

Swedish American Genealogist

Volume 28 | Number 4

Article 1

12-1-2008

Full Issue Vol. 28 No. 4

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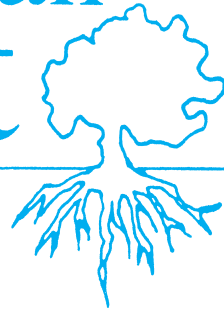
(2008) "Full Issue Vol. 28 No. 4," *Swedish American Genealogist*: Vol. 28 : No. 4 , Article 1.

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(ISSN 0275-9314)

Swedish American Genealogist



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



Volume XXVIII

December 2008

No.4

Swedish American Genealogist



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(ISSN 0275-9314)

Swedish American Genealogist

Publisher:

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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:

A ria (grain drying house) at Skäfthöjden in Gåsborn, Värmland. This house was built in the 1600s by the Forest Finns, and is still in its original place.

Photo: E. Thorsell 2007.

Who were the Janssonist immigrants onboard the *Ceres*?

BY LARS-ÅKE WÄNGSTEDT

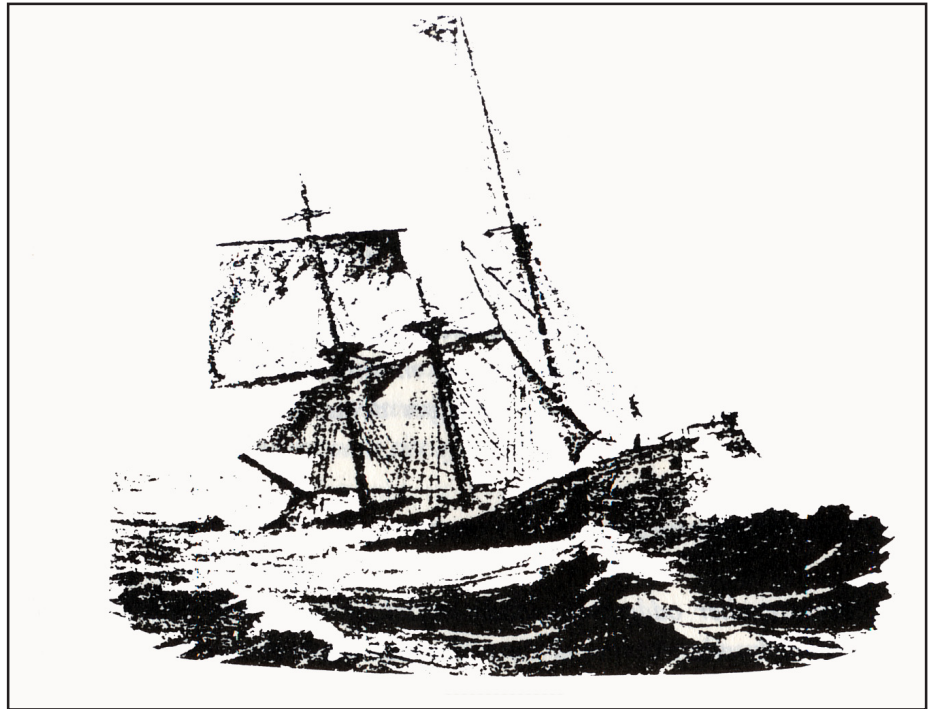
In October 1845 the bark *Ceres* sails from Gävle on its last and most dramatic voyage. Onboard is a family from Alfta. It has interesting connections to two of the important immigrants from the area.

The history of the *Ceres* has some unsolved problems that raise questions.

On Friday 12 September 1845 the brig *Neptunus* left Gävle with the Olof Olsson family [#1000-1003]¹ from Kinsta in Söderala, Hälsingland,² onboard. Olof was to prepare for the immigration of the Erik Jansson followers, as that seemed to be more and more inevitable.

The next significant information is published just three weeks later: *Norrlands-Posten* mentions on Friday 3 October 1845 among cleared vessels “on the 2nd, C.M. Brandt, skipper, *Ceres*, Söderhamn, with pig iron and various goods,” which means that the ship sailed from Gävle to Söderhamn. Four weeks later, 31 October, the same newspaper mentions that there has been an accident and says “the *Ceres* left Söderhamn bound for North America last Saturday,” which was the 25th.

The *Gefleborgs Läns Tidning* writes with more details on Wednesday 5 November: “The most recent information on the accident with the *Ceres* that we now have tells that the ship on the afternoon of the 27th October had come near the “Björn” cliffs with a southeasterly wind, and thus was cruising. The wind changed towards evening to northeasterly with storm strength and such snowfall that the lighthouse at Örskär and



The wreck of the Ceres. Drawing by Victor Witting in his memoirs.

nothing of the land was visible until the moment the ship crashed on shore. The passengers, including the captain's wife, had all gone to bed, but rushed in their semi-nakedness up on the deck, over which the sea was breaking and the ship keeled over on the port side, or the side towards land, in which situation the crew stayed until dawn the next day, when rescue was offered by the coastal inhabitants. – Thus the Erik-Janssonists, already at the inlet of the “Öregrundsgrepen” [outside the little city of Öregrund], had an excellent opportunity to begin their industrious conversion zeal, and so loud was their fervor, that their preachings nearly drowned out the captain's commands. One of them

said that he was Christ and promised all that would accept his teaching were to become blessed. At the moment nobody had time to listen to his offered indulgences, but were more concerned with salvaging their lives and goods. However, when the day came and help was coming, the fanatics declared that it was only their prayers that had saved them and the others. One of the immigrants had injured his feet, and all of them are convinced that they will try again to reach the blessed country, America. The ship is a total wreck, but part of the goods it carried might be saved, when strong enough ice has formed around the site that a salvage operation can be attempted.”



X marks where the Ceres was wrecked.

Victor Witting's memories

An ordinary seaman (*jungman*), Victor Witting (age 20) who was onboard, mentions the disaster in his memoirs.³ He says that it was the ship's carpenter who was hurt. This story is cited in *Tur och retur Amerika*, by Ingvar Henricson (1995).

Witting writes, according to Henricson: "With the same ship there was also supposedly travelling a small group of emigrants, so-called Erik-Janssonists. These that were to accompany us: 16-17 individuals. The room was crowded and full of people, amongst them 8 or 10 women. Among the emigrants, who mostly were young people, were several girls of age 15 to 17." (Probably the captain's wife was not counted among those.)

Why did the group leave?

For some obscure reason a small group of Janssonists had left much earlier than a report could be ex-

pected from Olof Olsson. Who were they and why were they in such a hurry? The second question might never be answered. But who they were can be discovered.

Neither Witting nor Henricson tells who these persons were. Erik Wikén mentioned in July 1984 that there were seven, and he names five of them.⁴ Wikén thus wants to reduce Witting's detailed account to only seven passengers. They are the ones that received passports in Gävle at this time. No passports for America were issued in the two other *läns* with many Janssonists – Västmanland and Kopparberg.

Passports

The owners of passports were:

Farmer Lars Larsson [#1180-#1182], 39 years, of Malvik in Alfta, with his wife Anna Lena Hedström, 35 years, and daughter Margareta [Margta], 10 years, who received their passports 13 October 1845.

Miller Jonas Malmgren [#1503], 31 years, born in Voxna, but living in Bollnäs. Passport 13 October.

Sophia Carolina Schön [#1587], 24 years, born in Österunda, but living in Forsa. Passport 23 October.

Two farmhands (*drängar*), not named.

Were they from Söderala?

In Söderala⁵ there is a detailed account of their emigrants, with the date of their receiving a testimony for obtaining passports. Two of the young men are the cousins Sven Larsson Wall, 24 years, and Olof Larsson Norling,⁶ who both have the same four grandparents. They received their testimony on 24 October, the day before the ship left, so there was no time to get a passport. They are not listed in the SPAUS, but came anyway in July-August of 1846 to Bishop Hill.⁷

This makes seven Janssonists on board the *Ceres*. There should be eight or nine more, four to six women in the age range of 15 to 17, and the rest are young men. Why were they anonymous? Well, they had thought of running away to America. They are young adults that could not count on their father's permission and the clergyman's testimony for a passport for emigration. It can not have been difficult for the underage youngsters to invent a story at the end of October to give a reason for them to go to Söderhamn. There the authorities' control of the passengers did not take place at the actual boarding of the vessel. The captain hardly asked for passports, or permission from parents. The exact number of passengers was not fixed either.

The Orström sisters

It is easy to pick two of the girls from their anonymity, the sisters Charlotta (*Lotta*) and Wilhelmina (*Mina*) Orström. Lotta Orström was born Midsummer's Eve 1821 and her sister Mina was born 16 December 1826 at Domta 1 in Österunda parish, then Västmanland *län*, now Uppsala *län*. Their parents were the farmer and former grenadier, Lars Larsson Orström, born 1790, and his wife Stina Ersdotter, born 1789 in nearby Tors-

tuna. The Orströms also had two daughters, born 1816 and 1818 in Torstuna, a son Johan, born 1829, and a little daughter Sophia, born 1835 in Österunda.

In a compilation of immigrant letters by Albin Widén, *När Svensk-amerika grundades*, with the subtitle *Emigrantbrev med kommentarer* (1961), a long letter from Bishop Hill, dated 22 March 1848, to "Beloved friends and others in Västmanland," a short excerpt says, "We, the daughters of the above-mentioned Olström, greet our father." After some Biblical citations, they write that "Olström of Dompta could say that Andersson has stolen us from him, we can await with joy as we read in 1st Book of Moses 31 that Laban, who was a better man than our father, could say so to Jacob, who had honestly served him for his daughters and property."

After some more about Anders Andersson [#1173], the letter is thensigned by Mina Olström and underneath by Lotta Olström. With such an opinion of their father it is not hard to believe that the sister wanted to come along as soon as a ship with their spiritual friends was going to leave for the land of dreams. [Writing the name as Olstrom might be an Americanization].

Lotta and Mina are not recorded in SPAUS. They might have run away on the brig *Patria*, which arrived in New York on 27 August 1846. Among the 44 named passengers is the farmer Anders Andersson of Torstuna and his family [#1173-1179], as well as the Lars Larsson family [#1180-1182], that had spent the winter with the Anderssons after the *Ceres*' wreck. To judge from the letter, the Orström sisters stayed with the Anderssons during the winter, and not with their parents.

There were more young runaways from Österunda than from any other parish, so it is logical to search for more of them in that parish.

More girls

At Norra Bångsbo lived the church warden Anders Andersson, and four of his daughters, to his dismay, had

become Janssonists. Ulrika, age 20, and another girl of the same age, and Mina Orström were examined by the pastor in advance of receiving Holy Communion in 1844. Mina Westberg tells about this in her book.⁸ The third girl was probably Anna Lovisa Andersdotter, age 20, as the age of the other candidates does not tally. Ulrika's younger sister Lovisa, two years younger, was probably a third possible passenger on the *Ceres*. The older unmarried sisters, 24 and 26 years old, do not seem likely to be in the group, they are almost ten years older. Ulrika and Anna Lovisa immigrated with the *Patria* [#11194, 1195], while Lovisa ran away.

The farmhands

Wikén's farmhands might be supplemented with more males from Söderala. The farmer's son Jonas Jonsson Lindholm, called "Jonas i Norrbyn," age 24, and his 2nd cousin, the farmer's daughter Helena Persdotter, age 24, are of the same age as the Larsson cousins. Three sisters of Jonas are mentioned in SPAUS; Helena's father was a church warden, so it is reasonable that she had to run away to follow the Janssonists.

An interesting person is "Dunderberg's Kerstin," almost 31 years, a sister of Sven Larsson's, with whom she was arrested in Falun in August 1845 for being without passports. She ought to have been able to get a testimony as well as her brother, if she intended to travel with the *Ceres*, so I don't think she was one of the missing passengers. The youngest brother, Lars, age 20, is possible but not probable. He later immigrated with his parents [#1299-1301]. The only young woman, age 22, from Söderala that did not go with her parents is Karin Persdotter, and nothing points to her being on board the *Ceres*.

Beyond what is written about Jonas in the Söderala booklet, the following can be told: he came in the company of the Larsson cousins to Bishop Hill,⁸ where he died of cholera in the summer of 1849.⁹ He was not married to a girl from Forsa, but

instead to a girl from Alfta,¹⁰ Brita Olsdotter [#2002], born 6 August 1827 at Älvkarhed, and they were married 9 July 1848 in Bishop Hill. She is the most prominent person in the exhibition at the *House of Migrants* in Alfta.

Österunda people

Back to Österunda, Anders Jonsson Stenberg is the brother of Olof Jonsson [#1396, #4507]¹¹ from Stenbo in Forsa, who bought Erik Jansson's part of Klockaregården. He married in June 1848 to Lovisa Andersdotter Dahlgren.¹² Both ran away, probably with the *Patria*. Just as "Jonas i Norrbyn" and his travel companion Jonas Jonsson Hedin [#1023?, #1524] from Hede in Härjedalen, he might have been a part of the male group on-board the *Ceres*. Another runaway from Österunda was Erik Andersson Lindström, almost 23 years, who later became the above-mentioned Brita Olsdotter's second husband.

Jan Eric Olsson, age 20, is a farmhand at Klockaregården, and one of the many that were sued by the assistant pastor (*komminister*) Arenander on 22 June 1844.¹³ He is later denied the necessary testimony by Arenander to get a passport, but still gets one under the name John E. Silén [#1375]. Perhaps he was planning to emigrate already when the *Ceres* left the harbor. He married Sophia Schön on 16 July 1848¹⁴ and both later committed bigamy!

As the Larsson family from Alfta is only found on the *Ceres* in the Janssonist history, it might not be them that is at the core of the runaways from the parish. Nor are there any persons whose activities might have forced them to run away to America.

Delsbo missing people

In Delsbo there were four teenage siblings that became Janssonists and opposed their parents. A brother and a sister were each during October 1846 notified as missing.¹⁵ The youngest sister, 15½ years old, returns home. The other siblings might have run away to America. It does not

seem reasonable that one of them had run away already in 1845 to go on the *Ceres*, and then returned home after the wreck.

The unknown Janssonists on the *Ceres* might have been:

Charlotta (Lotta) Larsdotter Orström, 24, from Österunda
Wilhelmina (Mina) Larsdotter Orström, 18, from Österunda
Anna Lovisa Andersdotter [#1195], 21, from Österunda
Ulrika Andersdotter Dahlgren [#1194], 21, from Österunda
Lovisa Andersdotter Dahlgren, 19, from Österunda
Anders Jonsson Stenberg, 22, from Forsa
Jan Erik Olsson Silén [#1375], 20, from Österunda
Erik Andersson Lindström, 22, from Österunda
Jonas "i Norrbyn" Jonsson Lindholm [#1024?], 24, from Söderala
Helena Persdotter, 24, from Söderala
Jonas Jonsson Hedin [#1023?, #1524], 29, from Hede in Härjedalen

The "girls" are a bit overage, as described by Witting. But Witting who was just 20 years old at the time might have misjudged their age when he wrote his memoirs 60 years later.

[*Author's note*: I have not found any girl of the age 15-17 that had run away to America, and such a decision probably needs a more mature mind to make.]

What happened in the U.S.?

Henricsson writes at the end of his narrative "Of the immigrants that were in the shipwreck it was possibly only Sven Larson in Victoria, Illinois, who still was alive when Victor Witting wrote his memoirs in the early 1900s." Eric Johnson (compare note⁷) writes about the *Ceres* (p. 27) "of the thus shipwrecked persons the following are still alive, Jonas Malmgren in Bishop Hill, Margaretha Erickson

of Galva, Sven Larson of Victoria, and Sophia Schön, who returned to Sweden 12 years ago."

[*Authors's note*: of the candidates for the anonymous passengers on the *Ceres* are missing from his list: Anna Lovisa Andersdotter, Jonas Hedin, Erik Lindström, Helena Persdotter, John Silén, Anders and Lovisa Stenberg, and Mina Westberg were still alive in 1880, but only John Silén in 1904].

Mina Orstrom married Hans Hammarbäck in Bishop Hill on Midsummer's Day 1848. His place of birth and date of arrival in America are not known. Elmén calls him a former seaman, and Liljeholm¹⁶ (1860) a former mate. Mrs. Hellstrom¹⁷ says that he was supposed to marry Mrs. Pollock,¹⁸ but she married Linjo Lars Gabrielsson [#1253] on 9 July 1848 instead. She also maintains that he taught English and was an important man. Both these men died from cholera in 1849. In June 1849 Mina and Hans had the son Elias, who died in 1851.

Mina is mentioned in SPAUS in connection with her next parents-in-law, Per Jonsson Westberg and his wife Brita Henriksdotter [#4369-#4370]. They travelled with the *Aeolus* from Söderhamn and arrived in New York on 17 September 1850. Two sons were listed. Jonas's family is recorded, but not the young brother Johan (John) Henrik Westberg, born 16 April 1824 in Själevad in Angermanland. In June 1851 Mina married John¹⁹ and in 1861 they moved to a farm outside Galva. They had a family of seven children, of which one died in infancy.

The founder of the Swedish Mission Covenant Church Peter Paul Waldenström writes in his travelogue *Genom Norra Amerikas Förenta Stater* (pp. 383-384) about a visit with the Westbergs 19 July 1889: "She has a very lively temperament and with her whole spirit emits pure delight about Erik Jansson and his activities."

The story of the *Ceres* started with an Alfta family and must end with more about them to explain the introduction. The wife Anna Lena

Hedstrom was a half-sister of Carl Magnus Flack [#803] the storekeeper from Älvkarhed, who was denied the same job in Alfta. He brought five friends with him to America in 1843, two were connected to the pastor of Alfta. His letters home have been deemed important in helping to grow the dream of liberty that caused the immigration of the Janssonists.

I have no information about the Larsson family's interest in the Janssonists or in immigration before the accounts of the *Ceres*. Perhaps they were enticed by Flack to look for their happiness in America, and had been given a tip to travel in the fall to arrive well before it was time to start planting in the spring and be there for the harvest before the winter. If this was so, the *Ceres* was perfect, and perhaps the meeting with the faithful believers of Erik Jansson made them follow them to Bishop Hill instead of seeking land elsewhere. The father of the family probably died in the cholera. The daughter Margta eventually married and still has descendants in the U.S.

To me the causes of the family's settlement in Bishop Hill and among the Janssonists is still a mystery both in Sweden and America.

On 23 May 1846 the Larssons got their passport in Västerås. Their previous one is said to have been destroyed in the shipwreck, but was really taken to Oslo (Christiania) in Norway by Olof Larsson Norling and used for the family of Erik Jansson.²⁰ Thus there is a connection between the two most famous immigrants from the Alfta area; Carl Magnus Flack and Erik Jansson and the *Ceres*.

End notes:

- 1 Nils William Olsson + Erik Wiken 1995: *Swedish Passenger Arrivals in The United States 1820-1850*, called SPAUS. Within [] is shown the immigrant's notes in SPAUS.
- 2 *Norrlands-Posten*:71 16 September 1845 and *Hudikswalls Weckoblad*:38, 20 September 1845.
- 3 Victor Witting, *Minnen från mitt lif* (1904).

- 4 Erik Wikén: "New light on the Erik Janssonist's emigration, 1845-1854." *Swedish-American Historical Quarterly*, July 1984. This information is also mentioned by Olov Isaksson in *Historien om Bishop Hill* chapter 4, note 7. (1995).
- 5 Ulla Eriksson + Lars-Ove Johansson 1993: *Emigrationen från Söderala till Bishop Hill och Norra Amerika åren 1845-1855*, 3rd edition (1994).
- 6 The name Norling comes from Söderala. In America he is called Nor(d)lund.
- 7 Eric Johnson + C. F. Peterson, *Svenskarne i Illinois* (1880), p. 154. Cecilia Wejryd: *The book burning lay readers: Erik Jansson and the Erikjanssonists in Sweden during the 1840's* (2002), p. 156 not ² names all seven who received passports in Gävle. Bröd-Jonas Malmgren is here called Brodd-Jonas.
- 8 *Erik Janssonisternas historia*, printed 1902 in Galva, Illinois, is a story about the Janssonists, written by those who were there at the beginning. The book is referenced as **Westberg**. According to the catalog of Swedish-American books held at the Swedish Emigrant Institute, both Mina Westberg and Anna Maria Stråle are mentioned as contributors.
- 9 Dan Londberg [3514]: "Nytt Bref ifrån Amerika 30 October 1849." Included in *Hälsingland*: Editor: Richard Holmström and S. Artur Svensson *Allhems landskapsböcker*. (1974).
- 10 A letter written by him was published in *Swedish American Genealogist* 2007/1.
- 11 Card index of marriages in Bishop Hill 1848-1853, a copy kept by the Alfta Hembygdsförening.
- 12 Born 30 November 1822. The marriage is not found in the card index.¹¹
- 13 Identified as [#1524] but *Wilhelminas* departure 29 June does not fit with note.⁷ This Jon Jonsson is part of a group of siblings and their mother, a group of 10 persons.
- 14 **Westberg** p. 81, compare note ⁸. Paul **Elmén**: *Wheat Flour Mes-*
- siah*, (1976) p. 101. **Wejryd** p. 207.
- 15 Public announcements #61 and #65/1846. Printed in *Norrlands-Posten* 6 and 23 October 1846.
- 16 Died of cholera. **Elmén** p. 120 refers to information from Johan Edvard **Liljeholm** (1981): *Detta förlovade land - Resa i Amerika 1846-1850*, p. 40. The miller Hans Hammarbäck of Östanå, Ovanåker, is somebody else.
- 17 Probably Jommo Jonas Christina [#1219] from Östra Fors, Malung; married 30 July 1848 to Per Jons-son Hällström [#2018?] from Grängsbo 3, Alfta.
- 18 [180?] Married the second time to Pollock. See Erik **Wikén**: "Erik Jansson's Second Wife Anna Sophia" in *Swedish American Genealogist* 1991 Nr. 1.
- 19 Card index, compare note¹¹, mentions Sunday 8 June with Olof Jons-son Stenberg as the officiant. Obituary in *Galva Standard* gives Tuesday 24 June.

The Membership index of Bishop Hill names the same day of death for both for Mina and John. However, he died exactly seven years earlier according to the *Galva News* 19 May 1892.

- 20 Eric Johnson: *The Viking*, newspaper March 1907. p. 10, George **Swank** *Bishop Hill - Swedish-American Showcase*, (1997), p. 60.

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Olof Olsson. Photo from Faces of Utopia. A Bishop Hill Family Album, by Nancy Lidberg Pinzke (1982).

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A database of emigrants from Falbygden, Västergötland

BY ANNELIE JONSSON

In Falköping, Västergötland, Sweden, there is a database of the emigrants from Falbygden (as the area is called) in the process of being built.

It's about the emigrants and their families in the old home country and the new. The information is about the emigrants themselves, parents, siblings, and families.

In the database there are also persons born outside the Falköping area, but who have connections to a Falbygd-person. At the moment, 26,000 individuals have been registered and more will be added.

The major portion are from Swedish sources, churchbooks, and CD:s, but others are from U.S. sources such as the U.S. Census and other useful websites. Other researchers have also contributed information and help. Those contributions are well-documented.

The website www.Emigrant.se contains lists of found emigrants who were born in the 52 parishes in the Falköping, Sweden, area. Most of them immigrated to United States. The published number is 2,505 and the list is growing. The emigrants'

names are published and sorted by the parish where they were born, as well as by birthdate.

The owner of the database and website offers free research in the area of Falköping for persons who are looking for ancestors and relatives in Sweden. In return she requests information from the questioner about the emigrant(s) and their families in their new home country.

Annelie Jonsson is the web master, and her e-mail is <tagesdotter@passagen.se>

Emigrant.se They sailed away but home
From the musical *Kristina från Duvemåla*

Home About Parish Emigrants Mailinglists Links Contact

Parishmap

The parishes in Falbygden (Falköping)

During the years the numbers of parishes have changes. This are the 53 parishes which counts belonging to Falbygden (within the border of the district):

| | |
|------------------------|--------------------------------|
| Bjurum (Hånger, Mårby) | Falköping (Lands- o Stadsförs) |
| Bolum | Fivlered |
| Borgunda | Floby |
| Brismene | Friggeråker |
| Broddetorp | |
| Brunnhem | Grolanda |
| Börstig | Gudhem |
| | Gökhem |
| Dala | Göteve |
| | |
| Hornborga | Karleby |
| Håkantorp | Kinneved |
| Hällestad | Kälvene |
| Högstena | |
| | Luttra |
| Jäla | |
| | Marka |
| Segerstad | Mularp |
| Skörstorp | |
| Slöta | Norra Åsarp |
| Smula | Näs |
| Solberga | |
| Sätuna | Tiarp |
| Södra Kyrketorp | Torbjörntorp |
| Sörby | Trävattna |

Pictures from the trip to visit relatives in US
Tagesdotter.se

Thank you for visiting the website!
You are welcome to place your pin on the Guestmap.

Guestmap
Bravenet.com

There are more parishes in the database, but they did not show up on the screen now.

A genealogy cruise?

A different way of learning about genealogy

BY DEE AND RAY KLEINOW

Dee and I have read about genealogy cruises before and were intrigued by the idea of taking a cruise while attending a genealogy conference. They are not something new, having been around for a few years, but then we saw an advertisement from Roots Magic, the genealogy program we are using.

As you can imagine, a genealogy cruise is a typical cruise with a genealogy conference conducted when you are not in some port being a tourist, and the “at sea” days would be spent attending seminars as if you were at a genealogy conference in some city.

We took a seven-day cruise on the Royal Caribbean *Vision of the Seas*. Part of the first day was spent getting settled on the ship, and then three days at ports enjoying the sights and three days at sea for the conference.

We began by leaving Los Angeles, CA, late afternoon on a Sunday, spending Monday at sea cruising towards Cabo San Lucas, Mexico. That was the first day of the three-day genealogy conference. We arrived Tuesday morning at Cabo San Lucas and spent the day on a guided walking tour of the city. An overnight cruise brought us to Mazatlan on Wednesday. We again had chosen a guided walking tour of the city and enjoyed hearing the area history. Another overnight cruise brought us

to Puerto Vallarta on Thursday. This time we chose a motor coach/walking tour of the city sights. The ship then began the two-day cruise (Friday and Saturday) back to Los Angeles. Those were day two and three of the conference. We arrived Sunday morning back at Los Angeles.

Going to conference at sea

The conference days started at 8:30 a.m. with three different seminars until 12:00, including breaks. Then lunch until 1:30 p.m. and back for three more seminars, finishing at 5:00 p.m. We had a choice between two different seminars right after lunch. The rest of the day only one seminar was conducted at a time. The seminars ranged from basic genealogy to advanced topics. I personally learned a lot about documentation methods. Real life examples of citing sources were explained and very good handouts included.

Also, several seminars by Bruce Buzbee gave early demonstrations of new features in Roots Magic version 4! He also included some undocumented Power Tips for Roots Magic. We attended most of the seminars and felt they were well worth attending. The speakers were nationally known people; Bruce Buzbee of Roots Magic; Elizabeth Shown Mills, author



of *Evidence Explained*; George Morgan; Dick Eastman; Gary and Diane Smith.

Would we recommend a genealogy cruise to others? Well, if you like cruises and want a genealogy conference that is not going to include parking problems, traffic jams, long walks to/from the hotel/conference locations, we would have to say “Yes”. The cruising to different “ports of call” gave you a varied itinerary as well.

The conference did keep us busier than we would have liked. The evening entertainment and the meals were good. Also, check the time of the year for expected temperatures, possible hurricanes, etc. Two days were in the 90s and a hurricane with 105 mph winds blew over Cabo San Lucas a week or so after we visited. Overall, our weather was great.

The costs for such a cruise will vary depending on the usual things such as what level room you reserve, what events at the ports of call you do, how you travel to/from the leaving port, etc.

See Legacy’s site for info on a Mediterranean Genealogy Cruise 5-17 September 2009. The Master Genealogist (TMG) have decided to have a “land cruise” in the Shenandoah Valley, Virginia, 26-30 August 2009 instead of a cruise.

Web sites:

Legacy:
www.legacyfamilytree.com

Roots Magic:
www.whollygenes.com

The Kleinows’
e-mail:
deeswede@comcast.net



Bruce Buzbee.

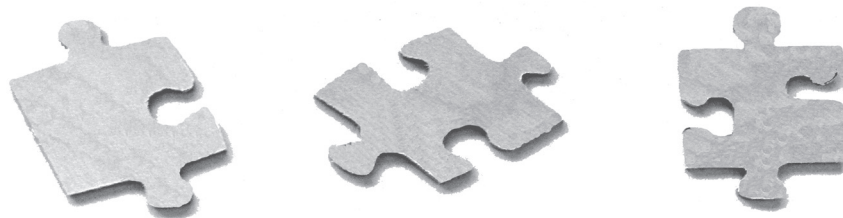


Dick Eastman.



Elizabeth Shown Mills.

Bits & Pieces



To Öland in the summer!

There will be a Swedish-American Day at Runsten on the island of Öland celebrated on *Sunday 19 July 2009*, according to information from the House of Emigrants.

An American festival in Kisa in June

There will be an American week celebrated in Kisa in southern Östergötland this summer. It starts on Friday 12 June and then on 13 and 14 June the annual Peter Cassel Days take place, in remembrance of the pioneers that left Kisa in 1845 for Iowa.

The idea of this week originates from the Peter Cassel and Andrew Peterson societies, the municipalities of Kinda and Ydre, businesses and associations in the area. We are getting ready for a “cultural exchange week” with a Swedish and an American mix that will form lasting friendships.

During the week there will be a number of activities; concerts, theater performances, a market, and much more.

See a link to the web site on p. 30.

Minnesota Day in Växjö

The customary *Minnesota Day* will be celebrated on Sunday 9 August in Växjö in the park by the House of Emigrants.

Genline visits the U.S.

Former CEO of Genline Peter Walenskog and some others will be in Arlington Heights, IL 8 May. On 11 May they will be in St. Paul, MN and they will also visit Lindsborg, KS and the NGS Conference in Raleigh, NC. (*SGSM Tidningen 1/09*).

Two new commanders

When the Swedish-American Historical Society (SAHS) celebrated its 60th Anniversary in November 2008 with a symposium and a festive dinner, two long-time officers were honored.

Society President *Philip J. Anderson* was given the rank of Commander of the Royal Order of the Polar Star, presented by Kerstin Lane, honorary Swedish Consul General for Illinois. The Swedish honorary Consul General for Minnesota, Bruce Karstadt, presented the same decoration to *Byron J. Nordstrom*, long-time editor of the *SAHS Quarterly*.

The SAG editor joins the congratulation chorus!

(SAHS Newsletter Feb. 2009).



The Kinship Center of Karlstad has moved

The Kinship Center (*Emigrantregistret*) in Karlstad recently moved to a central location in downtown Karlstad. To visit them, go to Residens-torget 1. Mailing address is still Box 331, S-651 08 Karlstad. E-mail: <research@emigrantregistret.s.se> They will open again in April.

Digitizing grant

The *Pro Suecia Foundation*, headed by Barbro Osher, has given a grant of \$15,000 to the Swedish-American Historical Society for digitizing the articles in the *SAHS Quarterly*, which means that all the articles will be easily accessible on the internet once the project is finished.

(SAHS Newsletter Feb. 2009).

Conference in October

Swedish Council of America, in partnership with the Swedish Colonial Society's centennial celebration and the American Swedish Historical Museum, will host the tenth “**Conference of Swedish America**” in Philadelphia, PA **October 22-25, 2009**. The Conference will focus on the legacy of the New Sweden Colony.

(SCA E-update, Dec. 2008)

Disaster in Cologne

On 3 March 2009 the city archives (*Stadtarchiv*) of the German city of *Köln* (Cologne) was destroyed. The archives were housed in a building that suddenly collapsed, maybe due to underground building work.

At least one person was killed, maybe more, as they have not yet been able to clear the rubble.

The archive had documents from the year 922 and onwards, they had 1800 medieval records and 358 books of city court and other records. It was the largest city archive north of the Alps. It is not yet known how much it is possible to salvage. At least one underground storage room was not destroyed, and it was possible to save tax records from the 11th and 12th centuries. The loss of irreplaceable documents is a loss to all researchers all over the world, whether one has German ancestors or not.

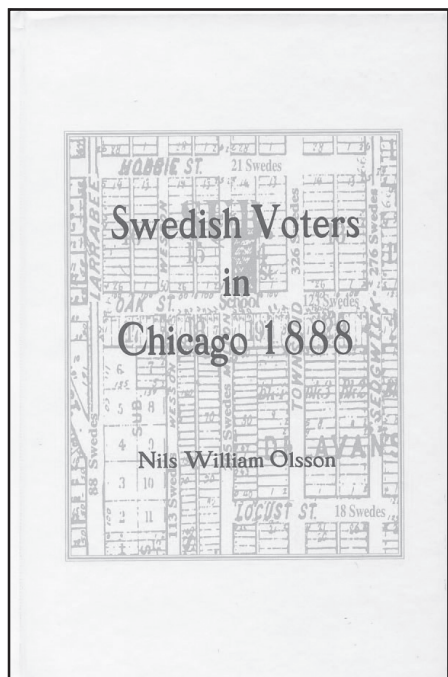
News from the Swenson Center

The Swenson Center has the late Dr. Nils William Olsson's stock of unused books, some written by him, and we are offering them to the public. Following are the titles and prices.

Swedish Voters in Chicago, 1888: based on the voter registrations of 1888; Winter Park, FL: SAG Publications, c1999. Edited with notes by Nils William Olsson; with a foreword by Melvin G. Holli.

Hardbound, 302 p.; 24 cm. ISBN: 0961610530. Includes bibliographical references and index.

Price each: **\$15.00 + \$4.00** postage and handling within North America.



o o o o o

A Pioneer in Northwest America 1841-1858 (Volume II): the Memoirs of Gustaf Unonius; published for the Swedish Pioneer Historical Society by the University of Minnesota Press, 1960.

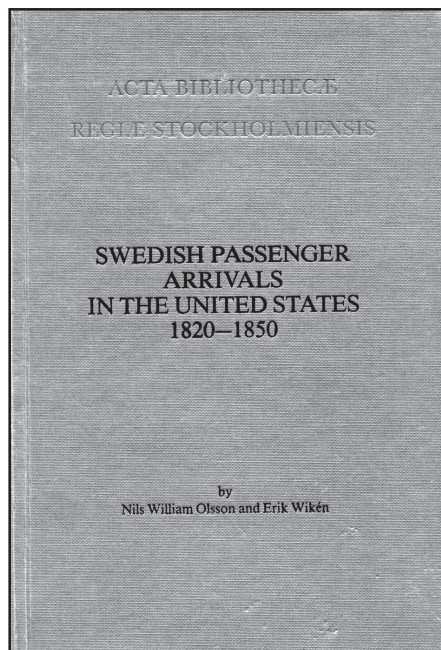
Translated by Jonas Oscar Backlund and edited by Nils William Olsson. Hardbound, 357 p.; 24 cm.

Price each: **\$10 + \$3.50** postage and handling.

Swedish Passenger Arrivals in the United States, 1820-1850; Stockholm: Schmidts Boktryckeri AB, 1995. Acta Bibliothecae Regiae Stockholmiensis LV. By Nils William Olsson and Erik Wikén. Hardbound, 628 p.; 24 cm. ISBN: 9170001537.

Includes bibliographical references and indexes.

Price each: **\$35.00 + \$5.00** postage and handling.



o o o o o

The Hedstroms and the Bethel Ship Saga: Methodist Influence on Swedish Religious Life; Carbondale: Southern Illinois University Press, c1992. By Henry C. Whyman.

Hardbound, 183 p.; 22 cm. ISBN: 0809317621.

Price each: **\$10 + \$3.50** postage and handling.

o o o o o

Viking Times to Modern; the story of Swedish exploring & settlement in America, and the development of trade & shipping from the Vikings to our time; Stockholm. Almqvist & Wiksell, 1953. By Eric W. Fleisher & Jörgen Weibull.

Hardbound, 115 p.; 26 cm.

Price each: **\$10 + \$3.50** postage and handling.

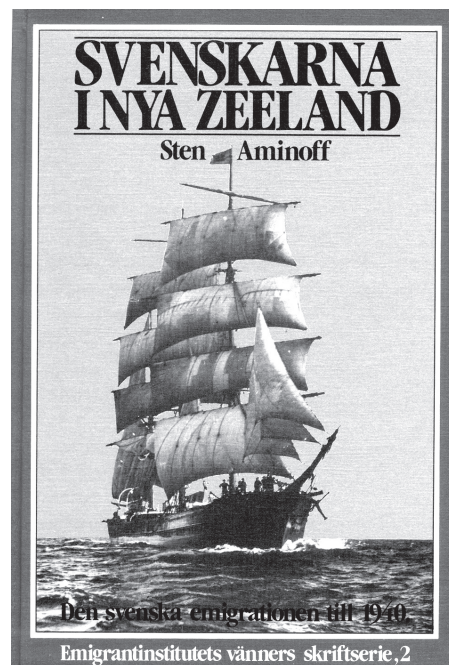
o o o o o

Svenskarna i Nya Zeeland: Den svenska emigrationen till 1940; Växjö: 1988. #2 in Friends of the Emigrant Institute series. By Sten Aminoff.

Foreword in Swedish, but there seems to be an extensive list of Swedish immigrants (about 3500 identified) to New Zealand.

Hardbound, 464 p.; 22 cm.

Price each: **\$10 + \$3.50** postage and handling.



Rules for the Swenson Center Book Sale (*Bokrea*)

Please send checks payable to "Swenson Center" for the appropriate amount, or print out and use the credit card form on this page

<www.augustana.edu/swenson/form.htm>,

and mail to the address below. You may also call us at 800.798.8100 x7204 and place an order using Visa or MasterCard.

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USA

Note that postage and handling prices are for *North America only*. Please contact us at sag@augustana.edu for international postage prices. Thank you!

And remember that we have many back issues of our own *Swedish American Genealogist* for sale. You can see which issues are still available with a full list of all past articles at this web site

<www.augustana.edu/swenson/qrysagarticles_1.html>.

BOKREA 2009

BOKREA 2009

BOKREA 2009

BOKREA 2009

The Dagmar and Nils William Olsson Fellowship

This annual fellowship is designed to help defray costs for one person doing research for an extended period of time at the Center and was established by Nils William Olsson, a leading authority in the field of Swedish-American studies, and his wife Dagmar.

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. It is not intended to be used for research on a person's individual family history. We particularly encourage graduate students and younger scholars to apply. The minimum stay required at the Swenson Center is three weeks, and the fellowship must be used within one year of notification.

Anyone interested in applying for the fellowship should submit a two- to three-page proposal to the Swenson Center outlining the proposed

research topic. The proposal should also include a current curriculum vitae, as well as a statement showing how the resources of the Swenson Center are appropriate for the particular project. The deadline for applications is May 1, 2009.

Past recipients:

2008 Ms. Rachel Gianni Abbott, University of Alaska Fairbanks
Folklore and material culture among Swedish immigrants in late 19th century Utah

2007 Dr. Elizabeth Baigent, Oxford University, U.K.
Swedish immigrants in McKeesport, Pennsylvania

2007 Mr. Christopher Cantwell, Cornell University
Swedish immigrants in Chicago and their relationship to D.L. Moody

2006 Mr. Christopher Jaffe, Northern Illinois University
Swedes and other ethnic groups in Rockford, Illinois

2005 Ms. Agnieszka Stasiewicz Jagiellonian University, Krakow, Poland
Swedish immigrant children and books published for them by the Augustana Book Concern

2004 Ms. Joanna Daxell, Université de Sherbrooke, Canada
Swedish literature in North America

Mailing address:

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1005 SEK is approximately \$114 based on currency exchange rates on February 23, 2009.



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Mårten Nilsson Finne

A Finn who had settled in the deep forests in middle Sweden made a great discovery

By NORM SANDIN

Spring was somewhat late in 1624 in the middle of Sweden, but the snow was now gone and the trees were just beginning to bud. It was a wonderful spring day and Mårten Nilsson Finne had traveled up from Ramsberg to Ljusnarsberg, where he had done a lot of fishing over the years. He walked along toward Lake Ljusnarn, looking forward to a full day by the water. Sharing the rather small cottage at Löa that he purchased 8 years ago with his wife Kerstin and his eight children had worn on him. The long, cold, dark winter had kept them indoors much of the time and he now enjoyed being outdoors and alone for a while.

As Mårten walked along, he thought about his children. Erik, Mats, Anna, and Olof, the older four, were maturing rapidly. The boys, individually, were a big help with the chores, but at that age they had to be kept separated. As he had said many times, "One boy is half a man, but two or more boys add up to no man at all!" Still, he was proud and happy to have 6 sons – surely one or more of them will stay in Löa and be able to take care of Mårten and Kerstin when they get old!

Erik was beginning to spend more and more time away from home. The neighbor's daughter Elin seemed to have caught his eye. Anna was becoming a nice-looking young lady. At church on Easter Mårten noted that some of the young men were beginning to look her way.

The four younger children, Kerstin, Lars, Johan, and "baby" Halsten were also growing up nicely. Kerstin and Johan were somewhat quiet and

withdrawn, but Lars and Halsten were confident and outgoing.

Mårten noted that the rivers were much lower than they had been last time he was here and, as usual, they had washed away some new areas during the spring thaw. Portions of the path were eroded and he had to walk carefully. He was almost 50 years old and he felt every year of it.

The big find

The sun was bright and it came through the budding trees nearly unimpeded. Water had carried away a lot of dirt from the base of a 25 *alnar* (15 meter) cliff just off Mårten's path and as he approached it he caught a glint from the newly exposed stone. Always curious, Mårten went out of his way to explore.

The stone at the base of the cliff had some definite shiny spots but it also had a greenish black tinge.

Mårten's eyesight was failing and although he knew about copper ore from his experience working in Falun, Kopparberg, he just wasn't sure what he was seeing here. Using the hatchet he always carried in the woods, Mårten dislodged and collected a few samples, identified some nearby landmarks so he knew exactly where he was, and went on his way to the lake.

A few days later Mårten took his stone samples and rode over to visit his friend Jacob Urbansson. Jacob was an old, experienced prospector. Mårten enjoyed talking with his old friends. He was fluent in Finnish from his youth in Torneå, Finland, where he was born. Since leaving Torneå and moving to Middle Sweden he learned to speak passable Swedish and also knew a bit of French, which he had picked up from Louis de Geer and other Walloons he knew in the mining industry.



Ljusnarsberg church was first built in 1635, and the tower added in 1661.

Jacob – the ore expert

Jacob was considered to be a *slag-ruteman*, a person capable of dowsing for valuable minerals. He recognized the samples immediately as copper ore. The two men investigated further and confirmed that the find was a significant lode of copper ore! In 1613, Jacob had discovered a lode of copper ore near Salbo but he didn't pursue it. Now, with this new discovery, the powerful Louis de Geer became interested in the area and acquired leases on large tracts.

By 1628, subsidized by Louis de Geer, Mårten and Jacob began mining copper ore. Simultaneously, they constructed a smeltery which became known as Ljusnarns *Kopparverk* (copper works).

State benefits

To encourage the new endeavor, in 1630 the smeltery was granted six years operation free from taxes. It was a way for the government to encourage entrepreneurs. It also applied to people who settled in the deep forests and broke the land for new homesteads.

Mårten Finne's discovery in 1624 brought about major changes in Ljusnarnsberg. The focus shifted from settlement and cultivation to mining. The population grew as more men were needed to run the mines and the smeltery. Word got out of the new discovery, causing a *finninvasion*, an influx of Finns interested in mining.

The mine that resulted from Mårten's discovery became known as *Storgruvan* ("Big Mine" in English). *Storgruven* produced copper ore steadily at first and in later years periodically, from 1628 until 1975, when it was finally closed!

Mårten again

Mårten was involved with the mine and the smeltery, but with his eyesight continuing to fail, he was less and less able to participate. He faded from the scene and was somewhat forgotten by the administration of mining activities. Years later a survey was conducted by local researchers to identify all Finns in Löa, and Mår-



Storgruvan (Big mine) in Ljusnarnsberg 2003. Photo by Jan Kruse.

ten was rediscovered. In 1642 he was listed as "blind Mårten from Löa." In 1647, by special decision of the *Bergslaget* (mine organization), Mårten was awarded 2 *tunnor* (barrels) of grain as reward for his discovery and as emergency assistance.

In 1627, Mårten's son Erik married Elin and stayed in Löa, and his daughter Anna married Nils Olsson and moved away. In 1633, "baby" Halsten married Gertrud, both at a very young age, and they moved to Nederhyttan. In 1643, Olof married another Elin and they stayed in Löa. In 1647 Lars married Anna Nilsdotter and they moved to Håkansbo.

Mårten Nilsson from Finland died before 1650 at about 75 years of age.

The facts

Mårten originated in Torneå, in northern Finland, then a part of the Swedish realm. He was born around 1575. He moved from Finland to Sweden and worked for some years in Falun parish, Kopparberg county, where he learnt to recognize copper ore, as Falun already since the 1300s had a big copper mine. He married Kerstin and they had at least 8 children from 1596 through 1616.

On 22 May 1616 he bought a homestead in a community called

Löa, in Ramsberg parish, Örebro County. Mårten traded for the home with 5½ barrelsful of *osmundsjärn* (small iron ingots) "in full payment with nothing further owed."

Soon after his discovery of copper, Mårten suffered the loss of his eyesight.

In 1646 he is listed as old and blind.

In 1647 (23 years after discovering copper) the *Bergslaget* (mining organization) awarded Mårten two barrels of grain. This is the last known documented reference to Mårten. He is believed to have died before 1650 at about 75 years of age.

Mårten Nilsson Finne and Kerstin were the author's ninth-great-grandparents. Using the shorthand common to genealogists, Mårten was my FFFMFMMFFFF (father's father's ... mother's ... father's father). Halsten Mårtensson (Mårten's youngest child) was my eighth-great grandfather.

The facts in this story are documented in Swedish sources. The details describe how the events might have happened. Except where given in full, dates are approximate.

Epilogue

Spring was somewhat late in 1924 in the Upper Peninsula of Michigan, but the snow was now gone and the trees were just beginning to bud. It was a wonderful spring day and Charles Eric Sandin was on his way to work. He walked along toward the Anvil Mine, looking forward to greeting his crew and organizing them for the day's work....

But that's another story.

Karl Erik Sandin a.k.a. Charlie Sandin

Charlie was born 1 May 1873 and raised in Ramsberg, Sweden, just a mile south of Lake Ljusnarn, where Mårten went to fish that fateful day in 1624. Charlie migrated from Sweden to the United States in 1891, leaving Göteborg 25 Sept., and had bought himself a ticket for New York, where he did not stay. He went to work in the iron mines of the Upper

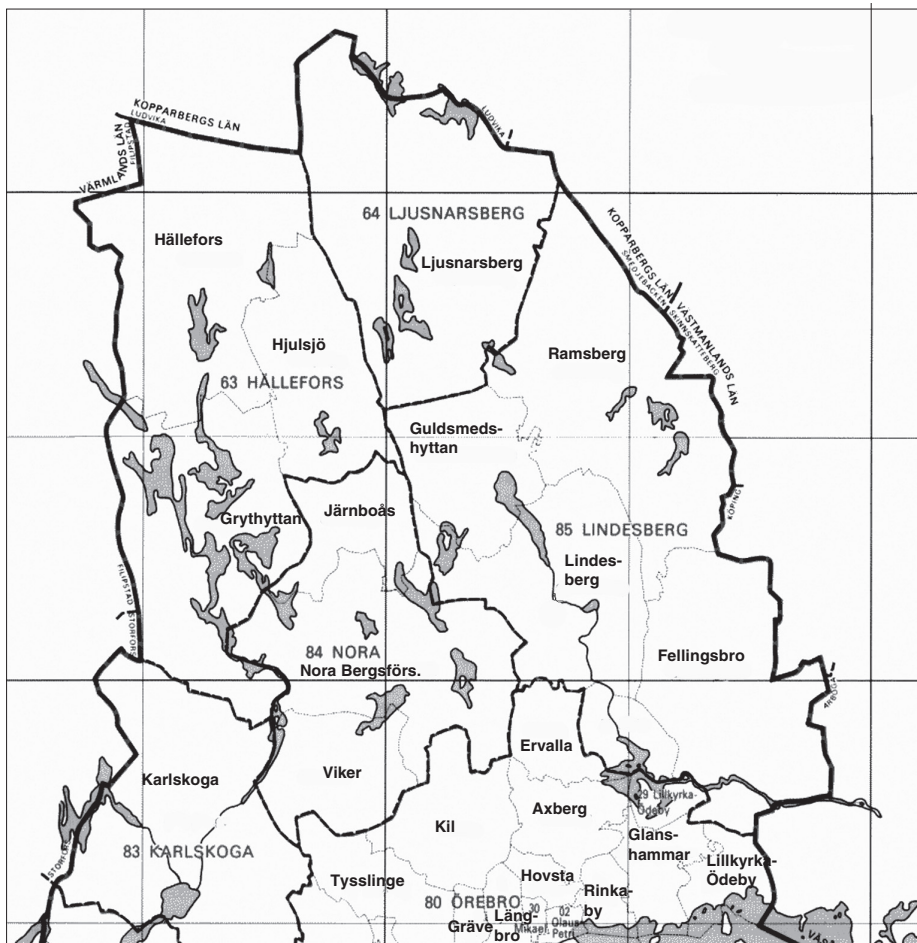


The Anvil Mine, near Bessemer, Gogebic County, Michigan, in about 1940.

Peninsula of Michigan and was the surface boss (foreman) for the mine in Anvil Location near Bessemer, MI, in 1924.

Charlie was Mårten's seventh-great-grandson and he was my grandfather. Do you suppose the human genome has a "mining gene"?

The author is
Norman A. Sandin
PO Box 1602
Kihei, HI 96753
<http://www.sandinfamily.com>



Parish map of northern part of Örebro county. (Atlas över Rikets indelningar, see link on page 30.)

The tiny grey lines are the parish borders. The thicker black lines are the borders of the "kommun," and the thickest black lines surrounding the area are the county (län) borders.

Sweden and Finland two countries – one future

And a long history together

BY ELISABETH THORSELL

Sweden and Finland are during the years 2008-2009 commemorating the ominous years 1808 and 1809. In those years Finland was separated from Sweden and became a grand duchy of Russia, and Sweden lost about a third of its realm.

The Swedish and Finnish governments have started a project called *Märkesåret* (Year of Remembrance), and there will be several events during the year in both Sweden and Finland. The above headline is the motto for the project.

There is a link to the official web site on page 30 [the English link does not work in early March].

There will be seminars, art exhibitions, festivities at the Skansen out-door museum in Stockholm in May, a reenactment of the Battle of Sävar, near Umeå, in August in the presence of the King and Queen, and Finland will be the theme for the giant Book and Library Fair in Göteborg in September. If you are coming to Sweden or Finland this summer, check out the web site.

How it all started

The Swedish Earl *Birger*, who lived around 1250, felt that the Swedes should also go on a crusade, but where were the closest heathens? The answer were the wild Finns, across the sea, who sometimes came and burned Swedish villages and pillaged there. So Birger went with an army to Finland and conquered quite an area there and established

Swedish sovereignty over the area, which was sparsely inhabited.

During the following centuries many Swedes moved across the sea and settled along the coast, where there are still many Swedish-speaking inhabitants.

Swedish became the dominant language of the nobility, administration, and education, as well as for the clergy and local courts, even in predominantly Finnish-speaking areas. Finnish was chiefly a language for the peasantry.

The Bishop of Turku was the most socially preminent person in Finland before the Reformation.

During the Reformation, the Finns gradually converted to Lutheranism. In the 16th century, Mikael Agricola published the first written works in Finnish.

The first university in Finland, The Royal Academy of Turku (*Åbo Akademi*), was established in 1640, the third university in Sweden; the second was the *Academia Gustaviana* in Dorpat in Estonia, established in 1632 (the University in Lund was founded in 1666, after Skåne became Swedish).

Finland suffered a severe famine in 1696-1697 and almost one third of the population died. In the 18th century, wars between Sweden and Russia led to the occupation of Finland twice by Russian forces, known to the Finns as the Greater Wrath (*Stora ofreden*) (1714–1721) and the Lesser Wrath (*Lilla ofreden*) (1742–1743).



Finland was considered a part of Sweden, just as Småland or Västergötland, and it was not unusual that officials moved from one side of the Baltic for a couple of years and then returned. Many poor students preferred to study in Turku (Åbo) as that was cheaper than going to Uppsala or to Germany. Even students from Värmland in western Sweden went to Åbo.

After Finland had been conquered by the Russians in 1809, it was named as a Russian grand duchy, and for many years was allowed to follow the laws from the Swedish times, and keep their church and court records in Swedish. But also during this period the Russian influences grew, which fostered a resistance, and people started to say "We are not allowed to be Swedes, we do not want

Peasant Paavo

to become Russians, so let us be Finns." This started around the 1850s, and has been steadily growing since. This movement encouraged people to study the old Finnish myths, and some of them were published in the *Kalevala*, which had a great impact on many, and caused many to change Swedish surnames to Finnish ones [example: Renberg to Reenpää], and also change their language to Finnish.

The compiler of *Kalevala* was called *Elias Lönnrot* (1802–1884), who was born in a poor family in southern Finland, and grew up speaking Finnish, but also learnt Swedish, as that was the learned language. As a student he travelled in eastern Finland and collected old folktales, which became the basis for his masterpiece.

Another famous poet from the middle 1800s was *Johan Ludvig Runeberg* (1804–1877) who wrote in Swedish and also became very popular in Sweden. In one of his early collections of poems, *Idylls and Epigrams* (1830), one can first learn that he romanticized the poor Finnish peasant, who stoically accepted his fate, and still decided to help his neighbor, when he was in trouble, as in the poem to the right.

Later Runeberg wrote poems about the simple soldiers of the 1808–1809 war, who became heroes in many ways in his work "The Tales of Ensign Stål" (*Fänrik Ståls sägner*), which was still read in schools in Sweden in the 1960s, and from where many phrases have become part of everyday speech. Runeberg was married to *Fredrika Tengström*, and they had eight children. Mrs. Runeberg was also a talented writer, but had to do her writing early in the morning, before the family awoke and all the chores needed doing.

(Translation of "Peasant Paavo", by Judith Moffett in *The North! To the North!*. Published by Southern Illinois University Press 2001.)

*High among the pines of Saarijärvi
Peasant Paavo farmed a frosty home-
stead,*

*Tendered it with unremitting labor,
But for increase trusted in the Lord
And he bided there with wife and
children,*

*Ate in sweat his scanty bread beside
them,*

*Dug his ditches, plowed the land and
sowed it.*

*Springtime came, and when the
snowpack melted*

*Half the sprouting seeds were car-
ried with it;*

*Summer came, and in a storm of hail-
ing*

*Half the ears were beaten down by
hailstones;*

*Autumn came, and frost killed what
was left.*

*Paavo's goodwife tore her hair de-
spairing:*

*"Paavo, Paavo, born to bear mis-
fortune,*

*Take your staff! for we are
Godforsaken;*

Hard it is to beg, but worse to starve."

*Paavo took her hand and said, all
patient:*

*"God but tries us, he does not forsake
us.*

*Mix the bread with bark, a half of
either;*

*I shall dig me twice as many ditches,
But for increase wait upon the Lord."*

*So she kneaded bark into the bread
dough,*

*Paavo dug him twice as many
ditches,*

*Sold the sheep, and bought the rye
and sowed it.*

*Springtime came: the snowmelt off
the plowland*

*Never washed away a single seedling;
Summer came, and when the hail fell
rattling*

*Half the ears were beaten down by
hailstones;*

*Autumn came, and frost took all the
rest.*

*Paavo's goodwife beat her breast
despairing:*

*"Paavo, Paavo, born to feed mis-
fortune,*

*Let us die, for God has us forsaken.
Death is hard, but living worse than
death."*

*Paavo took her hand and said, all
patient:*

*"God but tries us, he does not forsake
us.*

*Mix the bread with bark, a double
measure,*

*I shall dig my ditches even deeper,
But I look for increase to the Lord*

*So the extra bark went in the bread
dough,*

*So he dug his ditches wider, deeper;
Sold the cows, and bought the rye and
sowed it.*

*Springtime came, again the snow-
pack melted,*

*Taking with it, not a single seedling;
Summer came, and brought the hail
as ever,*

*But no ears were beaten down by
hailstones;*

*Autumn came, and frost, the fields
avoiding,*

*Let them stand in gold and wait the
reaper.*

*Then upon his knees fell Paavo, say-
ing:*

*"God but tries us, he does not forsake
us."*

*And his goodwife knelt beside him,
saying:*

*"God but tries us, he does not forsake
us."*

*But to Paavo then she said rejoicing:
"Paavo, Paavo, wield your sickle
gladly,*

*Now's a time for pleasure and good
living,*

*Now's a time for bark to be got rid of,
And to bake our bread of rye alone."*

*Paavo took her hand and pressed it,
saying:*

*"Woman, woman, he but bears the
trying*

*Who will not forsake a needy fellow.
Mix the bread with bark, a half of
either,*

*For our neighbors' fields stand black
and frozen."*

The Forest Finns of Sweden

Who were they and why were they in Sweden?

BY ELISABETH THORSELL

In the Middle Ages, forests were not regarded as anything valuable, as the technology to make use of the forest was not yet developed.

During the middle and latter half of the 1500s King Gustaf I and later his son Carl (IX) were active in recruiting new settlers to the large forest areas in middle and northern Sweden. At the same time there was unrest along the border between Finland and Russia, and many of the Finnish-speaking inhabitants there were interested in settling in more peaceful areas. Many peasants from the Savolax and Karelian provinces in eastern Finland came and populated the forests. They were offered six years free from taxes if they came and started new homesteads.

Slash-and-burn farming

These Finns had a special method of farming, which required large areas of forest, something they could find in the forested areas of middle Sweden. They surveyed a tract of forest, felled the trees, and let them lie there to dry for a year or two. Then they burned the trees at Midsummer. Next they sowed their special high-yielding kind of rye (*finnråg*). They could use this field for a few years, and then it turned into a grazing field, and at last reverted to forest. During this cycle they had to start new fields in the next tract of land. This method of farming was called “slash and burn” and the people were known as the “slash and burn Finns” or *svedjefinnar* in Swedish. They were also known as Forest Finns or *skogsfinnar*.

How many came?

Exact figures are not available, as this was early in the keeping of specific records, but it is estimated that several thousand families left eastern Finland during the period of 1550 until about 1640.

Were they integrated?

At the start of the period when the new people moved in, it seems that they were accepted, even though nobody could understand their language. At that time there was no competition for forest land, which in many cases still was regarded as being owned by the Crown (government).

Later, in the mid 1600s, the Crown encouraged wealthy people to invest

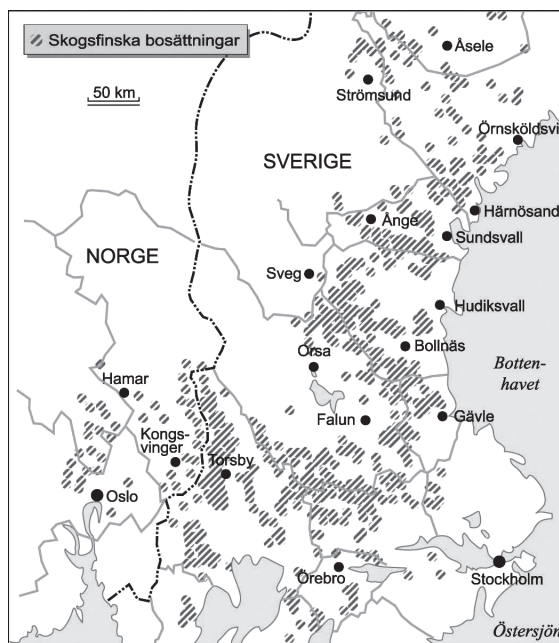
in the iron industry: in mines, blast furnaces and hammer works. This industry needed huge supplies of charcoal, which was made from the forests. The Finns were not so popular anymore, as they just burned the forests, and did not make charcoal. This gave rise to many court cases, in which the rich iron works owners tried to take away the rights of the small Finn farmers to keep their cottage and their land, for which they paid taxes to the crown. If they lost the case, they were turned into iron works laborers and charcoal burners, dependant on the iron works for their support.

Some of them also tried to start iron making and built blast furnaces to produce pig iron, but that usually meant that they needed a lot of capital. This could be borrowed from town merchants, which was a risky business. If they could not pay back as they should, their enterprises ended up by being owned by the merchant.

Life in the forests

The Finns often built their homesteads near a lake where they could fish, as fish was an important part of their diet.

They had a special kind of house, a log cabin with a big stone fireplace in the opposite corner from the door, and no chimney, just a hole in the ceiling, with a wooden slat which could be opened or shut. This meant



Where the Forest Finns settled in Sweden.
Map source: Maud Wedin.

that there was smoke in the house above a certain level, perhaps as tall as a standing man. This kept the house warm in the winter. The type of house is called a “rökstuga” (smoke house). They had a shed for the cows and goats. A *sauna* was most important and they also often had a house for drying grain (*ria*).

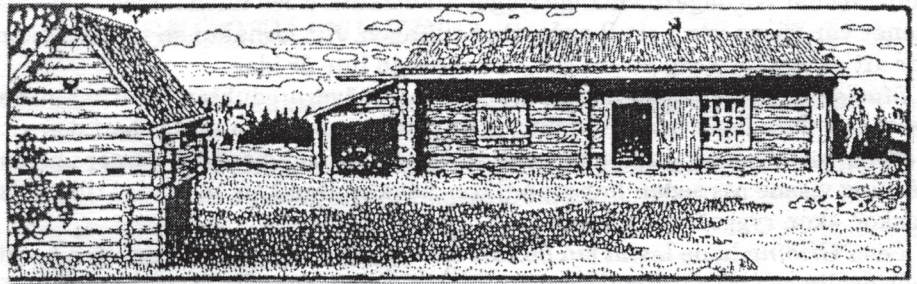
There are many stories about the Finns being good hunters, and not too observant if a certain kind of game was forbidden, like moose, which was considered to belong to the king. They also hunted bear, and there is a tale of a man nailing his bear skulls to a tree near his home, and when he died they counted 40 skulls there. They also fished in the many lakes and made a fairly good living, as long as they were left in peace by officials and wealthy people, who saw them as unused labor force.

The Finns were also supposed to be very good at sorcery and other black arts. They knew how to get milk from the neighbor’s cow, they knew how to stop blood from a wound, they knew how to get people to fall in love by reciting charms. It was always best to be friendly with the Finns, or they could harm you from a distance.

How do I know if my ancestor was a Finn?

It is not always very easy to know if an ancestor belonged to one of these Finn families. They usually came in the 1500s or early 1600s before church records were kept. The Swedish clergymen had difficulty in understanding their names, and quickly gave them Swedish patronymics, even though they usually came from areas where they used proper surnames. Sometimes the Finnish surnames have survived, or they are noted in the tax records (*mantalslängder*).

Typical Finnish surnames can be *Suhoinen*, *Likainen*, *Honkainen*, *Havuinen*, *Sikainen*, and *Ronkainen*. Many modern researchers are working with these types of surnames and trying to identify the members of these families.



A typical Finn homestead.

First names might give better indications of Finnish ethnicity. If you find ancestors with names like *Henrik*, *Sigfrid*, *Christoffer*, and *Thomas*, then there is a possibility of Finnish descent, especially if it is way back in time and in one of the “Finnish” areas.

Forest Finns in New Sweden

As the Forest Finns were used to life in the forest, it is not surprising that many of the settlers of New Sweden in Delaware were Finns. Some of them had probably found out that their traditional way of life might be threatened in Sweden around 1638, and that it was better to move to new lands. One of these families was the *Mullica* family. They can be studied in, for instance, *The 1693 Census of the Swedes on the Delaware*, by Peter S. Craig (1993).

Reading tips

Unfortunately there does not seem to be much written in English on the Forest Finns in Sweden:

Forest Finns in Scandinavia, by Maud Wedin (a booklet, out of print, but it will be reprinted).

“Swidden Finns in Sweden. Migration and assimilation studies,” by Lennart Stenman, in Koter, M (ed): *Inner divisions, region and regionalism* (1994. Łódź, pages 55-65).

On the internet there is a little information at

www.finnsam.org/English.htm

and also on Wikipedia.

In Torsby in northern Värmland there is the *Torsby Finn Cultural Center*, with interesting exhibitions and a research room for the genealogists. Their web site is <http://www.finnkulturcentrum.com/english/index.html>



The deserted Finn village of Igelhöjden in the parish of Gåsborn in eastern Värmland.

Handwriting Example XIX

Pactum antenuptiale

af vinder vider & ägden fälg, och förbörliqva sam-
manlagund, sijnas förkofran, och försvafrar;
In vider dat på vider död, fästas fälg, Dalas vider
anförringur vider.

Och ut detta Gifte Contract, till alla sinna gung-
ker och på folydan, skall fäst och obrottbligan
gullas, och förbörliqva observeras, fästas vider dat
vider vider funder vider fäst, och till
dat fäst fäst fäst fäst, vider vider vider fäst
sin Goda vider, vider vider vider, dat fäst
ut fäst fäst, och fäst fäst fäst fäst,
Nordmarkslyttan, den 18. Julij 1805.

Jon Jönsson
Och Maria
Anders Jönsson

Jon Jönsson
Maria M. Larsdotter

This document is the 2nd page of a prenuptial agreement, or in the old days, a *Pactum Antenuptiale* (in Swedish: *äktenskapsförord*), a contract entered into prior to marriage or civil union by the people intending to marry. The content of a prenuptial agreement can vary widely, but commonly includes provisions for division of property and spousal support in the event of divorce or breakup of marriage. This was agreed upon the marriage of the *bergsmän* Jon Jönsson and his future wife Maria Larsdotter of Nordmarkshyttan in Nordmark parish in Värmland.

Transcription and translation on page 24.



A novelty: the first film review in SAG!

Så som i Himmelen (*As It Is in Heaven*), 2004, directed by Kay Pollak, DVD non-USA format, Swedish with English subtitles, Amazon.com \$25.99 plus shipping.

Almost unknown in the U.S., this beautiful and heartwarming film from Sweden has been described by critics as one of the best Swedish films made in recent years and has been nominated for several awards in Europe. It was recently shown at the American Swedish Historical museum in Philadelphia after our annual *Semlor* gathering. I quickly rushed to find a copy for myself to share with others. Regrettably, I will have to try and convert it to U.S. format, or find a European format DVD player, to show it other than at the Museum. So unlike the popular fare being churned out by Hollywood, the film deserves much wider acclaim in the U.S. among all moviegoers, not just Swedish Americans.

Taking place in a small village, Ljusåker, in the far northern province of Norrland, the story is about a small boy, Daniel Dareus, raised by a single mother. The boy has a talent for the violin but is bullied by local boys. He grows up to become a world-famous musician and conductor, driven by his talent and desire for perfection to ill health and exhaustion. He returns alone to his little village to recover and rest, buying the now vacant old village schoolhouse to live in. The local people do not remember him as a child but know of his reputation as a conductor. Members of the small village church choir ask him to help them with their music, and he

reluctantly agrees. His methods are unorthodox but the choir members come to love him. Others, including the pastor, question his motives and methods.

The story unfolds to reveal how he affects all those in the village, not only in their music but also to grow in their personal lives. All Daniel (played by Michael Nyqvist) ever wanted to do in life was to help people find their own voice, and he is immensely successful in doing so. The choir, the church, and the village are all transformed as a result of his presence. It is the rare film that is so moving that it can give one a lump in the throat almost from beginning to end.

Along the way, the pastor has an epiphany, a battered wife gains confidence as a star soloist, a developmentally disabled boy is discovered to have a great bass voice, and many others face up to their talents and to the issues in their lives. And they create music to stir the heart and evoke God's grace in fraternity and mutual love. Especially moving is the song that Daniel writes for Gabriela ("Gabriela's song"), in which she gains confidence over her fears to sing in a village concert. (Gabriela is played by Helen Sjöholm, who was the voice of Kristina in the opera, *Kristina från Duvemåla*). Other fine Swedish singers including Frida Hallgren, Ingela Olsson, André Sjöberg, and Lennart Jähkel, who perform as members of the choir. You will also hear other familiar songs beautifully sung, including "Amazing Grace" sung in English, and "Beauti-

ful Saviour," sung wonderfully in Swedish.

Try and find a way to see this memorable film. If you do not know Swedish, the subtitles will let you enjoy the film just as well. You will also see splendid photography of the village and the landscape in Norrland and a glimpse of village life in Sweden in modern times.

As is common in Swedish films, there are a few minor nude scenes, but not lascivious or offensive and certainly acceptable for teenagers and up. The Swedish habit of always portraying the clergy as flawed and hypocritical is also present in this film, but the overriding story of the power of love and grace in people's lives more than makes up for this pastor's human failing.

Dennis L. Johnson



A new CD: Begravda in Sweden (Buried in Sweden)

Another useful tool has come

BY ELISABETH THORSELL

Many databases have been examined by Carl Szabad, the man behind *Sveriges dödbok* (The Swedish Death Index), and many other Swedish CD:s, in the hope of finding yet another tool for genealogists.

A few years back Carl created, with the help of programmer *Johan Gidlöf*, a CD database *Begravda i Stockholm* (Buried in Stockholm), which was based on the digitized grave books of Stockholm.

Carl discovered that many of the cemetery authorities (*kyrkogårdsförvaltningar*) around the country used the same programs to enter their burials in the grave books, and got the idea that he should ask them, on behalf of the Federation of Genealogical Societies (*Sveriges Släktforskarförbund*) to send in copies of their databases to him. Then he could amalgamate them into one giant database for the whole country.

About 70% of the more than 850 local cemetery authorities in Sweden joined the project.

This means that not every burial in Sweden is to be found in this CD, but very many, some 5.3 million, most of them from the 1800s and 1900s, but also more than 620,000 from the year 2000 onwards, 2,000 from the 1700s, 65 from the 1600s, and fewer than 10 from earlier centuries.

Important

As with all databases, this is a secondary source, and one must always try to verify the dates in primary sources: death records, estate inventories, and other records.

The screenshot shows a search interface for the 'Begravda i Sverige' database. The window title is 'Begravda i Sverige, sök'. At the top left, there is a logo and the text 'SÖK' and 'RENSA'. Below this are several search fields with labels and buttons. The fields are: 'Efternamn' (Karlsson), 'Förnamn' (ester), 'Födelsedatum/pnr' (1899), 'Yrke/titel', 'Dödsort' (with sub-selects for Län, Kommun, Församling), 'Dödsort/adress (fritt)', 'Döds-/begravningsdatum', 'Begravningsplats' (Malingsbo kyrkogård; Malingsbo kyrkogårds minr), and 'Begravningsort' (with sub-selects for Län, Kommun). Each field has an 'AB' button and a list icon. A 'SÖK!' button is at the bottom left.

The Search Window of Begravda i Sverige.

How to navigate the CD

This CD works like the other ones from the *Släktforskarförbund*, so it will feel familiar to the users of those.

The word *Sök* means 'search', so click on that and you will come to the above Search Window. Here you have many possibilities, but as usual it is best to fill out as few fields as possible, as a name, for instance, might not have the spelling that you think. Or a full date might be totally missing or just listed as the year.

It is also important to understand the concept of "list search." By that I mean the use of the two buttons on

the righthand side of the search window. The default is that the left button is active, the one that shows letters, and which allows you to write a name, place name or what you want in the search field.

If you click on the right button, the one with little columns, you get to a list, for that field that you wish to enter something in, like a first name of which you are not sure of the spelling. Should it be Gustafson or Gustavson, or even Gustafsson? Find the spelling you wish for in the list, and then click on it with the right button of your mouse, and you will

The screenshot shows the 'BEGRAVDA I SVERIGE' website interface. At the top left is the logo for 'Sveriges Släktforskarförbund'. The main header reads 'BEGRAVDA I SVERIGE'. Below the header, there is a search bar with '3 valda' (3 selected) and a 'RENSA' button. A list of search results is shown on the left, with 'Karlsson, Ester Lovisa' selected. The right pane displays detailed information for this individual, including birth date (1899-02-04), death date (1990-10-07), burial date (1991-05-23), and burial location (Ludvika församling, Malingsbo kyrkogård). At the bottom of the window, there are buttons for 'SÖK', 'SKRIV UT', 'OM', 'SAMMA GRAV', and 'KLAR'.

The Result Window of Begravda i Sverige.

see a red tick or check mark by that name. Then you can go down the list and find other ways of spelling that name and right click them, and get that tick in place. Next go down to the left-hand corner of the list and click on the traffic light, and you will then get back to the search window. All the list buttons work the same way, and you will find that it is quite a handy way to search.

Next click on *Sök*, and you will get to the Results Window, picture above, where you can see all posts that fit your search. The list of “hits” are on the left side, and the one that is marked by a bar, is on the right side.

At the bottom there is a button named *Skriv ut*, which is the thing to use if you want to print all the results. If you only want to print the one on the right side, use the Print button on top of the right side, and besides it, you will find a Clipboard symbol. *Klar*: exit!

Word list

Efternamn: surname.

Förnamn: first name.

Födelsedatum / pnr: date of birth/personal number.

Comment: dates are entered as year/month/[in numbers]/day [19080710]. Personal number is the national identity number used in Sweden).

Yrke / titel: profession or title.

Dödsort: Place of death [with buttons for *län* (county), *kommun*(city), *församling*: parish)].

Dödsort / adress: Place of death with address.

Döds- / begravningsdatum: Date of death or burial.

Begravningsplats: Cemetery.

Comment: if you do not find the person by using Place of Death, try cemetery instead, as they can go by parish. Or just name, surname, and date of birth, if it is a person who died during the 1900s, when birth dates are listed.

I hope this description will help you use this very helpful CD, and if you have questions, do not hesitate to e-mail

<sag@etgenealogy.se>

This CD can be bought from the *Släktforskarförbundet* E-shop at

<http://genealogi.netrix.se/shop/default.aspx?lng=ENG>

The price is 595 SEK + postage and handling. Maybe it is best to e-mail to <info@genealogi.se> before ordering in the E-shop.

Or you can also contact the SAG editor at <sag@etgenealogy.se>.

The solution of the Handwriting Example XIX

Transcription

[this is page 2 of the document, so some words are missing (skulle hända at wi genom Gudhs wällsignelse)]

oss under vårt ägtenskap, och förtroliga sammanlefnad, något Förkofrar och Förwärfwar, Så må det på vår Död, Efter Lag delas våra arfwingar emellan.

Och at detta Gifte Contract, Till alla sina puncter och påfölgder, skall Fast och obrottsligen hållas, och troligen observeras, hafwa wi det med egna händer underskrifwit; och till dess större bekräftande, anmodat närskrifne Gode män, jämte med oss, det samma at bewittna, och besanna, som skedde Nordmarkshyttan, den 18 Julij 1805

Wittnen

Olof Månsson
Anders Jons son

Jon Jöns son
Maria MLD Lars dotter

Translation

(Missing words:

[If so should happen that through the blessing of the Lord] we during our marriage and intimate cohabitation should be able to augment and acquire something, then it may after our Death, according to the Law, be shared among our heirs.

And that this Marriage Contract to all its articles and consequenses, will be firmly and unswerwingly followed, and observed with all fidelity; we have with our own hands signed it, and also to its greater security asked the nearby signing Good men, to be witnesses, and guarantee this happening at Nordmarkshyttan the 18th July 1805.

Witnesses:

Olof Månsson
Anders Jons son

Jon Jöns son
Maria MLD Lars dotter

Jon Jönsson was a *bergsman* (mining farmer) living in Nordmarkshyttan. He was born 14 May 1747 in this place, and died there 7 January 1826. He had been married two times before, and had 11 children before he married Maria. His first wife Maria Persdotter, born 18 September 1747, died in childbed December 1785 with her child.

In 1786 Jon remarried to Anna Christoffersdotter, born 1752, and

she died 23 July 1803 of fever. As seen above Jon married Maria Larsdotter in July 1805, and Maria was a widow. Maria was born 1763 in the nearby parish of Gustav Adolf, which was then a part of Norra Råda parish. Maria survived her last husband for 25 years, and died 15 May 1851 in Nordmarkshyttan, where she had lived for many years with her son Lars and his family.

This kind of antenuptial agree-

ment is quite unusual, possibly because they were kept in the family and not usually recorded in the minutes of the local district court, in this case the Färnebo *Häradsrätt*. On the other hand one often sees wills and what is called *undantagskontrakt*, a contract made by an elderly couple or individual, where that person wills all his assets to a younger person in exchange for a promise of old age care.



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.

Minneapolis – a Swedish city

Snoose Boulevard and the Golden Mile, *Swedish Immigrant Life in Minneapolis in the Early 1900s*, by Ebbe Westergren, Kalmar Läns Museum, Sweden, 2006, 62 pp, softcover, illustrated, American Swedish Institute, Minneapolis, \$18.95 plus shipping.

By the end of the 19th century, Minneapolis, Minnesota, was one of the most rapidly growing cities in the U.S. New immigrants arrived every day, many directly from Sweden. Other Swedes moved into the city from the upper Midwest farms where they or their parents had settled in the latter half of the nineteenth century. Minneapolis had become known by that time as the “Mill City,” for the many flour mills that had grown rapidly around St. Anthony Falls on the upper Mississippi, miles above where it was joined by the Minnesota River near St. Paul. Manufacturing to support both agriculture and newly evolving industry were growing rapidly, offering many jobs for new arrivals from overseas and from the surrounding rural areas.

Ebbe Westergren in this brief but engaging book has chosen to focus on the life of Swedish immigrants in Minneapolis in the first decade of the 20th century, or the years 1905-1910. He highlights two contrasting areas of the city: “Snoose Boulevard,” and “The Golden Mile.” The former was the arrival point for new immigrants seeking jobs and a place to live in this

growing city, the latter was the early locale of those who had prospered in industry, milling, business, and manufacturing. The book was a joint project of the American Swedish Institute in Minneapolis and the Kalmar Läns Museum in Kalmar, Sweden, and was assisted by the Malmberg Fellowship Program of the American Swedish Institute. The author, director of the Education Department, *Alla Tidens Historia*, at the Kalmar Läns Museum, studied at the Institute in October of 2005.

After a brief summary describing Minneapolis at the beginning of the 20th century, the author first describes the settlements of Swedes in Minneapolis and St. Paul, including several locations. Among these were “Swede Hollow” and Payne Avenue in St. Paul, Cedar/Riverside (Snoose Boulevard) in Minneapolis, and other locations in South Minneapolis, Northeast Minneapolis, and Camden.

The next section contrasts life in these areas with the life of the much more affluent on Park Avenue at the same time. Among those who built mansions on Park Avenue not far from downtown was Swan Turnblad, who arrived with his family in 1868 at the age of eight years, in Vasa, Minnesota. (He was born on Oct. 7, 1860, in Tubbemåla, Vislanda parish, in Småland. His parents were Olof Månsson and Ingegerd Månsdotter. They changed their name in America to Turnblad, and Sven Johan Olofsson became Swan Turnblad). When Swan was 18, he came to Minneapolis to work as a typesetter for two Swedish American newspapers. He became the manager, then the owner, of the *Svenska Amerikanska Posten*

in 1886. By 1903 he had bought land on Park Avenue and by 1908 his mansion was completed.

After describing the life of Swan Turnblad and family on Park Avenue, the author turns to a description of a Swedish immigrant family near Snoose Boulevard. This family consisted of Helga Kronblad, age 42, and her three teenage daughters, Anna, Hedvig, and Sigrid. They came from Långasjö parish in Småland. Her husband had earlier come to Minneapolis in 1897 to stay with Helga’s relatives, but by 1905 when Helga and her daughters arrived, he had disappeared. Helga raised her daughters in the Cedar/Riverside area. Two later married and moved to South Minneapolis (Hedvig died of consumption in 1913, and Helga died of cancer in 1923). The difficult times encountered by this immigrant family are used by the author to contrast with the success of Swan Turnblad on Park Avenue, as chronicled in the previous chapter.

The section on Swan Turnblad describes his career with the newspaper *Svenska Amerikanska Posten*, which had grown to a circulation in excess of 50,000 in the years from 1900 to 1917, just before World War I. It was then described as “America’s largest Swedish language newspaper.” The paper continued publication until 1940 under Lillian Turnblad, Swan’s only daughter. Turnblad was an innovative entrepreneur and a strict employer, also very active in the Minneapolis cultural and social community. His wife Christina died in 1929, and Swan died in 1933. Their daughter Lillian never married and died in 1943.

A section on the Turnblad mansion



Book Reviews

describes its design and construction, and the life of the Turnblad family at the mansion. In 1929, after Christina Turnblad's death, it was donated to a newly formed organization dedicated to Swedish art, literature, and science, that later became the American Swedish Institute. The Institute has maintained the mansion as its home, museum, and social center to the present day. Plans are now under way for a major expansion of this center of Swedish American life in Minneapolis.

A final chapter describes what it was like to be a kid in the city in the early 1900s, both in the poorer neighborhoods and on Park Avenue. The book is well illustrated with numerous historic photographs of the times and places described. Recent color photos illustrate the Turnblad Mansion today, and others in black and white show the construction and the setting on Park Avenue. This book offers many fine glimpses of the Swedish American experience in early 20th century Minneapolis and adds to the literature about the Swedish immigrant experience in that part of the United States.

Endnote:

This reviewer lived in Minneapolis from 1941 through 1959 as a teenager and college student, and I am very familiar with the places described. I lived in South Minneapolis and on Lowry Hill, commuted to the University of Minnesota where I often passed through and parked by the river near Snoose Boulevard, by then a run-down shabby area where few if any Swedes remained. I even worked for a summer in an architect's

office very close to the American Swedish Institute, in another mansion that had been taken over as an architect's office. By the 1950's, the wealthy had moved on to South Minneapolis, Edina, and Minnetonka, and Park Avenue had become, with Portland Avenue, paired one-way streets in a major traffic corridor into and out of the center of the city. Most Park Avenue mansions had been taken over by institutions, or demolished. Minneapolis was beginning to build its first freeways, and the first indoor shopping mall in the U.S. had just been built in Edina. Many descendants of the Swedish immigrants of the times of Swan Turnblad and Helga Kronblad had prospered, and now had their own mansions and large homes on Mt. Curve Avenue, around the lakes, and in the growing suburbs.

Dennis L. Johnson

Railroads and railroad workers

Railroading and Labor Migration, Class and Ethnicity in Expanding Capitalism in Northern Minnesota, the 1880's to the mid 1920's, by Jimmy Engren, Växjö University Press, 2007, 433 pages, softcover, 141 SEK (about \$21.00) plus shipping, or available online.

Two Harbors, Minnesota, is a small town on the North Shore of Lake Superior, about thirty-five miles northeast of Duluth. Originally called Agate Bay, the town was incorporated as a village in 1888, mainly to serve a number of logging camps in the area. At the time, it could only be reached by boat until a road was built about 1900 to allow

stagecoach transportation from Duluth. It had earlier developed a "Whiskey Row" of some 22 saloons, dance halls, and brothels on Main Street, wiped out by a fire in 1885 and later rebuilt. It had an early reputation as a rough town with many lumberjacks, drifters, and miners, but later became populated by more settled families. By 1901, a high school was built, and by 1910, a library, plus a number of churches and social clubs. The population of Two Harbors in 1900 was 3,300 people, and by 1910, nearly 5,000.

Today, the town of Two Harbors has a population of about 3,600 and serves a larger surrounding population in southern Cook County. It has become more oriented toward servicing the recreational, resort, and lake home population of the area, and now has little if any industry. It is the terminus of a scenic railway from Duluth along the North Shore, and has several nearby state parks, campgrounds, hiking and snowmobile trails, and scenic areas. In 1902, five local men founded a company in Two Harbors to use a local mineral, thought to be corundum, to be used to make sandpaper. It was soon found not to be corundum, and the company was moved to Duluth and later to St. Paul, MN. But Two Harbors is remembered as the original home of the now global corporation, Minnesota Mining and Manufacturing (3M Co.). Today the area has almost no industry or railroad employment.

By the 1880's, the logging activity in Lake County was winding down as the prime forests were depleted. The men employed in logging either moved on west or sought jobs elsewhere, although a few remained in the area as farmers or settlers. Land was mostly unsuitable for farming, however, but iron ore had been discovered along the Mesabi Range from Grand Rapids to Ely. The Vermilion Range, further east, also had good



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prospects for mining, and the nearest port to that range was Agate Bay, or Two Harbors. By 1882, interests from Philadelphia in the East led by one Charlemagne Tower, began the construction of a railroad from Two Harbors to the Vermilion Range, to bring iron ore from the mines to Lake Superior, there to be loaded and shipped to eastern steel towns mainly on Lake Erie. The labor force needed to build and run this railroad, and operate the coal docks, resulted in a large influx of people into the Two Harbors area. Many of these new jobs fell to Swedish, Finnish, Irish, German, and other new immigrants from Europe.

Jimmy Engren, the author of **Railroad and Labor Migration**, has chosen the city of Two Harbors and this time period of the development of the town to examine the conditions at that time of class and ethnicity in Northern Minnesota. This book was written as a doctoral thesis for Växjö University, to qualify Engren to receive his Doctoral Degree in Humanities and Social Sciences from that university, and he is now on the faculty there in the School of Humanities. As with most theses of this type, an academic format is followed including an introduction, a review of previous studies, an outline of the methodology used, his analysis of several aspects of conditions during the time period studied, and a summary of his conclusions. All statements are well footnoted and documented, with a long bibliography of both English and Swedish sources. The book is in English, and the author has good command of the language.

It is clear from the introduction on, that the author has entered into his study with the mindset of a Socialist, using words not commonly found in American discourse or newspapers today. There is frequent reference to the proletariat, the bourgeoisie, class struggle, the hegemony of the capitalists, and the exploitation of the working class. These terms are generally unfamiliar to American ears now, most of that discourse is behind us. The author appears to be seeking out examples of discrimination against the newly arrived Swedish and other laborers, and evidence of the domination and control of the workers by the eastern capitalists. He does not see this period as many Americans and even the immigrant laborers themselves often saw it. That is: a period of opportunity to establish themselves in their new land, earn a decent wage, and a chance to advance themselves to become a part of the growth of America. These Swedes and others saw little opportunity for themselves in their homeland and had voted with their feet to enter the "Golden Door."

Beginning in the 1880's, when opening up the Iron Range to development required many skilled and unskilled laborers, many immigrants and others were attracted to the area with the prospect of jobs. Opportunities in farming had lessened with the homesteading of most good land in the region; work in the mines, forests, and railroads were the prospect for young, single immigrants with few appropriate skills. When the "Capitalists" began to invest in the building of the railroad, the docks, and the mines, their first need was for capable trained surveyors, supervisors, operating engineers, and other skilled trades. These were only available by the use of mostly experienced and assimilated Anglo-Saxon people from the eastern U.S. who had experience with this kind of work.

It fell to the new immigrants from Scandinavia and elsewhere, without these special skills, to provide the labor force to do the hard but unskilled work, since they had not yet mastered the language or the skills needed for technical, managerial, or supervisory work. This may be called discrimination, but it made sense and has been the pattern for every new immigrant group in the U.S. If this is discrimination, so be it, but all ethnic groups began in this way and they then continued to advance themselves and their children up the social and income ladders that existed and still exist in America. The grandchildren and great-grandchildren of these workers are now often found in the ranks of the universities, the professions, and in prominent positions in business, industry, and government. It is not a static, closed class system as it was, and often still is, in many other nations.

The first two decades of the 20th century were perhaps the apogee of Socialist thinking in the U.S. In Two Harbors, as Engren points out, there were many Socialist clubs and societies and even a Socialist newspaper during that period. Ideas from the old world permeated many workers' movements in the U.S. in the period leading up to World War I, and chapters of the IWW and other radical groups proliferated, based on the Marxist and Leninist ideas then popular in Europe. The Swedes were no exception, and took part heavily in these movements in Two Harbors and elsewhere. (See the review of **On the Left in America** about Henry Bengtson, a Swedish Socialist in Chicago during this period, published in the SAG Journal, in June 2005, Vol. XXV).

According to Engren, the rise of socialism in this and other areas in the U.S. was to change greatly by 1915 and the years following, due to the Great War in Europe, World War I. Most of the Socialists strongly op-



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posed U.S. entry into this war. By the time the U.S. entered in 1917, nationalist and patriotic feelings overcame most of the Socialist movement, and these groups lowered their visibility. The groups and the newspaper changed their names to remove the words Socialist from sight. By the 1920's, most of the Swedes had advanced in their skills, economic status, and many had entered the ranks of management. As they raised their families in the area, their adult children entered the work force and further advanced the assimilation of the Swedish, as well as other immigrant, populations. The Socialist movement declined after the war, and Swedish-American advancements continued as newer immigrants, many from Eastern Europe, entered the work force in the area.

During this period, the employers also evolved in adding many benefits for their workers, and invested by new labor saving methods and equipment to ease the hard labor, increase productivity, and reduce accidents and injuries among workers. With higher wages, more skilled jobs, and an increase in prosperity in the area, the differences in classes began to dissolve, or to be minimized. News of the results of radical Socialism in Russia also helped reduce the appetite for such extreme ideas in America, at least until the Great Depression of the 1930's.

Two Harbors and the Iron Range remained a stronghold of unions, however, and are to this day. Union organizing, labor negotiations with employers, and sometimes strikes did much to improve the lot of workers during this period. The workers in

the mines, railroads, and factories of Minnesota found much in common with the farmers in the state and the Socialist sentiments which remained found common cause in the founding of a political coalition from 1920 through the Depression and beyond. By 1944, these groups officially merged to become the Minnesota DFL (Democrat-Farmer-Labor) Party and that name continues as the name of the Democratic Party in Minnesota. These roots have had a major influence on politics in Minnesota, which frequently elects Democratic governors, senators, and congressmen, and leans left in most

national elections. Two Harbors and the Iron Range remain one of the strongest Democratic regions of the state.

Railroading and Labor Migration offers an intensively detailed look at the time period of 1880 through 1920 in the development of labor relations and the role of Swedish and other immigrants in the development of the Two Harbors area during this period. It is a good resource for students of labor relations and politics during that period in Minnesota history. The book also makes evident the significant differences in the points of view about this

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Book Reviews

a search for the Växjö University Press.

Dennis L. Johnson

A colonial diary

Dagbok från New Jersey 1770–86, by Nils Collin. Introduction and edited by Robert Murray. Proprius Förlag, Stockholm, 1988, 160 pages.

Also English translation: *The Journal and Biography of Nicholas Collin 1746-1831*. The Journal Translated from the Original Swedish Manuscript by Amandus Johnson. With an Introduction by Frank H. Stewart. Philadelphia, The New Jersey Society of Pennsylvania, 1936.

Nils, also Nicholas, Collin was born 1746 in Funbo in Uppland, not far from Uppsala, where he later studied at the university, and in 1768 was ordained. In 1769 he got on a boat for England, where he stayed for a

year before proceeding in 1770 to Philadelphia, where he started his career at Gloria Dei, but soon was put in charge of the congregation at Racoon. He stayed until 1786, when he moved back to Philadelphia. He died there in 1831, just a few years before the new influx of Swedish immigrants started.

His diary covers the years in Racoon and he tells a lot about the many journeys he had to do by horse-back to outlying farms, where children were born, and people wanted communion before they died. There was always trouble in getting the people to give him his salary. He complains a lot about how other denominations lure “his” people to their churches, and how their many preachers were just ruffians. He spent much money and energy to keep his church building in good order, with help from “the best” Swedes, as he calls them. This is quite a fascinating book, giving a view of what remained of New Sweden!

Elisabeth Thorsell

period among Americans, immigrants, and Swedish scholars in examining labor relations during this period. Engren describes the period and the conditions experienced well, but clearly from the perspective of a person trained in Socialist ideas and thinking. It would have been well if Engren had traced more of these Swedish American immigrant families to examine how these families fared over several succeeding generations.

For the lay reader interested in the history of the area, and how Swedish Americans took part in its development, it is probably sufficient to read Chapter 10 only, which summarizes the book and the author’s findings very concisely. The book is available online at the Växjö web site; just do

New and Noteworthy

(short notes on interesting books and articles)

Google Your Family Tree, by Dan Lynch, and published by FamilyLink.com, Inc. is a 340 page-book on how to use Google to find information on the ancestors on the web, and not have to go through 419,000 results before you find something relevant. I could not find this book at Amazon, but had read enthusiastic reviews, so when I found that it could be bought from www.avotaynu.com for **\$34.95 + postage**, I sent for it, and am reading it right now. So far I think it will be very helpful in tracking my elusive Swedes. The search techniques in the book will help a lot on other searches too, not just looking for ancestors.

The *Tidningen*, published by the *Swedish Genealogical Society of Minnesota* (SGSM) just came with its first issue for 2009. In this issue there is a long and factfilled article by John Winblad von Walter about the estate of the burghers (*borgarståndet*) which was one of the four estates represented in the Swedish Diet (*riksdag*) until 1866, the others were the nobles (*ridderskapet och adeln*), the clergy (*prästeståndet*) and the farmers (*bondeståndet*). This would be good reading for anyone with town-living ancestors, be they merchants or shoemakers.

In the October 2009 issue of the *Swedish American Historical Society Quarterly* there is an interesting article by Anita Olson Gustafson, associate professor of history at Presbyterian College in Clinton, SC. The title is ‘“We Hope to be Able to Do Some Good”; Swedish-American Women’s Organizations in Chicago’. As you know Chicago was by 1900 the second largest city in numbers of Swedes, only Stockholm had more Swedes, even Göteborg had fewer than Chicago. In 1910 there lived some 63,000 Swedes in Chicago and that means some 30,000 women, at least, many with lots of ideas how to help build new connections and find new friends in a foreign country. They started all kinds of Woman’s Missionary Society, the Augustana Hospital Auxillary, the Linnea Aid Society, to just name a few. The first generations of American-born Swedish women continued this, an example is the American Daughters of Sweden, which is now into the fifth generation, and still alive. This is a good read!

Interesting Web Sites

All links tested in
March 2008 and
should work

Viking and Medieval Scandinavica: <http://vms.asnc.cam.ac.uk/>

About the Walloon "bruk" in Uppland: <http://web.vallonbruken.nu/>

Searchable old newspapers: <http://www.loc.gov/chroniclingamerica/index.html>

Swedish-American newspapers at the Swenson Center:

[http://www.augustana.edu/SWENSON/Newspapers/
NewspaperGuideQry_1.html](http://www.augustana.edu/SWENSON/Newspapers/NewspaperGuideQry_1.html)

Drott Lodge #168 of the Vasa Order of America: <http://www.geocities.com/drottlodge/>

The American Festival in Kisa: <http://www.kindase.se/> (click on British flag!)

A well-known Swedish children's hymn:

<http://www.cyberhymnal.org/html/c/o/cofthehf.htm>

Tourist information about Sweden: <http://www.eurotourism.com/se/en/>

Atlas över Rikets indelningar (Maps of counties and parishes):

<http://www.gis.scb.se/atlas/RikIndAtlas1992/index.htm>

A Swedish blog about things Swedish and international:

<http://exportingexperiences.blogspot.com/>

Märkesåret 1809 (Year of Remembrance):

<http://www.markesaret1809.se/LangEng.aspx>

The 1891 Census of Canada (index and images):

<http://www.collectionscanada.gc.ca/databases/census-1891/index-e.html>

The first page of newspapers around the world:

<http://www.newseum.org/todaysfrontpages/flash/>

A movie from 1908 about the market in Jönköping:

[http://svtplay.se/v/1370266/oppet_arkiv/
marknad_i_jonkoping_1908__utan_ljud_?sb,k103034,1,f,103068](http://svtplay.se/v/1370266/oppet_arkiv/marknad_i_jonkoping_1908__utan_ljud_?sb,k103034,1,f,103068)

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

Genealogical Queries

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

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

Johansson

I am looking for what happened to my relative Emma Kristina Johansson, born 10 January 1858 in Böda, on the island of Öland, Kalmar *län*, daughter of the innkeeper Johan Persson and his wife Cajsa Maria Eriksdotter of Melböda 7 in Böda. Emma Christina’s father died in 1860, and his widow remarried in 1863 to the *lumpsamlare* (old paper collector) Carl Fredrik Rydén from Kalmar city, and moved there with her children. Mr. Rydén died shortly afterwards, and Cajsa Maria and the children moved back to Böda, where they lived at Byrum village.

In 1876 Emma Christina moved to Jacob parish in Stockholm, in which city she could be followed until 1882, when she worked in various homes, and finally is listed as an ironing-woman (*strykerska*) living in the Hedvig Eleonora parish. She is said to have moved to the U.S. after that, and might perhaps be identified with Emma Kristina Johansson, age 32, who immigrated from Stockholm, leaving the port of Göteborg on 26 April 1892 with a ticket for New York (*Emihamn*). According to the Ellis Islands records she arrived there 30 May 1892 on the *S/S Norge*, of the Scandinavian American Line, still giving her destination as New York.

(Emma Christina’s birthdate gets garbled early on, and in Stockholm she is always listed as being born 10 November 1858).

I would be very grateful for any information about the fate of Emma Christina!

Birgitta Elmquist, Forshemsgatan 1, S-587 21 Linköping, Sweden. Phone +46-13-13 61 99.

1289

Send more queries to SAG – everything can not be found online!



A school in Värmland, Sweden, in March 1918, exact location unknown. Note the teacher’s bike in the back!

The Last Page

Dear friends,

This year, 2009, and the previous one, 2008, marks the 200th anniversary of the parting of Finland from Sweden.

That this happened was due to the Russians conquering the whole of Finland and defeating the Swedish army. Sweden had opposed Napoleon, and one of the consequences was this war, which was a tragedy.

Many families did not want to stay in Finland under Russian rule, including some of my own ancestors who moved to Sweden to build a new life.

Still, the bonds between Sweden and Finland remain strong, and Helsingfors, for instance, is a popular goal for a weekend break. You go onboard the boat in the evening in Stockholm harbor, have a nice din-

ner, wake up in a different country, and spend the day exploring the city, where there are many beautiful views, interesting museums, and of course, shopping at *Stockmann's* big department store, and nearby is the gigantic *Akademiska Bokhandeln* (book store). You can go to the old Market Hall (*Saluhallen*) and bring home the black bread or some other Finnish specialities.

We who live in Sweden often assume that we can speak Swedish in Helsingfors, but will soon find out that it is not so. The Finlanders may have studied Swedish in school, but are often reluctant to use it, and prefer English. The native Swedish speakers are a diminishing minority, but fight hard not lose their language

totally. Their main newspaper *Hufvudstadsbladet*, founded in 1864, is still published and widely read.

During this period there has been and will be several exhibitions about the war and what happened next, and this year there are even more events to look forward to.

One of the articles in this issue tells more about the history that Sweden and Finland have together, and there is much more to tell.

The annual Day of Genealogy (*Släktforskardagarna*) will be held on 21st March all over the country. A sign of spring: the genealogists are coming out of hibernation!

Till next time!

Elisabeth Thorsell

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Email: clvevent@cord.edu

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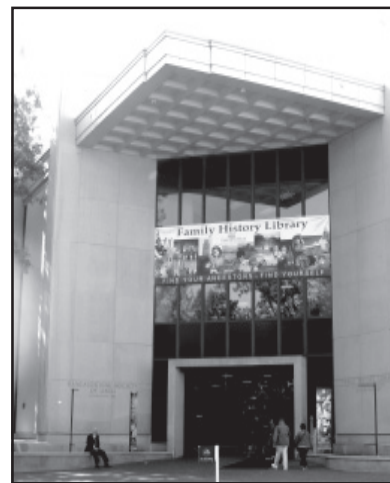
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The social side includes both welcome and farewell receptions, a buffet dinner & entertainment.

Contact *Jill Seaholm* at 309-794-7204 or e-mail: <sag@augustana.edu> 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. | | |

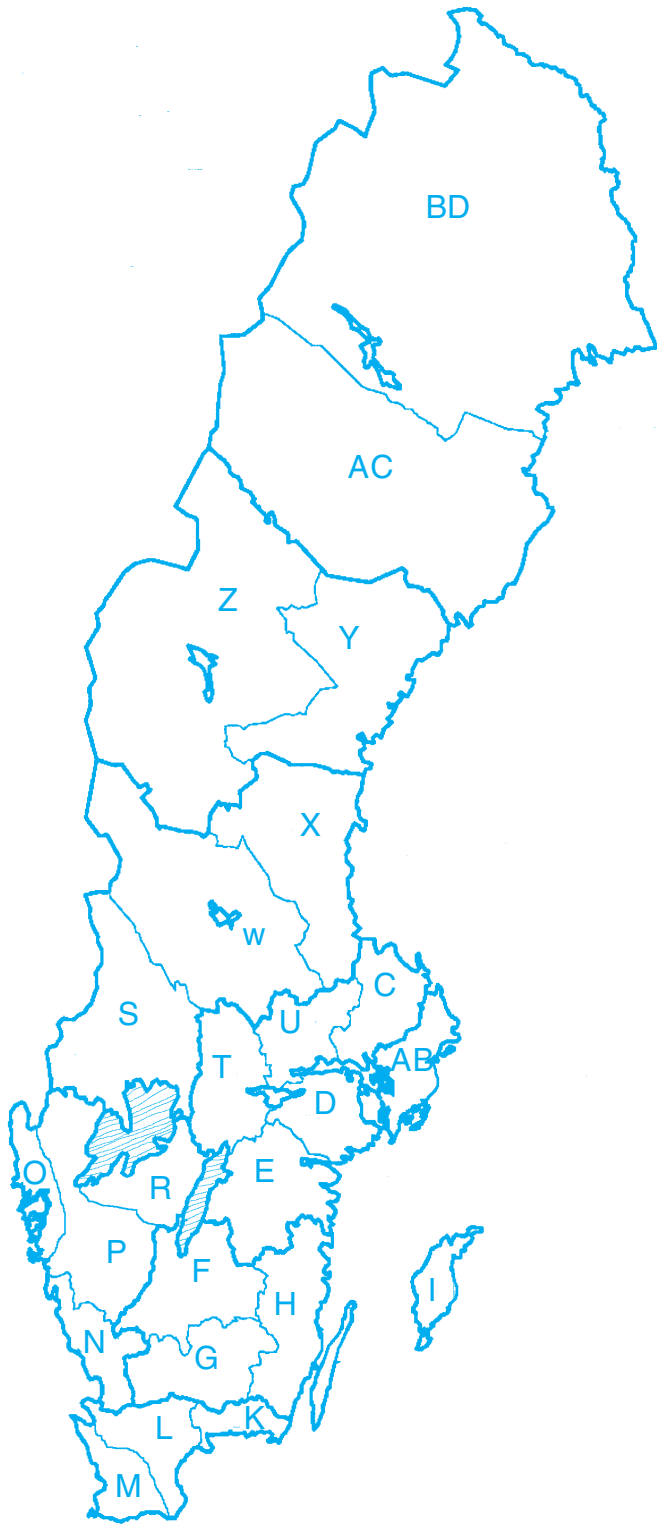
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

| 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 | | Dlrn. | 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 | | | | |

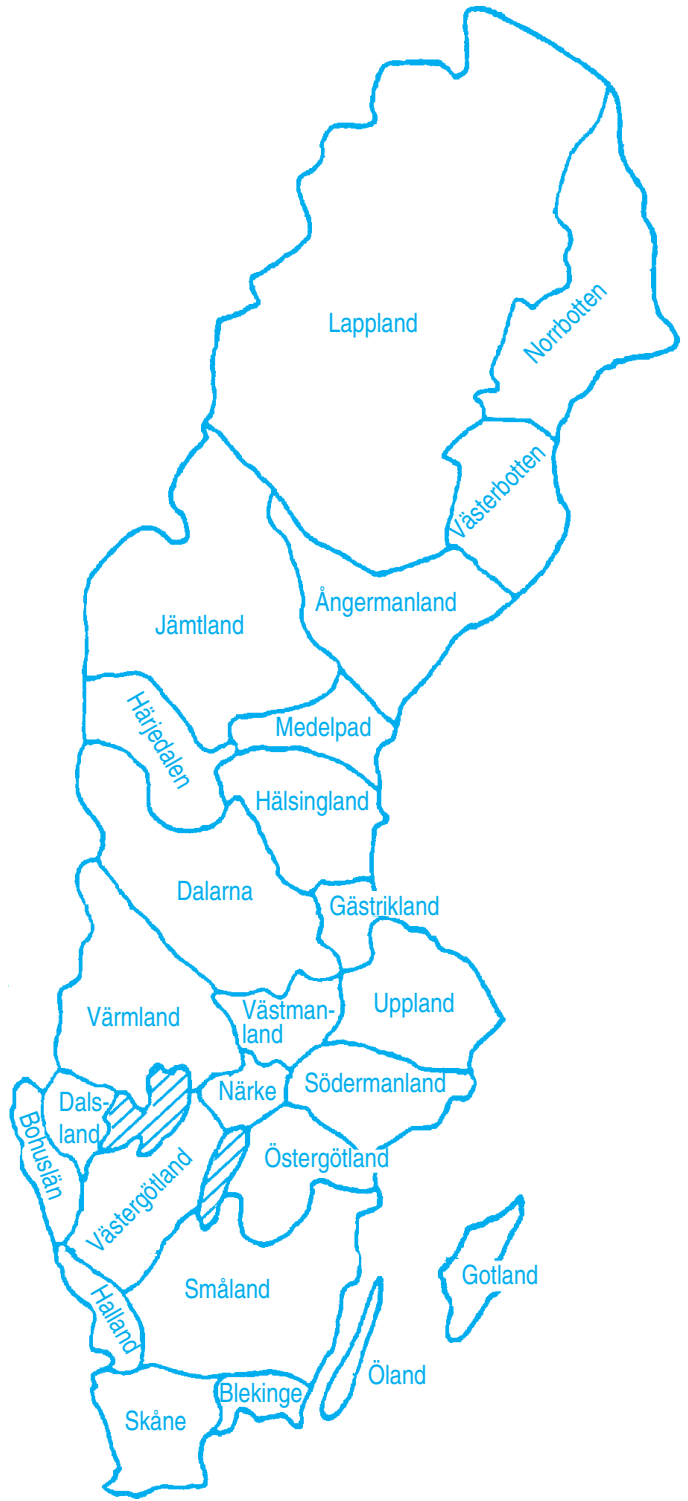
a formerly Kopparberg (Kopp.; W) *län*.

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*).