September 11, 1825, birth date. This record provided two problems. First Catharina's mother was born in 1790 and her father in 1782. It was not likely that these two would be the parents of a child born in the early 1840s. The second surprise was that Catharina had a sister born in 1812; her name was Maja Stina. This certainly was not the young girl working 50 years later as a maid in Minnesota and having the name Mary Anderson. Time to recheck the steps I had taken. I did this; I decided that I did have the correct Mrs. Peter Nelson/Catharina Svensdotter.

When the Indians attacked

In the meantime I was reading all I could find about the attack and capture in which Mary was wounded and later died from her wound. There were numerous writings about it. Mary had been working for Joseph B. Reynolds and his wife Valencia near the mouth of the Redwood River about 10 miles above the Lower Agency. Mr. Reynolds was a teacher for the government, but his home was also a stopping place between the Upper and Lower Agencies.

I read the account of Valencia Reynolds and also several accounts written by Mary Schwandt, who was a 14-year-old girl also working for the Reynolds. On the morning of the 18th of August 1862 a half-breed trader, John Moore, came to the Reynolds to warn them that the Indians were attacking and killing all the white people. Immediately, the Reynolds family got into their buggy and headed towards Fort Ridgely. They eventually made it there safely although they had some frightening meetings with Indians along the way. Their hired man, William Landmeier, at first was not going to leave, but eventually he started to walk to



the fort; he also made it there safely. The rest who were gathered at the Reynolds's place piled into the wagon of Francois Patoile, a trader from Yellow Medicine; he had been on his way to New Ulm. Besides Mary Anderson and Mary Schwandt, there was another young girl, Mattie Williams, who was a niece of the Reynolds. There was also a Mr. Legrand Davis and an unnamed Frenchman who was riding his own horse. The wagon took off across the prairie and avoided the Lower Agency which the Indians were attacking and burning. When this group was about 10 miles from New Ulm, the Indians attacked. All the men were killed; Mary Anderson was wounded in the lower abdomen with the ball remaining in her body. All three girls were carried off to Wacouta's³ house near the Lower Agency and after four days to Little Crow's⁴ camp about 2 miles above the Lower Agency. It was here at four in the morning that Mary Anderson died. In Mary Schwandt's words; "I was awake when she died, and she dropped away so gently that I thought she was asleep, until Mattie told me she was dead. She was a good girl, and, before she died, she prayed in the Swedish tongue, but I did not understand what she said. She had a ring on her finger, which she wished Mattie to give to her mother, if she died; but, after her death, her finger was so swollen that we could not get it off, and it was buried with her. Joseph Campbell, a half-breed, assisted us in having her buried. Mattie and I saw her carried to the grave by the Indians, wrapped in an old piece of tepee-cloth, and laid in the ground near Little Crow's house. She was subsequently disinterred, as I am informed, and buried at the Lower Agency. A likeness of a young man, to whom she was to have been married, we kept and returned to him; and her own we gave to Mrs. Reynolds, who yet retains it."⁵

Clues to Mary's identity

In one point in her narrative, Mary Schwandt said that Mary Anderson's

Änkan Maja Svensdotter, 1812—. Döttrarna Maja Stina, skjuten af indianerna under upproret vid New Ulm 1862, och Johannes, död 1859. Sönerna Anders Peter och Johannes afflyttade.

From the 50th Anniversary book of East Union Lutheran Church.

father had worked at one of the agencies as a blacksmith. While at the Minnesota Historical Society I did check through the reports for the Bureau of Indian Affairs for the years 1859-1861, but I did not find any blacksmith whose name was Swedish at either the Lower Agency or the Upper Agency. Sometimes the blacksmiths' names were mentioned but not always. This was another dead end.

None of the various accounts gave me much additional information. The Swedish American newspapers wrote about the event, but I could find no additional information about Mary Anderson. It was back to the Swedish records. A searching of the *Herrljunga utflyttninglängd*⁶ did reveal that three of Catharina Svensdotter's sisters emigrated at the same time that she did. Two of them were unmarried, but the oldest one, Maja Stina, was married to Anders Andersson. They and their five children also emigrated from the same parish at this same time. One child was Maja Stina, born 4 Apr. 1841. Could this be "my Mary Anderson"?

I checked the 1860 Census for Carver County, and there in San Francisco Township was Maja Svensdotter listed with her two youngest children, but not with Mary. There was a Mary Anderson of the proper age living with a Swedish family in northern Carver County. This could be my Mary Anderson, but it is impossible to tell for sure. Anders Anderson was not listed, but it could have been that he was working elsewhere and was in the census somewhere else. It was also possible that he had died before the census.

I was now sure that Maja Stina Svensdotter had belonged to the East Union Lutheran Church. She was not listed in the indexed 1884 member register (Book 3), but I did find her as a charter member, having become

a member in June 1858. Her husband is not listed so I now assumed that he had died before June 1858.

Mary is found!

I know that member register books 1 and 2 exist as I have seen them at the church in East Union. I just cannot find them on the microfilms at the Swenson Center although they supposedly were also microfilmed. If I could not get the information otherwise, I would have checked out these books again when I visit the East Union Lutheran Church in Minnesota this summer. However, I was not content to wait. I decided to check out whatever anniversary books the Swenson Center had for East Union Lutheran Church. I really hit the jackpot when I started to read the 50th Anniversary Book. It is all in Swedish, but I could read it well enough to find this information about the charter members: "*Änkan Maja Svensdotter, 1812- , Döttrarna Maja Stina, skjuten af indianerna under upproret vid New Ulm 1862, och Johanna, död 1859. Sönerna Anders Peter och Johannes afflyttade.*"⁷ I had my answer; I had found Mary Anderson.

In this book there was even a picture of Maja Stina Svensdotter (later called Maria Anderson) and her sister Catharina Svensdotter with her husband Peter Nilsson/Nelsson.



Mrs. Maria Anderson.

The book is a real treasure-trove of information. I found this information about the Anders Anderson and Maja Svensdotter group which traveled to Carver County in 1854. Their trip was probably much like that of other immigrants to Minnesota during that time period.

A Translation: "In May, another group arrived from Wisconsin. It consisted of Sven Gudmunson and his wife, sons Anders and Johan, also daughters Maria (later Mrs. Nils Alexander) and Lotta, Andreas Anderson and his wife with 5 children, also the sisters-in-law Katrina Svenson (later married to Peter Nilsson) and Anna Kristina Svenson, also Johannes Gustafson. This company had come from Herrljunga, Västergötland, in the spring of 1852 to Milwaukee and then moved to Hartland, a little place some 20 miles from there. In April 1854 they set out to Minnesota with 3 wagons, each pulled by 2 pair of oxen. Besides the most essential household goods, they took along some cows and two pigs which trotted the whole way and during the journey became as tame as dogs. A cat also followed along for someone had written that there weren't any to be had in the new

land. Only the smallest children got to ride. The women walked behind the load and knit stockings. The compass was followed, when one did not know the right way. One evening they came to a beautiful place with a brook and made camp for the night. It had been a warm and stifling day, and in the night a fierce thunderstorm came up. The brook flooded over its banks, the low land was inundated, and one was compelled to get out of the way of the water. It was a difficult night. Some of the men held an umbrella over the cook stove, for they baked and cooked during the nights. On another occasion a man had gone up to a high spot and had seen no way to get down on the road that they planned to take. The oxen were unyoked, rope was attached to the back wheels, some steered the tongue; the rest, both men and women, hung on the rope and let down the load as carefully as possible. The Minnesota River overflowed where the Carver ferry now is, which was then named Louisville, and they sought to build a city there."

I had found Mary Anderson. I also had found much more information about family, and family pictures that I had never seen before. It was

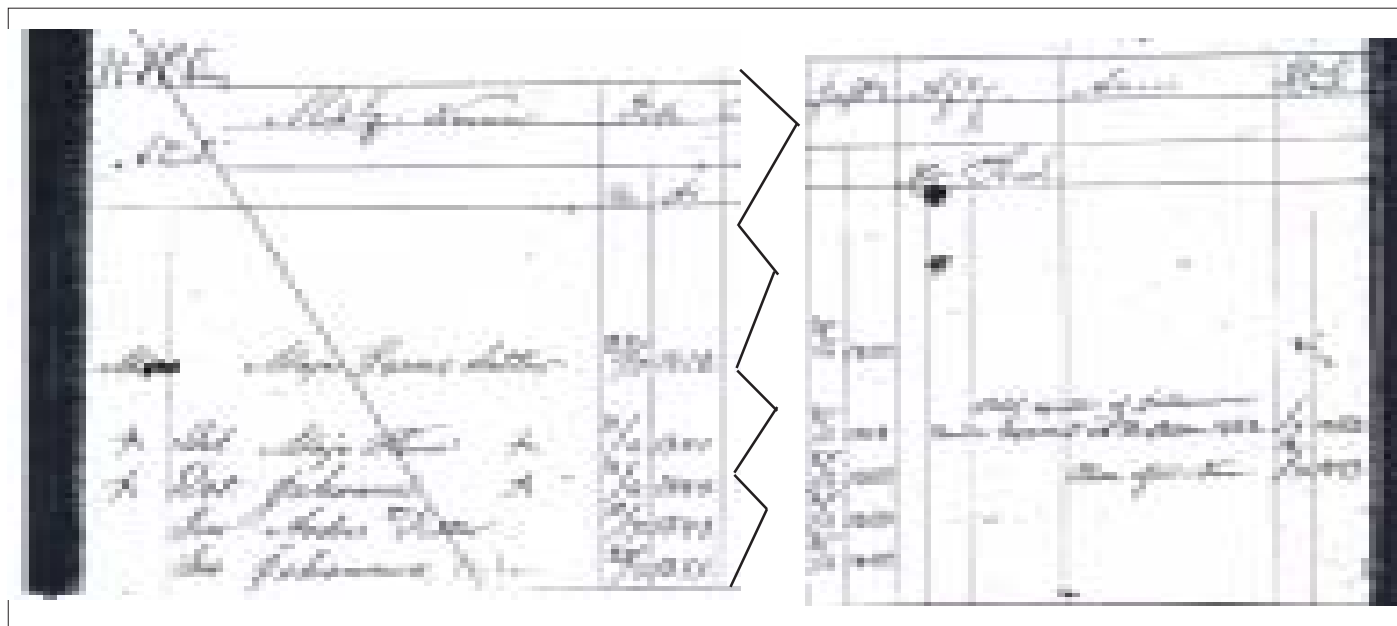
a very fruitful endeavor. However this search for Mary Anderson – Maja Stina Andersdotter, born 1841 in Herrljunga – has lead to finding other relatives who were involved in the Indian War of 1862.

Notes

- 1 Subscription online database of the Swedish church records.
- 2 *Husförhörlängd*, an ongoing clerical record of Swedish individuals.
- 3 A chief of one of the bands of the Lower Sioux.
- 4 A chief of one of the bands of the Lower Sioux and the head chief of the Indian attackers.
- 5 Bryant, Charles S. and Murch, Abel B., *A History of the Great Massacre by the Sioux Indians in Minnesota*, Rickey and Carroll, Cincinnati, 1864, Pages 340-341.
- 6 Record of people leaving the parish
- 7 *Minnesskrift öfver Skand. Ev. Luth. East Union Församlingen vid hennes Femtioårs-Fest*, Augustana Book Concern, 1908. page 52.

To be continued.

Helene Leaf lives in Moline, Ill., and her e-mail is
<HHLeaf@aol.com>



Part of a page of the East Union Lutheran Church records [film R 110], where it says about daughter Maja Stina "Blef skjuten af Indianer under upproret wid New Ulm 1862 [was shot by Indians during the uprising at New Ulm 1862]."

News from the Swenson Center

Rock Island, Illinois

May 7, 2007

Dear Friends,

This letter is to invite you to the upcoming conference at the Swenson Center called "Friends and Neighbors? Swedes and Norwegians in the United States." It will take place October 19-20, 2007, and will mark the 25th anniversary of the Swenson Center. We are very happy that, as has been the case in the past, the Swedish-American Historical Society will join us as co-arrangers of this conference.

The conference will explore the contacts and interaction between Swedish and Norwegian immigrants and their descendants in America. Swedes and Norwegians were often neighbors, had similar occupations, married each other, cooperated, and developed comparable – but not identical – religious, cultural, and ethnic traditions. The relationship was not always harmonious. There was also friction and competition, and H. Arnold Barton, the well-known historian of Swedish America, talks about a "sibling relationship between Norwegians and Swedes" in America.

Conference presenters will include leading scholars from the U.S., Sweden, Norway, and Denmark. The conference will address a wide variety of topics dealing with the immigrant experience, but always with a focus on Swedish-Norwegian inter-relationships or comparisons. We will discuss settlement histories, politics, work to preserve cultural traditions, religious aspects, intermarriage patterns, and literature.

The conference will take place in Wallenberg Hall on the campus of Augustana College. It begins on the evening of Friday, October 19, with the 2007 O. Fritiof Ander Lecture in Immigration History. It continues all day Saturday, October 20, and concludes with a dinner that same night. As usual, the conference is free and open to the public.

A final program with registration information will be available and distributed by late summer. You can also check our website **www.augustana.edu/swenson** for more information.

I look forward to seeing you in Rock Island in October for what promises to be a very exciting event!

With best wishes

*Dag Blanck, Director,
Swenson Center*

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RIKSARKIVET

Q: Where can I find the newly scanned church records for Fellingsbro?

A: On the SVAR web site, look for the search window for Shortcuts – Scanned documents – Church records.

Q: My great grandfather was an officer in the army around 1870, where can I find a picture of him?

A: On the SVAR website, look for the search window for Shortcuts – Databases, and then for Image databases – *Krigsarkivet*.

Q: Where can I buy the 1900 Swedish Census in English on a CD?

A: On the SVAR web site, look for the Bookshop.

Q: My ancestors lived in Kisa parish in Östergötland. Where can I find documents before 1700 for that parish?

A: The Tax census (*mantalslängder*) could be a choice. Go to Shortcuts – Scanned documents, and click on Tax census, and then chose Östergötland county and the year you want. When the document opens you will find a link in the righthand margin with the parish names. Click on Kisa and the document opens at the start of the section for Kisa.

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Write a journal when you travel!

BY JACK JOHNS

Every trip that I have made to Sweden, or visits by Swedish relatives here in the States, has resulted in a journal of my travels, and more importantly, a remembrance of things that were said. Interestingly enough, my first journal didn't start as such, just a few notes of places to visit. Let me give you a little background first.

In the late 1980's I was bitten by the genealogy bug. It was a pretty serious bite which has resulted in many visits between the U.S. and Sweden and bringing together cousins who in some cases lived within a few kilometers of each other yet hadn't seen each other in over 20 years.

I always had a large stumbling block where my Swedish ancestors were concerned. My grandfather was born on the ship arriving in the U.S. in 1890, and of course he was proud of that. It makes for interesting reading, when searching records, to see in place of birth "At Sea," but it sure doesn't help in searching where the family came from. Added to that is the fact that he died young when my mother was just a little girl, and you can see how a lot of information can be lost. Town and state records were not much help either, but then in 1989 I discovered the Swenson Swedish Immigration Research Center and wrote to them with all the information that my mother remembered, including town names and trips to NY to visit a cousin. A few weeks later I received a letter from Christina Johansson with copies of my great-grandparents' embarkation records! Christina was even kind enough to

give me the names of two genealogists in Sweden who might be able to help, one of whom was Elisabeth Thorsell, the present editor of this magazine.

I wrote to Elisabeth with all the information that I had, including a little tidbit that my mother remembered needing to write down family information for her grandmother in the 1940's for a book on the family in Sweden. That book turned out to be *Svenska Släktkalendern* and Elisabeth was the editor! She was able to easily find information in the 1950 edition and gave me the names and addresses of two cousins still living in Stockholm.



Johan Theodor Oscar Waldner (1822–1890), rural dean (prost) of Flisby and Norra Solberga in Linköping diocese.

December 1990 I wrote to the eldest brother, Jan, and awaited his reply with much anticipation. He did not let me down! I'd used my mother's address so as to hear as soon as possible when any reply arrived, and a few weeks later my mother called me at work, ecstatic that a letter had arrived from Sweden! In it was a very warm greeting along with copies of current family photographs and two of my grandfather's grandparents. We were thrilled to hear of the new cousins and a few days after that we received another letter from his younger brother Lars, with more photos and family information. Jan and Lars's father was the genealogist for the family in Sweden, and they were thrilled to discover the "long lost cousins" from America.

This started a long correspondence where I not only learned of my Swedish family relations, but started them all communicating with each other again as well. Then in 1992, the two brothers, Jan and Lars, came to the U.S. to visit us. I contacted cousins here in Connecticut and Massachusetts to come and have a reunion. My mother's aunt and uncle were still alive and it was a wonderful time with many photos taken of the occasion. Soon my sister and I were making arrangements to visit Sweden, and we left in 1993.

Sitting in Kennedy Airport with my sister and niece I started to jot down some notes of places to visit. Soon, however, I started writing down the time we'd left home, when we arrived at the airport, what my sister, my niece, and I said and did, and before I knew it I had several

pages of a journal of our trip. I decided that I would continue that throughout the trip, and I am so happy that I did.

It helps to bring back all those wonderful memories of arriving in Sweden, driving to Stocksund where we would be staying for the next few days, and meeting family. Each night before going to sleep I would write what happened during the day, and would sometimes add more in the morning.

One of my fondest memories of that trip is walking into a small “family gathering” in Danderyd and seeing about 20 people waiting for us. I am so glad that I was writing a journal as I still have the words of the toast that was said to us. “We the descendants of Thure Martin Waldner, welcome back to Sweden the descendants of his brother Oscar Henrik Waldner. *Välkommen! Skål!*”

We had a wonderful trip, meeting cousins in the Stockholm area and then down to Eksjö and next to see the church that our great-great grandfather had built in Flisby. Best of all was being able to show our videos and photos, with a detailed description of where we were and what we did from the journal, to our family back home.

As the years have gone by, some of the family has passed away, new members have been born, and the



Thure Martin Waldner (1855–1901), captain. (Krigsarkivets porträttsamling.)

memories fade, but pulling out a journal and opening its pages will bring me right back to Sweden, where it is always summer, and I am again with my cousins.

Computers are making things so much faster, but there is a feeling I can't quite describe of writing down on paper the things that happened on my travels. Entering it into the computer afterwards can make a wonderful gift for present and future generations.



Oscar Henrik Waldner (1863–1934) as a young lieutenant before his immigration in 1890. (Krigsarkivets porträttsamling.)

So next time you take a trip to visit relatives be sure to bring a blank notebook, plenty of pens, and write, write, write. Years later you will be so glad that you did.

Jack Johns lives in West Haven, Conn. His e-mail is <jack.johns@charter.net>

The Dagmar and Nils William Olsson Fellowship

This year there were four applications for the Olsson Fellowship, and the applicants all had good projects. They were voted on by the Advisory Board of the Swenson Center. Two applicants were chosen to receive fellowships for 2007: *Christopher D. Cantwell*, of Cornell University, Ithaca, NY, and *Dr. Elizabeth Baigent*, University Reader in the History of Geography at the University of Oxford, England.

Mr. Cantwell is a graduate student at the Department of History at Cornell, and his dissertation project is called “Bodies of Worship: Gender, Class, and Congregation among Chi-

cago's Evangelicals, 1870-1920” and he wants to use the Swenson resources to look at Swedes in Chicago and their relationship to Dwight Moody.

Dr. Baigent's project concerns the Swedes in McKeesport, PA, and she writes “The iron and steel mills of McKeesport, Pennsylvania, made that town a magnet for immigrant labour at the turn of the nineteenth and twentieth centuries: amongst those attracted were many Swedes. They were sustained by Swedish community groups and a surprisingly vibrant and liberal Swedish language press. Although illness, drink,

and misfortune brought down some migrants, others were upwardly socially mobile, and most thought themselves better off in their new home than in their old.” Her work will result in a book, which promises to be interesting reading, and which we hope to be able to review in SAG, when it has appeared in real life.

The fellowship, which is in the amount of \$1,500 (taxable income), is open to anyone doing academic research on any aspect of Swedish-American history. The deadline for applications is May 1, 2008.

Elin Viktoria's secret

Why did she never talk about her life in Sweden?

By CHRIS OLSSON

From time to time I'm asked to do research for friends and acquaintances who know I spend a week every fall helping out at the annual SAG Workshop held in Salt Lake City. If there's time, I take the opportunity to look up a date or check a fact to help someone I know with a genealogical riddle that can often be easily solved in minutes using the incredible resources available at the Family History Library.

In October, 2006, I had such a request. This one came from a good friend, a woman who had been my secretary/administrative assistant during some of the years I was executive director of Swedish Council of America. Ann Moonen (born Johnson) is a tall, blonde, statuesque Swedish-American now in her early 50s who is very proud of her Swedish heritage. Both of her parents, Floyd and Gunvor Johnson, had raised her to speak both Swedish and English and had been active volunteers at the American Swedish Institute (where the Council has its office). So when Ann wrote me a couple of years ago that she had a "sort of mystery" about her family, I was happy to help.

Ann's father, Floyd (who is now deceased), was born in Minneapolis on 13 February 1922. Floyd's mother, Elin Viktoria Eklund, unfortunately never talked about her family or heritage. She had immigrated in 1915 when she was 21 years old, settling in Minneapolis where she married Oscar Johnson from Värmland in 1921. The following year she gave birth to Floyd. She had been

very reticent about her early life. All the family knew about her was that she had given birth to an illegitimate daughter in Sweden, an older half-sister to Floyd. This Aunt Margit had been adopted as an infant by relatives and grew up in Gävle and eventually settled in Norberg, in the province of Västmanland. Consequently, although Floyd had met his Swedish sister several times, he was never able to learn much more about her background.

The "mystery?"

Ann told me that after Floyd died in 1991, she had learned that there was *another* sister besides Margit who had been born to Elin Viktoria before her departure for America in 1915. What had happened to her?

On the third day after my arrival in Salt Lake City last October I pulled out the few notes I had about Ann, her father, and her father's story. I had some spare time in my generic responsibility to help the 50 or so individuals who spend a week every October looking for clues to their genealogies. I would now see what I could find about Elin Viktoria Eklund.

I began by checking the birth book for Norberg parish in Västmanlands län. Sure enough, Elin Viktoria was born there on 5 February 1894, the fifth child born to the miner Gustaf Eklund and his wife Anna Sofia Andersdotter. She was born in the village of Rosendal, just 3.6 kilometers south of the center of Norberg.

For the next few years, the family

moved several times, but continued to reside in and around Norberg. The first significant change came in 1912. According to the note in the *husförhörslängd*, Elin Viktoria, now 18 years old, moved to Kungsholmen in Stockholm on the 5th of November.

Trying to find someone who lived in Stockholm in the 19th or early 20th century used to be a genealogist's headache (if not a nightmare). That is now changing. Many of the relevant records specific to various city areas have been collected, digitized, and put on CD-ROM discs for quick and easy retrieval. The first to appear was the CD "*Söder i våra hjärtan*" in 1998 which contained records, maps, and even historical photographs from the part of Stockholm south of the Old City called *Södermalm*, or *Söder* for short. Others followed: *Gamla Stan*, *Klara*, and now *Kungsholmen* have been released.

The Family History Library had received a copy of *Kungsholmen* CD by last October, but to my frustration, it had not yet been catalogued. Thus, it was unavailable to me sitting on floor B1 of the Library (the floor where Swedish and other European microfilms and microfiche are kept). Fortunately, one of the participants in the annual SAG workshop is Elisabeth Thorsell, editor of this magazine. She always comes with her laptop computer and a collection of CD-ROMs; Elisabeth had the new CD-ROM and she had already installed *Kungsholmen* on her computer.



It was time to find Elin Viktoria. I knew she had lived in Stockholm, probably Kungsholmen, from late 1912 until her departure for America in October 1915. The *Kungsholmen* CD revealed the information I sought almost immediately. There were two entries for Elin Viktoria Eklund in the *Rotemansarkiv*.

1. She is first listed as a *tjänarinna* (servant girl), unmarried, living without family, at Kronobergsgatan 7. She apparently lived there less than four months, because she is recorded as returning to Norberg on 1 April 1913. The second entry may explain why.

2. Nearly two years later, on the 28 December 1914, she returns to Kungsholmen in Stockholm. She is again listed as a *tjänarinna*. She is still unmarried and now she is *inneboende* (technically, a “lodger”) with Erik Wilhelm Pettersson at Fleming-gatan 65.

Other residents of Fleming-gatan 65 reveal more: Margit Viktoria had been born 23 August 1913, and Elin Sofia was born 22 September 1915.

Returning to the records available at the Family History Library, I checked the extract from the birth book for Kungsholmen. Here was the confirmation that Elin Sofia had been born 22 September 1915 to Elin Viktoria Eklund, 18 years old. (This is an error; she was actually 21.) The shame of giving birth to two illegitimate children before the age of 22 was apparently a heavy burden for Elin Viktoria. The *Emigrantlistor* (Emigrant lists) for Kungsholmen notes that she immigrated to America 6 October 1915 – alone. Elin Sofia was only 15 days old. And what became of her was still a mystery.

A genealogist never has all the facts, but sometimes the clues that the written records reveal allow for some speculation. My guess: 1. Elin Viktoria, age 18, had left Norberg and moved to Stockholm in late 1912 and moved into an apartment at Kronobergsgatan 7. There she met, fell in love with Margit’s father, and soon became pregnant. By April 1, 1913, she moved back to her home parish, Norberg, probably ashamed

to be carrying a child, and seeking the comfort of family and home.

Nearly two years later she returns with her 20-month old infant daughter, Margit, to live again on Kungs-holmen, this time at Fleming-gatan 65. She is a lodger with Erik Petters-son. Is he Margit’s father? Again, this is speculation, but not an unreasonable guess. Almost immediately she becomes pregnant again and a little less than nine months later little Elin Sofia is born.

Modern databases help

Fortunately, *Kungsholmen* is just one of a number of CD-ROMs that have made research in Swedish genealogy much easier. Two CD-ROMs, *Sveriges Befolkning 1970* and *Sveriges Be-folkning 1980*, are now available so that researchers can continue their search.

The first of these gave me exact information. I searched on “Elin So-fia Eklund b. on Kungsholmen, Stockholm, on 22 Sep. 1915” and this gave me a unique “hit.” I discovered that in 1970 she was now Elin Sofia Berg, married to Harald Bernhard Berg, born 26 November 1904 in Båstad, a small resort community in

Skåne not far from Helsingborg. The second informed me, unfortunately, that Elin Sofia had died 30 July 1971.

I found additional information on the first CD. There were at least two children born to Harald and Elin: Georg Wilhelm Berg (b. 12 February 1944 in Helsingborg) and Ingrid Christina Berg (b. 20 April 1949 in Båstad). These would be cousins to Ann Moonen; hitherto unknown cousins of approximately her age.

The second CD informed me that Ingrid Christina Berg was now Ing-rid Christina Linnér, living in Bill-dal just south of Göteborg. The only thing to do now was to check one more resource, and for this informa-tion I turned to the World Wide Web. The website www.eniro.se is an on-line Swedish telephone book. There I quickly found Christina Linnér’s cell phone number (she prefers “Chri-stina” to “Ingrid”). I e-mailed the in-formation to Ann Moonen. It was now up to her. My job was done.

Postscript: In January, 2007, Ann made contact with her “unknown” cousin. So far communication has been by letter and e-mail. A future meeting is planned.

Rotemansarkivet

9 profiler

Eklund, Elin Viktoria	5/2 1894
Eklund, Elin Viktoria	5/2 1894
Hammar /Eriksson/, Elin Viktoria	13/10 1894
Hammar /Eriksson/, Elin Viktoria	13/10 1894
Hammar /Eriksson/, Elin Viktoria	13/10 1894
Karlsson, Elin Viktoria	10/3 1894
Karlsson, Elin Viktoria	10/3 1894
Petersson, Elin Viktoria	13/3 1894
Samuelsson, Elin Julia Viktoria	4/11 1894

Historik för Eklund, Elin Viktoria (b. 20376)

Petersson, Erik Wilhelm	25/4 1883
Petersson /Eriksson/, Anna Lovisa	21/10 1879
Eklund, Elin Viktoria	5/2 1894
Eklund, Margit Viktoria	23/8 1913
Eklund, Elin Sofia	22/9 1915
Petersson, Klara Sofia	7/4 1888

203760190137 2 av 2

Hyfte 20376 (2002-1920), s. 19, r. 25 (öste 23, Rågsboföretag)

Eklund, Elin Viktoria
Tjänarinna

f. 5/2 1894 (Norberg, Västmanlands län)
Ogift, inneboende, ensamstående med barn

Fleming-gatan 65 (Arbetsaren 11)

In 28/12 1914 från Norberg, Västmanlands län
Ut 6/10 1915 till Amerika (utrikes art)

Hushålls/övervakningsuppgift:
Erik Pettersson

Övriga uppgifter:

Inflyttningdatum i flyttning-längd: 23/12 1914
Sida i inflyttning-längd: 106
Utflyttningdatum i flyttning-längd: 6/10 1915

1870 1880 1890 1900 1910 1920

1885 1900 1936

SÖK RENS

Results from the Kungsholmen Rotemansarkiv on CD.

Handwriting Example XIV

Husgerädsaker	1. Säng 25,00	1. Klädd Soffa 20,00	45,00	
	1. Komod 3,00	1 d: mindre Söndrig 1,00	4,00	
	1. Skänk gammal 5,00	1. Rundbord 3,00	8,00	
	1. Fällbord 3,00	1. Skänk gammal & Söndrig 1,00	4,00	
	2 Klädska 12,00	4. Karmstolar 2,00	14,00	
	1. Soikenskrin 3,00	1. Toiletspegel 1,00	4,00	
	1. Söndrig Väggspiegel 0,50	9 st. tallar med samman 3,50	3,50	
	1. Väggar med foder 10,00	1. Häftel med tillbehör 20,00	20,00	
	1. Coffert 1,00	1. Skubbstol med Skubblov 1,75	2,75	
	1. Spinnstol	1. Härfvel	1. Nystfot	2,00
	1. Lå 1,00	1. Låstikstige 0,50	1. Spau 0,25	1,75
	2. Rothorger 0,75	Caffegarn 1,00	1,75	110,75

This document is part of the estate inventory (*bouppteckning*) made after the death of the bricklayer Carl Gustaf Sandberg, who died in 1878 in Oppboga, Fellingsbro parish in Västmanland. The inventory was recorded in the court records of the Fellingsbro *Häradsrätt* at the Winter Meeting (*Vintertinget*) 1879 as #1.

The most important part of an estate inventory is usually the first page, where the family of the deceased person is listed: wife, children of the present marriage, children of former marriages, etc. Then comes a listing of all the assets in the estate: real estate, monies, gold, silver, plate, pewter, furniture, and household goods. Next comes tools, cattle (cows are often named! i.e., *Majros*, *Gullstjärna*), and at the end debts and money owing.

The listing of all these household items can give a vivid picture of the home of the ancestor, when you see for instance that he had 48 pairs of linen sheets, which indicates a rich

farmer. Or maybe the houses on the farm were in bad shape and mostly destroyed by dry rot, which indicates a less wealthy person.

In a richer family you may find the furniture described room by room, and you may imagine what it looked like, with paintings, wall-hangings, and curtains also listed and the colors mentioned.

The list of people whom the deceased owed money can also give information on that person's connections, like if it was mostly relatives or neighbors. Once a merchant of Malmö, who died in the early 1600s, had a very long list of people that he owed money attached to his estate inventory. A researcher plotted the places these people lived on a map, and the results showed that this merchant had connections not only in Skåne, but also in northern Germany and Småland, places far away in his time.

Another time a man, also in Skåne, died in the 1770s, and his mother

was listed as having borrowed money from him. This told the researcher that his mother was still alive then, and also where she lived at that time, knowledge that is not always easy to find, when there are no *husförhörslängder* (clerical surveys).

The estate inventories exist in the big cities already in the early 1600s, but became mandatory in the law of 1734. They were then necessary, as 1/8 percent of the assets of the estate was to be given to the parish poor, and to be able to calculate that, everything had to be inventoried. The *bouppteckningar* are kept in the archives of the *Häradsrätt* (legal district court) and have been micro-filmed up to around 1835. There are usually modern indexes, also micro-filmed, and easy to work with. But to transcribe the original estate inventory can be a challenge, as the handwriting might be bad, but it is always rewarding, because of the information found.



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New Sweden Featured at ASHM Talk in Philadelphia

BY DENNIS L. JOHNSON

Nearly 370 years ago, two small sailing ships, the *Kalmar Nyckel* and the *Fogel Grip*, were chartered by a Dutch and Swedish trading company to carry a small group of Swedes to North America to settle on the banks of the Delaware River, on lands that are now part of Delaware, Pennsylvania, and New Jersey. This colony, established in 1638, followed closely after English and Dutch settlements in Massachusetts, Virginia, New York, and a few other locations in the early decades of the 17th century. The small settlement slowly grew and became absorbed into the later founding by William Penn of Philadelphia and the surrounding region.

New Sweden was largely lost to history for over 200 years as the original colonists intermarried with other groups and their descendants participated in the growth of the area and took part in events leading to the founding of the United States of America. However, many records, buildings, and objects dating to the Swedish colony remained to be rediscovered and celebrated in more recent times.

The past, present, and future of the local organizations existing today as a result of this rediscovery were highlighted in a talk given recently to the Genealogy Club of the American Swedish Historical Museum by Dr. Kim-Eric Williams, currently Governor of the Council of the Swedish Colonial Society, based in Phila-



Kim-Eric Williams.

delphia. (Dr. Williams did not learn of his own Swedish roots until later in life, when he discovered that he is a descendant of at least three colonial families.) While the present outlook for these institutions, including the Swedish Colonial Society, the American Swedish Historical Museum, the Kalmar Nyckel Foundation, and Old Swedes' Churches in Philadelphia and Wilmington, is bright, Dr. Williams raised some danger signals for the future. The Colonial Society is thriving, the American Swedish Historical Museum is alive and well, the replica sailing ship *Kalmar Nyckel* serves as a sea-going ambassador for Delaware, and a number of churches and historic

sites exist in the area which can trace their origins to the colony in some way.

The Early Years

At the time of the New Sweden settlement, the Dutch and the English were competing for ascendancy on the northeast coast of North America. By 1638, Sweden had embarked upon her "age of greatness" beginning with King Gustav II Adolf in 1611. When he fell at the battle of Lützen in 1632, he was succeeded by his daughter Christina, first as regent (1632-44) and then as queen from 1644 until her abdication in 1654. Through the Palatine dynasty that followed with Karl X Gustav, Karl XI, Karl XII, and Ulrika Eleonora, ending in 1751, Sweden continued as a major power in Europe. While the little colony in North America was struggling to survive, some of the greatest classical castles and manor houses in Sweden were being designed and built. These included Drottningholm Palace begun in 1662, Skokloster Castle, begun 1654, The House of Nobles (*Riddarhuset*) in Stockholm (1641-74), and many others. During this period, Sweden was also heavily engaged in foreign wars and territorial expansion in the Baltic, and it had little interest in or support for the small colony in North America.

After a shaky start with many deaths from disease or famine, the

little colony was reinforced over the next seventeen years by twelve more expeditions that left Sweden for the new world and by 1655, a total of eleven sailing ships and about 600 Swedes and Finns had arrived in the Delaware Valley. Soon the colony had spread into many farms and small settlements scattered along both banks of the Delaware River from below present-day Newcastle, Delaware, to as far as present-day Trenton, New Jersey. The Finns among the colonists were usually identified separately but, since Finland at the time was part of Sweden, they were also Swedish citizens. The Swedes and Finns, being primarily rural people interested in agriculture, maintained good relations with the Native Americans, unlike several of the other colonies at the time.

The year 1655 ended their independence as a Swedish colony, when the Dutch colony in New Amsterdam (now New York) asserted its power and took over the colony without bloodshed. Swedes continued to govern themselves with little interference until 1681, when William Penn received his charter for Pennsylvania and Delaware. Control then passed to the English, again without conflict. Although a small number of Swedes continued to come to the area, they were soon vastly outnumbered by English and other colonists. The small group of Swedes and Finns, by then into their second and third generations, began to blend into the expanding population as the cities grew and many more people settled the rural areas on both sides of the Delaware River.

Blending in

The Swedes had clearly left their mark, however, particularly in the form of the various churches, fortifications, and some houses that have survived from these early days. The first temporary log churches have been lost, but by 1699 a permanent stone church, Holy Trinity (Old Swedes') was completed on the burial ground of Fort Christina in present-day Wilmington, Delaware. This

church was built by the oldest Christian congregation in the Delaware Valley. The following year, 1700, Gloria Dei (Old Swedes') was completed at Wicaco in what is now South Philadelphia. This new brick church replaced an earlier church on Tinicum Island that dated from 1646. Gloria Dei is now the oldest church in Pennsylvania, and is listed on the National Register.

These churches were followed in later years by St. Mary Anne's in North East, MD, Trinity church in Swedesboro, NJ, in 1783-6, St. George's in Pennsville, NJ, in 1801 (log church 1735), St. Gabriel's in Douglassville, PA, Christ Church in Upper Merion, PA, and St. James in Kingsessing, Philadelphia, in 1763.

All were initially formed by Swedish congregations and illustrate by their locations how the descendants of the New Sweden settlers spread in various directions over the first century of their presence in the Delaware Valley. Pastors ordained in Sweden served these churches, with some interruptions, up until the time of the American Revolution. After this date, Sweden did not send pastors and all of these churches looked to the Episcopal Church for clergy, and joined that denomination, in which they remain today. Today's congregations now reflect the present makeup of each of their neighborhoods; only the buildings and congregational histories reflect their Swedish colonial tradition.

The Swedes that formed these congregations over the five to six generations between the original colonists and the Revolutionary War had scattered around the Delaware Valley. Many others began to join the westward movement of their fellow Americans to seek their fortunes elsewhere. Inter marriage became much more common, and the Swedish language had all but disappeared. Original surnames sometimes disappeared or spellings were altered. Records and histories took little notice of the fate of the presence of these early Swedes. By 1838, the 200th anniversary of New Sweden, there was no mention of this event



Gloria Dei in Philadelphia.

to be found in the newspapers of the time. Nils Collin (1746–1831), the last Swedish Lutheran pastor of Gloria Dei in Philadelphia, had earlier begun trying to create a sense of history about New Sweden, and this was picked up on by some of his associates, but little came of these efforts.

In 1835, Jehu Curtis Clay wrote his *Annals of the Swedes on the Delaware*, the first English language history of the colony to be published. Holy Trinity Church actually closed for a few years from 1836 to 1842. (It was restored in 1899 to recreate the original pews and pulpit.) Later, in the 1890's, Charles Janeway Stille, provost at the University of Pennsylvania, became interested in the history of New Sweden after having discovered his own Swedish roots in Roslagen, Sweden. In 1890, Horace Burr, a vestryman at Holy Trinity, wrote translations of the records of Holy Trinity Church, but these are thought to be poor translations. 1888 saw the first celebration of the anniversary (250th) of the New Sweden Colony, but in Chicago, not in Philadelphia!

The Reawakening

It was not until after the arrival of Amandus Johnson to Philadelphia in 1905, that any serious research or

work began in the recognition of the history of New Sweden. Amandus Johnson (1877–1974) was born in Småland, Sweden, in 1877. He grew up in Rice Lake, Minnesota, and graduated from Gustavus Adolphus College in St. Peter, Minnesota, in 1904 with a degree in English literature and a preaching certificate. He became interested in the New Sweden Colony, and he came east to Philadelphia in 1905 to earn a Ph.D. in history at the University of Pennsylvania (Penn). His doctoral dissertation was about the New Sweden Colony. He then joined the faculty at Penn, and established a doctoral program in Scandinavian Languages. By 1908, Dr. Johnson and others had founded the Swedish Colonial Society.

Amandus Johnson continued his teaching at Penn and his research, writing, and publishing about New Sweden. In 1911, he completed his 2-volume, 900-page work, *The Swedish Settlements in the Delaware Valley*. A few years later, he was appointed to a committee to plan ways to preserve the memory of the New Sweden colony. This led to the formation of the Swedish-American Sesquicentennial Association, headquartered in Chicago, with Dr. Johnson as president. He soon had a national campaign organized to erect a Swedish museum on land in the city where the sesquicentennial of the Declaration of Independence was to be celebrated in 1926. As a scholar of New Sweden, he knew that these lands were part of a land grant from Queen Christina of Sweden to Sven Skute, one of the New Sweden colonists, in 1653. Without the leadership of Dr. Amandus Johnson, it is unlikely that The American Swedish Historical Museum would have been built.

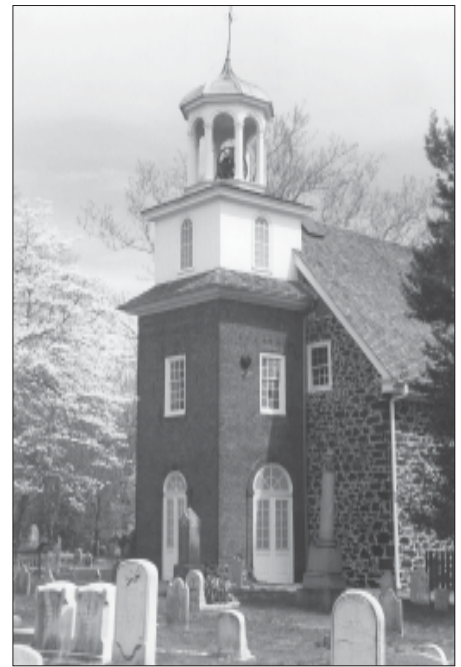
On June 2, 1926, Sweden's Crown Prince, (later King Gustav VI Adolf) placed the museum's cornerstone on the present site in South Philadelphia, now part of Franklin Roosevelt Park. By 1927, the exterior construction work was nearly finished. Work slowed dramatically on the interior finishing due to the Depres-

sion in the 1930's, however. In June, 1938, as part of the 300th anniversary celebration of New Sweden, the building was finally dedicated, with Prince Bertil and Crown Princess Louise present. This museum, designed by Swedish-American architect John Nyden of Chicago in the style of a 17th century Swedish manor house, continues today with permanent and changing exhibits that highlight the contributions of Swedes and Swedish-Americans to the United States. Today, the museum's members and activities bring together not only local Swedish-Americans, but visitors, recent migrants from Sweden, descendants in the U.S. of the great migration of the 19th century now living in the Philadelphia area, and others. There is also a growing interest in Sweden about the New Sweden colony. Recently, Daniel Lindmark of the University of Umeå in Sweden, who studied at the University of Pennsylvania in the 1990's, wrote a book about the New Sweden people.

Through the activities of the Swedish Colonial Society, a granite monolith was erected at Tinicum in 1923. Finally, the site for Governor Printz Park was acquired in 1927, developed, and given to the State of Pennsylvania in 1938. In 1942, Gloria Dei Church in Philadelphia became a National Landmark. After some years of austerity in the mid-20th century, the American Swedish Historical Museum has become a leading historical museum and cultural center for Swedish-American activities on the east coast of the United States, the first of only four such museums in the nation. (Chicago, Minneapolis, Seattle, and Philadelphia.)

New Sweden Today

The Swedish Colonial Society continues to grow by 50 or more new members every year. Thanks to the internet, two thirds of these new members do not live in the Delaware Valley, but are scattered throughout the U.S. Kim-Eric Williams estimates that there are as many as 20



Holy Trinity, Wilmington.

million people in the U.S. who can trace their ancestry to one of the original colonial Swedish families. The Colonial Society continues its work in research and publication of material about New Sweden, most recently two volumes of translations into English of original Swedish and Dutch documents of the Swedish churches in Pennsylvania. This translation work, known as the Gloria Dei Records Project, will continue and up to eight volumes are planned.

The Swedish Colonial Society welcomes all members who have an interest in their work and the history of New Sweden. Members who can trace their ancestry to one of the original settlers of New Sweden are known as "Forefather Members." This has prompted quite a bit of genealogical research among possible descendants, and this research must be verified by the Society's historian, Dr. Peter Craig, to be acknowledged as a Forefather Member. Among its other activities, the Society publishes a biannual newsletter, maintains an internet website, and hosts several activities throughout the year including an annual Forefathers' Luncheon where members honor their own Swedish and American heritage. The Society is primarily a research organization and while it owns no property it has

a large collection in its archives of materials about New Sweden. These materials are currently housed in the Lutheran Seminary at Germantown, in Philadelphia. There is also a separate but cooperating sister organization, the Delaware Swedish Colonial Society, formed to honor descendants whose ancestors or present members live in Delaware.

Six years ago, the Swedish Colonial Society in cooperation with other Swedish-American organizations in the area began a series of annual history conferences on New Sweden. The next conference will be this year on October 16, in Swedesboro, New Jersey: *Carl Linnaeus, Pehr Kalm, & The Early American Scientific Community*. Part of its focus will be on Pehr Kalm, a student of Swedish scientist Carolus Linnaeus. Kalm lived in the Delaware Valley for several years (1748-51) among the colonial Swedes and collected many samples of plants and animals to add to the classification efforts of Linnaeus. Kalm published three volumes on his travels in North America between 1754 and 1761. Another recent project was to locate and identify the portraits of Eric Björk and Christina Stalkop in cooperation with Hans Ling of Uppsala, Sweden. These had been painted in America in about 1714 by Gustavus Hesselius, younger brother to Andreas Hesselius, second pastor to be assigned to Holy Trinity Church by the Church of Sweden. (See *The Faces of New Sweden* by Hans Ling, English translation by Kim-Eric Williams, Philadelphia, 2004.)

The Future

Kim-Eric Williams, in his talk, felt that there had been much progress in the recognition of New Sweden since the 1800's, but also that many challenges were ahead.

The Swedish language continues to be taught at some fifty colleges in the U.S., but this is declining. The program in Scandinavian Studies at Penn since the time of Amandus Johnson has declined to the point of only one course and one part-time instructor (Dr. Williams). People of Swedish ancestry from the 19th century, like their 17th century colonial predecessors from Sweden, will continue to intermarry with other ethnic groups and their ethnic identities will be diluted, changed, or even disappear. This will present a challenge for all Swedish-American organizations to sustain the interest and loyalty of future generations in the midst of these inevitable changes.

Dr. Williams identified the greatest challenge for the Swedish-American organizations in the Philadelphia region, which he sees as financial. Each of the major organizations needs to strengthen and build their endowments in order to be financially self-sustaining in the future years, and be less dependent on the receipt of annual grants, uncertain from year to year. For the American Swedish Historical Museum, memberships provide only a small part of the annual budget and other income is essential to maintain programs at their present levels. The Kalmar Nyckel Foundation, which

maintains the replica of the sailing ship *Kalmar Nyckel*, is heavily dependent on support from the State of Delaware in order to continue, and the Colonial Society relies principally on memberships and a few grants to support its activities. All of these organizations require a major increase in their endowments. Dr. Williams estimated that the Museum alone should have an endowment on the order of \$10- to \$15,000,000 for reasonable financial security in the future.

While there has been a great deal of progress and growth in most of these Swedish-American organizations in the Delaware Valley in the past century, many new challenges are ahead. The Museum, the Colonial Society, The Kalmar Nyckel Foundation, the churches, and several smaller organizations in the area are all committed to upholding their respective missions. Together, all of these institutions and their members contribute greatly to the awareness of the role in the recognition of the New Sweden colony, their descendants, people in Sweden, and all other Swedish-Americans in the building of our nation beginning over three hundred and sixty years ago. It will require a great effort on the part of all to insure that these organizations continue to inform following generations of the history of Swedes in North America beginning with New Sweden and throughout the continuing development of the United States of America.

See also: The Swedish Colonial Society
<http://www.colonialswedes.org/>

American Swedish Museum
<http://www.americanswedish.org/>

Delaware Swedish Colonial Society
<http://members.aol.com/sakerthing/sr-dscs.htm>

Bits & Pieces



SWEA of the Year is elected

The Swedish Women's Educational Association (SWEA) has recently announced that *Marianne Forssblad* is the SWEA of the Year. Ms. Forssblad has for 27 years been the director and leader of the Nordic Heritage Museum in Ballard, just outside Seattle, WA. Ms. Forssblad has now resigned and will move to Laholm in Sweden in the fall.

On Sweden's National Day (6 June) she also received the King's medal to be carried with a ribbon in the colors of the Order of the Seraphim, another great honor, well deserved.

(*Svenska Dagbladet* 17 June 2007)

King Carl Gustaf honors Erik Gustavson



Erik Gustavson of Karlstad and Ransäter, (Värmland), who is the director of the *Kinship Center* of Karlstad was honored by the King on the Swedish National Day 6 June 2007, when he was awarded the King's Medal (in size 8 to be worn with a deep blue ribbon) for his many years of efforts to build and extend the contacts between Sweden and America. SAG joins Erik's many other friends to offer our congratulations!

Lindsborg Workshop

SAG editor Elisabeth Thorsell will hold a workshop on basic Swedish research in Lindsborg, KS, on 12 October at the McPherson County Old Mill Museum.

E. Jan Hartmann is the Swede of the Year

The two Swedish District Lodges of the Vasa order of America have recently announced that *E. Jan Hartmann* of Naples, FL, is the Swede of the Year for 2007. Mr. Hartmann came to the U.S. in 1951 as an exchange student, returned home for law studies, returned to the U.S. and got a Master of Business Administration, and entered the business world. In 1970 he became Chairman, President, and Chief Executive Officer at Ziebart International Corporation, which during his leadership has grown enormously. Ziebart offers a complete array of car-care products and services to renew, protect, enhance, and maintain vehicle appearance and resale value. It is also North America's largest installer of aftermarket accessories. Mr. Hartmann resigned from Ziebart in 1994, and has since devoted much of his time to Swedish-American relations, among other things as chairman of the Development Committee of Swedish Council of America. Mr. Hartmann is expected to take part in various Swedish-American festivities in Sweden during the summer.

(www.vasaorden.com)

Minnesota Awards

In April 2007 the Minnesota Genealogical Society (MGS) held its yearly banquet at which a number of volunteers were honored with awards. From the Swedish Genealogical Society of Minnesota (a branch of MGS) the following diligent volunteers received diplomas of recognition: Fran Hillier, Dee Kleinow and Ron Swanson.

SAG offers its very best congratulations and hopes for continued cooperation in the future!

Swedish resources in Texas

The Waco-McLennan County Library in Waco, Texas, has some Swedish resources that might be of interest to SAG readers in the area.

They have a Genline subscription, thanks to support from the Nordic Clubs of Waco. They also have the *Emibas CD*, the *Emigranten 1* and *2*, and the *Swedish Death Index 1947-2003*. SAG hopes they will soon also become SAG subscribers.

7th Annual New Sweden History Conference: Carl Linnaeus, Pehr Kalm & the Early American Scientific Community

The 7th New Sweden History Conference will take place on 13 October 2007 at the Trinity Episcopal (Old Swedes') Church, 1129 Kings Highway, Swedesboro, New Jersey 08085. More details can be found at www.colonialswedes.org

13th Annual Scandinavian Festival

The 13th Annual Scandinavian Festival will be held in Atlanta, GA, on 13 October 2007. It will feature a full festival with a multitude of entertainment, cultural information, shopping opportunities, Scandinavian food, and much more. See a link to their website on p. 29.



The Old Picture

On this page we publish old pictures sent in by our SAG readers. If you have a picture you want to see on this page, either send a digital copy, scanned in at no less than 300 dpi and saved as a jpg or tif file, or send a good paper copy to the editor at the address shown on the inside cover. Do not send any originals, as we can not accept responsibility for them. Neither can we promise to publish all pictures.



This picture was sent in by Erica Olsen, 1000 Rim Dr., FLC 7015, Durango, CO 81301, e-mail: <ericaolsen@earthlink.ne>

This photograph of the Söderfors Sångarförbund in 1923 has traveled far from home. The photo originated in Söderfors, an ironworks village, or *bruk*, in the Uppsala region. The name of the choral group and the date are written on the lower left corner of the card on which the photo is mounted.

According to Sven Sjöberg's history, *Söderfors: en historisk framställning* (Stockholm, 1956), the Sångarförbund was a large choral group that united the members of

various other singing groups in the community, including the *Tjänstemannakören* (clerks or employees chorus), *Arbetarkören* (workers chorus), the Odeon quartet, men from the church choir, and individual singers – altogether, 50 to 55 men. Between 1920 and 1923, the united chorus gave a number of concerts in Söderfors church and also traveled to perform at other churches nearby. Perhaps this photo was the group's last formal portrait.

More than 80 years later, an antiques dealer in Sebec, Maine, listed the photo on eBay, where I purchased it. Since my great-grandmother came from Söderfors, I was curious whether any Bergström or

Lindquist relatives might be in the picture. The antiques dealer had found it in a box at an auction and had no information about its origin. Coincidentally, Sebec is near Katahdin Iron Works State Historic Site in Maine. That ironworks had shut down by 1890, before the time that most Söderfors ironworkers immigrated.

How did the photo cross the Atlantic? There is a clue written on the back, the words "Jerlstrom/dark/narrow," recorded by someone in a later generation who wrote *-strom* not *-ström*. According to Sjöberg, in the 1930s there were a number of Söderfors reunions in U.S. cities such as Buffalo, New York, and Cleveland,

Ohio. The reunions featured performances by a male chorus formed in Cleveland in 1930 whose members were immigrants from Söderfors. The founding members of this chorus were Frans Berglund, Herbert Gevert, Sven Jerlström, Ernst Lantz, Artur Lundström, and Fritz Ramsten. Perhaps all of them, and not only the “dark, narrow” Jerlström, are in the *Sångarförbund* photo.

Ellis Island records reveal that Sven Fritiof Jerlström, age 19 and unmarried, arrived from Söderfors on October 23, 1923. With two other men he was joining Oskar Jerlström in Worcester, Massachusetts. Here the manifest may have an error, as Oskar Jerlström is listed as Sven’s friend, and Sven is coming for only three years. However, Oskar is listed as the uncle of one of the other men, who is coming “forever.” Presumably Oskar was the uncle of Sven – and Sven did stay forever. According to the Social Security Death Index, Sven Jerlstrom, born November 21, 1903, died in November 1987; his last residence was Northridge, California.

It seems likely that Sven Jerlström was a member of the *Sångarförbund* in 1923 and brought the photo with him when he immigrated. When I purchased it on eBay, the photo was still in its old frame, a valued possession that had been protected and displayed. While these voices have been silent for a long time, the photo speaks of the connection that lasted for some years between Söderfors and its former residents who found new homes in America.

Ed.’s note: In the database *Emihamn* Oscar Jerlström is found as emigrating from Söderfors in 1902 at age 24. He left Göteborg on 26 September with a ticket for Worcester, Mass.

The *Swedish Census 1900* shows that Oskar Valfrid Jerlström was born 1877 in Nora, (Öre.), son of Gustaf Ferdinand Jerlström and Johanna Matilda Nyquist. In 1900 Gustaf Ferdinand was a smelter foreman at Söderfors iron works.

New: Swedish Death Index 1947–2006

Recently a new version of the *Sveriges Dödbok* (Swedish Death Index) arrived, now covering the years 1947-2006, which means that about 275,000 individuals have been added for the years 2004-2006, and also that the older ones from 1947 are now much more complete. Married women up to 1970 have also had their maiden names added. The

pictures below show all the search possibilities that can be used – either separate or in combination with others.

The CD costs 595 SEK + handling and postage (about \$90), so it best to send an e-mail to [<info@genealogi.se>](mailto:info@genealogi.se) and ask for the correct amount.

Famous author Astrid Lindgren has been used as an example. Here is the “Search screen.”

The “Result screen” for Astrid Lindgren (a little edited).

Swedish Day –

Swedish-Americans and the Trans-Mississippi and International Exposition

BY BRUCE R. GERHARDT

Between June 1 and November 1, 1898, more than 2.6 million people visited the Trans-Mississippi and International Exposition in Omaha, Nebraska. While Swedish-Americans from all parts of the country came to the Exposition, two days were specifically designated to honor those of Swedish heritage who had made their new home in America. Those two days brought prominent Swedish-Americans together in Omaha. They celebrated with song, music, and poem, and reflected on what being a Swedish-American meant to them.

Most Americans viewed the World's Columbian Exposition (also called the Chicago World's Fair) in 1893 as a huge success for Chicago. Soon after, many prominent citizens in the American "West" proposed holding another great fair. They hoped such a fair would boost the economy of the western states and highlight their prosperity and recovery from the financial Panic of 1893. But financing another fair would be a huge undertaking. The Chicago World's Fair had cost more than 25 million dollars. Hopeful cities such as Kansas City, Denver, and Minneapolis could not find a way to arrange the finances even for an exposition on a smaller scale. But a group of Nebraskans including William Jennings Bryan, either bold or fool-hardy (or both), brought a meeting of the Trans-Mississippi Congress to Omaha in 1894. Met with promises of the necessary financial support, the Congress agreed that a "Trans-Mississippi and International Exposition" would be held in Omaha in 1898.

Along with the buildings, attractions, and exhibits, the Exposition had a full calendar of special days and events planned for the summer of 1898. From the opening day on June 1 to the close on October 31, the Exposition needed crowds. Big crowds. Only by selling a huge number of admission tickets could it be a financial success. So special days or events were created for nearly every interest and group that could be drawn to Omaha and through the front gate: Illinois Day, Iowa Day, Kansas Day, Texas Melon Day, Flower Day, Lumberman's Day, Shriner Day, Grape Day, Children's Day, Railroad Week, and many more. Ethnic groups were also courted:

German Day, Bohemian Day, and on June 24, Swedish-American Day. The day was planned to recognize "those emigrants from the 'Land of the Midnight Sun' to this land of freedom and prosperity [who] had not tarried in the East, but, following the instincts of their bright mental inheritance from sturdy forefathers, had drifted into the West."¹

The day was "sweltering" hot, but it was reported that several thousand Swedish-Americans arrived for the fair. At 3:00 p.m., the Theodore Thomas Orchestra² under the direction of Arthur Mees performed a program at the Auditorium. Admission for this special concert was 25 cents. The program started with the Swedish



The Auditorium at the Exposition in Omaha 1898. (Courtesy of the Omaha Public Library).

National Hymn, followed by Andreas Hallen's "Swedish Rhapsody" and a piece by Beethoven. Englebert Humperdinck's³ Dream Music from "Hansel and Gretel," piano solos in the Barcarolle and Tarantelle style by Theodor Leschetitzky, and Johan August Söderman's "Swedish Wedding March" were next. The program concluded with the Strauss waltz "Sphären-Klänge," and "Bridal Procession," a Swedish folksong by Asger Hamerik.

The formal evening exercises began at 8:00 p.m. in the Auditorium. American flags decorated the stage, and the national colors of Sweden were displayed throughout. The program was introduced by Omaha city councilman Charles Otto Lobeck.⁴ Lobeck's mother, Anna Louisa Gustavson, and father Otto Lobeck, had both immigrated to Andover, Illinois. Anna Louisa had been born in Hägerstad, (Östg.). Otto Lobeck had been

born in Demmin, Prussia, but moved to Sweden to manage holdings for Baron Wachtmeister in Karlskrona. They had left Sweden separately, then met and married in Andover shortly after Anna Louisa was widowed during the cholera epidemics. The Lobecks moved to Omaha in the 1880's.

Joining Charles Lobeck in planning Swedish-American Day were prominent Omaha locals T.H. Johnson, Theodore G. Northwall,⁵ John S. Helgren,⁶ C.W. Johnson,⁷ C.W. Anderson, and Albin Liljegren. Lobeck introduced Exposition President Gurdon W. Wattles, who in a short introduction quipped that the crowd had come to hear music, not listen to speeches. Lobeck then introduced the Chair of the evening program: Pastor A.J. Lofgren of Lincoln, Presiding Elder of the Swedish Methodist Church. Lofgren greeted the assembly in Swedish, and praised that the

day had brought together many Swedes of various denominations in a day of national celebration.

To begin, 209 members of a "Swedish Jubilee Chorus," assembled for the occasion under the direction of Professor Adolph Edgren, sang Psalm 150. Miss Emma Moeller of Omaha sang a soprano solo, "With Verdure Clad" by Haydn. She was followed by a men's chorus of "Hear Us, Svea." Johan Alfred Hultman, formerly pastor of the Swedish Evangelical Lutheran Church in Omaha, sang a baritone solo with an encore of "Jerusalem." Hultman was known as the "Sunshine Singer" for his splendid singing voice.⁸

A break in the singing occurred with a recitation of an original poem by Dr. Johan A. Enander. He had been born in 1842 in Skinnmon, Härja, (Vägö.). Enander was the publisher of the Swedish language newspaper *Hemlandet* in Chicago,

Välkommen hem!

Welcome home to your Swedish roots!

A road map will make your travels in Sweden a lot easier.

A family map of your roots will add other kinds of values to your travel.

Maybe your long lost relatives are waiting for you where it all started?

Or perhaps you are just curious about where and what kind of life your ancestors lived in that little country far up north, on the Arctic Circle.

The *House of Genealogy*, non-profit but professional, can help you discover your Swedish roots.

Our experienced researchers have access to church records from all over Sweden. We have all the necessary databases. We have a nationwide network that makes the search more effective.

Within 2 weeks from your first request you will have an answer from us. If you wish to continue working with us, you will have an answer as complete as possible within 2 months.

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and very well known to most Swedish-Americans at the time. Many would have been subscribers. The poem is said to have dealt with the love and patriotism one has both for the adopted country as well as the native homeland. The Jubilee Chorus followed with "The Singers' March" by J.A. Dahlstrom, before the main speech of the program was delivered by Rev. Carl Swensson, founder of Bethany College.

Swensson spoke for two hours in Swedish, and paid tribute to Sweden and the Swedish people. The achievements of Leif Ericsson and John Ericsson were touted, and Swensson urged the audience to the duty of rendering aid to the suffering in Cuba due to the ongoing Spanish-American War. Professor Edgren ended the program by conducting a "Jubilee Cantata," highlighted with solos, duets, and mixed choruses.

The Swedish-American day was deemed a great success; the *Nebraska State Journal* reporting that despite the heat, the "Scorched Sons of North" numbered several thousand. The evening program "attracted one of the largest audiences which had occupied [the Auditorium] since the opening of the Exposition. There was not a vacant seat on the lower floor, and very few remaining in the gallery, when the exercises commenced."⁹

Interestingly, another Swedish Day was held on September 28. It was added to the schedule during the Exposition. Politics seemed to play

some part, as the partisan *Omaha World-Herald* reported that the earlier Swedish Day was too early in the season, not well planned, and not a "satisfactory occasion." Other papers had reported that the earlier Swedish Day was a great success. Reports after Swedish-American Day would also split along what seems to be party lines between the papers in some combination of political, commercial, and religious interests.

The Swedish Day

The program began 10:30 that morning in the Auditorium. Members of the Augustana Conservatory of Music provided music, beginning with Prof. A.D. Bodford playing a Mendelssohn sonata solo on the organ. The audience was greeted by Thaddeus S. Clarkson, the General Manager of the Exposition. Pastor P.J. Sward of Omaha, President of the Augustana Synod, provided a response in Swedish. Sward had been born in 1845 in Styra, (Östg.). In 1873 Sward was sent by the Missionary Society of Stockholm to establish a mission at New York Harbor for sailors.¹⁰ He remained there until 1878 when he was called by the Swedish Evangelical Lutheran Church in Red Wing, Minnesota. After a time of service in Nebraska, he became President of the Augustana Synod in 1891.

Soloist Edla Lund of the Augustana Conservatory sang "*Bland Fjellen*" by Helland, before the main speech by Professor Olof Olsson, President of Augustana College. Olsson

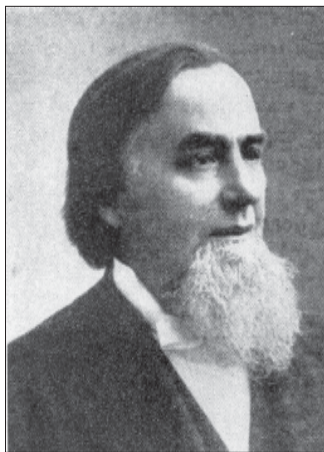
was born in 1841 in Karlskoga, (Värm.). In 1868 he immigrated to Lindsborg, Kansas, and helped found the Swedish Lutheran Church. He had been instrumental in calling Dr. Swensson to help found Bethany College. Olsson then moved to Rock Island, Illinois, to become a theology professor at Augustana College. Following Olsson, Edla Lund sang the folksong "Ack Värmeland du sköna."

An original poem was recited by Prof. Ludwig K. Holmes. Holmes helped found Bethesda Lutheran Church while a seminary student in New Haven, Connecticut. He was then a pastor in Grosvenor Dale, Connecticut, and at the time of the Exposition in 1898 was a pastor in Burlington, Iowa.¹¹ The program concluded with a violin solo by Prof. Franz Zedeler: "Mazurka de Concert" by Masin.

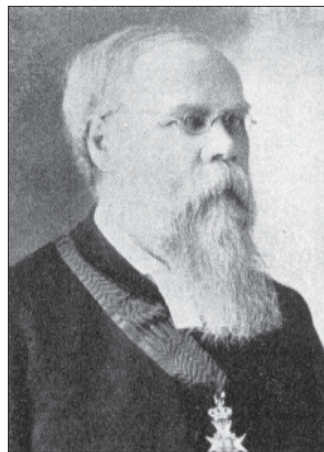
An afternoon program commenced at 3:30, with Prof. Bodford playing an allegro by Niels Gade and "Fest-march" by Gustaf Hagg. The Honorable C.J.A. Ericson,¹² Republican State Senator from Boone, Iowa, spoke. Ericson came to America in 1852 from Södra Vi, (Smål.). He was followed by a Zedeler violin solo of "La Melancolia" by Francois Prume. Professor and librarian J.S. Carlson of Gustavus Adolphus gave a speech, and the program concluded with two more musical pieces. Mrs. Lund sang "Irmelin Rose" by Wilhelm Petersson-Berger, and Prof. Bodford finished with an organ solo of "Fanta-



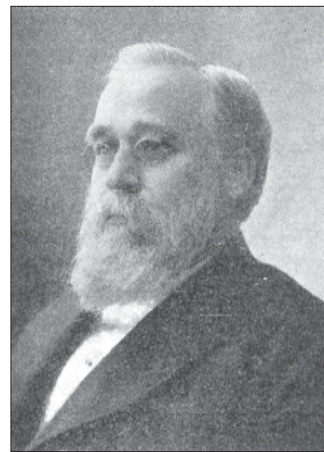
Carl Swenson, Lindsborg, Kansas.



Olof Olsson, Rock Island, Illinois.



P. J. Svärd, Omaha, Nebraska.



Johan A. Enander, Chicago.

sie on 'O Sanctissima'" by Friedrich Lux. A special fireworks display concluded Swedish Day later that evening on the Exposition grounds.

The *World-Herald* touted that Swedish-Americans had turned out by the thousands. But the *Lincoln State Journal* and *Omaha Bee* reported that Swedish Day did not match the success of Swedish-American Day, speculating that people were waiting to attend the upcoming "Peace Jubilee Week" when President McKinley would attend. Whether caused by rivalry or a hope of boosting attendance, having two special days for the Swedes was unique in the five-month run of the Exposition.

Swedish-American Day and Swedish Day were not the only events involving Swedes in the Exposition. Shortly before Swedish-American Day in mid-June, the Swedish Evangelical Mission Covenant¹³ held its annual meeting in Omaha. The convention spanned several days and was well reported in the Omaha papers. Carl A. Bjork of Chicago was elected President of the Mission at the meeting. Bjork had come to Swede Bend, Iowa, and converted to Methodism. He was an organizer of the Covenant Church in 1885 and served as President until 1910. Many such conventions had been encouraged to come to Omaha near or during the Exposition, to boost attendance at the Exposition and the local economy. Another such group was the Swedish Epworth League, the youth order for the Swedish Methodist Church. The last Swedish-American touch to the Exposition came on October 26 as part of Tri-City Day.¹⁴ The Svea Quartet from Moline provided the music before speeches by Mayor Baker of Davenport and Mayor Medill of Rock Island. What they sang was not noted.

The success of the Swedish immigrants to America – especially in the farming areas of the Midwest – was highlighted and celebrated by the Exposition. "It was fitting that a day should be set apart for this people in order that the world might see and know the possibilities in this

land of the free."¹⁵ Far from the shores of Sweden, on the shores of the Missouri River, thousands of Swedish-Americans came together on two separate days. Grounded in religion, they celebrated in song, speech, and verse their heritage and their new home.

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Endnotes

¹ Haynes, James B., *History of the Trans-Mississippi and International Exposition*, (St. Louis, Woodward and Tiernan Printing Co., 1910) at p. 382.

² The precursor to the Chicago Symphony Orchestra.

³ The German composer Humperdinck (1854-1921), not the British pop singer of the 1960's who took the same stage name.

⁴ Later to become a Democrat. Democratic U.S. Representative from Nebraska's Second District.

⁵ President of T.G. Northwall Co., a wholesaler of agricultural implements and automobiles.

⁶ Employed by the Guarantee Fund Life Association.

⁷ State agent for the Mutual Benefit Life Insurance Company.

⁸ Pastor Hultman had made concert tours in the early 1890's. On one such tour with a stop in Omaha, he decided he liked the city so much he would stay. By the time of the Exposition in 1898, Hultman lived in the Chicago area.

⁹ Haynes, p. 382.

¹⁰ Such a mission would parallel the Swedish Methodist "Bethel Ship" mission, under Olof Hedstrom. For further reading on the mission, read *The Hedstroms and the Bethel Ship Saga: Methodist Influence on Swedish Religious Life*, by Henry Whyman.

¹¹ Prof. Holmes would die in 1910 as Pastor at Augustana Lutheran Church in Evanston, Illinois.

¹² The football stadium at Augustana College in Rock Island is named for Ericson. He donated \$12,800 in 1898 with a challenge that it be matched. The resulting funds were used to purchase the property where the stadium and track were built.

¹³ This denomination established North Park University, North Park Theological Seminary, and Swedish Covenant Hospital in Chicago.

¹⁴ Then the term for Davenport, Iowa, and Moline and Rock Island, Illinois. Now commonly referred to as the Quad-Cities, including the town of Bettendorf, Iowa.

¹⁵ Haynes, p. 382.

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The Solution to the Handwriting Example XIV

Transcription

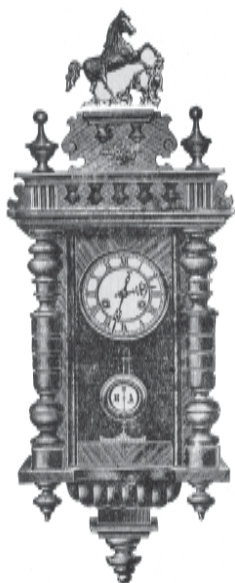
Husgerådssaker	1 säng 25.00 1 klädd soffa 20.00	45.00
	1 komod 3.00 1 do mindre söndrig 1.00	4.00
	1 Skänk gammal 5.00 1 rundt bord 3.00	8.00
	1 fällbord 3.00 1 skänk gammal o Söndrig 1.00	4.00
	2 klädsåp 12.00 4 karmstolar 2.00	14.00
	1 Sockerskrin 3.00 1 toiletspegel 1.00	4.00
	1 söndrig väggspegel 0.50 9 st taflor med ramar 3.00	3.50
	1 väggur med foder 10.00 1 Wäfstol med tillbehör 10.00	20.00
	1 Coffert 1.00 1 Skrubbstol med skrubblor 1.75	2.75
	1 Spinnstol 1 härfvel 1 Nystfot	2.00
	1 Lår 1.00 1 tallriksstege 0.50 1 pall 0.25	1.75
	2 Rotkorgar 0.75 Caffeqvarn 1.00	1.75

Translation

Household utensils	1 bed 25.00 1 upholstered sofa 20.00	45.00
	1 wash-stand 3.00 1 the same smaller broken 1.00	4.00
	1 cupboard old 5.00 a round table 3.00	8.00
	1 drop-leaf table 3.00 1 cupboard old and broken 1.00	4.00
	2 wardrobes 12.00 4 armchairs 2.00	14.00
	1 sugarbox 3.00 1 toilet mirror 1.00	4.00
	1 broken wall mirror 0.50 9 pictures with frames 3.00	3.50
	1 wall clock with case 10.00 1 loom with accessories 10.00	20.00
	1 trunk 1.00 1 scrubbing chair with scrubs 1.75	2.75
	1 Spinning chair 1 skein tool 1 tool for wool reeling	2.00
	1 packing case 1.00 1 plate holder 0.50 1 stool 0.25	1.75
	2 baskets made of roots 0.75 1 coffee grinder 1.00	1.75



A typical washstand.



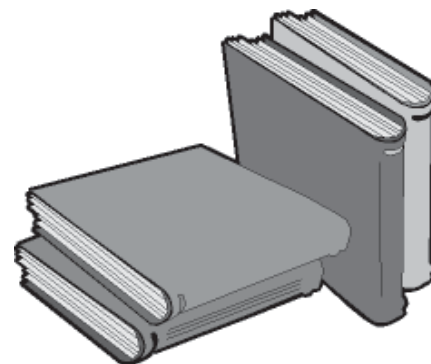
This clock cost 23.75 in the 1900 mail-order catalog.



Kaffekvarnar (coffee grinders). In a mailorder catalog from 1900 the left would have cost 1.75 SEK and the right 2.50 SEK.

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.



Coming to America

A Day in Castle Garden, by Louis Bagger (reprint), Park Genealogical Books, Roseville, MN, 2005, soft-cover, 26 pages, Prairie Echoes Press, P.O. Box 130968, Roseville, MN, about \$7.95 plus postage.
www.parkbooks.com/

Immigrants arriving through the port of New York from the middle of the 19th century until the 1890's began their first day in America at Castle Garden. A former music hall located at the tip of Manhattan Island, Castle Garden became the reception center for immigration procedures and was the first impression of their new land for many new arrivals. This little volume is a reprint of an article first written for *Harper's New World Magazine*, Vol. 42, Issue 250, published in March 1871.

Most immigrants from Sweden entered the United States through the Port of New York and, until the 1890's, would have passed through Castle Garden on their way to their final destination in America. (Castle Garden by the 1890's was replaced by the reception center on Ellis Island, partly to avoid problems of pickpockets, thieves, and others taking advantage of new arrivals and partly to isolate any communicable diseases from the general population.) This article by Louis Bagger for *Harper's*, describes a typical day in Castle Garden in 1871, a time when large numbers of Swedes were com-

ing to this country. While a large variety of countries of origin were represented on this day, the author makes a number of comments about the Swedes and other groups, which are of interest to the reader.

Included also are about ten sketched illustrations showing the interior and the exterior of Castle Garden and various impressions of immigrant groups, families, and others who were part of the scene at the time. The sketches are not attributed, but form very strong images of conditions and typical incidents occurring in the building as part of this entry procedure for many of our ancestors some 136 years ago.

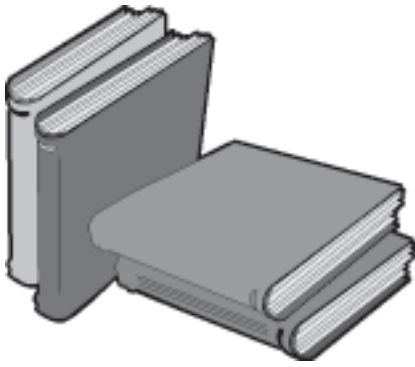
After a description of Castle Garden and its grounds, the author describes the steps in the processing of arrivals in some detail, interspersed with anecdotes about indi-

vidual immigrants and his own observations or opinions about various immigrant groups. Language problems, the exchange of money, ascertaining the actual destinations of people having only a name of a place but no state, ticketing for rail travel, and the various frauds and opportunists eager to victimize the green arrivals are all vividly pictured.

Among groups described by Louis Bagger are the Swedes, who are "an excellent class of people," ...but smell of leather, salt herring, onions, and perspiration ...often difficult to deal with ...once they assimilate, ... become hardy laborers and honest citizens, finding their way to Illinois, Iowa, Kansas, Nebraska, and Minnesota ... and soon become settled down as thrifty farmers." Others such as Germans, Irish, and English



Castle Garden during its time as an immigrant reception place. The circular building to the left was the reception hall.



Book Reviews

are also characterized by the writer in both flattering and not so flattering terms.

This reprint is a valuable addition to the collection of all those interested in the immigrant experience which may have been a part of their own ancestor's arrival in America as well as a glimpse into the attitudes of the writer of that period about Castle Garden and the many peoples he observed as they were sharing in this immigrant experience.

Dennis L. Johnson

Canadian pastors and their wives

Bread to Share, Stories about Saskatchewan's early Lutheran pastors and their wives, by Lois Knudson Munholland, Houghton Boston, Saskatoon, Canada, 2006, Softcover, Ill., \$30.00 Canadian, plus shipping, from Three West Two South Books, Box 483, Strasbourg, Saskatchewan, SOG 4V0, Canada

Saskatchewan, Canada, is a large province lying just north of North Dakota and Montana in the U.S. The province is just west of Manitoba and is three times the land area of Minnesota, yet has about one fifth as many people. Summers in Saskatchewan can be very hot, with warm summer winds blowing from the U.S. to the south, but winters can be bitterly cold with temperatures remaining below zero degrees F. (-17 C.) for weeks at a time. The Southwest is mainly a plains region, with

the north and west being arboreal forest, part of the Canadian Shield. Rainfall is mainly in the summer months, and varies from 12 to 18 inches annually.

Originally lightly populated by several tribes of Native Americans, the region was first explored by Europeans in the late 17th and early 18th centuries. A Hudson's Bay Company fur trading post was established in 1774, but not until the 1850's was the area explored by scientific expeditions. By the 1870's, Canada formed the Northwest Territories to administer the central provinces, and by the 1880's the construction of the Canadian Pacific Railway opened the area to settlement. A Dominion Land Survey divided the territory and free land was then given to willing settlers. Protests by Native Americans were largely quelled by 1885, and Saskatchewan became a province in 1905.

Canada's Homestead Act gave settlers a quarter of a mile square to settle on, and added a second piece the same size on establishing a homestead. This amounted to a total of about 80 U.S. acres, sufficient for the non-mechanized family farms of the late 19th century. The immigration peaked in about 1910, and a fairly prosperous agricultural society was established on these prairie lands despite initial problems of distances to towns, backbreaking labor, and sod houses. The population of Saskatchewan grew fairly rapidly through the first half of the twentieth century, and then slowed after the 1930's farm depression. It remained fairly stable after 1940, peaking in about 1986 at just over one million people, and then fell slightly to the present population in 2006 of about 985,000.

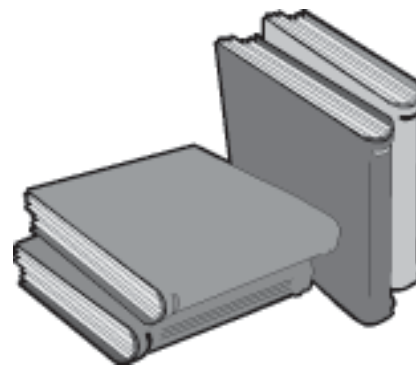
The immigrant settlement patterns were very similar to that of many Midwest states in the U.S., although occurring several decades later than, for example, Minnesota.

Many settlers came directly from Europe, others from the U.S. or Eastern Canada seeking better circumstances in a "second migration." By 1880, most farmland in Minnesota was claimed already, and later immigrants had to move to the Dakotas, Canada, or the Pacific Northwest. As in other locations in North America, the homesteaders seeking family farms arrived first, then small towns with services to provide these settlers followed. Ethnic groups often settled in clusters to form ethnic communities, which soon turned to establishing churches as soon as their basic needs of shelter and crop raising were met. These new churches on the frontier needed trained pastors to serve these embryonic congregations, and the calls went out to their respective denominations.

Among these prairie pioneers were many Germans, Swedes, Norwegians, and Danes, most of whom were of the Lutheran faith. The first generation usually spoke only their native language, and expected worship services in their own tongue. Most of the pastors who responded to these calls were also of the same nationality, being trained in seminaries sometimes in Europe, but more often in the newly established Lutheran colleges and seminaries in the U.S. Those not born in Europe were usually the children of immigrants and also spoke their parents' language.

In her book, *Bread to Share*, Lois Munholland has assembled brief biographical sketches of some 58 of these early Lutheran pastors who responded to the needs of new Lutheran congregations formed on the Saskatchewan prairie. Most of the pastors profiled in this book were ordained between 1896 and as late as 1936, but mostly in the first three decades of the 20th century. In many cases, a church on the Saskatchewan prairie was their first call, although some served elsewhere for some

Book Reviews



years before coming to Saskatchewan. Of the 58 pastors, eight were born in Canada, 17 in the U.S., 12 in Norway, 12 in Germany, 1 in Sweden, and 6 elsewhere. In terms of national heritage, 29 were German, 25 Norwegian, and four Swedish.

The small number of Swedish pastors in the group probably reflects the patterns of settlement, being several decades later than the greatest period of Swedish migration into the farming lands of Iowa, Minnesota, the Dakotas, Nebraska, and Kansas. This pattern is also apparent in the overall ethnic makeup of Saskatchewan today. In 2001, the Canadian census lists the largest ethnic group in the province as German (28.6%), followed by English (24.5%), Scottish (17.9%), Irish (14.5%), Ukrainian (12.6%), French (11.4%), Native (10.6%), Norwegian (6.3%), Polish (5.3%), Métis (4.2%), Dutch (3.3%), and Swedish (3.1%). (This is not a precise proportion, since 25% of the respondents identified themselves as only Canadian in this census). Most of the groups other than the Germans and Scandinavians were not Lutheran, however, so the proportion of Lutheran pastors is roughly consistent with the population figures.

Pastor Munholland has clearly engaged in a labor of love in the enormous task of collecting all the biographical information about these early pioneer pastors. It is neither her first effort nor her last. She earlier completed a book about Lutheran congregations in Saskatchewan that have closed up until 2003, titled *Pulpits of the Past*, and is now working on Volume 2 of *Bread to Share* which will chronicle additional pastors who served during this period in Saskatchewan. Most notably, her book also includes with each biography a biographical sketch of the pastor's wife, an essential partner in these early congregations. A pastor's wife, although not com-

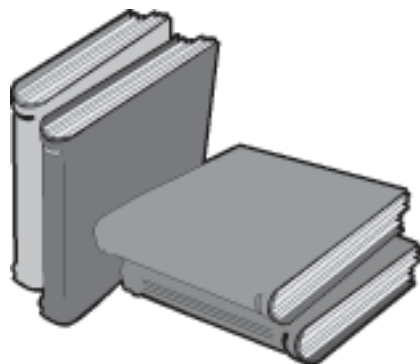
pensated, was expected to be part of the team and worked equally hard in serving the congregation in many ways. She was often organist, choir director, Sunday school teacher, and had other church duties while busy raising their own children almost single-handedly while the pastor traveled to serve several outlying churches or preaching locations. The author's profiles also include a list of the couples' children and their chosen careers.

While few of these pioneer pastors were Swedish, they all shared in common the hard lives of their congregations as they built their lives, churches, and communities in a new and often harsh landscape. Most were of the generation of my own parents or a little older, a generation which saw the radical transformation from a horse and buggy life with no easy communications to the advent of technology in the form of the automobile, the telephone, electric power, mechanized farming, and a slow rise in prosperity and comfort. Because of the low population density in the farming areas, many of the pastors served as many as three or four churches miles apart, and also met groups at several "preaching points" with no church, but in homes or commercial buildings. Travel in the winter was hard and meeting all these demands was difficult, yet their dedication to serving their congregations was inspiring. Frequently, a pastor would hold services at one church on Saturday evening, at another on Sunday morning, and at still a third on Sunday night.

It was interesting to note that most of the pastors were trained in U.S. seminaries and colleges, among them St. Olaf in Northfield, MN, the Lutheran Seminary in St. Paul, MN, Augustana in Rock Island, IL, Augsburg in Minneapolis, MN, Gustavus Adolphus in St. Peter, MN, Concordia in Springfield, IL, and several others depending on their nationality and

synod. In these years, synods ignored the boundary between Canada and the U.S., with the Ohio Synod LCA, Augustana Synod, Missouri Synod, and others all represented in Saskatchewan. A few were trained at seminaries in Canada, such as a new Lutheran Seminary in Saskatoon, Saskatchewan. The pastors themselves also served where called, frequently taking churches in the U.S. before or after service in Saskatchewan. A few remained in Saskatchewan for their entire careers, or served in other Canadian provinces.

Since the decades of these pioneering pastors, the province of Saskatchewan, like much of the U.S. and Canada, has continued to evolve. Formerly agricultural states and provinces have diversified their economies and industries, and farm populations have fallen sharply with the rise of mechanization and the consequent increase in size and reduction in total number of farms. Small towns once spaced at ten mile or so intervals to suit horse and buggy travel have withered, replaced by larger communities 24-50 miles apart responding to the speed of auto travel. One-room schools (over 5,000 in the province as late as 1940) have all but disappeared, and even many former consolidated schools which replaced them are facing imminent closing. Agriculture has fallen to seventh place in the Saskatchewan economy, after services, mining and petroleum, education/health/social services, wholesale and retail trade, transport and communications, and manufacturing. Over half the people now live in the ten largest cities and the largest, Saskatoon, Regina, and



Book Reviews

Moose Jaw, continue to grow at the expense of rural areas and small towns.

The world of the people described in *Bread to Share* no longer exists in Saskatchewan. Lutheran congregations also changed over the years, with many smaller rural churches closing or joining with others to form larger congregations. Still, many Lutheran churches and congregations in the province remain strong and vigorous today. Pastor Lois Munholland has given an important gift to us all in charting the lives and conditions encountered by the pioneering Lutheran pastors and their families early in the 20th century in this prairie province in the heartland of North America, whose provincial motto is "The Strength of Many Peoples."

Dennis L. Johnson

Swedes in South Dakota

History of the Swedes who settled in Clay County, South Dakota and their biographies, by August Peterson. 1947, 383 pages, list of biographees. Reprint by Dalesburg Scandinavian Association. Price **\$25 + postage, handling and maybe sales tax**. Can be ordered from Dalesburg-Hub City Historical Society, 30493-464th Avenue, Centerville, SD 57014-6403, or by e-mail from Ron Johnson at <rjohnson@bmtc.net>

This is a very nice book, which was started by the original author, Au-

gust Peterson (1869–1950), already in the 1930s, when many of the first settlers were still alive. He wrote many biographies for the local newspapers on most of the 242 earliest Swedes that filed claims for land in Clay Co.

"The emigration of Swedes between the end of the Civil War in America and up to the turn of the century, has made its impress upon all the Northwest; but certainly upon Clay county, Dakota, because this became one of the largest settlements of Swedes in the Dakotas. The Swedes of Clay County soon adapted themselves to the country of their adoption, and today – 75 years after the first Swedes settled in the county – they can say with Col. Hans Mattson:

"They have furnished strong hands, clear heads, and loyal hearts to the Republic. They have caused the wilderness to blossom like the rose;— they have planted schools and churches on the hills and in the valleys; they have honestly and ably administered the affairs of town, county, and state; they have helped to make wise laws – for themselves and their fellow citizens; they have sanctified the American soil by their blood, shed in freedom's cause on battlefields – (in three wars) –, and as truly love America and American institutions as deeply as do the descendants of the Pilgrims, the starry emblem of liberty meaning as much to them as to any other citizen."

"The Swedes who came to Clay county and filed on government claims were conservative, both in politics and in commerce. They were trained in frugality and industry and relied upon the free institutions under which they had cast their lot. They were slow and orderly rather than swift and violent in their methods, and all agree that they readily assimilated and assumed American customs and modes of thought with few exceptions.

"The first years after they settled here on their claims they had a hard time to exist, and especially was that true with those who had families, and most of them had. The present generation does not begin to understand how they managed to exist, because living conditions were radically different. The husbands had to seek work on railroad construction in adjoining states, and with wives and children left home alone, this was not a pleasant situation. Then the grasshopper infestation in the 70's, was another heart-rending experience, and a number of single men and a few families left the settlement, never to return. Those are people whom the writer finds it almost impossible to get data about. They managed to make "proof" and obtain patents from the government on their claims; borrowed, or had borrowed all they could and left the country for good. It is a notable fact that during one period most of them who remained here did for the simple reason they lacked the means whereby they might have returned to their homeland. About 30 of the 236 original claim takers left the county and the settlement for parts unknown, believing they could find better homes elsewhere."

The biographies are very interesting and give information on where people were born, many in Svärdsjö (Dala.), but also many other parts of Sweden. The names of the family are mentioned as well as what happened to the children in many cases. Also when children of one early pioneer married the children of another pioneering family, there are cross-references. The information on the places of birth might be wrong as in the case of Peter J. Johnson, who is said to have been born in Sävsjö (Jönk.), but according to Emibas was born in Vikingstad (Östg.), but mostly it is possible to trace these early settlers in the Swedish records.

Elisabeth Thorsell

Interesting Web Sites

All links have been tried in July 2007 and should work)

Online World War I indexes and records: <http://www.militaryindexes.com/worldwarone/>

Official web site of the King and Queen: <http://www.royalcourt.se/>

Some lists on New Sweden: <http://www.rootsweb.com/~nycoloni/nwswdn.html>

New page on the Swedes in Texas: <http://www.swedesintexas.com/>

A website for Upstate New York: <http://www.unyg.com/>

Family Tree Magazine's 101 Best web sites for 2007:

<http://www.familytreemagazine.com/101sites/2007/>

How much is that? The value of money through history: <http://eh.net/hmit/>

International civic arms: <http://www.ngw.nl/index.htm>

New page on Rock Island, Ill.: <http://www.illinoisancestors.org/rockisland/index.htm>

13th Scandinavian Festival in Atlanta, GA: <http://www.scandga.org/ScandinavianFestival/>

Dalesburg (SD) Scandinavian Association: <http://www.angelfire.com/sd/dalesburg99/>

Burials in Göteborg (in Swedish): <http://www.svenskakyrkan.se/goteborg/kgf/>

Scanned indexes to Stockholm church records (in Swedish):

<http://www.ssa.stockholm.se/Forskarsalen/aspdb/ProjOppna/Kyrkobok/kyrkol1.asp>

New and Noteworthy

(short notes on interesting books and articles)

Cornerstones, The Swedish Foundations of an American Family, by Louise Benson Griffin, Kirk House Publishers, 2004. This is an account of two brothers who migrated from Persbohl, parish of Nyed, in Värmland, Sweden, to St. Cloud, Minnesota, in the 1880's. Louise Benson Griffin is a granddaughter of one of the brothers, Carl, and the other brother, Nels, is her great-uncle. The book is well organized and documented, and is a good example for others to follow in assembling such a family history. The book describes the brothers' roots in Sweden, their journey to America, a biography of their own and their Swedish wives, and enumerates their descendants in the U.S. Well written, the book includes many photographs of both families and homes in Sweden and in Minnesota.

Norwegians, Swedes, and More, Destination Dakota Territory, Loren H. Amundson, Virtualbookworm.com Publishing, Inc., P.O. Box 9949, College Station, TX 77482, 2006. This is book four of a massive work in four completed volumes (6 planned) detailing the ancestors and descendants of Loren H. Amundson and his wife, Mavis. Dr. Amundson is a fifth-generation native of Colton, South Dakota, and his wife was born and raised in Minnesota. Loren is a retired medical doctor and professor of medicine at the University of South Dakota. Since 1996, he has dedicated most of his time since retirement to writing and publishing his and his wife's genealogy. His wife is all Norwegian, Loren is half Norwegian, one-quarter Swedish, and one-quarter French/German/English/Canadian. Chapter six of this volume (most of the book) covers his Swedish ancestors and their descendants from the Halmstad area of Sweden.

The book *Family Tree*, by Barbara Delinsky (Doubleday 2007) has a promising title, but there is not much genealogy in the book. It is a novel that instead posts many questions about racial prejudices and honesty in families and what to do with the skeletons in the closets. The heroine, Dana, is a young newly married woman, daughter of an unwed mother (who is now dead), and the problems she and her Yankee husband face, when their new daughter turns out to have a bit of coloring, and nobody knows where it came from. Dana now needs to trace her unknown father, which is done remarkably easy, and also to come to terms with her maternal grandmother, who owns a yarn shop that plays an important role in the story. A book to read on the couch on a rainy day.

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.

Samuelsdotter, Samuelsson, Ersdotter, Nilsson, Olsson

My *farfars mor*, Ål Stina Samuelsdotter, lived out her entire life in Dala Järna, (Dala.), Sweden. Not so her mother and three younger sisters.

Sister Ål Carin, with husband Fall Olof Nilsson, immigrated to Valparaiso, Nebraska, in 1879 where she lived out her life as Carin Nelson.

Youngest sister, Ål Lisa, with husband, Zachris Olof Olsson, joined Carin in Nebraska in 1881. Sometime before 1884, Lisa and Olle left for Deer Island, Oregon, with daughter Annie Christina. Lisa and Olle died very young leaving behind four children who were raised by other families.

Sister Ål Anna, with husband Östa Lars Olsson and five children, went to Merrillan, Wisconsin, in 1883. They lived out their lives and are buried there as Lewis and Anna Olson.

I have been able to find a great deal of information about these four sisters but am left with one mystery. What happened to their mother, Länsmans Anna Ersdotter? As a sixty year old widow (born 12 March 1822 in Järna), she accompanied Lisa and Olle to America in 1881. Travel records show her leaving with them from Kristiania, Norway, using the name Anna Erikson. Did she stay in Nebraska with Carin? Did she move on to Oregon with Lisa? Did she go up to Wisconsin and join Anna there? Did she re-marry? Did she return to Sweden? I have researched all of these possibilities without an answer.

Swedish records show no evidence of her having returned there. Latter Day Saints records contain quite a bit of information about all five of these women, including an unconfirmed date of death for Länsmans Anna of 22 Sept. 1884. The contributor of that information is not identified and Anna's place of death is not given.

My father was Pell Lars Herman Samuel Samuelsson. He left Järna for Jamestown, NY, December, 1922. I am hoping that someone can help me find his *farfars farmor*.

Brian Samuelson, 19415 N. 132nd Drive, Sun City West, AZ 85375-4503. Tel. 623-214-1338.

E-mail <brsam10@cox.net>

1274

Grill, Griht, Ogren

I am seeking information on my great-grandmother, Nellie Louisa Grill, daughter of Nils and Hannah Green, who came to America around 1871. I would like to know about where in Sweden she was born and lived.

Nellie may have had relatives in New Sweden. My father spoke of visiting an Uncle Nils who lived on a farm. Nils and Margareta Hanson Grill arrived in New Sweden in 1871 with their daughter, Hannah, who was born in Sweden in 1870. They were members of the New Sweden Baptist Church in New Sweden and later moved to the Covenant Church when it was formed. They had a farm on Tangle Ridge Road in Perham. Nils, Margareta, Hannah, Nils Jr., born in 1872, in New Sweden and his wife, Louise Ogren, are buried in Lot #18 in the New Sweden Cemetery.

Nils Jr. married Louise Ogren in 1903. She was the daughter of Carl/Karl and Louisa Johansson (Johnson) of Caribou, Maine, who arrived in 1871. Louise had a brother, Charles, born in Sweden in 1869, and sisters, Josie, born in Maine in 1872, and Emma, born in 1876.

The *Emihamn* database shows that Nils Griht (!), age 44, wife Margareta, age 35, and daughter Nilla, age 11, all from Kristianstad, all left from the port of Göteborg with tickets for New York on 6 May 1871. Unfortunately they could not be found in the Kristianstad records, but maybe that means Kristianstad *län*, a much bigger area.

I would appreciate any information which would help me find about Nellie Louisa Grill when she lived in Sweden from 1858 to about 1871 and in New Sweden until 1880.

Marilyn Walker Fielding, 26 Stone Hedge Road, Westbrook, CT 06498-2040

E-mail: <mjfielding@aol.com>

1275

Svensdotter, Jonasson, Månsson, Andersdotter

1. When and where did Marie Katrina Svensdotter die? She was born 7 November 1842 in Vittaryd, Kronoberg. She married Bengt Magnus Jonasson 13 July 1866 in Tannåker, (Kron.). She and Bengt Magnus had eight children between 1867 and 1885 all born at Guddarp, Berga, (Kron.). Five of these immigrated to the U.S.A. Bengt Magnus died 8 January 1909 in Berga. In 1921 Marie Katrina moved from Berga to Fleninge (Malm.). That is the latest information I have on her and I do not know what surname she was using at her death.

2. When and where was Harald Månsson born and who were his parents? On 21 October 1759 he married Elin Andersdotter in Berga, (Kron.). They had 6 or 7 children between 1763 and 1780 all born in Vittaryd, (Kron.). Harald died in January 1799 at Hult, Vittaryd, at 66 years of age which means he was born about 1730-1735. His wife, Elin, died at Hult, Vittaryd, on 9 July 1805.

Stan Hultgren, 263 Sterling Drive, Eugene, OR 97404-2289. E-mail: <hultgren@att.net>

1276



Thinking of all the household utensils in the estate inventories, there are quite a number of them in this kitchen, which is in the local museum in Rämmen (Värml.). There are the four straightbacked wooden chairs around the round table. On the table we have a tray and a coffee grinder. On the wall there is a spoon rack, where the family put their spoons after every meal. We have three kerosene lamps, which puts the date of the kitchen to about 1875. By the stove we find a baker's peel and a wooden churn. There is no iron stove, so the open fire was set on the iron hearth and the food was cooked in the three-legged pots. The oval door at the back of the hearth is to the oven. On the hearth you also see the special iron for making small round pancakes (plättar). There is also a copper coffee pot on a three-legged stand. On top of the hearth (spiselkransen) you can see the round tool for baking hardtack. Behind the door to the left you can see the handle of a special rolling-pin (kruskavel), also for hardtack.

The Last Page

Dear friends,

Summer is here and everything is very green, the berries in the garden are ripe for picking, and since it is a month after Midsummer the nights are starting to get dark again. That points to the month of August and the time for crayfish fishing, which I experienced as a child. It was quite exciting to be allowed to be up so late and to go to the lake and take up the cages, in which we caught the crayfish. And then the drive home with all the crayfish in a big sack and you could hear the noise they made as they crawled upon each other. Later came the big crayfish party for my parent's friends, which we, my brothers and I, were allowed to take part in. That was in the early 1950s, long before crayfish pestilence had almost

made them extinct. The Swedish crayfish still exists, but you have to pay almost \$100 for a kilo, so nowadays people mostly eat crayfish from Turkey, Spain, and even China.

In early June I participated in a conference, organized by Finnsam, which is a group that works with research on the old Finns who immigrated to Sweden in the early 1600s. They are also called the "Forest Finns" or "Slash and burn Finns" because of their methods of farming. They moved to remote areas in the forests in middle Sweden, from Medelpad in the north to Östergötland in the south. They cut down the forest and then burned the trees where they had fallen, and then sowed a special kind of rye in the ashes. They

repeated the process for a number of years and then moved again to an unused area.

Forests were not regarded as valuable land, but as the need for charcoal grew along with the iron industry, their farming ways were no longer allowed, and they had to settle down and work as charcoal makers or miners. They have many descendants, but it can be hard to identify them, as they lose their distinct Finnish names very quickly. This might be a good topic for a future article in SAG, as I do not think there is much written about them in English.

For now I wish you all a good summer (what's left of it)!

Elisabeth Thorsell

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SAG Workshop Salt Lake City 21 – 27 Oct. 2007

**Welcome to join our happy group of
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The social side includes welcome and farewell receptions, a buffet dinner & entertainment, Swedish movies, etc.

Contact Karna Olsson at 207-338-0057
or e-mail: sagworkshop@yahoo.com

Limited number of spaces!

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]).

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

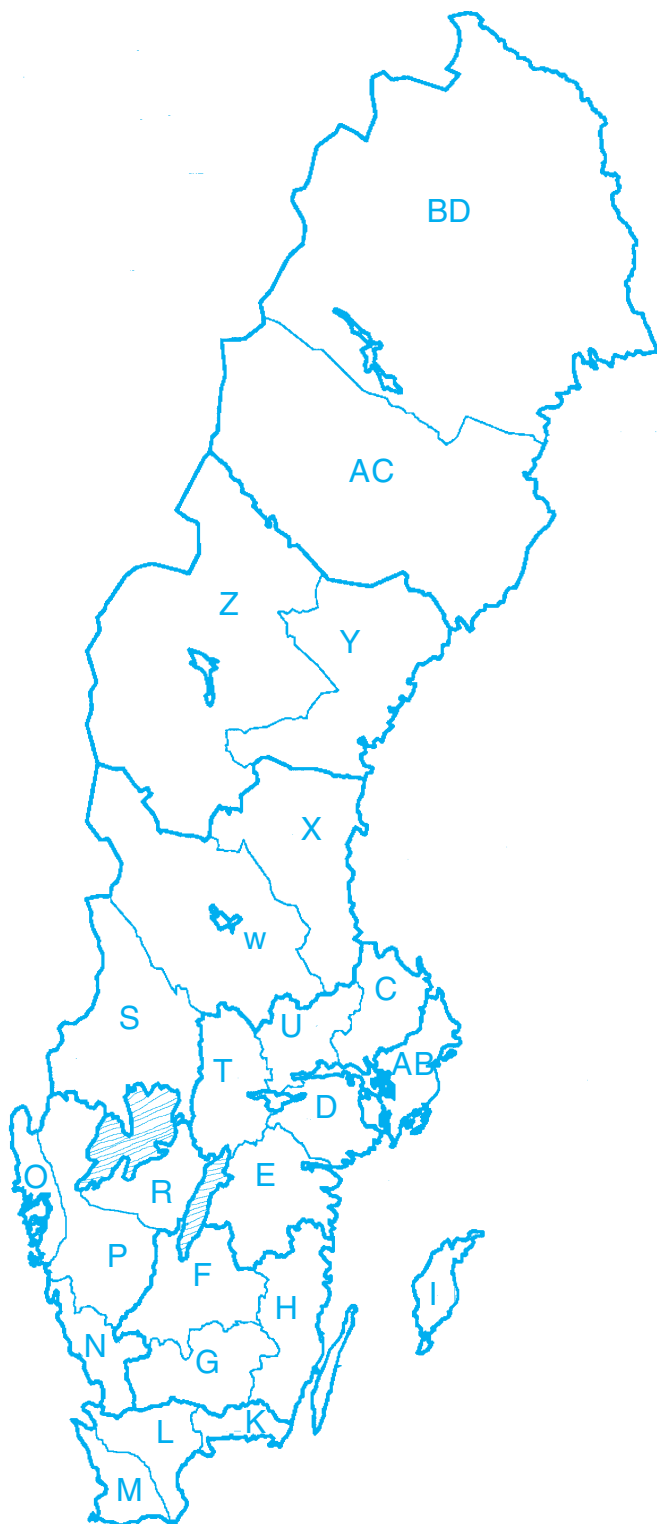
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>	Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>
Blekinge	Blek.	Blek.	K	Stockholm	Stock.	Sthm.	AB
Dalarna ^a		Dirn.	W	Södermanland	Söd.	Södm.	D
Gotland	Gotl.	Gotl.	I	Uppsala	Upps.	Upps.	C
Gävleborg	Gävl.	Gävl.	X	Värmland	Värm.	Vrml.	S
Halland	Hall.	Hall.	N	Västerbotten	Vbn.	Vbtn.	AC
Jämtland	Jämt.	Jmtl.	Z	Västernorrland	Vn.	Vnrl.	Y
Jönköping	Jön.	Jkpg.	F	Västmanland	Väst.	Vstm.	U
Kalmar	Kalm.	Kalm.	H	Västra Götaland ^c		Vgöt.	O
Kronoberg	Kron.	Kron.	G	Örebro	Öre.	Öreb.	T
Norrbottn	Norr.	Nbtn.	BD	Östergötland	Ög.	Östg.	E
Skåne ^b		Skån.	M				

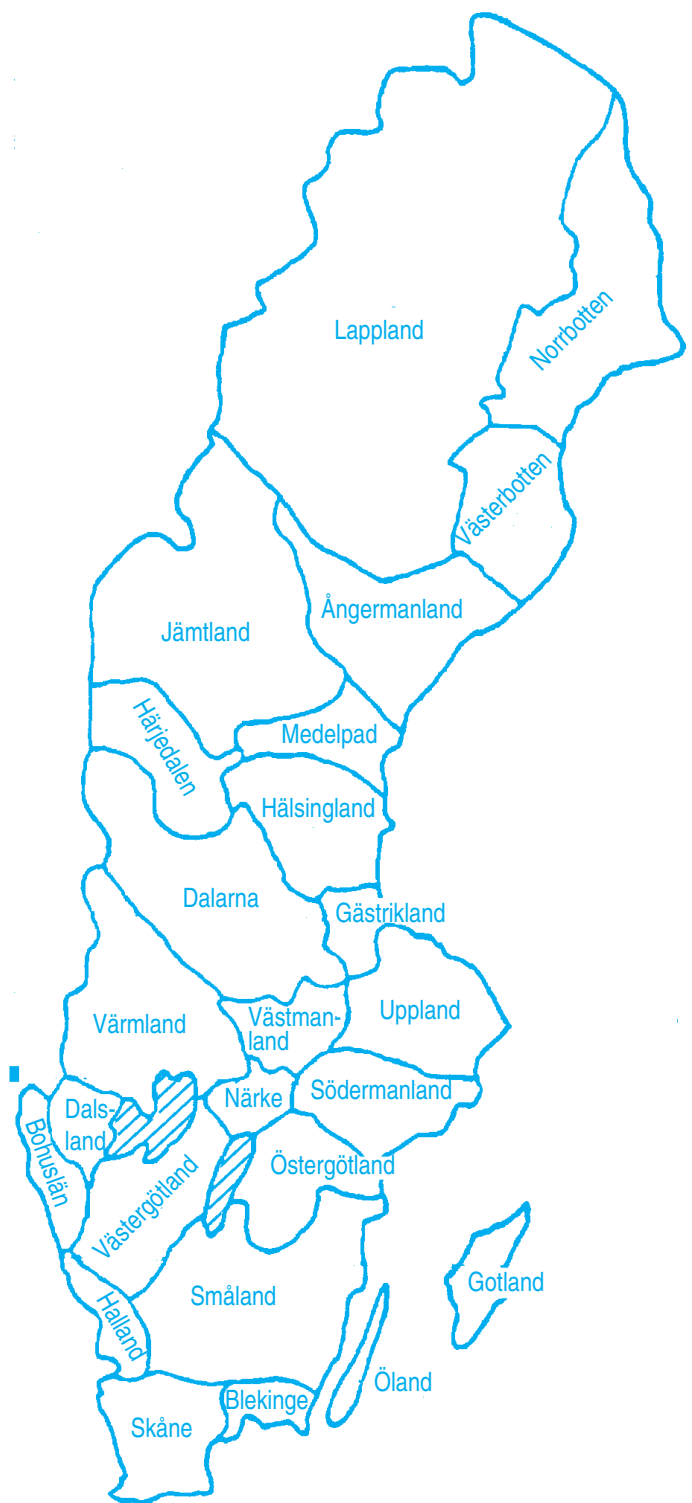
a formerly Kopparberg (Kopp.; W) *län*.

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*).