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Cover picture:
The Swedish Pavilion at The Old Mill Museum of Lindsborg, KS, October 2007 (Photo: Bengt Thorsell).
We had now commenced a new career, located on our farm claims in the boundless West, with no end to the prospects and possibilities before us. We felt that independence and freedom which are only attained and appreciated in the western wilds of America.

From the Mississippi River and almost to the Pacific Ocean was a verdant field for the industry, energy and enterprise of the settler. To be sure, our means and resources were small, but somehow we felt that by hard work and good conduct we would some day attain the comfort, independence and position for which our souls thirsted. We did not sit down and wait for gold mines to open up before us, or for roasted pigs to come running by our cabin, but with axe and spade went quietly to work, to do our little part in the building up of new empires.

In the beginning of May, father came from Illinois and brought us a pair of steers and a milch cow; this made us rich. We made a wagon with wheels of blocks sawed off an oak log; we also bought a plow, and, joining with our neighbors of Belle Creek, had a breaking team of two pair of oxen. The breaking team and that truck wagon, with myself always as the chief ox driver, did all the breaking, and all the hauling and carting of lumber, provisions, building material and other goods, for all the settlers in that neighborhood during the first season.

More immigrants arriving
Soon others of our party from last year joined us. Some letters which I wrote Hemlandet describing the country around us, attracted much attention and brought settlers from different parts of the west, and while the Swedes were pouring into our place, then known as “Mattson's Settlement,” (now well known under the name of Vasa), our friends, the Norwegians, had started a prosperous settlement a few miles to the south, many of them coming overland from Wisconsin, bringing cattle, implements and other valuables of which the Swedes, being mostly poor newcomers, were destitute. Many immigrants of both nationalities came as deck passengers on the Mississippi steamers to Red Wing.

There was cholera at St. Louis that summer, and I remember how a steamer landed a large party of Norwegian immigrants, nearly all down with cholera. Mr. Willard and myself happened to be in Red Wing at the time, and the American families, considering these Norwegian cholera patients our countrymen, hastily turned them over to our care. We nursed them as best we could, but many died in spite of all our efforts, and as we closed their eyes, and laid them in the silent grave under the bluffs, it never occurred to us that they were anything but our countrymen and brothers.

A prospering community
From these small beginnings of the Swedish and Norwegian settlers in Goodhue County, in the years of 1853 and 1854, have sprung results which are not only grand but glorious to contemplate. Looking back to those days I see the little cabin, often with a roof, single room used for domestic purposes, sometimes crowded almost to suffocation by hospitable entertainments to newcomers; or the poor immigrant on the levee at Red Wing, just landed from a steamer, in his short jacket and other outlandish costume, perhaps seated on a wooden box, with his wife and a large group of children around him, and wondering how he shall be able to raise enough means to get himself ten or twenty miles into the country, or to redeem the bedding and other household goods which he has perchance left in Milwaukee as a pledge for his railroad and steamboat ticket. And I see him trudging along over the trackless prairie, searching for a piece of land containing, if possible prairie, water and a little timber, on which to build a home. Poor, bewildered, ignorant, and odd looking, he had been an object of pity and derision all the way from Gothenburg or Christiania to the little cabin of some countryman of his, where he found peace and shelter until he could build one of his own.

Those who have not experienced frontier life will naturally wonder
how it was possible for people so poor as a majority of the old settlers were to procure the necessaries of life, but they should remember that our necessities were few, and our luxuries a great deal less. The bountiful earth soon yielded bread and vegetables; the woods and streams supplied game and fish; and as to shoes and clothing, I and many others have used shoes made of untanned skins, and even of gunny-sacks and old rags. Furthermore, the small merchants at the river or other points, were always willing to supply the Scandinavian immigrants with necessary goods on credit, until better times should come. Our people in this country did certainly earn a name for integrity and honesty among their American neighbors, which has been greater help to them than money.

Some of the men would go off in search of work, and in due time return with means enough to help the balance of the family.

Frontier settlers are always accommodating and generous. If one had more than he needed, he would invariably share the surplus with his neighbors. The neighbors would all turn in to help a newcomer, – haul his logs, build his house, and do other little services for him.

The isolated condition and mutual aims and aspirations of the settlers brought them nearer together than in older communities. On Sunday afternoons all would meet at some centrally located place, and spend the day together. A cup of coffee with a couple of slices of bread and butter, would furnish a royal entertainment, and when we got so far along that we could afford some pie or cake for dessert, the good housewives were in a perfect ecstacy. The joy and sorrows of one, were shared by the others, and nowhere in the wide world, except in a military camp, have I witnessed so much genuine cordial friendship and brotherhood as among the frontier settlers in the West.

The first religious service
One fine Sunday morning that summer, all the settlers met under two oak trees on the prairie, near where the present church stands, for the first religious service in the settlement. It had been agreed that some of the men should take turns to read one of Luther’s sermons at each of these gatherings, and I was selected as reader the first day. Some prayers were said and Swedish hymns sung, and seldom did a temple contain more devout worshipers than did that little congregation on the prairie.

Before the winter of 1854-55 set in, we had quite a large community in Vasa, and had raised considerable grain, potatoes and other provisions. During that winter the Sioux Indians again became our neighbors, and frequently supplied us with venison in exchange for bread and coffee. The following spring and summer the settlers increased still faster, several more oxen and other cattle, with a horse or two, were brought in, and I had no longer the exclusive privilege of hauling goods on the little truck wagon.

That summer I again went to Illinois to meet a large party of newly-arrived immigrants from Sweden, who formed a settlement in Vasa, known as Skåne. The people from different provinces would group themselves together in little neighborhoods, each assuming in common parlance the name of their own province; thus we have Vasa, Skåne, Småland and Jemtland.

About this time a township was laid out legally, and by the present stately church edifice, which still belongs to the same congregation, and is situated only a short distance from the place where the latter was organized. Rev. Norelius himself lives only a few hundred yards from the church building. Thirty-five years have changed the then cheerful, hopeful young man into a veteran, crowned with honor, and full of wisdom and experience. His beneficent influence on the Swedes of Goodhue County and of the whole Northwest will make his name dear to coming generations of our people.

The Mattson wedding
On November 23rd, in the same fall, the first wedding took place in our settlement. The author of these memories was joined in matrimony to Miss Cherstin Peterson, from Balingstol, near Kristianstad, whose family had just come to Vasa from Sweden. By this union I found the best and most precious treasure a man can find – a good and dear wife, who has faithfully shared my fate to
this day. Rev. J. W. Hancock, of Red Wing, performed the marriage ceremony. Horses being very scarce among us in those days, the minister had to borrow an Indian pony and ride on horseback twelve miles – from Red Wing to Vasa. On the evening of our wedding day there happened to be a severe snowstorm, through which my young bride was taken from her parents’ home to our log house, on a home-made wooden sled, drawn by a pair of oxen and escorted by a number of our young friends, which made this trip of about a quarter of a mile very pleasant, in spite of the oxen and the snowstorm.

The next winter was very severe, and many of our neighbors suffered greatly from colds and even frozen limbs. But there was an abundance of provisions, and, as far as I can remember, no one was in actual need after the first winter.

More arrivals
In the spring of 1856 several newcomers arrived in our colony. That year marked the climax of the mad land speculation in the Northwest. Cities and towns were staked out and named, advertised and sold everywhere in the state, and people then seemed to be perfectly wild, everybody expecting to get rich in a short time without working. The value of real estate rose enormously, and money was loaned at three, four, and even five per cent a month. Fortunately, very few of the settlers in our neighborhood were seized by this mad fury of speculation. I, however, became a victim. I bought several pieces of land, and sold some of them very profitably, and mortgaged others at an impossible rate of interest. And, the world becoming too narrow for me on the farm, I availed myself of the first opportunity to trade away my land for some property in Red Wing, which was a booming little town at that time. We moved from the plain log cabin on the old farm into a house in town, where I engaged in a successful mercantile business. But speculation was in the air, and before the spring of 1857 my entire stock of merchandise was exchanged for town lots in Wasiuja and Geneva, two paper cities further west. Meanwhile my friend Mr. Eustrom, with his young wife and baby, had arrived from Boston, and both of us, with our families and a few friends, moved out to Geneva early in the summer, with the intention of building up a city and acquiring riches in a hurry. But at that time the waves of speculation began to subside, and nine-tenths of the cities and towns which were mapped out, and the great enterprises which were inaugurated by enthusiasts like myself suddenly collapsed into a mere nothing. Among these was also Geneva, which is not larger today than when we left it, and it was about all I could do to raise enough money to get back to Vasa with my wife. My friend Eustrom pre-empted a claim near Geneva and remained there.

The 1857 crisis
Making an inventory of my property after the return to Vasa in 1857, I found that the principal thing I had was a debt of $2,000, bearing an interest of five per cent a month. In order to pay this debt we sold everything we had, even our furniture and my wife’s gold watch. This was the great crisis of 1857. It stirred up everybody and everything in the country, and it was no wonder that I, being an inexperienced and enthusiastic young man, had to suffer with so many others. But now the question was, what should I do? I could not return to the farm, for I had none; that is, it was encumbered for about twice its value.

In the midst of these difficulties I went to Red Wing one day to consult a prominent lawyer in regard to some business matters. During my conversation with him he said: “You have nothing to do now, you have had enough of speculation, you know the English language, you are tolerably well acquainted with our laws, well educated, young and ambitious. Why not study law, then? This state and this county is just the place for you to make a splendid beginning in that profession. Come to me, and within a year you can be admitted to the bar, after which you will find it easy to get along.”

Change of career
I returned to Vasa in the evening, and, having consulted my wife, who was visiting her parents, I soon made up my mind. The next day both of us were on the way to Red Wing supplied with clothes, bedding, a few dishes and some provisions, which had
been given us by my wife’s parents, who also conveyed us to town. In Red Wing we rented a room about sixteen feet square, got a cook stove and a few articles of furniture on credit, and everything was in order for housekeeping and the study of law. I immediately commenced my course of study with that excellent lawyer, Mr. Warren Bristol, who afterwards for many years served as U.S. Judge in New Mexico, where he recently died.

A new way of life
This life was something new for my young wife, who had grown up in a house of plenty. Now she had to try her hand at managing our household affairs, with the greatest economy, and she accomplished her task so well that no minister of finance could have done better. In fact we were so poor that winter that we could not afford to buy the tallow candles which were necessary for my night studies (kerosene was unknown at that time). But every evening during this trying but happy winter my wife made a lamp by pouring melted lard, which her parents sent us, into a saucer, and putting in a cotton wick, and in my eyes this light was more brilliant than the rays from the golden chandeliers in the palaces of the rich. By this light I studied Blackstone, Kent, and other works on law.

Late in the spring of 1858 a place became vacant in the justice of the peace, and I succeeded in getting the appointment to this position, which brought me a couple of dollars now and then, thus improving our financial condition considerably. Early in the summer I was appointed city clerk, with a salary of $12.50 a month, which was quite a fortune for us at that time. After one year’s hard study I was admitted to the bar, and my honored teacher accepted me as his partner on good conditions. My profession seemed to be well chosen; I had plenty to do, and met with all the success I could expect.

My first case
My first case in the district court was before Judge McMillan, who afterwards became chief justice of our supreme court, and then a United States senator. In opening the case I became nervous and excited and would have broken down entirely had it not been for the kindly manner in which the judge overlooked my diffidence, and helped me out of the embarrassment by leading me on and putting the very words in my mouth; this was only natural to his kind heart, and he probably never remembered it, but to me it was an act of great kindness, never to be forgotten, especially not when more than twenty years after the little incident he needed all his friends to rally for his return to the U.S. senate, his most formidable opponent being the venerable and beloved statesman, Alexander Ramsey.

Meanwhile the settlement at Vasa had prospered, and the population had materially increased. The Scandinavian settlers had scattered over the neighboring towns and counties with marvelous rapidity. The crisis of 1857 had been an excellent lesson to us all, for, although the price of real estate had fallen to about one-fourth of its former value, the people were better off now than formerly, owing to better management and more prudent economy.

Growing interest in politics
The Scandinavians had now commenced to take a lively interest in the political discussions which were agitating the entire country at that time. The all absorbing political...

The present Swedish church at Vasa, Goodhue County, Minnesota in 2002.
The presidential election of 1860

During the presidential election of 1860 the political excitement ran very high in the whole country. The Southern states had assumed a threatening position, and expressed their intention to secede from the Union if Lincoln was elected president. Throughout the whole country political clubs were organized. The Democrats formed companies which they called “Little Giants,” which was the nickname given to Stephen A. Douglas, their candidate for president.

The Republicans also organized companies which they called “Wide Awakes.” I was chosen leader of the Republican company in Red Wing. Political meetings were very frequent during the last few weeks before election, and among the most prominent features of those meetings were processions and parades of the companies, which were uniformed, and carried banners and torches. During the campaign C.C. Andrews and the late Stephen Miller, respective candidates for presidential electors on the Democratic and Republican tickets, held meetings together and jointly debated the important questions of the day, taking of course opposite sides, but within a year both were found as officers in the Union army, gallantly fighting for the same cause.

Becoming a lieutenant

About this time a company of militia organized in Red Wing, and I was one of the lieutenants, and took active part in its drill and maneuvers. Although none of the men who took part in these movements could foresee or suspect the approach of the awful struggle which was to plunge the country into a deluge of fire and blood, still they all seemed to have a presentiment that critical times were near at hand, and that it was the duty of all true citizens to make ready for them. It is a significant fact that fifty-four men out of our little company of only sixty, within two years became officers or soldiers in the volunteer army of the United States. Although the Scandinavian immigrants had been in the state only a few years, they still seemed to take as great an interest in the threatening political difficulties of the times, and were found to be just as willing as their native fellow-citizens to sacrifice their blood and lives for the Union.

Fort Sumter

Going from the court house on the afternoon of April 12th, 1861, a good friend overtook me with the news that the rebels of the South had fired on Fort Sumter. The news spread rapidly, and caused surprise and intense indignation. In a few days the governor issued a proclamation that one thousand men should be ready to leave our young state for the seat of war; more than a sufficient number of companies were already organized to fill this regiment, and the only question was, who were to have the first chance? This first excitement was so sudden that the Scandinavians, who are more deliberate in such matters, scarcely knew what was going on before the first enlistment was made.

A few months passed, and the battle of Bull Run was fought. It was no longer a mere momentary excitement; it was no longer expected that the Rebellion could be subdued in a single battle or within a few months, but it was generally understood that the war would be long and bitter.

Then the Scandinavians of Minnesota began to stir. We had heard that a few Swedes in Illinois, especially Major, afterwards General, Stohlbrand and a few others, had entered the army.

Editor’s note: Hans Mattson’s experiences in the war will be told in the next installment of his memories.
Q: Where can I find the newly scanned church records for Fellingsbro?
A: On the SVAR web site, look for the search window for Shortcuts – Scanned documents – Church records.

Q: My great grandfather was an officer in the army around 1870, where can I find a picture of him?
A: On the SVAR website, look for the search window for Shortcuts – Databases, and then for Image databases – Krigsarkivet.

Q: Where can I buy the 1900 Swedish Census in English on a CD?
A: On the SVAR web site, look for the Bookshop.

Q: My ancestors lived in Kisa parish in Östergötland. Where can I find documents before 1700 for that parish?
A: The Tax census (mantalslängder) could be a choice. Go to Shortcuts – Scanned documents, and click on Tax census, and then chose Östergötland county and the year you want. When the document opens you will find a link in the righthand margin with the parish names. Click on Kisa and the document opens at the start of the section for Kisa.

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In most societies the transition from childhood to adulthood is celebrated with some sort of ceremony and festivity, often preceded by or consisting of some form of training and/or test. Today this role has been taken by leaving high school with attendant celebrations, but in the old agrarian society the confirmation was considered as the rite of passage for adulthood.

From child to adult
The confirmation was of course really a church rite, a confirmation of the baptism. Since the Swedish church – like the Catholic church and the majority of Protestant churches – practices child baptism, it is important that the baptism is confirmed when the child is old enough to comprehend its meaning. Confirmation can therefore not take place until the child is “adult,” which we in Sweden traditionally think occurs at the age of 15.

Before modern readers start protesting, you should consider the fact that we today generally think that coming of age is at 18 – but it is in actual fact a process that starts at just precisely 15 and is not concluded until 10 years later. At 15 you are legally responsible for any criminal acts committed, you are allowed to drive a moped, have sex, and watch NC-17-rated movies. All of them remnants of “the old Sweden”!

So confirmation took place earliest at the age of 15, but it could also be postponed if the parish vicar thought that the confirmand-to-be was not mature enough or did not have the requisite knowledge. In some parishes there were special ledgers listing the year’s confirmands, and in case of missing birth records these ledgers may be used to indicate at least a probable year of birth since it is certain that the confirmand always was at least 15 years old at confirmation. Before confirmation the child was not counted as a person in his/her own right, but was always referred to in relation to his or her father; for example, a death record would read “farmer Nils Andersson of Norgården’s son Peter, 13 years old” (“åbon Nils Anderssens i Norgården son Peter, 13 är”).

Requisite knowledge
Before 1986 the Swedish church required you to be confirmed to be allowed to participate in Holy Communion. The Church Law of 1686 demanded that a parishioner, before attending his/her first communion, was examined as to knowledge of Christianity (as interpreted by the State Church of course), which led to public hearings. During the latter part of the 18th century this grew into a special church service which was given a firm ritual in the church manual of 1811; however, only in the 1917 manual is the ritual termed “confirmation.”

Confirmation started with “reading for the vicar” (“läsa för prästen”). Today many misinterpret this as meaning that this was when the rural population learned to read. In fact the ability to read from a book was, together with a basic understanding of Christianity, a prerequisite for being allowed to attend the confirmation lessons.

All children learned to read sometime between the age of seven and ten. In some parishes the sacristan (klockaren) taught the children, sometimes reading was taught at
home, and in some parishes there actually was a special schoolmaster. These schoolmasters were not seldom discharged soldiers, since their training included a thorough instruction in the arts of writing and arithmetic (soldiers were supposed to be able to read already). Sometimes it would happen that a farmer’s son who had been given the chance of studying for the clergy did not quite make it – or he ran out of money – and instead ended up a schoolmaster.

Proper schools for the rural population, with separate schoolhouses, were established from the middle of the 18th century all over Sweden. The Basic School Reform (Folkskolereformen) of 1842 did not bring about any significant changes; it must also be emphasized that while the new law required the parishes to arrange schools, it did not require the children to attend them. But already before 1842 there were some 1,800 schools in about half of Sweden’s 2,512 parishes (1999); ten years later nothing much had changed. The great change was instead that in the new basic school (folkskolan) the children also had compulsory lessons in writing.

So what did the confirmation lessons comprise? Well, there was reading of various texts in the Bible, but above all learning by heart Luther’s Small Catechism – mostly the Ten Commandments, the Confession, and the Lord’s Prayer – including the difficult explanations. You were however not expected to know all of the explanations: in the church records there are sometimes notes that someone knows “all of the explanations” (“kan hela Svebilii förklaring utantill”), which was so remarkable that it had to be recorded.

**Confirmation and First Communion**

The confirmation lessons ended with the much-feared examination in church before the entire congregation. This examination was thus really the first household examination, because once you were confirmed you were examined together with all the (confirmed) people living at your farm once a year by the vicar, on exactly the same subjects as at confirmation.

Today in Sweden we think of confirmation as an examination – which today often takes the form of a seminar – immediately followed by communion. However, in the old days the examination, often referred to as “standing on [sic] the aisle” (“stå på gången”) since the confirmands answered the questions lined up in the aisle, took place on the Saturday, and the communion followed the next day, Sunday. According to Swedish-Americans belonging to the American Lutheran Church, they still adhere to this old tradition.

**Confirmation Gifts**

It is often rumoured that today many confirmands are confirmed only for the presents. These presents are also a souvenir from the time when confirmation meant stepping into the adult world. The confirmands would often receive quite expensive gifts that completed the change in clothing marking their new status: for the girls it could be a pin or a clasp in silver or perhaps a silk scarf, for the boys cufflinks in silver or (from the middle of the 19th century) perhaps even a watch!

The gifts were of course mainly from the parents, or perhaps an older sibling – but not least the godparents were now expected to make a contribution. There are letters and other records preserved where godparents complain that they now live in “abject poverty” from giving the expensive gifts expected from one of higher social status.

**Adult life**

How did life change after confirmation? Well, for the majority nothing much changed for a couple of years. Indeed they were responsible for their crimes, could hold a job, and poll tax had to be paid, but the notion we have today that this meant that most of the rural youths had to leave home to fend for themselves is a fact
that has to be taken with a – large – pinch of salt. Some children did have to leave their poverty-stricken homes before they were 15; they worked for food and lodging and, if they were lucky enough to have a kindhearted mistress, some second-hand clothing. In church records they are entered as “gosse” (the boy) or “flickan” (the girl). When the 15-year-olds had been confirmed they were free to go to work “for real” (and be noted as “dräng” [male farmhand] or “piga” [female farmhand]) and they had to be given wages according to law. Some 15-year-olds did indeed go into service as soon as they were confirmed. But if the parents had the least opportunity of keeping them at home for another year or two, they did so. In most places the majority did not leave home until they were 17-19 years old, which is to say much the same age as when you finish high school today.

**Clothes**

The transition to adult status was marked by clothes. Before they were confirmed children wore children’s clothing. From when they could walk until they were about 5 – 7 years this meant a smock-frock (kolt), a sort of “dress” that went down to the middle of the calf, differently cut for boys and girls and often made from yellow (simplest colour to dye) wool or linsey-woolsey and worn over a linen shift/shirt. On top of the smock-frock an apron was worn, a bib apron for boys and a waist apron for girls. The children were of course wearing a cap at all times: made from “wedges” for boys and made from two sidepieces and a central piece from forehead to neck for girls.

Around the age of 5 – 7 years, varying from parish to parish, the children were dressed in simpler versions of adult clothing. It was only now they managed to dress themselves, a requirement for the “upgrade” – there was no time to dress two or three children in every family! “No obvious holes, and (passably) clean” was the sum of ambition for the children’s clothes until they were confirmed; very little time or effort was spent on clothes the children would wear out or grow out of. It was common practice to turn worn-out adult clothing into children’s clothes as well as could be managed.

Confirmation meant that you now had the right to wear fully adult clothing. What this entailed exactly varied, but there were some general rules. So, for example, girls living in areas where adult women used bind-
mössa (which is to say not in, for example, Skåne) always had their first bindmössa (a silk cap or bonnet, usually embroidered) at their confirmation. It is unfortunately nowadays a common misconception that unmarried females did not wear bindmössa – indeed they did. Some parishes had very strict rules, but generally speaking light colours were worn by young girls (light blue was, for example, popular for confirmations) and darker colours, even black, were used by older, married women.

In the towns children also wore smock-frocks during their first years. Before confirmation the boys then wore short trousers (above the knee) and the girls’ skirts reached just below the knee. Afterwards the boys wore long trousers and the girls’ skirts became floor-length and they were allowed to put their hair up. In urban middle class society there was however a tendency to try to preserve girls as “innocent children” for as long as possible, and so it was not unusual that girls, particularly if they still attended school, wore shorter skirts for everyday use with their hair put up as simply as possible, for example, by just winding the “little girl plaits” around the head.

At first everyone in the rural population was of course confirmed in national dress – that was after all the clothes available, and they were worn with pride since they showed that you were no longer a child. The clothes were proper clothes for attending church, but not the most expensive ones. Indeed, this was the start of collecting clothes: farmhands, both male and female, were partly paid in fabrics and other articles of clothing, and the cash part of their wages could be used for buying the more luxurious items, such as, for example, silk scarves.

When the national dresses started disappearing towards the middle of the 19th century they were replaced at confirmation by heavy woollen suits with long trousers for the boys and fashionable dresses for the girls (though of course very modest versions, with long sleeves and made high to the neck). Since urban middle-class adult women wore black – or at least dark – clothing for church, the confirmands’ dresses were in the beginning black. However, towards the end of the 19th century urban middle-class society did not regard black as a suitable colour for young girls – it made them too grown-up – so, in the cities (not in Göteborg though!) they started to dress girls in white for confirmation.

This practice spread to smaller market towns and in the end also to rural parishes. The change from black to white sometimes had odd consequences: so, for example, two dresses could be necessary – one in white for the actual confirmation and one in black for the communion the next day. The most conservative province proved, not unexpectedly, to be Bohuslän; the Schartauan clergy and/or congregations made sure that the girls in some parishes wore black well into the 1950’s! However, the vicar in one parish in Bohuslän thought the parish girls should wear black, but when he tutored private confirmands who had their lessons during the summer and lived at the vicarage these girls were allowed to be confirmed in white – the colour was thus partly also a question of social class.

Using your Swedish national dress for confirmation today

The confirmand should of course be dressed like the other confirmands. It is of course very nice if they all wish to wear national dress! If there are no specific local customs the confirmands should dress in completely adult versions, suitable for attending a church service. Where a “bindmössa” is part of the dress the girls must wear them, preferably – if there are no specific traditions to the contrary – in a light colour; light blue used to be a very popular colour for a confirmand’s bonnet.

Family, relatives, and friends dress as for a normal church service, perhaps with a particularly nice scarf or a brand-new shirt, but not as for a major holiday.

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On Monday, March 10, 2008, Sweden’s Ambassador to the U.S., Jonas Hafström visited Augustana College in Rock Island, Illinois, to present the Order of the Polar Star (Nordstjärneorden) to Dr. Thomas Tredway, president emeritus of Augustana College, in recognition of the many ways he has nurtured Augustana’s ties to Sweden. Augustana College has one of the oldest Departments of Scandinavian Studies in the United States with international study opportunities in Sweden, has received many students from Sweden, and is the home of the Swenson Swedish Immigration Research Center.

Ambassador Hafström, his wife, Eva Hafström, and Swedish Consul General for Chicago Kerstin Lane were all guests at a dinner held in Tredway’s honor. At the dinner, Augustana’s current president, Steve Bahls, noted that “Thanks to Dr. Tredway, our ties to Sweden remain strong today” and Ambassador Hafström noted Augustana’s upcoming sesquicentennial in 2010, and offered to help the college arrange for a visit by Swedish royalty during the anniversary year.

The medal Ambassador Hafström presented to Dr. Tredway on behalf of the Swedish monarch consists of a white Maltese cross over a gold background. The center of the cross is a blue shield with an inscription referring to the North Star: Nescit Occasum (“it knows no decline”).

Dag Blanck

Wikipedia: The Order of the Polar Star (Nordstjärneorden) is a Swedish order of chivalry created by King Frederick I of Sweden on 23 February 1748, together with the Order of the Sword and the Order of the Seraphim.

The Order of the Polar Star was until 1975 intended as a reward for Swedish and foreign “civic merits, for devotion to duty, for science, literary, learned and useful works and for new and beneficial institutions.”

Its motto is, and can still be seen on the blue enameled centre of the badge, Nescit Occasum. This is Latin and means “it knows no decline.” This is to prove that Sweden is as constant as a never-setting star. The Order’s color is black. This was chosen so that when wearing the black sash, the white, blue and golden cross would stand out and shine as the light of enlightenment from the black surface. Women and clergymen are not called knight or commander but simply Member (Ledamot).

After the reorganization of the orders in 1975 the order is only awarded to foreigners and members of the royal family. It is often awarded to foreign office holders (such as prime and senior ministers) during Swedish state visits.
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Bits & Pieces

British Passenger Lists
Findmypast.com has completed its project to scan and index the complete set of outbound passenger lists for long-distance voyages from all British ports between 1890 and 1960. Working in association with the National Archives of the United Kingdom, the project took more than a year to scan. In total, 24 million passengers are recorded. All seven decades of passenger lists are free to search at findmypast.com.

The images and transcripts can be viewed with either a 12-month or 1-month subscription or alternatively with pay-per-view units or vouchers. Findmypast.com is located, logically, at http://www.findmypast.com.

Andrew Peterson – the Real Karl Oskar – in a Musical Show
The successful musical “Andrew Peterson, the Genuine Pioneer Story” will be performed in English for the first time on the 4 July 2008 at 6:30 p.m.

This will happen in Andrew Peterson’s place of origin, in Ydre, Östergötland, in Rydsnäs town. If you are in Sweden at this time you are very welcome.

More information at http://www.andrewpeterson.se/index_eng.htm

Swedish Historical Maps
The Swedish historical maps from the Lantmäteriverket (General Surveyor’s Office) have been kept in their archive in Gävle, but will be moved during 2008 to the Arninge branch of the Swedish National Archives (Riksarkivet). They are moving most maps and other documents made before 1996 to Arninge.

Questions about this can be sent to kundcenter@lm.se

More information about old maps can also be found at the web site: http://www.lantmateriet.se/epidefault.aspx?id=55&lang=EN

Arkiv Digital Adds Another County (Län)
The Swedish company Arkiv Digital of Falkenberg recently completed the color digitizing of records from Skaraborg län. They already are finished with Göteborgs och Bohus län, Jönköpings län, Kalmar län, Kronobergs län, Värmlands län, and Älvsborgs län.

In addition to the church records you may also find probates, probate indexes, and military records. The records are for sale on a CD or online for a subscription fee.

Unfortunately they have not yet launched their English web site, but the Swedish site is found at www.arkivdigital.se

Visby Archives Are Moving
The Regional Archives (Landsarkivet) of Visby on the island of Gotland, is in the process of moving to new premises. They are now housed temporarily at Broväg 27, S-621 41 VISBY, and from 8 September 2008 they will be found at the same address, but in their ordinary facilities. Their email remains: landsarkivet@landsarkivet-visby.ra.se

A New European Site
In a joint effort the member countries of the European Union are launching a new web site, fully operational in November 2008, called The Europeana site. It is possible to visit the site now to get a glimpse of what they will offer later. According to the information on the page they will show digitized books, films, paintings, newspapers, sounds, and archives from Europe’s greatest collections. Interesting!

http://www.europeana.eu/

Minnesota Day in Växjö
The annual Minnesota Day in Växjö will be celebrated in the park outside the House of Emigrants in Växjö on 10 August 2008 at 2 p.m.

Everyone is welcome and the entrance is free.

The Malmö Genealogy Days
During 30-31st August Genealogy Days will be held at Europaporten in Malmö in southernmost Sweden. This is the annual meetingplace for Swedish genealogists with lectures, usually about 100 exhibitors (societies, computer programs, and book-sellers, and much more), and also the AGM of the Federation of Swedish Genealogical Societies. Entrance fee will be 40 SEK/day.

http://www.malmo2008.se/
Ever heard the “Typewriter” tune? The television *Late Show* theme called “Syncopated Clock”? “Blue Tango”? The Christmas classic tune “Sleigh Ride,” with the sound of clattering hooves and neighing horse? They were all written by a Swedish-American composer named Leroy Anderson.

**Son of immigrant parents**

He was born in Cambridge, Mass., in 1908 to Brewer and Anna Anderson. Brewer's original name was Bror Anton Andersson, and he had immigrated to the United States with his parents and siblings in 1882. Anna had immigrated in 1887 with her parents and three sisters. Brewer and Anna met and married in Cambridge. They were blessed with two sons: Franklin Leroy born 29 June 1908, and Russell Brewer born 14 July 1911. They resided at 12 Chatham Street near Harvard University.

Anna and Brewer Anderson, a postal clerk, decided to bring up their sons in Cambridge so that they could attend Harvard College, which gave full scholarships to Cambridge-born students who qualified. Music was always a large part of the Anderson family life. Brewer liked to play the accordion and the mandolin, and he also sang Swedish folk songs. Anna, who was an organist at a Swedish-American church, taught Leroy to play the piano and organ.

**A young composer**

As a child, Leroy Anderson composed short pieces of music and took lessons in piano, double bass, and trombone. He studied music at Harvard for about five years. He earned his master’s degree in 1930, but being uncertain whether music would enable him to earn a living, he enrolled in a Ph.D. program at Harvard, studying German and Scandinavian languages. During the years before World War II, both Leroy and Russell played in jazz bands and orchestras on board transatlantic ships.

While Leroy was at Harvard, he was the director of the Harvard Band. For a Harvard reunion concert, Arthur Fiedler, the charismatic conductor of the Boston Pops Orchestra, had heard Leroy Anderson’s arrangements for the Harvard Band, and was impressed. Fiedler asked for an original composition, and Leroy first wrote “Jazz Pizzicato,” and then “Jazz Legato.” Fiedler’s encouragement made Leroy change his mind, and instead of taking a job as a language teacher, he started a career as a conductor, arranger, and composer.

**More time for composing**

After World War II, during which he was stationed in Iceland as a translator (he mastered about eight languages), Leroy Anderson got more time to compose. One of the first pieces was “Syncopated Clock.” It occurred to him that there were countless pieces containing the sound...
of a ticking clock, but it was always beating at a regular rhythm. He thought the idea of a syncopated clock was intriguing and set out to write it. It turned out to become very well known, mainly because it was used as a theme song for “The Late Show” for 25 years.

During the late 1940s he wrote several other well-known pieces such as “Fiddle-Faddle,” “Serenata,” “Sleigh Ride,” and “Trumpeter’s Lullaby”. The latter was written on request from Roger Voisin, the first trumpeter of the Boston Symphony Orchestra, who was tired of playing the same type of trumpet music (usually loud and martial) all the time. He wanted something different to play, and Leroy then wrote a quiet lullaby-type of piece for him. In the early 1950s he wrote “The Waltzing Cat,” “Belle of the Ball,” “The Typewriter,” “Blue Tango,” and a few others. “The Typewriter” melody is well known, even though few people use a typewriter nowadays. The piece can still be heard on American radio as introduction to news broadcasts. “Blue Tango” was a big success and made it to number one on the Hit Parade in 1952, much to the composer’s surprise. It was the first instrumental piece to reach the top of the popular music charts.

Leroy Anderson called the music he wrote “concert music with a pop quality.” His compositions are still being played by orchestras all over the world, and especially now during 2008, the centennial year.

The Swedish roots

His Swedish background hasn’t been that well known, although he himself was very much aware of it. Between 1929 and 1937, he made five trips to Europe as a musician and as a student in Germany one summer. In 1929, he played in a band called The Harvardians, a student orchestra, which went on a summer tour to northern Europe. Later, he traveled to Sweden in 1959 and 1966 with his wife and children to visit his father’s birthplace in Övarp village, Norra Strö parish, (Krist.).

Bror Anton Andersson was born 24 April 1879, to Nils Andersson and Hanna Nilsdotter at Övarp no. 8. Nils had unfortunately signed a promissory note to help someone else get a loan, and he ended up owing a lot of money when the other person couldn’t pay. Nils was an honest man, and he knew that he would never be able to pay it if he stayed in Sweden. Many of his relatives (and also his wife’s relatives) had emigrated and settled in the Chicago area, and he chose to do the same. He left Övarp with his wife Hanna and their seven children in March 1882. They arrived in New York on the S/S Alaska 17 April. Nils was working as a building constructor in Chicago, like so many other Swedes. Every time someone he knew would travel to Sweden, he sent some money with him or her, and the loan was eventually paid off. After about ten years, the family moved to Maywood, a town west of Chicago. Several other families from Norra Strö had settled there also. Nils died there March 13, 1896, and his wife Hanna passed away 13 January 1919. Of all their seven children, only two have living descendants today.

Leroy Anderson’s mother Anna Margareta was born 20 July 1879, in Adolf Fredrik parish, Stockholm, to Bengt Jönsson and Maria Lovisa Hörling. Bengt was a woodworker who made finely detailed furniture. They had four daughters and settled...
in the Boston area where Bengt made piano cases for the Ivers & Pond piano company. Anna was the youngest daughter and was not required to do household chores like washing dishes, because she was the talented one and needed to protect her hands to play piano.

It is remarkable that Leroy Anderson, who was descended from a long line of anonymous crofters, soldiers, and tailors, would become a famous composer. His love of music, opportunity to study, and ambition, enabled him to lead a life very different from his ancestors. At the end of his life (he passed away May 18, 1975, in Woodbury, Conn.), he realized that his music had become larger than himself. He knew he had created things that would always be around.

More reading:
This essay is primarily based on interviews with Leroy Anderson’s widow, Eleanor Anderson, and their children Jane Anderson Vercelli, Rolf Anderson, and Kurt Anderson. Details about Russell Anderson were provided by his son Mark Anderson. Information about Leroy Anderson’s career and music can be found in various articles, some of which are noted below:

Leroy Anderson: a bio-bibliography / Burgess Speed, Eleanor Anderson and Steve Metcalf. – Westport, Conn., 2004
Leroy Anderson: In: Current Biography 1952 (pp. 18-19)
The Syncopated Clock still ticks / Leroy Anderson. In: Music Journal Sep. 1968 (p. 31)

Leroy Anderson. In: Harvard composers: Walter Piston and his students, from Elliot Carter to Frederic Rzewski / Howard Polsack. – Metuchen, NJ, 1992 (pp. 20-40)
The official website:
www.leroyanderson.com

Comments to the Ancestral Chart

Most of these ancestors were farmers or sharecroppers, but there are a few exceptions.

Ancestor # 2, Bror (Brewer) Anderson was a postal employee.

Ancestor # 3 Nils Andersson was a building constructor in Chicago. In Sweden he was a farmer at Övarp 8 in Norra Strö.

Ancestor #15 Lovisa Westerström was an unmarried female person (qvinsperson) when she gave birth to her daughter. On 9 June 1841 she married the journeyman hatter Anders Hör ling, whose surname her daughter Maria Lovisa (#7) later used.

Ancestor #20 Jöns Söderberg was a dragoon and served for Skoglösa rote of the Sandby company of the Skåne Hussar’s Regiment.

Ancestor #22 Åke Lindgren was a master brick maker (tegelmästare) of Färlöv.

Ancestor # 30 Jonas Westerström is recorded as a volunteer (volontär), and might have served in the militia during the wars around 1808.
Leroy Anderson’s Swedish ancestors

1 Franklin Leroy Anderson
Born 29 Jun 1906 in Cambridge, MA
Died 18 May 1975 in Woodbury, CT,

2 Bror Anton (Brewer) Anderson
Born 24 Apr 1879 in Norra Strö, L.
Died 30 Jan 1957 in Cambridge, MA,

3 Anna Margareta Johnson
Born 20 Jul 1879 in Stockholm, AB.
Died 12 Nov 1960 in Cambridge, MA.

4 Nils Andersson
Born 29 Jul 1836 in Norra Strö, L.
Died 13 Mar 1896 in Maywood, IL.

5 Hanna Nilsdotter
Born 14 Jan 1841 in Gumlösa, L.
Died 13 Jan 1919 in Maywood, IL.

6 Bengt Jönsson
Born 31 Dec 1836 in Skurup, M.
Died 3 Apr 1920 in Cambridge, MA.

7 Maria Lovisa Hörling
Born 23 Feb 1840 in Döderhult, H.
Died 13 Jan 1919 in Cambridge, MA.

8 Anna Olofsdotter
Born 25 May 1835 in Solberga, M.
Died 24 Mar 1918 in Skurup, M.

9 Pernilla Månsdotter
Born 23 Oct 1809 in Norra Strö, L.
Died 1 Nov 1901 in Norra Strö, L.

10 Nils Jönsson
Born 4 Nov 1800 in Önnestad, L.
Died 5 Jan 1854 in Gumlösa, L.

11 Sigrid Åkesdotter
Born 10 May 1806 in Färlov, L.
Died 13 Dec 1867 in Gumlösa, L.

12 Jöns Persson
Born 30 Jan 1791 in Hassle Bösarp.
Died 31 Oct 1863 in Skurup, M.

13 Hanna Olssdotter
Born 22 Mar 1792 in Solberga, M.
Died 24 Mar 1880 in Skurup, M.

14 Anna Persdotter
Born 1779 in Skurup, M.
Died 1779 in Skurup, M.

15 Lovisa Westerström
Born 24 Jul 1807 in Döderhult, H.
Died 29 Mar 1850 in Döderhult, H.

16 Per Westerström
Born 29 Mar 1807 in Döderhult, H.
Died 29 Mar 1850 in Döderhult, H.

17 Jöns Westerström
Born 1807 in Döderhult, H.
Died 1850 in Döderhult, H.

18 Måns Lofven
Born 14 Mar 1779 in Norra Strö, L.
Died 19 Mar 1866 in Norra Strö, L.

19 Hanna Nilsdotter
Born 3 Feb 1782 in Knislinge, L.
Died 19 Mar 1831 in Norra Strö, L.

20 Jöns Söderberg
Born 24 Jul 1771 in Norra Strö, L.
Died 1810.

21 Elsa Åkesdotter
Born 21 Jul 1765 in Norra Strö, L.
Died 26 Feb 1827 in Önnestad, L.

22 Åke Lindgren
Born 18 Feb 1754 in Mjällby, K.
Died 18 Dec 1816 in Färlov, L.

23 Elsa Nilsdotter
Born 5 Oct 1770 in Färlov, L.
Died 2 Oct 1832 in Färlov, L.

24 Per Nilsson
Born about 1742.
Died 24 Oct 1810 in Hassle Bösarp.

25 Anna Johansdotter
Born 30 Jan 1754 in Lilla Bedinge.

26 Ola Persson
Born about 1758.
Died 5 Dec 1804 in Svenstorp, M.

27 Kerstina Hansdotter
Born 23 Oct 1757 in Solberga, M.
Died 3 Mar 1840 in Solberga, M.

28 Anna Persdotter
Born 1782 in Skurup, M.
Died 1782 in Skurup, M.

29 Anna Hansdotter
Born 1782 in Solberga, M.
Died 1782 in Solberga, M.

30 Jonas Westerström
Born 1772 in Hjorted, H.
Died 1 Jan 1829 in Döderhult, H.

31 Anna Greta Widell
Born 1764 in Västervik, H.
Died 15 May 1830 in Döderhult, H.
This letter was found in the records of the Albo District Court (häradsrätt) in Småland. The year was 1811 and the case a sadly common one: fornication (lägersmål).

According to the law of 1734 (Missgärningsbalken Cap. LIII, § 1) a woman who gave birth to an illegitimate child, and was not married, should be fined 5 daler, and her boyfriend 10 daler. If they could not pay, the man should spend 14 days in prison and the woman 7 days in prison. They should also pay a fine to the parish church, and be admonished by the parish priest in private.

It was the duty of the bailiff to prosecute these cases, but during the middle part of the 1800s they became rarer, partly because times changed and people moved around much more, and people felt that this had become a private problem.

In 1864 the law was changed and fornication was no longer a crime, but a private affair. The mother, however, could still sue the father of her child for breach of promise to marry, or for child support, but the latter half of the 1800s is a difficult period to trace absent fathers.

The illegitimate (oäkta) child did not inherit the mother until 1866, and from the father not until 1970, unless there was a will written.

The present case is about the maid Elin Danielsdotter who gave birth to a baby girl in the parish of Skatelöv in Allbo legal district. The baby, Carin, was born 1 June 1811 in the Klockargården in Västra Torsås parish, and is listed as being illegitimate.

During the court process Elin had named Jon Persson of Smörhöga as the father of her child, which he denied first. The court then referred the case to the next meeting, and in the meantime Jon was to be taught the dangers of perjury, as he was supposed to take an oath on his innocence. Evidently he decided to confess to the paternity and accept the fines, and come to an agreement with Elin, which is shown in this document.

The transcription is on page 24.
The Old Picture

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

This picture was sent in by Professor Anders Winroth, P.O. Box 208324, New Haven CT 06520-8324 (e-mail: anders.winroth@yale.edu).

The picture, taken maybe in the late 1920s, shows Johan (John) Jacobson, born 19 March 1860 in Saxberget, Grangärde parish in Dalarna, and his family. Johan immigrated in the spring of 1886 and settled in Chicago, as so many other Swedes. He married Anna (Annie), a Swedish girl, born in 1860, but her place and date of birth is not yet known. John and Annie had seven sons and one daughter: Arthur (May 1893), Roy (Jun. 1894), Victor (Oct. 1897), Walter (Jan. 1900), Theodore A. (ca 1902); Carl L (ca 1906) and Alice (ca 1909). One son is missing from the 1910 U.S. Census, and his name is not known (Walter?).

In the 1930 U.S. Census only Theodore and Carl are still living at home with their parents.

This family showed up under a few different spellings in the various Censuses: Jacbson (1900), Jackson (1910), Jacobson (1920), and finally Jakeson(!) (1930). The many different family members helped to identify them each time.

Now the big questions is “What happened next? Are there still family members in Chicago or elsewhere?”

All information on the Jacobson family will be most welcomed by Professor Winroth and/or the SAG Editor.
The Old Mill Museum of Lindsborg, Kansas, and some more from Lindsborg

BY ELISABETH THORSSELL

A group of Swedish immigrants arrived in the Smoky Valley of Kansas in the spring of 1869. Many of them came from the Sunnemo area of eastern Värmland. With them traveled the assistant pastor of Sunnemo, Olof Olsson and his family.

The group settled on the fertile soil and built sod houses and started to develop their farms. Soon the town of Lindsborg started to grow, and was incorporated in 1879. It is currently a city of the second class under Kansas State Statutes. It is located 20 miles south of the crossroads of Interstate 70 and Interstate 135 and has a population of 3,321.

The inhabitants are very proud of their Swedish heritage, which they celebrate every two years with the great “Svensk Hyllningsfest” in early October, and which I had the pleasure to visit in 2007.

I enjoyed the smörgåsbord on Friday night and the great parade on Saturday, and was very impressed by all the marching bands, where the young musicians did a splendid job.

An important place

The local museum is called the McPherson County Old Mill Museum, and is housed in the old roller mill on the Smoky Hill River. The first mill in this place was built in 1872 by Charlie Johnson, also known as “Qvarnjonsson” or “Miller Johnson,” a Swedish immigrant, who worked the mill and an adjoining sawmill until 1882, when he sold his business. The present brick building was built in 1897–1898, and it remained in use as a mill until 1955. Afterwards it was restored and completed as a museum in 1981.

The archives

In another building on the premises you can find the genealogy and local history department, which has many resources for McPherson County. There is also a Swedish section and a Mennonite section. Many records are indexed and thus easy to search. There is, for instance, an 1890 List of McPherson County Residents, based on the Tax assessment records, which gives some information on all residents above the age of 21. This list is online. It shows the name of a person, age, sex, and the homeplace: “Hagstrom, Axel, M[ale], 40, New Gottland,” which somewhat makes up for the missing 1890 census.

For doing Swedish research the odds are good that you will find your people. The museum has the Swedish databases on CD:s and also a subscription to Genline. The staff is familiar with Swedish records.

Exhibitions

There are also some exhibitions of old clothes and a pep into an 1890’s home, and you can also tour the old mill itself.

Across the street you will see a huge yellow building, that is built in the Swedish manorial style (herrgårdsstil), which is actually the Swedish pavilion from the 1904 World’s Fair in St. Louis. It was designed by well-known Swedish architect Ferdinand Boberg, assembled in Sundbyberg outside Stockholm, and then shipped to the U.S.

At the close of the Fair, the Swedish Pavilion was purchased by W.W. Thomas, U.S. Minister to Sweden and Norway, and presented to Bethany College in Lindsborg as a memorial to his friend Carl Swenson who had died very suddenly in February, 1904. It served as a classroom for domestic sciences, library, museum, and home to the art department for more than sixty years under Swedish born artist Birger Sandzén.

In 1969 the Swedish Pavilion was moved from Bethany College to the Old Mill Museum and a partial restoration was completed. The Pavilion is used for cultural heritage events several times throughout the year. The building was entered onto the National Register of Historic Places in 1974.

On both sides of the great lawn in front of the Swedish pavilion there
are a number of small buildings, each housing different activities: a school, a blacksmith's shop, a general store, a railroad depot, and much more.

Who was miller Charlie Johnson?

The *Lindsborg News-Record* had an article, published 26 Nov. 1970, with the headline “Old Timer was a darned good dam builder.” In this article it is noted that a Swedish carpenter, named Carl J. Johansson, arrived in Chicago in June 1870, got his “first papers” and then set out for Lindsborg with his three brothers. Carl soon became Charlie and a little later Johnson. He built a dugout, and soon a wooden structure to contain two grinding stones and a sawmill. He married a widow, Christina Anderson, whose husband and his brother had set out from Illinois to find a homestead in the West, and neither of them was ever heard from again. Charles and Christina raised eleven children and her two from her first marriage.

At the Old Mill Museum they have a typed family history of Carl J. Johansson and his brothers, where their birthdates are mentioned, which made it possible to find Carl and his brothers August and Otto in Emibas.

*Carl* was born 7 April 1836 in the parish of Linneryd in Kronobergs län, and left from the farm of Hästaskalla on 17 April 1868. This information made it possible to find Carl's parents and siblings in the Linneryd clerical survey for 1861–1870 (AI:20:624).

The father of the family was Johannes Svensson, born 26 Sep. 1804 in Linneryd, committed suicide at Hästaskalla 31 May 1858. His wife Ingrid Catharina Carlsdotter, born 26 March 1819 in Linneryd, was left alone with many children: Carl Johan (b. 7 Apr. 1836); Nils Peter (b. 28 Dec. 1837); Frans Johan (b. 4 May 1841); Gustaf (b. 25 March 1845); August (b. 5 July 1848); Otto (b. 16 Sep. 1851) and Johanna Christina (b. 29 June 1856). Carl Johan and August left for “Norra Amerika” 17 April 1868. Brother Otto came along 8 May 1870. Brother Frans Johan moved in 1871 to Schleswig-Holstein in Germany, which was common for youngsters from southern Småland. He is said in the above-mentioned family history to have remained in Germany, married, and had several children, but nothing exact seems to be known.

Widow Ingrid Catharina was recorded as an *inhyses fattig* (lodging poor person) at Hästaskalla until her death 19 Sep. 1891. However, she seems to have spent her last years in Blekinge, where her daughter Johanna Christina lived.

One wonders if the parents would have been able to imagine that their grownup children would live in such different places as they finally did?
Modern Times!

We are the 21st century “bloodhounds”!

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Släktforsknas Hus i Leksand HB
Släktforsknas Hus i Leksand AB, Insjövägen 52, S-793 33 Leksand, Sweden. Ph. +46 247-122 80.
E-mail: info@slaktforsknashus.se
Internet: http://www.genhouse-sweden.com
The Solution to the Handwriting Example XVII

Transcription

Det vid Sista Ting förehafda Målet No 52, som
til första Rättegångs Dagen af nu instundande
Härads Ting upskötss är oss emellan Förlikt och Dödat,
och Anhålles Allerödmjukast om Loflige Tings-
Rättens FriKallande Utslag från Alt vidare Tiltalande
För detta Instämda Lägersmål, Med Djup Vördnad
Framhärda vi Vähl borne Herr Härads Höfdingens samt
Lofliga Tingsrättens ödmjukaste Tjenare

Till Vittne
Carl Magnus Theorin
Pehr P. I. S. Ingemarsson i
Thorsås Hinsegård [-gård]

Jon I. P. S Pehrsson i
Smörhöga
Elin E. D. D. Danielsdotter
i Thorsås

Translation

In the matter of the case number 52, which at the
last meeting of the District Court was put off
to the first day of the present meeting, is between us come to
an agreement and is killed [off], and is now asking
most humbly that the Venerable District Court will discharge
[us] from all further action in this case of admitted
fornication. Persisting as the Nobly born Mr. District Judge’s
and the Venereable District Court’s most humble servants.

As witnesses
Carl Magnus Theorin
Pehr P. I. S. Ingemarsson of
Thorsås Hinsegård

Jon I. P. S. Pehrsson of
Smörhöga
Elin E. D. D. Danielsdotter
of Thorsås

I. P. S = Ion Pehrs Son
E. D. D. = Elin Daniels Dotter
The other pasture – greener?

Two sharply contrasting views of Sweden have appeared in two recently published books, the first by a Swedish-American from Minnesota, the second by a Swedish journalist who has lived in Sweden and the U.S., and has traveled the world for five decades covering world events. Both authors are about the age of this reviewer, grew up in the Great Depression, and their memories and experiences extend from those days through World War II, European Recovery, the Cold War, and all subsequent events and wars, to the present day.

We review, you decide


The title of this recent book is engaging, and naturally caused me to buy a copy to find out what this “Swedish Secret” could be. When reading a new book, I usually look first at the background and brief biography of the author. I can better assess a book if I have a better understanding of where the author is coming from in presenting his views. This information was briefly given in the introduction, supplemented by a quick internet search.

I was taken by the similarities in background between Earl Gustafson and myself. He is only a few years older than I, his grandparents also emigrated from Sweden in the 1880’s and 1890’s, and we both grew up in Minnesota. We both served a few years in the military. He attended Gustavus Adolphus College in St. Peter, MN, where my father also graduated, and we both attended the University of Minnesota. He received his law degree in 1954, the same year I graduated from Minnesota. Our career paths then diverged, however. Gustafson chose law school, worked as an attorney in private practice in his hometown, Duluth, for a few years, served in the Minnesota State Senate from his district for ten years, then became a judge in the Minnesota Tax Court in St. Paul. I chose the profession of architecture and moved to Philadelphia for graduate school. I then pursued my career in the private practice of architecture, and raised my family in that city while maintaining roots and family ties in Minnesota.

Our family lives were also very similar; we both met and married our life companions in college and raised large families, five plus three adopted in Gustafson’s case and five children in my own family. We have both visited Sweden several times in recent years and have great admiration for the nation of our own family origins. After reading The Swedish Secret, however, I find that I do not agree very much with his recipe of using the Swedish welfare state as a template for change in the United States. I applaud Sweden for its capacity to maintain a strong consensus for the system they have, and to generally support and maintain what they have without major political conflict. I would not presume to suggest that Swedes make any changes from that which they have chosen in a democratic way. But my own country is a different matter.

In Part I of this book, Gustafson has sketched out a brief history of both Sweden and the U.S. in an orderly fashion, comparing and contrasting their early history, the growth and development of democracy in both nations, industrialization, histories of wars and foreign relations, and recent developments in the late 20th and the beginning of the 21st centuries. In the second part, the author contrasts Sweden and the United States today from a number of perspectives: democratic governance, national health care, wealth distribution, old age security, economic health, family support, taxation, and foreign policy. His final summary describes “Why Sweden Works for Everyone.”

In his conclusion, Gustafson writes that the United States must now adopt the Swedish recipe of higher taxes, bigger government, universal government health care, redistribution of income, curtailment of military spending, and withdrawal from intervention in foreign affairs. This, of course, is the position of most American liberals and this book should bring great comfort to readers sharing that point of view. Large numbers of Americans disagree with this formula, however, and are not prepared to accept these positions for the United States. This is what the upcoming 2008 presidential election is all about. This country has by no means arrived at a consensus and there is an enormous partisan divide.

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.
which is now being played out. There is little doubt that Mr. Gustafson and I are on opposite sides of this divide.

In The Swedish Secret, the author finds no basis to criticize anything about the Swedish systems and has almost nothing good to say about the systems in the U.S. This despite the many differences between the two countries in their size, demographics, history, international role, government, and many other factors. The U.S. has more than thirty times the population of Sweden, has the most ethnically diverse population in the world, has a federal system of 50 states with widely varying ways of governing from one state to another, and has, by default, come to play a leading role in defending the free democracies of the world against many remaining totalitarian states with territorial ambitions, and in sustaining opposition to the terrorism of Muslim fanatics. People coming to America of any race, color, ethnic background, or religion are, within a very few years, “-Americans,” with all the opportunities and obligations that being an American implies. How many other nations can make that claim?

The Swedish secret is no secret at all, but should be viewed as one of the least unsuccessful remaining examples of the world’s century-long flirtation with social collectivism. In most other nations that have tried this, the results have been disastrous. The usual end result has been poverty, a dictatorship with little freedom of speech or opportunity, and in the worst cases, genocide. It is a great tribute to the Swedes that they have been able to sustain their welfare state without great loss to their standard of living, and for many of the reasons described in Gustafson’s Book.

It is not the purpose of this reviewer to debate the matter with the author. Those who see the future of the U.S. in terms of a larger federal government, more and more generous social welfare systems, higher taxes, income redistribution, increasing regulation, a weaker military, and a withdrawal from an active role on the world stage will find this book highly satisfying. On the other hand those who prefer an open society, freedom of opportunity, invention, reliance on individual enterprise in competitive capitalism, and a military strong enough to protect U.S. and world interests against worldwide threats, will see The Swedish Secret as a biased assessment of these two nations as seen through the highly partisan lens of Mr. Gustafson’s personal political views.

The author was born in Slöinge, Sweden, a small village on the west coast, and began work as a journalist at the age of 17, and later worked for the newspaper Expressen for 32 years. He first came to the US at the age of 30 as a correspondent and covered the world and the many wars for five decades, living in New York, Paris, Stockholm, and many other places. He was fired from Expressen in 1995 for his “mildly right political views” but later rehired and has worked for the last four years for that paper as a commentator. He also writes a weekly column for Nordstjernan, the oldest surviving Swedish-American newspaper in the U.S., published in New York. He now lives in southern France or on the island of Värmdö, east of Stockholm, and has three daughters living in Sweden.

Nilson views the U.S. as his second home country, having lived in New York for 20 years as Sweden’s “Man in America.” The book is a dissident’s view of Sweden and the author views America as a country “which will ultimately lead itself to victory over difficulties and hardships,” but views Sweden “which he no longer recognizes as his home” much more critically. He admits in his introduction that in contrasting America and Sweden, he has focused in more detail on Sweden, because America is so much better known.

The opening chapters of the book provide a brief review of the history of both nations from the times of Gustav I (Vasa), Sweden’s age of empire and the subsequent long period of neutrality, and the evolution of the welfare state in the 20th century. Later chapters deal with contrasting various developments in the U.S. and in Sweden, such as freedom of religion, the Olof Palme and Richard Nixon years, immigration policy in recent decades, and the recent evolution of social policy in both nations. The most telling chapters are the last two, entitled: Paralysis vs. action, and Where do we stand today?

In Paralysis vs. action, Nilson begins by contrasting Ingvar Carlsson and Ronald Reagan. Carlsson, the competent but humorless, gray and cautious man, a lifetime politician, and Reagan, the bold, sunny optimist, ex-actor, and outside of the realm of conventional wisdom. Carlsson spent his life making excuses for Soviet Communism, but Reagan brought about the collapse of the “evil empire”. It was not only contrasting personalities, but also contrasting systems, that brought about this result. Sweden is a democratic one-party state since 1932 (seven parties, actually, but all committed to the welfare state). The U.S. has two,
which differ greatly in philosophy and alternate in governing, “winner takes all.” Also, Sweden combines the executive and legislative branches, the leading party or coalition choosing the head of state, the prime minister (statsminister). This office is filled by the elected legislators, and is not directly voted for by the people. In the U.S., the Chief Executive is popularly elected through the Electoral College and is voted for by the people in our national election. Since 1932, we have had six Democrat and six Republican presidents. Each are individuals, and are not tied to their party as much as in Sweden. They are freer to chart their own course; consequently change in policy is much easier. Sweden is a nation of “No Change.”

According to Nilson, when nearly two-thirds of the population either work directly for the government, or are the recipients of most of their livelihood and other benefits, few people are likely to vote for change in the system. In the last 50 years in Sweden, the working age population has increased by about one million people. The numbers employed in the private sector have not increased in that time. The system is heavily dominated by trade unions, much more so than in the U.S., which also adds inertia to the system. Other factors include the “hidden hand” of the Wallenberg interests, the incapacity to fire anybody, great difficulties in assimilating large numbers of very different refugees, and a shrinking and graying native population. Most of all, there exists a national consensus that “life should be arranged for everybody and directed by politicians, backed up by experts.”

This book is highly critical of the Swedish system and their political leaders, held in such high esteem by many American liberals. For outsiders, Nilson exposes the darker sides of this flawed utopia for all to see; yet it is the system chosen by the Swedes themselves. Nilson feels that they are not about to change, and Sweden will move through the next century confronting many greatly increasing problems, and playing a smaller, almost irrelevant role in world affairs. Ulf Nilson notes also that people coming to America, legally or illegally, are mostly in search of opportunity. Those coming to Sweden are mostly seeking a place of refuge from war or persecution.

Many revealing statistics comparing the Swedish and U.S. systems are interleaved between chapters and woven into the text. At the end of the book are found lists of all Swedish kings since Gustav I, prime ministers in Sweden after World War I, and a list of all presidents of the United States from George Washington in 1789.

This reviewer suggests that interested readers digest both of these views of Sweden at about the same time in order to evaluate for themselves the greatly contrasting views presented in each. Many may choose to read only one of the books, however, depending on their own view of public policy and their vision of the future of both Sweden and the United States.

Dennis L. Johnson


Marguerite de Angeli, (1889-1987) was a best-selling American author and illustrator of children’s books. She wrote and illustrated twenty-eight of her own books and illustrated at least another three dozen more for other authors. Her own books explored the many rich ethnic traditions of life in America for many people, including Polish mine-workers, the Amish, African-Americans, Mennonites, the physically handicapped, nineteenth century Quakers, and many other groups. Her ninth book, published in 1941, was a story about the earliest Swedish settlers in the Delaware Valley, in the colony known as New Sweden, dated to 1638. This settlement, in what is now Pennsylvania, New Jersey, and Delaware, preceded the arrival of William Penn by many decades.

The author was well-known among educators and others for her insightful and beautifully illustrated children’s books and won many awards for her work. These awards included a Newbery Award in 1950, two awards as a Caldecott Honor Book Illustrator in 1945 and in 1955, a 1957 Newbery mention, a 1961 Lewis Carroll Shelf Award, and in 1968, the Regina Medal. Marguerite de Angeli was born Marguerite Lofft in Lapeer, Michigan, one of six children. The family moved to Philadelphia in 1902, where she attended...
Book Reviews

high school and studied music. She married John de Angeli, a violinist, in 1910 and went on to have six children. After a few years of travel, they returned to the Philadelphia area by about 1920 and lived in a number of locations in the area, interrupted by other travels. They also had a cottage in Tom's River, New Jersey. John died in 1969, and Marguerite continued her writing and illustrating. She wrote her autobiography in 1971, and her last work was published in 1981 at the age of 92. She died at age 98 in Philadelphia.

Especially interesting is the way in which the republication of *Elin's Amerika* came about, more than sixty years after its original printing. One day a year or so ago, a new member of the American Swedish Historical Museum in Philadelphia came in for a visit and viewed a film about the New Sweden Colony. The people and settings in the film reminded her of her favorite book as a child, *Elin's Amerika*. The member, Sylvia Elin Davenport became interested in reprinting this cherished story. She was able to arrange for her family's foundation, the Davenport Family Foundation, to sponsor the reprinting of the book. This was to take place with the cooperation and help of the American Swedish Historical Museum and with the permission and assistance of the executor of the Marguerite de Angeli estate, Mr. Michael de Angeli, a grandson of the author. The estate had retained all rights to the original story and artwork. The Davenport Family Foundation contributed $32,000 toward the reprinting, and the work was carried out with the help of the museum director, staff, and volunteers.

An exhibition titled “Drawing Us Together” opened at the Museum on Dec. 1, 2007, to coincide with the completion of the newly published book. The exhibit includes many of the author's original drawings from various of her books, and other materials relating to Marguerite de Angeli and her career in writing children's books. A special guest at the opening was the only surviving child of the author, Mr. Maurice de Angeli, her youngest son. The exhibit will remain open through May 11, 2008, and many copies of the book have been distributed and sold since the exhibit opened.

Marguerite de Angeli did her research for *Elin's Amerika* in 1941, at the then newly completed American Swedish Historical Museum in South Philadelphia, situated on land which once was part of New Sweden. The Museum had been dedicated only a few years before, being finally completed in 1938 after slow progress during the Depression of the 1930's.

Mrs. de Angeli relied on records about New Sweden there that were collected by Dr. Amandus Johnson, founder of the Museum and a professor of Scandinavian Studies at the University of Pennsylvania. She was most certainly assisted personally by Dr. Johnson, who was the museum director in 1941. The museum's *stuga* was the inspiration for Elin's family home in the book. While fictional, the book is quite faithful to the history of the Colony as it was known in 1941, although much more has been learned in recent years about the New Sweden Colony and its people.

The story centers on the eleven-year-old Elin Stegstedt who had come with her family to join her father, Per, who had arrived in New Sweden with the new governor of the colony, the rotund Johan Pritzel. Elin, her mother, and her three older brothers, came to the colony a few years later, and found that her father had built them a cabin in the Swedish manner of fitted logs, with a fireplace and a brick chimney. Elin has various adventures in her new world, including friendly and not-so-friendly encounters with the Native Americans and with several of her Swedish neighbors. Daily life, early farming work and dealing with domestic animals, household chores and other activities, even attending the old log church in Tinicum, are all described in plausible detail. The beautifully drawn illustrations, both in color and in pencil sketches, help to fill out a picture of 17th century life in the New Sweden Colony before the founding of the English colony under William Penn. The cycle of the seasons, winter frost, and, in summer, taking grain to the mill, the exciting arrival of ships from the old world, and encounters with the Dutch and the English colonists are all depicted.

For young boys and girls, from age eight and up, this book forms a delightful introduction to the history of the first Swedes in the American colonies. As timeless as when it was first written, it will go on to inform and entertain many new generations of children about life in New Sweden as the years go by. The book includes a glossary of a dozen or so common Swedish words, and a translation of the old Swedish nursery rhyme, “Rida, rida, ranka,” known to many second and third generation Swedish Americans. In fact, this newly republished book will be used as the centerpiece of the American Swedish Historical Museum's outreach program to bring the story of New Sweden to local schools and libraries in the area.

*Dennis L. Johnson*
Swedes in Nebraska

Early Omaha Swedish Immigrant Families: A New Beginning. The Swedish Cultural Committee, Omaha, Nebraska, Donald H. Erickson, Chairman, 2007, 100 pp., Ill. softcover, Swedish Cultural Committee, 8442 N. 47th St., Omaha, NE, 6812, $19.95 plus mailing.

Omaha, Nebraska, was founded in 1854 on the site of an early ferry across the wide Missouri River from Council Bluffs, Iowa. The name “Omaha” was derived from a Native American name for the location which meant “Dwellers on the Bluff.” The Lewis and Clark expedition to explore the upper reaches of the Missouri had passed this way in 1804, and soon after, settlers drifted into the area. Fort Lisa was developed in 1806, and Fort Atkinson by 1819; a trading post opened in 1822. Mormons built a town called Cutler’s Park in this area in 1846. Residents from neighboring Council Bluffs, Iowa, crossed the river to stake claims and founded the city of Omaha by 1854. This town became the jumping off point for the first transcontinental railway, causing Omaha to grow rapidly from less than 2,000 people in 1860 to 16,000 by 1870 and 30,000 by 1880.

From the 1860’s, immigrants from Sweden, Norway, and Denmark moved to Omaha and homesteaded farms to the west of the city. They were soon followed by many other ethnic groups that together now make up today’s urban population of nearly 500,000. Omaha was growing into a center of commerce: railroads, meatpacking houses, and other businesses serving the region. It is today also a center for technology, insurance, and construction, and is the hometown of Warren Buffet, contender for the richest man in the world. Well known actors, among them Fred and Adele Astaire, Dorothy McGuire, Marlon Brando, Nick Nolte, Henry Fonda, and Montgomery Clift, claim Omaha as their hometown.

Omaha today retains a significant number of people with Swedish roots who continue to affirm their heritage. The Swedish Cultural Committee of Omaha under the leadership of Donald Erickson has in recent years published several books about this Swedish heritage and this book is the most recent. The book was put together based on a selection of interviews of long time Omaha residents made in the 1980’s by Lennart Setterdahl and, in some cases, his wife Lilly, well-known chroniclers of the Swedish American experience in several American cities. In 2005 the Swedish Cultural Committee, Inc., published the Directory of Swedes in Omaha and South Omaha - 1889, with Louise B. Baumann as the editor, and in which Nils William Olson (SAG founder) helped to identify many of the inhabitants.

As an introduction to this volume of interviews, the Committee has reprinted in the foreword excerpts from The Swedish Element in Omaha, 1935, written by O. M. Nelson. These thirty pages set the scene for the individual interviews by describing the immigration pattern in the city, early Swedish activities, and the important role of the Swedish churches in the lives of the Omaha Swedes. These included four Lutheran churches, a Covenant church, two Baptist, and one Methodist church, and several others founded by Swedish immigrants. Several of these churches are now gone. The Swedes also founded a number of other institutions in Omaha including the Immanuel Deaconess Institute, The Evangelical Covenant Hospital, The Augustana Lutheran Women’s Home, The Swedish Auditorium, and others. Swedish newspapers and journalists in early Omaha are also listed and described, as are a number of fraternal lodges, singing societies, social, and political clubs. This introduction also includes a number of old photographs of these Swedish churches, institutions, and groups.

The balance of the book consists of some 38 individual interviews of Swedish Americans who grew up and lived in Omaha in the late 19th and 20th centuries. Many were born in Sweden, others were second generation from Omaha or other centers of Swedish immigration. These interviews offer a variety of perspectives into the lives, attitudes, and values of these Swedish Americans, who shared many things in common, yet there were many unique elements to each person’s own history. Collectively, they offer a broad picture of the experiences of these people whose lives had much in common with Swedish Americans in other cities and in other Swedish American communities.

The people profiled in this book were all city dwellers who lived much of their lives in Omaha and were at an advanced age when interviewed. Among the subjects of these interviews were many homemakers, two Lutheran pastors, one pastor’s wife, several businessmen, a medical doctor, an engineer, an accountant, a banker, several executives or business owners, and assorted others. Few of this generation attended college, but all had successful lives and had raised families in Omaha. Of special interest were many of the anecdotes from early days related by the Swedes in their interviews.
Book Reviews

A pioneer woman


This book is a work of fiction, based on true events in the life of an immigrant Swedish woman, Maja Kajsa Jansdotter (born 14 June 1844) who came to the U.S. in 1867 from Klevmarken in Dals-Ed, Dalsland, with her husband Carl Svensson (born 18 Jan. 1839) and their little daughter Anna Christina (b. 3 Dec. 1866).

They first settled in Jacksonville, Illinois, but soon became homesteaders on the Kansas prairie, in the Smoky Valley area, and stayed there the rest of their lives.

Maja Kajsa’s fictional diary tells about their progressive development of the farm; the day they got their first cow, the day her parents and siblings also arrived, when the railroad came, etc. But it also includes sad things like when husband Carl was killed by lightning, when she miscarried her baby, when the locusts came, and how life on the prairie could be so difficult.

The book is a good read for anyone age 10 and up, and has a number of sequels. The illustrations make Maja Kajsa and her family come to life.

I am just a little sorry that the author did not have a Swede read the manuscript as some errors might have been avoided. The description of kräm (a dessert of thick fruit syrup eaten with milk) is a bit funny.

People did not address their parents as Moder or Fader when speaking to them, – Mor and Far was the custom, but that is just a minor thing. On the whole, the book is highly recommended.

Elisabeth Thorsell

Photos of the people interviewed accompany many of their own stories, and other historic photos of places mentioned are scattered throughout this book.

Early Omaha Swedish Immigrant Families paints a valuable historic portrait of the generation of Swedes who helped shape the culture of Omaha in the twentieth century. Readers will find that it offers a fascinating glimpse of one time and one place in the history of the Swedish American immigration experience. It also reminds us that those involved in this experience have mostly passed on, and without the record of these interviews, much of this history would be lost.

Dennis L. Johnson

New and Noteworthy

(short notes on interesting books and articles)

In Family Tree Magazine for May 2008 there is a good article on naturalization records, how it all started, the requirements to become a citizen of the U.S., and how to find the records. For instance, you will learn that women could not become citizens independently until 1922. Before that they became citizens when the husband became one, or when they married a citizen.

The newsletter Tidningen from the Swedish Genealogical Society of Minnesota often has very interesting articles. The recent issue, Summer 2008 (it is a quarterly), has a long article about Swedish America in 2050, by professor H. Arnold Barton. In this article Barton discusses the future of Swedish-American culture, and is optimistic that it will live on, strengthened by the new easy means of communication: internet, movies, etc.; and by the steady influx of new Swedish immigrants (about 1,700 every year). Another article, by Bruce Larson, tells about the various Swedish-American governors of Minnesota.

One of the best popular magazines about genealogy is Ancestry magazine, which in the recent May-June 2008 issue has an article on what it took to get an almost free homestead on the federal land. For $18 you could get 160 acres of farmland and start building your homestead. The same sum would in 1863 get you any of these items: 72 dozen eggs, 120 lbs of sugar, 22.5 lbs of butter, 90 haircuts, or 1/5th of a horse or a Colt revolver. This article also tells you what records were created about the family homestead and how and where to find them. Other articles tell about shotgun weddings, some tips on how to work with old photos, finding family manuscripts, and experiences doing a DNA test with the Icelandic deCode project, and other similar organizations. At the end you will find an article on old-time “home” remedies and “natural medicine.”
Interesting Web Sites

Swedish maps, county by county, showing parishes (situation in 1992):
Orders, decorations, and medals of Sweden: http://www.arnell.cc/
Popular baby names: http://www.socialsecurity.gov/OACT/babynames/
Online searchable naturalization indexes and records:
    http://home.att.net/~wee-monster/naturalization.html
A useful genealogy blog: http://genrootsblog.blogspot.com/
Timeline of U.S. naturalization laws: www.familytreemagazine.com/naturalizationlaws
New address of the Swedish Genealogical Society of Minnesota:
    http://www.rootsweb.ancestry.com/~mngsm/

The Homestead Lands Records Project:
    http://www.nps.gov/home/historyculture/landrecordsproject.htm
List of Swedish läns, townships and parishes: http://home1.pp.sbbs.se/gentiana/old/province.htm
Swedish Parish Search (Socken-Sök): http://www.genealogi.se/roots/landskap.htm

ODE TO A LONG LOST ANCESTOR
(To the tune of “You Are My Sunshine”)

You are my brick wall,
My only brick wall
Your drive me frantic
Through out most days.
You'll never know dear
How much I need you
To complete
A good pedigree.

(Borrowed from Dear Myrtle)

Limited edition NWO tote bag!

This very special tote bag was made for the 2007 SAG Workshop in Salt Lake City, and there are a few left for sale. The tote bag is of sturdy material and is perfect to carry genealogy notebooks and copies in, maybe even a laptop computer.

The cartoon of Nils William Ols-son was drawn by his son Christopher in 1981.

The price is $10 + $3.50 for sales tax and shipping in the U.S. and Canada, each ($13.50).

Checks (payable to “Swenson Center”) are to be mailed to:

Swenson Center
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639 38th St
Rock Island
IL 61201-2296
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.

Gustafsdotter, Isaksson, Reiter

I'm searching for my great-great-grandmother’s sister Sofia Charlotta and her family. They immigrated to the U.S. in 1882 and I have found them in the New York Passenger Lists arriving in New York on 26 May 1882 on the ship Cienfuegos but don't know where they settled down after that. I have not been able to find them in any census records on Ancestry.

The people I'm looking for are: Sofia Charlotta Gustafsdotter, born 12 August 1849, in Norra Solberga (Smål.). Her husband was Johan August Isaksson, born 9 July 1839, in Säby (Smål.). Their children: Ida Charlotta, born 9 May 1870 in Norra Solberga; Augusta Lovisa, born 23 May 1872 in Hult (Smål.); Karl Oskar Ludvig, born 3 February 1874 in Hult; Anna Matilda, born 13 April 1877 in Hult; Emma Albertina born 21 April 1879 in Flisby (Smål.); and Hilda Rebecka, born 30 October 1881 in Norra Solberga. The parents and the children left from Hults Södergård in Norra Solberga on 28 April 1882, and then from the port of Göteborg on 5 May 1882 with tickets for New York.

Ann-Louise Paulsson, Aktergatan 16, SE-120 66 Stockholm, SWEDEN. E-mail: <nallepuh@gmail.com>

Norin, Anderson

My paternal grandfather’s brother, Sven Wilhelm Ehn, later changed to Sven Andrew Anderson, born 14 Feb. 1903 in Västerhaninge (Sörm.), immigrated in 1913 to the U.S. He lived in Seattle with his mother and stepfather. In 1927 he became a member of the Hollywood Athletic Club, where he was an able swimmer. He participated in the test for the Olympics in 1928, but I do not know that he qualified for the games. According to information from other relatives he is supposed to have worked in some movies in Hollywood, probably as a stuntman (swimmer or diver). He worked for the movie company Rodney S. Sprigg Company, but in what capacity I do not know. On his death certificate he is listed as a driver (chaufför). He died in April 1970 in North Hollywood, CA.

Sven was married to Pauline Larson, who is also supposed to have been an actress, but I have not been able to verify that. Pauline was born 5 Feb. 1908 in Washington State, and died 10 Feb. 1985 in Van Nuys, CA.

I am now looking for information about the movies that Sven or Pauline might have worked on, as well as what he did after 1928, after which time I have been unable to find information on his swimming or his work.

Birgitta Ehn Norin, Storgatan 46, 114 55 Stockholm, Sweden. E-mail: <norin.stockholm@comhem.se>
Dear friends,

By now summer is here in Sweden, everything is green and there are lots of wild flowers everywhere, and we hope for a long, sunny summer, as the winter was not much fun.

American friends tend to come here during the nice part of the year, and we always enjoy showing them some of the sights of Stockholm. There are many things to see here besides The Vasa Museum and Skansen.

One nice tour is to take the E18 towards Enköping and after about 25 minutes we exit from the highway and drive on a small rural road for a while, and then, suddenly you see the towers of Skokloster Castle, by Lake Mälaren, looking a bit odd among the little red houses. The castle was built from the 1650s and onwards by Count Carl Gustaf Wrangel, who got to be very rich during the 30 Year War down in Germany, and then wanted just as nice a home as his German colleagues. Unfortunately he died in 1676 and the work on the castle stopped, as there was no more money. His heirs did not have any money either, so the castle is still unfinished, and gives a vivid glimpse of the 1600s.

Among the many items in Wrangel's collections are a number of Indian artefacts from New Sweden, supposed to be among the oldest in the world.

After all this history it is nice with a cup of coffee in the quaint old town of Sigtuna.

On the agenda now in Sweden is the efforts of the local city government of Växjö and the Kronoberg county officials to more or less deprive the Swedish Emigrant Institute [SEI] of its independence, and merge it with a local museum.

The politicians do not understand that the SEI is an international institution, and should not be handled this way.

More than 1,600 genealogists and emigrant researchers have signed a petition to these authorities to leave the SEI alone and increase their funding, instead of taking it away.

SAG will of course follow this problem, and report back to you as the matter develops further. Let's all hope for the best!

Till next time!  

Elisabeth Thorsell

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**12 – 19 Oct. 2008**

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

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

The social side includes welcome and farewell receptions, a buffet dinner & entertainment, Swedish movies, etc.

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]).

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<th>Landskap (Province)</th>
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<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
<td>Närk.</td>
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<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
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<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
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<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
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<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
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<td>Gästrikland</td>
<td>Gäst.</td>
<td>Värmland</td>
<td>Värm.</td>
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<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Västerbotten</td>
<td>Väbo.</td>
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<td>Västergötland</td>
<td>Vägö.</td>
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<td>Västmanland</td>
<td>Väsm.</td>
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<td>Jämtland</td>
<td>Jämt.</td>
<td>Ångermanland</td>
<td>Ånge.</td>
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<td>Lappland</td>
<td>Lapp.</td>
<td>Öland</td>
<td>Öland</td>
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<td>Medelpad</td>
<td>Mede.</td>
<td>Östergötland</td>
<td>Östg.</td>
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<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
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</tr>
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</table>

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

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dalarna¹</td>
<td>Dlm.</td>
<td>Gotl.</td>
<td>W</td>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm.</td>
<td>D</td>
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<td>Halland</td>
<td>Hall.</td>
<td>Hall.</td>
<td>N</td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbt.</td>
<td>AC</td>
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<tr>
<td>Norrbotten</td>
<td>Norr.</td>
<td>Nbtn.</td>
<td>BD</td>
<td>Östergötland</td>
<td>Ög.</td>
<td>Östg.</td>
<td>E</td>
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<tr>
<td>Skåne²</td>
<td>Skån.</td>
<td>Skån.</td>
<td>M</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ formerly Kopparberg (Kopp.; W) län.

² includes the former counties (län) of Malmöhus (Malm.; M) and Kristianstad (Krist.; L).

ë 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).