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Cover picture:

Lumbermen at camp in Phillips, Wisconsin. Photo in the collections of Jørgen Wessman, Lekevalgatan 54, S-431 39 M’Indal, Sweden. E-mail: <jorgen.vessman@alfa.telenordia.se>
See also SAG 3/09 page 21.
Interview with the widow
– a journalist explores the world of bouppteckningar. Part 2.

BY NORM SANDIN

Refresher from Part 1:
It is October 21, 1795, here in Hällefors parish and we are privileged to have with us Christina Pehrsdotter (CP). Christina lost her husband, the late Sven Larsson, four weeks ago and we are on the estate today with some of her family who have assembled a team to perform the estate inventory and evaluation. Christina has agreed to let us interview her during the process in an unusual way. As I question her, I’ve asked her to pretend that she is answering someone who will be reading the interview in a different language and two centuries or more hence. The reader will know little of the dialect of this time and place, little of the objects and equipment that are in the estate, and little of the customs and practices that prevail.

Me: Sven had lots of clothing, but some of it is in pretty bad shape.

CP: Sven would wear things until they fell off his back. Around home this was all right, but one day he wanted to wear a shirt with a hole in it to church. I stuck my finger in that hole and started ripping it. The kids joined in and we all had a good laugh. Sven wasn’t too happy about it, but I took out a whole shirt for him to wear! I would have been drummed out of church if anyone saw him with an unmended hole in his shirt! Because of his attitude, sometimes damaged clothing “got lost” in the laundry.

Me: You mention farm animals – the list includes cows, pigs, sheep, goats, and chickens. Were any of these pets or just meat, milk, and eggs?

CP: Well, Sven and I tried very hard not to get attached, but the kids did have favorites and I admit that I did also. It was always difficult when it came time to slaughter. Chickens were the easiest – they have no personality. Then pigs, goats, and sheep were a little harder, but the most difficult were the cows. They almost became part of the family. We always tried to find someone to help with the actual slaughter of a cow so we wouldn’t have to see the death. I am particularly fond of the cow we named Hvithufva (White head)! I expect to take Hvithufva as part of my tjugonde penning, uh, the widow’s five percent of the estate.

Me: There are many items on the Miscellaneous list that support milk, cheese, and butter pro-
duction. Was this just for the family or did you sell some of it? 
CP: Most of the milk was used for cheese and butter production, and most of the income from those products went for taxes. We did use a bit of it for feasts and parties, but not much. When a child was very young, some milk was always saved for him or her.

Me: We already discussed homespun, but now I have another question. The estate includes cards for wool, a spinning wheel, a large loom, a ribbon loom, and a quilting frame. I presume Sven didn’t use these – when did you find time to use them?
CP: Well, sir, I don’t know how you make a living, but when people are on their own trying to raise a family and put food on the table and clothes on their backs, every waking hour is occupied. After dinner, especially in the summertime when there was light in the evenings, some of the children would clean up and I would spin, sew, or weave. In the winter when evenings were quite dark, I would spin or knit, which I could practically do with my eyes closed. I actually found it relaxing and rewarding.

Me: Your clothing is not listed in the inventory.
CP: No, the venerable court graciously allows the widow to not include her clothing and certain personal items. They also allow children of the deceased and other family members to exclude their things.

Me: It has been four years since your youngest child, Catharina, was born, but I see a basket bed and a cradle in the listing. Did you expect more children?
CP: I never “expected” more, but you can’t be too careful. Since the twins were born in ’82, I realize anything can happen! Now, there are the grandchildren. As you can see, Sven’s new baby, Petter, is in the cradle right now! I’ve also kept the christening clothes for the same reason.

Me: So you had twins? I’ve seen the kids running around but haven’t recognized twins.
CP: Christina, the 13-year-old girl over there rocking baby Petter, had a twin brother, but he only survived a few months. Twin births are very difficult. We are fortunate that Christina survived. She was much larger and healthier at birth.

Me: Lars has a guardian and some special amounts of money laid aside for him. Can you tell me a bit more about his special status?
CP: Yes, Lars is special. The church records list him as enfaldig (simple), which is literally foolish. I’m not sure what his medical condition is, but he is very slow. When Sven and I married, Lars was nine years old, but he was quite behind his brother Hindric who was only seven, in terms of speech, getting along with his siblings, and taking care of himself. He eventually learnt enough to get along and even to be some help in the garden and on fishing trips, but he is always sickly and weak. I worry about his future. I’m glad Sven made special provision for him.

Me: There is also a special provision for the minor girls. Will you tell me about that?
CP: Sven’s will provides some cash to cover the marriages of the three minor girls, since the bride’s family is expected to pay wedding ex-
penses. The money will be held by the guardian Nils Nilsson for that purpose.

Me: And the rest of the available cash?
CP: When we married, Sven had very little money, so he made a promise in place of the morgongåva. So that.....

Me: Excuse me Christina – what is the morgongåva?
CP: The “morning gift” is usually a sum of money given to the new wife. It is sometimes thought of as a dowry, but I think of it as an insurance policy for the wife. Children are supposed to take care of the old folks, but if a couple have no children and her husband dies first, the widow needs the resources to care for herself. In this case, the morning gift was a promise made by the groom to his bride of a sum of money to be paid to her upon his death.

After that sum is taken from the available cash, one-third of the balance goes to the widow, and the remainder goes to the children, with sons getting a full share and daughters getting a half share.

Me: Your house is full of furniture and furnishings. I see lots of sofas, tables, chairs, stools, cupboards, beds, and paintings. What will become of all of these?
CP: Sven’s son Sven married in ’93 and he has been living at home with his wife and child. I expect that he will take over the house, farm, and milling business. There will also be further division of the estate items between all of the heirs.

Me: The books listed include a Bible, a psalm book, and the Adami Sabbath Book. I take it you folks are good Christians.
CP: We enjoy the social and spiritual part of church-going. We get the news and see friends and actually get to relax for a time. We attend church as often as we can, but with so many children, sickness keeps us out occasionally. I have made sure the children get the basics of Christianity. We often read the Bible in the evenings and we observe many of the holidays as listed in Adami’s book. Our Bible also contains a record of births, marriages, and deaths in the family.

Every year, someone from the church comes by for the “clerical survey.” They examine each person for various abilities. I try to prepare the children for that examination and it helps me as well. Sven doesn’t actively participate when I work with the kids, but he sits and listens and usually does pretty well. I should say “did” – I’m having trouble accepting that he is gone.

Me: I’d like to add for those not familiar with the practice that the clerk keeps separate ledgers for recording births and christenings, banns and marriages, and deaths and burials. In addition, during the clerical survey, the clerk keeps a big ledger for the parish and records the names of each person in each family with his or her personal information. This includes things like birth date and place, smallpox vaccination status, ability to read and write, level of Christian knowledge, dates of entering and exiting the parish if that happened, marriages and deaths when they happen, and sometimes even comments about handicaps or personal conduct. These ledgers are known as husförhörslängder.

Christina, you are certainly an intelligent and interesting person. How do you feel about recent activities in the monarchy?

CP: Oy-oy-oy-oy – I’ll tell you I was worried when King Gustav III was trying to fight the Russians! I could just imagine him raiding the countryside for young men to help in the fight. And he was such a spendthrift – he would spend lots of money for his own personal frivolities! I suspect some of that came from the taxes we all pay! I wasn’t very sorry in ’92 when they shot him.

On the other hand, this King did some good things, too. I think the best of his works was that he assured that every parish had a trained midwife and every county

The 1694 Swedish Psalm book.
had at least one doctor! He also made improvements to the prisons and supported the arts, but that didn’t help our family very much.

Me: And do you get any news of events in other countries?

CP: There are rumors in church about a small number of English colonists in a new land across the ocean who have broken ties with England and are seeking settlers. I suppose as adventurous youngsters hear of this they will start leaving Sweden to seek their fortunes.

Me: Well, thank you very much for your time, Christina! I have enjoyed talking with you and I wish you all the best for your future!

Note from the author

The facts in this report are real, taken from the actual bouppteckning of Sven Larsson and the clerical records. The responses by Christina Pehrsdotter are obviously speculative. A few responses are based on my maternal grandmother who was one of those “adventurous youngsters” who immigrated to the United States from Sweden in 1891. I can still hear her saying “Oy-oy-oy-oy” when I would spill something, or remarking about “butter melting in their mouth” regarding my grandfather, in her delightful accent. She had ten children, nine of whom lived to be 72 or more years old.

Sven Larsson and Christina Pehrsdotter were two of my fourth great-grandparents.

Written by Norm “Pono” Sandin, kapono@maui.net.
You can see the actual bouppteckning from which this information was taken, and you can see more than 500 Swedish object words with pictures and their English translations at http://www.sandinfamily.com then Genealogy Resources.

The 3-day Emigration Conference starts with a tour of Dalsland on Friday, continues with seminars at Kulturbruket Mellerud on Saturday, and concludes with a church service on Sunday.

The conference fee includes Friday lunch and supper, Saturday lunch, snacks and banquet, and Sunday church coffee with Swedish sandwiches. A personal one-to-one session with a genealogist is also optionally included. During the conference you will have an English speaking hostess for your service.

Saturday’s seminars will be open to all who are interested in the emigration history and in genealogy. There will be an exhibition about the emigration history made by Swedish school children, another with pictures of Carl Oscar Borg, emigration information, bookstands and coffee. This is a perfect time to make connections between Swedish and American people.

Lunch will be served in the nice village restaurants and you can pick your favourite place. The day ends with a banquet with Swedish smörgåsbord and entertainment in one of Dalsland’s beautifully situated restaurants in the countryside.

Typing Swedish vowels

To type the Swedish vowels using a PC, by Jill Seaholm

Hold down the Alt key and type the numbers corresponding to the letter you want, using the number keypad at the right of your keyboard, then release the Alt key.

<table>
<thead>
<tr>
<th>Lower case</th>
<th>Upper case</th>
</tr>
</thead>
<tbody>
<tr>
<td>å = Alt + 134 or Alt + 0229</td>
<td>Å = Alt + 143 or Alt + 0197</td>
</tr>
<tr>
<td>ä = Alt + 132 or Alt + 0228</td>
<td>Ä = Alt + 142 or Alt + 0196</td>
</tr>
<tr>
<td>ö = Alt + 148 or Alt + 0246</td>
<td>Ö = Alt + 153 or Alt + 0214</td>
</tr>
<tr>
<td>é = Alt + 130 or Alt + 0233</td>
<td>É = Alt + 144 or Alt + 0201</td>
</tr>
</tbody>
</table>

The above method does not always work in Microsoft Word. If you have trouble, try it with the Numlock key on. If it still doesn't work, use this method:

å = Hold down the Control + Shift keys and type a @, release the keys, and type an a.
Å = Hold down the Control + Shift keys and type a @, release the keys, hold down the Shift key and type an a.
ä = Hold down the Control + Shift keys and type a : (colon), release the keys, and type an a.
Ä = Hold down the Control + Shift keys and type a : (colon), release the keys, hold down the Shift key and type an a.
ö = Hold down the Control + Shift keys and type a : (colon), release the keys, and type an o.
Ö = Hold down the Control + Shift keys and type a : (colon), release the keys, hold down the Shift key and type an o.
é = Hold down the Control key + type an ’ (apostrophe), release the keys and type an e.
É = Hold down the Control key + type an ’ (apostrophe), release the keys, hold down the Shift key and type an e.

Using a PC-laptop (a.k.a. notebook) computer that does not have a separate number keypad:

Notice the blue numbers written on some of the letters under your right hand on the keyboard of your laptop. When activated, those numbers serve as your number keypad.

- The methods vary from one brand to another, but as an example, on our Dell laptop, the letters “Fn” on the Function key are blue, which means that holding down the Fn key activates other blue-labeled keys.
- *On our Dell, to make the blue numbers work as numbers, we hold down the Fn key while typing those numbers.
- *To type Swedish vowels using the blue numbers, we hold down the Fn and Alt keys then type the number in the chart at the top of this page that corresponds to the Swedish vowel that you need.

Some laptops require that you first lock the number keys by pressing Fn + Numlock and then using the “alt+” method above. Just remember to unlock them before using those keys as letters again. Because it differs from one brand to the next, you may have to experiment with different key combinations to activate your own laptop's number keypad.

Using any Macintosh:

å = Hold down the Option key and type an a.
Å = Hold down the Option and Shift keys and type an a.
ä = Hold down the Option key and type a u, release the keys, and type an a.
Ä = Hold down the Option key and type a u, release the keys, hold down the Shift key and type an a.
ö = Hold down the Option key and type a u, release the keys, hold down the Shift key and type an o.
Ö = Hold down the Option key and type a u, release the keys, hold down the Shift key and type an o.
é = Hold down the Option key and type an e, release the keys, and type another e.
É = Hold down the Option key and type an e, release the keys, hold down the Shift key and type another e.

Another option:

It is also possible to go into one's keyboard preferences and change the keyboard to the Swedish language keyboard layout. Your keys then respond to this layout. Leave it on the Swedish keyboard while you're working on Swedish things, or switch back and forth to it each time you need a Swedish vowel.
The 1880 Swedish Census is going to become a CD-database! Will be released later in 2010!

1897–1939 Scanned extracts from the Swedish Civil Registration. Births, Marriages and Deaths, and Census 1930.

We have many new, exciting resources for researchers. Here we mention just a few – there is much more on our web site!

New scans of the original Mormon microfilms for more than half the län in Sweden. Try Ervalla parish in Örebro län for free!

Two of the released prisoners in the SVAR prison records.

www.svar.ra.se

Contact us at kundtjanst@svar.ra.se
SVAR, Box 160, S-880 40 Ramsele, Sweden.
Phone + 46-10-476 77 50. Fax + 46-10-476 77 20.
News from the Swenson Center

Additions to the Swenson Center Library

BY SUSANNE TITUS, Library and Genealogical Services Associate

A Nation of Women by Gunlöf Fur.
This book describes the history of gender and the role it played in the Delaware Indians interactions with Europeans and accounts of women between these contacts.

Essays on Scandinavian History by H. Arnold Barton.
This book looks at significant historical events that took place in Sweden and the Nordic countries during the end of the eighteenth and the start of the twenty-first centuries. The book consists of thirteen articles written by H. Arnold Barton on Scandinavian history.

Zorn in America by William and Willow Hagans.
The book is about the Swedish artist Anders Zorn and his travels to the United States 1893-1911. During his trips he painted portraits of famous people such as Grover Cleveland, William Taft, Theodore Roosevelt, and Andrew Carnegie.

Swedish Seattle by Paul Norlen.
The story is about Swedish immigrants in Seattle. It describes the burgeoning communities the Swedes established after they arrived in the 1880s. The book also includes personal stories of the Swedes’ transition as they started their new life in the United States.

The Dagmar and Nils William Olsson Research Fellowship

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

The fellowship, which is in the amount of $2,500 (taxable income), is open to anyone doing academic research on any aspect of Swedish-American history. It is not intended to be used for research on a person’s individual family history.

We particularly encourage graduate students and younger scholars to apply. The minimum stay required at the Swenson Center is three weeks, and the fellowship must be used within one year of notification.

Anyone interested in the fellowship should submit a two- to three-page proposal to the Swenson Center outlining the proposed research topic. The proposal should also include a current curriculum vitae, as well as a statement showing how the resources of the Swenson Center are appropriate for the particular project.

The deadline for applications is May 1, 2010.
Address: SSIRC, Augustana College 639 38th Street Rock Island, IL 61201-2296

Past Recipients


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

2007 Dr. Elizabeth Baigent, Oxford University, U.K. Swedish immigrants in McKeeseport, Pennsylvania.
Mr. Christopher Cantwell, Cornell University. Swedish immigrants in Chicago and their relationship to D.L. Moody.

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

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


2003 Mr. Paul Lubotina, St. Louis University. Swedes and other ethnic groups on Minnesota’s Mesabi Iron Range.

2002 Dr. Lars Nordström, Beaver-creek, Oregon. The life and work of Samuel Magnus Hill, a pioneer educator and minister in Nebraska.
Ms. Malin Glimäng, University of Hawaii. The history of Swedish female immigration.
Roots in reverse

Some people come from Sweden to the U.S. to trace their roots!

BY LILLY SETTERDAHL

We are used to Americans seeking roots in Sweden and Swedes searching for relatives in America, but we seldom read about roots in America. Yet, fifteen percent of the Swedes who immigrated to the U.S. returned to their homeland. If they had American-born children, they, too, made the move.¹

Kurt Persson, Uppsala, Sweden, has roots in Moline, Illinois, but no relatives. “My mother was born here, and I feel at home here,” he says. Why else would he visit four years in a row and stay for extended periods? When he first came to the Quad Cities in 2006, it was to walk in the footsteps of his mother and maternal grandparents. Since then, he has become fond of the area. On his fourth visit in the fall of 2009, I sat down with him and asked him a few questions. Kurt towers over most people. His complexion is fair and his hair and beard are white.

The first visit

He says that the first time he came to the area he stayed two weeks at the Super 8 on Rt. 5 in East Moline. He drove himself from O’Hare Airport in Chicago in a rented car and kept the car until he returned. While staying at the motel, he got in touch with Judy and Dave Johnson of Moline (no relation), Mike Peal of East Moline, and myself. I didn’t meet him then, but talked with him on the phone. I asked Mike Peal to help Kurt find his grandfather’s grave in Riverside Cemetery, which he did.

Kurt, who is a hobby shooter and belongs to Uppsala Skytteklubb, had brought his gun that needed a new part (kolv). So one day, he walked into a gun shop in Moline, got his gun fixed, and was invited to practice target shooting with the owner, who is of German heritage. That meeting developed into a lasting friendship. Kurt also belongs to a military history book club and is well read about the wars of the world.

Tracing ancestors

When he returned to the Quad Cities in 2007, once again staying at Super 8 and renting a car, I took him to the Rock Island Historical Society in Moline, where we found that Kurt’s grandfather (morfar) Oscar Johansson (Johnson) worked at People’s Power and Gas Company as a fireman (perhaps stoker) and lived at 19th Avenue & 16th Street in Moline. I also took Kurt to the Swenson Center at Augustana College where we found that his grandmother, Mathilda Sofia Nilsson, had immigrated to Waseca (county and town) in Minnesota, April 15, 1887, at the age of 23. Kurt says that a Swedish farmer in Waseca had advertised for help. She was born Nov. 23, 1863, in Ölmstad, Jönköpings län. Kurt does not know how she met Oscar, who had emigrated Aug. 19, 1887, from Frändefors, Älvsborgs län, to Moline when he was 20 years old. Oscar was born Mar. 16, 1867, in Disingstakan, Frändefors. A judge married them at the Rock Island Courthouse Aug. 31, 1889.

Kurt’s mother, Elvira (Anna Evelina, also called Vera) Johnson, was born Sep. 17, 1891, in Moline. She and her older sister, Hanna Adina, attended Sunday school at the First Lutheran Church in Moline. Kurt inherited two religious books from his mother: Jesus: Mästaren med den lärda tungan, Biblisk Bildbok för Barn med text af E. A. Zetterstrand, published by the Lutheran August-

Kurt’s *morfar*, Oscar Johnson, died Oct. 22, 1893, in Moline at the age of 26. The officiating minister at the funeral was the pastor of First Lutheran Church in Moline (Rev. Hemborg). Oscar was not a member of the congregation.

The widow and her two daughters then lived in a house in the 15th block of 7th Avenue in Moline that still stands. Kurt found the house in 2007. How his grandmother supported herself and her children is an open question. Having been a widow for three years, she married her deceased husband’s brother, Edward Johnson, born in Frändefors, Dal-land, Mar. 9, 1870. He had emigrated from Disingstakan, Frändefors, in 1894 to Moline, where he worked for Deere & Co. as a “fitter.” Edward married Mathilda Jun. 27, 1896. The family lived at 11th Street & Fifth Avenue in Moline, near First Lutheran Church, but that house is no longer standing.

**Back to Sweden**

In December 1903, they returned to Sweden with Mathilda’s children Adina, 14, and Elvira, 12, and bought a 20-acre farm at Karlstorp, Vänersnäs, located on an isthmus in Lake Vänern to the east of Vänersborg, Älvsborgs län.

It bothers Kurt that they didn’t erect a tombstone for Oscar before they left. “After all, they had money to buy a farm,” he says. He is now back in Sweden and intends to drive to Vänersnäs and locate the family farm and possibly also his *morfar*’s birthplace in Frändefors.

While the family lived at Vänersnäs, Kurt’s mother, Elvira, married Nils Axel Persson, a cousin of hers from Jönköping. Their two eldest children were born in Vänersborg, a son in 1922, and a daughter in 1924. Kurt says that his father was supposed to take over the farm, but when he heard from a brother in Stockholm that there were jobs in the capital city, he took his family and moved to Stockholm.

Mathilda and Edward then moved to Bålsta (Yttergran socken) in Upp-land, about 50 kilometers northwest of Stockholm, where she died in 1927. Her husband died in Stockholm in 1928.

Kurt was born in 1932 in Gustav Vasa parish, Stockholm, in a working class neighborhood at Vasastaden, in northern Stockholm, where his father worked as a deliveryman for a brewery.

Kurt attended business school, and his first job was as a typist at SKF (the ball bearing factory), where he typed up orders until he moved to supplies. For about ten years, he and his wife were egg producers on a large scale outside Enköping. His last employment was as a security guard at Carolina Rediviva Library, Uppsala University.

Kurt is a widower with one son and one stepdaughter. Upon his retirement in 2006, he sold his house and moved to a suburban condo. Being free to travel, his favorite destination is Moline. He has visited Kewanee, Andover, and Bishop Hill, Illinois, and the Buffalo Bill Museum in Le Claire, Iowa. His English has improved quite a bit since he was here the first time.

His cousin, Arne, joined him briefly in 2008. It surprised Arne that Kurt had made American friends. Kurt likes the Quad City area and says that it’s easy to make friends here. “I have more friends in Moline than I have in Sweden,” he says, and adds that in Uppsala, all the other hobby shooters are younger people.

**Endnote:**

1) Swedish national remigration rate. In the 1930s, one of every three emigrants returned. For Frändefors, where Kurt’s grandfather was born, the remigration rate was 27 percent, 1881-1931.
One day an elderly woman in Öja parish (on the island Gotland in the Baltic Sea) whom I was familiar with, came up to me and asked me:

“I happen to know that my grandfather made a young servant girl pregnant. That child must have been about the same age as my mother’s twin siblings. Do you know what happened to the child?”

I promised to search in the church records.

As you can see, this story begins with the old familiar story of the vulnerable servant girl and the powerful farm owner.

This farmer’s name was Hans Niklas Hansson and he was born in 1857 in Öja parish. In 1885 he had married Emma Persdotter, born in 1865, the daughter of a neighboring farmer. Two children were born, in 1885 and 1888.

In 1885 a 15-year-old girl was hired as a farm servant, Eleonora Amanda Catharina Jacobsdotter, born in Gisle village in Öja, the daughter of a poor stonecutter.

Three children in one year
Of course we cannot know when the farmer seduced his servant girl, but as soon as her pregnancy was discovered, she was forced to leave the farm and her employment. By then she had just reached the age of 18. She gave birth to her son Carl Niklas Rudolf in her poor parents’ home on 9 June 1889. Six months later the farmer’s wife gave birth to twins.

In the neighborhood people made a joke about this and said that Niklas had got three children within one year. It is also possible that they told him so directly, just to tease him. It is known, too, that his father-in-law had spoken seriously to him, saying that this affair had seriously hurt his daughter, Niklas’s wife.

Still, Niklas did not lose any of his standing in the community by this. He had a reputation as a capable farmer on an exemplary farm, but also with a reputation as a hard and demanding man regarding work, demanding of his children as well as of his servants.

Foster child
Eleonora, who was poor and certainly needed some money for her child and for herself, went to visit a neighbor girl for advice. They had become friends when she was working at the farm. The neighbor girl told her to go to the farmer and demand her rights, and so she did. But there she met both an angry farmer and his angry wife and was sent away. They implied that she had no right to demand anything. They were so upset that later they went to the neighbor girl and reprimanded her.

Soon after giving birth Eleonora had to leave her home in order to provide for herself, to obtain a new placement. She had to hand over her son Rudolf to the parish clerks for them to care for. I have no proof that he was sold to the lowest bidder at a child auction, but that happened now and then at the time to poor people in the area, both children and old people.

In 1900 Rudolf was living as a foster child at Odvalls farm in the neighbor parish of Fide. At the time his mother was working at a farm in Hemse, another parish in the area. It is an open question how often mother and son could see each other, but it may not have been very often. The local railroad from Hemse did not go as far as to Fide in those days. It stopped at least ten kilometers short.

Still I wonder if a poor maid could afford a railroad ticket even for a short distance. She probably had to walk all 20 kilometers if she wanted to see her son.

Immigration
In order to learn what had happened to Rudolf I started asking around. I had found that he had emigrated. He had left Göteborg 28 June 1907 with a ticket for New Haven, CT, but that was all. I went to see a relative of Eleonora’s, an old lady, but she did not know anything about him – nor did other people whom I asked.

So this story could have ended with the words: Rudolf immigrated to America, and after that nobody has received any information on him. But I had been given the task by Signe, the elderly woman who was related to him through her mother, the task to discover what had happened to him, so I had to continue.

I continued by asking a friend of mine for help. He started to search in Ancestry.com, a database on the Internet – and there, after a good deal of searching and a bit of good luck of course, we found a lot of information on Rudolf.

I found that Eleonora’s family must have had some contact with Rudolf, because on his 18th birthday in
1907 he left Sweden and the farm in Öja parish, where he was working as a farm hand, for America. He went to his uncle (his mother’s brother) Karl Andersson, born in 1873, who had left in 1898 from a farm in Fide parish, where he had been a farm hand.

New Haven, Connecticut

Rudolf had immigrated to New Haven, Connecticut, on the East Coast of America. There his uncle Karl lived with his wife Alida, who probably was born in Skåne, together with their two children. Soon thereafter Rudolf was employed as a gunsmith at Winchester, a large, well-known weapons factory. In his new country at first he was known as Rudolph Jacobsen, later on he changed the spelling to Jacobson.

A few years after his immigration he married Clara. She was probably identical with the farmer’s daughter Klara Ester Paulina Lif, born in 1888 in Nye parish, Jönköping län, in Sweden, who had emigrated in 1903 from the neighboring parish of Lemnhult. The couple had two children, Ella in 1912 and Walter in 1915.

During both World War I and World War II Rudolf registered for the draft. The registrations which were carried out for a great part of the American male population in connection with the two wars can provide you with interesting information.

During World War I in 1917 Rudolph registered, and there we learn his exact date of birth and his background on Gotland in Sweden. We are also told his address in New Haven, and that he was a married man with children. He had grey eyes, was of medium height, and was slim. He had reported that he suffered from a physical disability and that he had a job of great importance for his country. By that means he avoided the battles on the other side of the Atlantic.

At his registration for World War II in 1942 he was 52 years old, and there we get his address and the name of his closest family member, obviously his daughter.

A house of his own

In the census of 1930 we find that Rudolph was the owner of an estate with the assessed value of 2,500 dollars. He and his family were living in the middle of a very Swedish society; all the people surrounding him were registered as born in Sweden. Rudolph passed away in 1958, on November 20, and his wife Clara in 1969, on November 2, both in New Haven.

Regarding their two children, daughter Ella seems to be identical with the Mrs Helge Johnson on Mill Road, New Haven, who was noted as Rudolph’s closest relative at the registration in 1942. Son Walter is not noted in any register after the census of 1930, so he may have died as a rather young man.

The gunsmith for Winchester

The foster child in Fide parish on the Swedish island Gotland became a family man and a property owner on the other side of the Atlantic – and a skilled gunsmith, we may believe.

And we have a story with all the important ingredients about a poor, lonely child who lived a good life in the end, a story with a happy ending.

It is a story about the poor country of Sweden in the past as well, with its great differences between poor people and people who were a bit better off, and its great difference between men and women. It is also a story about how exposed poor children were at the time. But it is also a story about the chances that America actually could offer people who did not own anything back home.

The mother Eleonora

At last, what became of Eleonora, the young mother? She went on as a servant at different farms for a number of years. At the age of about 40 she bought a house of her own in Alva parish, where she stayed to her death in 1940. She earned her living by going to different farmers working for them when they needed extra help. She never married, but she gave birth to a daughter when she was in her 30’s. She attained the possibility of keeping and caring for her daughter.

She must have had some contact by letters with her son on the other side of the Atlantic, since he was mentioned with his actual address in her probate.

Sources:

Church records of Öja, Hamra, Hemse, and Alva parishes.
The Swedish censuses of 1890 and 1900.
Family traditions in Öja and Fide parishes.

On Ancestry.com:
American male registrations of 1917 and 1941.
American censuses of 1910, 1920, and 1930.
American death certificates.

My thanks to the Gotland researchers Mats Ekedahl and Kjell Swebilius for research assistance.

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Find your Swedish roots!

Genline’s Swedish Church Records archive contains over 35 million pages from the Swedish Church Books from the 1600’s to 1920. Record types include births, marriages, deaths, household examinations records (similar to yearly census records), registers of movement in and out of parishes and church accounts. All birth, marriage and death records for all of Sweden up to 1920 have been added to the archive.

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You can check current exchange rates by going to www.genline.com and clicking Products.
This unusual piece of Swedish folk art belongs to Dee Kleinow, 3204 Barbara Lane, Burnsville, MN 55337, <deeswede@comcast.net>.

This is a pen painting, done in black ink, and it was sent to America when a child, born in Sweden, died in America, and her godparents in Sweden wanted to show their sympathy with the parents.

During the 1800s it was usual that similar paintings were made to celebrate the birth of a child, or a couple of newlyweds or as a congratulation on a nameday (namnsdag). The nameday was important and people could look them up in the almanac, which we still can do, and it was often the occasion for a small party.

Birthdays were not celebrated in the same way, and often people were not certain on when they were born.

The paintings for happy occasions can have lots of gaudy colors, but for funerals and as memorials they are mostly in black and are decorated with coffins and other symbols of death.

Dee writes: “The little girl who had died, Christina Andersson, was born 28 Oct 1855 at Rönås # 3, Östra Kärrstorp, Skåne. She was a sister to my great-grandfather John Andersson.

“In April 1869 Anders Jonsson born 12 Oct 1820 at Kärrstorp # 6, Östra Kärrstorp, Skåne, and his wife Kerstin Andersdotter, born 4 Jul 1828 at Rönås # 4, Östra Kärrstorp, Skåne, with their three children, John, Anna & Christina traveled from Denmark to Quebec, Canada, and down to Mankato, MN, where they spent the winter.

“The next spring they traveled to Sveadahl in southern Minnesota. Daughter Christina died from appendicitis en route to Sveadahl and was first buried on the family farm, (where my father was born), and later moved to the Sveadahl cemetery. The memorial was from her godparents (Anders’s brother Nils’s family who stayed in Sweden).”

Solution to the handwriting will be found on page 22.
Sweden’s Faithful in Jamestown, New York

The Story of First Lutheran Church

BY JANET VANSTROM

Located on the north side of Jamestown, New York, stands the very impressive cathedral-like First Lutheran Church. The original name of the church was the Swedish Evangelical Church of Jamestown as all of its members and pastor came from Sweden. Its beginnings were humble and the eventual building of the present church was the result of Swedish immigration to the Jamestown area and the hard work of Pastor Hultgren. Over the course of the last 150 years plus, the congregation grew from 63 original members to 1,800 members in the early 20th century only to shrink to the current 300 active members. Trained clergy, money, language, and theology all played a role in the progression of this church building and the congregation that worships here.

The original Swedish settlers to this area were bound for the Mid-western states but were stranded in Buffalo due to a lack of funds. The Germund Johnson family [immigrated 1849] placed their two young daughters in a public house or shelter in Buffalo so that the adults in the group could search for work. This home then placed the children in private homes in Warren, PA, and Sugar Grove, PA. Eventually the parents of these two little girls, Germund Johnson and his wife, came to love the natural beauty of the region and decided to stay. They also convinced their travel companions to move into the Sugar Grove area. As opportunities for employment existed in Jamestown, members of this group began to move to Jamestown.¹

The need for a place of worship
The early Swedish settlers in Jamestown felt a powerful need for worship and Christian fellowship and began to meet in private homes with lay speakers forming the earliest Lutheran congregation. The practice of using lay speakers continued for several years, as there were no Lutheran seminaries in the U.S. at this time. The combined informal Swedish Lutheran congregations of Hessel Valley, Jamestown, and Sugar Grove placed a call to Sweden for an ordained clergyman. Pastor Jonas Swenson answered this call. Upon his arrival in the area on July 9, 1856, he called a meeting of all persons in western Pennsylvania and New York interested in forming a Swedish Lutheran Church. The resulting church served Wrightsville, and Swedesburg (Chandlers Valley), PA, and Jamestown, NY. Religious services were rotated between the churches. The meeting held July 26, 1856, is accepted as the official birthday of the First Lutheran Church in Jamestown.²

Pastor Swenson resigned after two years of service leaving the church without a consecrated pastor. The Jamestown congregation continued to meet for services and Bible study in the Jamestown Academy, located on the corner of East Fourth St. and Spring St. and in private homes as they did not “feel strong enough to acquire property.”³

In 1860 Pastor John Pehrson was sent to Jamestown to care for the fledgling church and during his two
years of service to the local church, he increased membership and assisted the congregation in developing spiritual strength. When Pastor Pehrson left, the congregation faced another three years of only intermittent leadership. However, they remained strong and continued to look for a permanent leader.4

**Building the first church**
Pastor C. O. Hultgren’s arrival in 1864 solved the issue of a permanent ordained pastor for the young congregation, as he would remain with them for the next 32 years. At the time of his arrival, the Swedish community in Jamestown was small and the church membership numbered only 63. With leadership, they were now able to tackle the building of a permanent church home and one month after his arrival in 1864 the congregation purchased a lot on the corner of Chandler St. and Center St. at a cost of $800.5 A white wooden church was erected in 1866 with a picket fence out front.6 The completed building was 60 feet long, 38 ft. wide, and 18 ft. in height and the total cost was $3,279.85.7

The Swedish community was hard-working and thrifty and members helped in many ways to keep the cost of their new church down. The Nihl’s family made a generous donation of a large tree from their property. The following is a quote from the *Minnes Album*. “On the property of the Nihl family in Ashville there stood an enormous pine tree, taller than all the other trees... But one day it was struck by lightning and the top was splintered. The family agreed to cut down the tree and donate the lumber for the new church in Jamestown. The big pine yielded enough lumber to sheath the outside of the church, with some left over for the interior work. Even the old altar and the old pulpit were made of wood from this great tree.”8

Much of the community was already engaged in the furniture business or lumbering and they helped with the actual construction in order to save money. Pastor Hultgren was often heard to speak of this gift of labor while preaching at the funerals of these dedicated men.

The following is a quote from an undated news article found in a scrapbook at First Lutheran Church. “Love for work and a zest for religious enterprise had been so deeply instilled in the congregation by Pastor Hultgren that labor on the church cost little or nothing.” During funeral services in later years for those early pioneers, Pastor Hultgren was heard to comment, “With his own hand this man nailed that beam in place.” He would then point to the beam.9

By 1871 with Pastor Hultgren’s leadership and the influx of Swedish immigrants, the church had grown to nearly 800 members and there was simply not adequate space for the congregation to meet. A decision was made to extend the length of the church 35 feet and also to add a basement under the entire church at a cost of $1,500.10 The congregation continued to grow, fuelled partially by a revival movement in the winter of 1876. This larger and more financially secure group purchased land adjacent to the church and built a parsonage in 1881.11

**A rift in the church**
A spiritual leader and a church to house the congregation solved two problems for the members of First Lutheran. However, the ever-growing congregation began to suffer spiritual pain and questions of doctrine began to cause a rift in the congregation. In 1879 a group of members left to form the Swedish Mission Congregation and in 1887 a group left to form the new Immanuel Lutheran Church.12 While these groups represented a group of members lost to the First Lutheran Church, the church continued to grow and by 1887 there was discussion regarding...
In 1887 C. G. Peterson was placed in charge of the fund raising. Aaron Hall was selected as the architect and over the course of the next three years money was gathered as the congregation waited on architectural plans and cost estimates.

**The need for a new and larger church.**

Finally in 1892 a decision was made to build the basement floor of the church. The men of the church again decided that they could do a great deal of the work on the lower level of the church in order to save money. On August 3rd of that year the cornerstone was laid and the old wood framed building moved to the back of the lot in order to make room for construction of the new church. The congregation continued to worship in the old wooden church during this time. In January of 1893, at the annual congregational meeting, it was decided to use Medina Stone and not brick to build the new church. This added significantly to the cost of the project and caused some division in the congregation. Then a national recession and lack of funds brought construction to a halt.

When Pastor Hultgren submitted his resignation in 1894, it took a full year to be able to replace him, leaving the congregation needing a leader. Dr. Julius Lincoln arrived and with new leadership and the national economy recovering, construction on the new church began again. On June 13th 1895 the first service was held in the nave of the church.

The new church was 138 ft. long and 64 ft. wide, the transept 84 ft., and the tallest tower was 146 ft. tall. The final cost was $100,000. Completion of the building still left the need for the new altar and also a new pipe organ to be installed. These projects were completed in 1901.

**The language question arises.**

The beginning of the 20th century brought a new challenge to First Lutheran. No longer were the majority of its members immigrants from Sweden, many were second-generation immigrants, born here in Jamestown. They attended local schools and worked in the greater community where English was the language of their lives.

The question of services in English had first appeared in the church records in 1887 when considering the calling of an assistant pastor. The decision at the time was that while English was the everyday language of the people, “Swedish was the religious language of the homes…”

However in 1910, services in English began to be offered every Sunday evening. These were well attended and probably contributed to the retention of many members. When it was decided in 1913 to reduce these services to every other week, there was enough dissension to require intervention from the Synod.

Again in 1916 a petition from 150 members of the congregation requesting regular services in English was presented to the annual congregational meeting. Adjustments were made over the years with a gradual replacement of Swedish with English in Sunday school, confirmation classes, and worship services. The final Swedish language service was held in 1953.

Handling the question of language tactfully and gradually over many years allowed the church to accommodate the needs of the immigrant population as well as those born in America. The church continues to honor its Swedish heritage each July when the musicians from the local Scandinavian festival held at Jamestown Community College attend church services and present tradi-

![Interior of the First Lutheran Church in Jamestown. (From Saga from the Hills.)](image)

Dr. Julius Lincoln. (Swenson Center photo collection.)
tional Swedish music selections.

Over the 150 years of its existence, First Lutheran Church has progressed from its humble beginnings meeting in private homes and local public building, and purchasing land for the original wood-framed building, to the large cathedral-like structure that now exists.

They grew from a small group of immigrants to a congregation of more than 1,800 people. Acquiring an ordained pastor was a problem early on in the church history and has continued to be an intermittent problem over the years.

The language question resolved itself in the 1950’s as the last of those who spoke Swedish fluently died off. Theology continues to stir lively debate as the worship committee has experimented with contemporary services. Some members have left First over this, while members from Immanuel have rejoined us. Currently finances are in good shape due to endowments, but with a diminishing membership this will bear close monitoring.

The future is sure to bring continuing change and challenges.

Endnotes
1) Seventy-five Years of History, the Diamond Jubilee, First Lutheran Church, Jamestown, NY 1931, p. 13.
3) Ibid., p. 15.
4) Ibid., p. 15.
5) Minnes Album, Remembrance Album, First Lutheran Church, Jamestown, NY, (translation published as part of the 130th anniversary celebration), p. 16.
8) Minnes Album, p. 17.
9) Undated news article found in a scrapbook at the First Lutheran Church.
11) Seventy-Five Years of History, p. 18.
12) Moe, pp. 34-35.
13) Seventy-Five Years of History, p. 18.
14) Minnes Album, p. 28.
15) Seventy-Five Years of History, p. 19.
16) Ibid., p. 19.
17) Ibid., p. 19.
18) Moe, p. 36.
19) Minnes Album, p. 29.
20) Seventy-Five Years of History, p. 23.
21) Moe, p. 38.
22) Seventy-Five Years of History, p. 24.
23) Moe, p. 38.

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Beheaded Vikings Found in England

In the summer of 2009 more than 50 beheaded corpses were found near Weymouth in southwest England, during excavations for the building of a new road.

The corpses were all buried together. There were 51 skeletons, of which some have now been examined by osteologists. They were found to be mostly young men in their early 20s, with a few in their 30s, when they died. The skeletons are about a 1,000 years old, and the men had come from a colder climate than what is usual in England.

The men had been executed naked, as no remains of clothes or shoes were found in the grave. The archaeologists have a theory that these men were publicly executed by local Anglo-Saxons, who themselves often became victims of attacking Vikings, and probably wanted revenge when it was possible.

It is through analysis of the teeth that it has been found that these men must have come from a colder climate, maybe even from north of the Polar Circle. The evidence from the teeth also show that their diet was rich in protein, which fits with research done on skeletons found in Sweden.

So far only 10 of the skeletons have been thoroughly examined, but the work goes on and it will be interesting to read about what more can be found out.

(Svenska Dagbladet 2010 Mar. 14)
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.

Here is a typical Swedish kafferep (coffee party) when the neighboring women gather in somebody's garden, and enjoy cinnamon or cardamom buns (kanel- eller kardemumma-bullar), the seven varieties of cookies, and also a big cake, decorated with whipped cream and strawberries.

This picture was probably taken during a summer in the 1930s in the Stockholm area. The children look like they are of school age, so they may be enjoying the summer holidays. No names are known.

A long-lived cookie book

This book, which only has recipes for cookies, was first published in 1945, and is still going strong. The publishers, ICA Bokförlag, mention on their web site that by 2005 they had sold 3.4 million copies during all those years, so there can not be many households in Sweden, that do not have this book.

An American cousin came for a visit some years ago, and after a few days she left with our copy in her suitcase. So I had to buy a new one, which accounts for two of them.

There are not just cookies in the book, but also all kinds of cakes, for instance a very tasty meringue cake with a filling of whipped cream and ground walnuts.

Surprisingly enough, there are no chocolate chip cookies, as chocolate chips are mostly unknown in Sweden, and difficult to find in the stores.
Bits & Pieces

Birger Jarl celebrates his 800th!

Birger Magnusson was the most powerful man in Sweden during the 1200s. He was born around 1210, possibly in Bjälbo, southwest of Västervik in Östergötland. He was of noble birth, married the King’s sister, and had the office of Jarl. He was the real ruler of Sweden. His son Valdemar was elected King of Sweden, but was soon dethroned by his brother Magnus.

See link on the links page 30!

New Archivist of Sweden

Recently it was announced that Mr. Björn Jordell is to be the next Archivist (Riksarkivarie) of Sweden. He will be the head of Riksarkivet (National Archives), an organization that started in 1618. All the regional archives (landsarkiven) are branches of Riksarkivet.

Mr. Jordell has been the City Archivist (stadsarkivarie) for Stockholm since 2003, and has been a good friend of the genealogical community, which is the greatest user of the archives. During his time many records have been digitized and made available on the internet. It is hoped that he will follow this line in his new position.

Ancestry Magazine ceases publication!

For years I have subscribed to Ancestry Magazine, the paper magazine published by the same company as ancestry.com. And suddenly I found out that they are discontinuing the magazine with their March-April issue?!

On their web site it just says “For 25 years, Ancestry magazine has been a valuable, timely resource for family history professionals, hobbyists, and novices alike. For a variety of reasons, the time has come for us to discontinue publication.”

Personally I think this is a wrong decision – you just can not find everything on the internet, and to be able to sit quietly and read a good magazine is not outmoded!

Most popular girls’ names in Sweden 2009

1 (6) Alice
2 (1) Maja
3 (4) Ella
4 (2) Emma
5 (5) Elsa
6 (7) Alva
7 (3) Julia
8 (8) Linnea
9 (9) Wilma
10 (14) Ebba

The number in ( ) shows the position in 2008.

Most popular boys’ names in Sweden 2009

1 (1) Lucas
2 (4) Elias
3 (2) Oscar
4 (3) William
5 (5) Hugo
6 (6) Alexander
7 (12) Oliver
8 (11) Viktor
9 (7) Erik
10 (15) Axel

The number in ( ) shows the position in 2008.

The Crafoord Prize

Sweden’s Royal Academy of Sciences (Vetenskapsakademien) has awarded American scientist Walter Munk the 2010 Crafoord Prize in Geosciences for his research on ocean circulation. The 92-year-old will receive the 4 million SEK prize on May 11 in the presence of Sweden’s King Carl XVI Gustaf. The academy announced that Munk received the award “for his pioneering and fundamental contributions to our understanding of ocean circulation, tides, and waves, and their role in the Earth’s dynamics.” He became professor of Geophysics at the University of California, San Diego, in 1954.

(SCA eUpdate February 2010)

Who Do You Think You Are?

The U.S. version of popular British genealogy show “Who Do You Think You are?” was shown on NBC Friday March 5, 2010, and showed some of the ancestors of actress Sarah Jessica Parker. This episode got very good reviews from well-known genealogist Paula Stuart-Watten on her blog at paulastuartwarren.blogspot.com
Alexander Pierce Anderson

— The Swede who invented puffed rice!

BY ELISABETH THORSSELL

A few years ago I visited the Goodhue County Historical Society Museum in Red Wing, MN, and noticed a photo in a display box on a wall. The photo was of a man called Alexander P. Anderson, and he was a locally famous person, the inventor of the process to produce puffed rice. This was something that was often served as a dessert in my childhood home with milk and some applesauce, so I had that as a fond memory, and also thought that an Anderson in that area must have some Swedish connection.

So finally I did a little research and came up with a web site that was useful: [www.andersoncenter.org/](http://www.andersoncenter.org/) from which I was able to get much more information than found on the internet. His grandson Karl Hedin was most helpful, and sent me a booklet, Alexander P. Anderson 1862–1943. A biography of his life which was devoted to the study of the natural world, published in 1997.

This gave enough information to be able to find Alexander’s family in Swedish records. In the back of the booklet there was also a graphic ancestor table, which followed his father’s lines back to the middle 1700s. Here you will find more detailed information on all his ancestors for three generations.

Immigration

His parents, Johannes Anderson and Brita Maja Gustafsdotter, with two small children left their home in Boarp Stakagård in Södra Ljunga parish in Kronoberg län in August 1855. After 11 weeks at sea, they travelled by train to Chicago, continued to Moline where they boarded a packet boat for Red Wing. There they bought a homestead of 160 acres, for which they paid $14. This was in Featherstone Township, where they had the company of Johannes’s brother Solomon who had come the year before.

In due time more children came along, and on 22 Nov. 1862 Alexander Pierce was born. He went to a one-room school, and also was baptized as a Baptist in 1878 in the Cannon River. He started to teach school in 1882 and continued doing this until 1890. During this period he also attended university for short periods. In 1890 he left the farming life that he had pursued at the same time as the teaching, and began in earnest his studies at the University of Minnesota: He got a B.Sc. degree in botany in 1894, and was able to get his M.Sc. next year due to a scholarship he won. In 1895 he left the U.S. and went to Munich in Germany to study for a Ph.D. in botany, which he accomplished in 1896.

A new theory

While still in Minnesota he had heard of a theory that it was possible that the central nucleus of a starch granule contained a very small amount of free water. After his return to the U.S. he started to do research on this theory and in the winter of 1901–1902 tested many kinds of grain to see if it was possible to explode the granules. This was successful, and in 1902 he formed a partnership with the Quaker Oats Company to market this new cereal. The venture was very profitable, which enabled Alexander to build a gorgeous home on the bluffs above Red Wing, which is now the Anderson Center for Interdisciplinary Studies. Alexander passed away on 7 May 1943.

A note on emigration

Johannes’s brother Salomon left his parents’ home on 11 March 1854 for the U.S. Brita Maria’s sisters Eva Cajsa, Brita Stina, and Ingrid Greta all went to Denmark. Their mother Märta Stina Eriksdotter also went to Denmark in 1862, after becoming a widow. Ingrid Greta came to her sister Brita Maria in 1869 in Minnesota.
The Småland ancestors of Alexander Pierce Anderson

1 Alexander Pierce Anderson, born 23 Nov 1862 in Spring Creek, Goodhue Co, MN, USA, died 7 May 1943. (Father 2, Mother 3)

Generation I

2 f Johannes Andersson, born 27 Aug 1826 in Södra Ljunga, G, died Jan. 1890 in Goodhue Co, MN, USA. Homestead owner at Boarp Stakagård, Södra Ljunga. Moved 1 Aug 1855 from Boarp Stakagård, Södra Ljunga, G, with his wife and two children to USA. (Child 1, Father 4, Mother 5)

Married 5 Jan 1851 in Södra Ljunga, G, to the following ancestor.

3 m Brita Maria Gustafsdotter, born 22 Sep 1826 in Mjäryd Norregård, Södra Ljunga, G [C], died in Aug. 1889 in Goodhue county, MN, USA. She was a maid at another household in Boarp Stakagård before she married Johannes. (Child 1, Father 6, Mother 7)

Generation II

4 ff Anders Persson, born 3 Apr 1790 in Össjo Knutsagård, Södra Ljunga, G, died 1869 in Goodhue County, MN, USA. Moved 1811 from Sommansäte Andersgård, Södra Ljunga, G, to Blekinge. Moved 1825 from Gillernäs, Jämshög, K, to Boarp Stakagård, Södra Ljunga, G. Farmer at Boarp Stakagård in Södra Ljunga. He and his wife moved without their proper papers 6 Apr 1868 from Boarp Stakagård. (Child 2, Father 8, Mother 9)

Married 12 Oct 1825 in Vånga, L, [Vånga C:8:375] to the following ancestor. Marriage records: he a farmhand from Gillernäs, the name of the bride was not given.

5 fm Cecilia Åkesdotter, born 25 Jan 1799 in Vånga, L [not found in records there], died 1883 in Goodhue Co, MN, USA. Moved 1825 from Vånga, L, to Boarp Stakegård, Södra Ljunga, G.

6 mf Gustaf Svensson, born 7 Dec 1797 in Mjäryd Kuggagård, Södra Ljunga, G [C], died 25 Jan 1857 in Gustafsland on Boarp Björsagård lands, Södra Ljunga, G. Farmer first at Boarp Västergård, where Gustaf owned a part, then in 1844 to Runkarp Norregård in Södra Ljunga. In 1848 they moved to cottage Jonasboda on Boarp Björsagård lands, then to nearby cottage Gustafsland. (Child 3, Father 12, Mother 13)

Married 16 Jun 1821 in Södra Ljunga, G, to the following ancestor. Marriage records: both from Mjäryd Norregård.

7 mm Märta Stina Eriksdotter, born 22 Jun 1796 in Mjäryd Norregård, Södra Ljunga, G [C]. Moved 1861 from Gustafsland on Boarp Björsagård lands, Södra Ljunga, G, to Denmark. (Child 3, Father 14, Mother 15)

Generation III

8 ff f Per Bengtsson. Born 11 May 1758 [1767 also mentioned], died 31 May 1829 in Boarp Stakegård, Södra Ljunga, G. Farmer at Össjö Knutsagård in Södra Ljunga. Moved around 1795 to Sommarsäte Andersgård, and from there around 1812 to Boarp Stakegård.

Married 2 Oct 1785 in Södra Ljunga, G, to the following ancestor. Marriage records: he from Össjö Mjölner gård, she from Össjö Knutsagård.

9 ff m Maria Johansdotter, born 1 Apr 1762 in Össjo Knutsagård, Södra Ljunga, G, [C]. Died 7 May 1837 in Boarp Stakegård, Södra Ljunga, G. (Child 4, Father 18, Mother 19)

12 mf f Sven Erlandsson, born 1770, died after 1818. Farmer at Mjäryd Kuggagård in Södra Ljunga. In 1815 he seems to leave the parish and it is not known yet where he went.

Married 1st to the following ancestor.

Married 2nd to Anna Håkansdotter. Born 7 May 1788, died in childbirth 16 Sep 1816 in Mjäryd Kuggagård, Södra Ljunga, G [F].

13 mf m Bengta Nilsdotter, born 1773, died in childbirth 24 Dec 1803 in Mjäryd Kuggagård, Södra Ljunga, G. (Child 6)

14 mm f Erik Persson, born 1768, died 29 May 1810 in Mjäryd Norregård, Södra Ljunga, G. Farmer at Mjäryd Norregård in Södra Ljunga. (Child 7)

Married 6 Jun 1790 in Ljungby, G, [E] to the following ancestor. Marriage records: he from Mjäryd, she from Ljungby Södergård.

15 mm m Sara Persdotter, born 1771, died 24 Nov 1845 in Runkarp Norrgård, Södra Ljunga, G [F]. (Child 7)

[C] = date from birth records
[E]= date from marriage records
[F]= date from death records
G = code letter for Kronoberg län
K = code letter for Blekinge län
L = code letter for Kristianstad län
f = father
m = mother

Swedish American Genealogist 2009:4
The solution of the (Hand)writing Example XXIII

Transcription

Ett Minne
Gifwit af hulda Dop föräldrar
Efter Flickan

Christina Andersson
Född i Rönås den 28 oktb. 1855.
Död i Amerika d. 6 april 1870.

Jag hörer Englars sång – Jag kan
här icke blifva, i denna verlden
wrång. I detta usla lifvet. Jag ser
min Frälserman. Med lifesens
krona i sin högra hand.
Den han mig lofvat hafver.

Translation

A Memorial
Given by the kind godparents
after the girl

Christina Andersson
Born in Rönås 28 October 1855.
Died in America 6 April 1870.

I hear the song of Angels – I can not
stay here, in this cruel world, in this
wretched life. I see
my Saviour with the crown of life
in his right hand. The one he
has promised me.
In Scandinavia


This recent history of the Scandinavian people is intended to present a picture of the historic roots of the many descendants of the immigrants who came to North America from Scandinavia mainly in the 19th century. The author has chosen a less traditional structure for his history than commonly used by historians. The book is more closely akin to Moberg’s two volumes, A History of the Swedish People (Dorset Press, 1971 and 1973) than it is to the more common chronological history. The book jumps between periods in time to focus more on subject matter than chronology, and is an effort to deal more with the lives and customs of the common folk of Scandinavia than with the kings, the nobility, and the history of government affairs.

J.B. Hove is not an academic historian, but according to the book jacket has spent the past ten years in study of archaeology, ethnology, folk studies, genetics, and linguistics in order to develop his somewhat unique portrait of the history of Scandinavian culture. He has gathered together from various sources many anecdotes and historical writings to support the major premise of the book. He describes the Scandinavian people as being uniquely self-sufficient, and ingenious at extracting a livelihood from the many harsh environments found in the north of Europe. These qualities were brought with those who migrated to North America, enabling them to adapt to and deal with the often equally harsh environments they encountered in the New World.

The author traces these qualities to the ancient sources of the peopling of Scandinavia, mainly from east in central and northern Eurasia, a land of steppes, which often resulted in a nomadic lifestyle for these peoples. Southern Europe, on the other hand, was peopled by cultures from the warm and more fertile river valleys of the Middle East, where agricultural surpluses enabled larger and more complex civilizations ruled over by the thousands by kings, emperors, and a large ruling class. This led to significant differences in the cultural history between northern and southern Europe.

With the conditions of short growing seasons, long winters, and limited resources survival required the adoption of habits of organization, cooperation, discipline, and resourcefulness. There was little surplus to support a nonproductive upper class, and a more egalitarian society resulted. Men often traveled to exploit remote resources, creating more independent women who were far beyond being only slaves to their men as in many other societies.

After an introductory chapter outlining the experience of Scandinavians in populating the New World, the author describes his views on the early peopling of the Nordic lands after the last Ice Age beginning about 13,000 years ago. Peoples from the eastern steppes slowly moved into the area as nomadic hunters and fishers and eventually populated most of the area as the ice retreated. Beginning some 5,000 years ago, the first farming people began to leave their traces, migrating north and west across Europe. Later arrivals of Indo-Europeans, Sarmatians, Karelians, Sami, Finnish people, and others added to the blend, and in more recent times, Germans, Walloons, and a sprinkling of others from southern Europe and the British Isles was added to further mix the population. This aggregate culture retained its egalitarian nature, however, due primarily to the harsh environment, the origins of the peoples occupying the area, and a scattered population.
with limited resources. This portrait painted by the author is derived principally from historical sources, although it is not inconsistent with genetic and DNA information developed in the last several decades.

Succeeding chapters deal with arguments explaining the egalitarian nature of Scandinavians, the common Nordic roots consolidated over the past three millennia, the influence of the Viking Age, the Dark Ages, and the Bubonic Plague. There are chapters about wolves, the training and lives of soldiers, the influences of witchcraft, the Church, the role of women, courting customs, the rigid classes in society, and the self-sufficient nature of the common folk. Scattered among all these chapters are anecdotes and quotations from a variety of sources from Tacitus to Moberg, Selma Lagerlöf, Sigrid Undset, the Icelandic Sagas, Beowulf, the Yngling's Saga, Heimskringla, the Kalevala, and others are used to enrich this history for the reader. J. B. Hove also draws heavily from the writings of his own Norwegian-born grandmother, Mary Norlander. Mary was a regular contributor to the Svenska Amerikanska Posten in Minneapolis and thousands of her articles were published over the years. She wrote with insight about the habits of ordinary Scandinavians and their attitudes about honesty, affection, women, work, and household habits.

This book has been clearly shaped to support the author's view of the uniqueness of Scandinavian culture, and his closing paragraph best summarizes this view:

"Today, because of their culture – it is not a coincidence – Scandinavians (regardless of nationality) are technologically advanced, enjoy stable governments, and have egalitarian societies with high status for women. They are world leaders in honest government, human rights, equitable income distribution, industrial efficiency, and humanitarian aid. Today, Scandinavian immigrants’ great legacy is their remarkable culture."

Perhaps some readers from other cultures might find this author's approach a bit chauvinistic. His facts, however, appear to be thoroughly documented and consistent with most other histories of Scandinavia, although some may disagree with his opinions about the merits of the Scandinavian culture as he sees them. As a whole, this book provides an excellent, fairly compact, and engaging summary of the history of the Scandinavian people for readers of all ages.

Dennis L. Johnson

Viking stories


Writers have long been interested in the history of the Greenland settlement by Norse colonists beginning in the last decade of the tenth century. This interest was greatly sharpened by the discovery in the 1960's of the remains of Norse settlements and artifacts at L'Anse aux Meadows, Newfoundland. Helge and Anne Stine Ingstad, Norwegian archaeologists, investigated and authenticated this evidence proving that Norse people from Greenland and Iceland had visited this area and built dwellings in about the year 1000.

This evidence strongly reinforced the stories by Snorri Sturlusson, written several hundred years after the actual events. Other evidence of Norsemen in North America has surfaced over the years, some authenticated and some highly controversial, and has added to this stimulation of interest in the subject.

This new first novel by J. A. Hunsinger is the most recent of a series of novels prompted by these discoveries in North America, by writers who have imagined a variety of adventures undertaken by Viking visitors to the New World. The novel is intended to be the first of a series under the title Axe of Iron. The second in the series, titled Axe of Iron, Confrontation, was scheduled for publication this year (2009), but as of this writing is not yet available.

The author is a retired commercial pilot and aviation writer. As an amateur historian, he is a Viking enthusiast and has studied extensively the research and archaeological evidence from sites in Greenland and the New World to assist in crafting this novel. It is a gripping story about the adventures of a large party of Norsemen who undertake to find a suitable place for settlement in North
Views differ on the hemisphere and continued until well into the 19th century. The "little ice age" had slowly descended on most of the northern lands. The book is dedicated to the man occupancy in these northern lands. The book is about the year 1007, a time when the climate was generally relatively mild and hospitable to human occupancy in these northern lands. The book is dedicated to the some 4,000 Norse who disappeared entirely from Greenland by the middle of the fifteenth century. By that time, the “little ice age” had slowly descended on most of the northern hemisphere and continued until well into the 19th century. Views differ on whether the last Greenlanders slowly died out from starvation, intermarried with local native Inuit people, migrated elsewhere, or some combination of these factors.

The story line of this novel is about a large party of about 300 Norse men, women, and children from Greenland and Iceland who embark in five Viking ships for the new lands to the west that had recently been discovered by Leif Ericsson and others. The group takes with them sheep, cattle, and all the essentials to establish a new colony wherever suitable lands can be found. They are aware of the native population and come fully armed and prepared to protect their colony, but are determined to avoid confrontation if at all possible. They sail west in the wake of Leif Ericsson’s route, following the coast of Greenland north, crossing to Helluland (Baffin Island), Markland (Labrador), and head for Leif’s houses on present-day Newfoundland. A fierce storm blows them west into the straits leading into Hudson Bay, however, causing them to explore the eastern coast of that great bay before returning to their originally intended destination. After reassembling their fleet after the storm, they pause to consider and then decide to sail further south along the coast to see what the possibilities are for a colony in the lands ahead. Various adventures occur along the way, with both peaceful and violent encounters with the native population. By novel’s end in late summer, the group has chosen a location near a river’s mouth in what apparently now is named James Bay at the southern end of Hudson Bay. Part of the colony begins the job of building shelters and a settlement, while a part embarks on four ships for a trading journey back to Greenland and Iceland.

A final chapter gives a brief hint of the novel’s sequel, Confrontation, to whet the reader’s interest in continuing to read the series.

The location chosen by these colonists remains in the 21st century a remote part of North America. There are now several small villages in the area, the largest of which has a population of about 2,000 people, most of whom are Native Americans. There are also a few hundred non-native Canadians in the area, mostly involved in mining. The climate is harsh, resources are few, and access to the area is limited. The Native people no longer rely only on hunting and fishing, but are dependent on assistance from the Canadian government. Most now live in new, modern houses built by the government. Game and fish are abundant in the area, and camps and outfitters cater to recreational hunters and fishermen from more urban areas to the south.

In this novel, the story is told mainly through the words and actions of Gjudbjartur Einarsson, the principal aide to the leader of the expedition. The leader is Halfdan Ingolfsson, endowed with all the qualities of a strong leader, and Gjudbjartur is his loyal supporter and defender. Along the way, through many incidents and adventures, numerous details of Viking Age life, culture, and practices are revealed. Most of this is plausible and generally fits with my own understandings and knowledge about this period in history. The author also displays some knowledge of the Native American tribes encountered by the Norsemen, with a balance between the violence and savagery of the times and a more modern sensitivity towards their conflicting cultures.

Character development of the principal protagonists by the author is somewhat limited, perhaps a little more in the style of a technical writer than that of a skillful novelist, but this is not a serious flaw and the story still draws the reader along with great interest and curiosity about the outcome.

The only implausible aspect of this interesting story that struck this reviewer was the improbability of the makeup of the expedition. The author portrays the group and its leaders as the young adventure-seeking segment of established Greenlanders and Icelanders, who have little chance of inherited lands or fortunes at home, who must seek their fortunes in new lands. Somehow, these sparsely endowed people managed to acquire five substantial Viking ships capable of carrying them on the open seas to North America. A seagoing ship at that time was roughly equivalent in cost and rarity to a modern jetliner today, and only the wealthiest leaders could hope to afford to build or acquire a ship such as this. For the sake of the story, I am willing to set this unlikely circumstance aside and go on to enjoy the novel for all its other good qualities.

For the sake of the sequels, I believe the author is setting the scene for events leading to intermarriage of the Norse colonists with Native Americans, a theory held by more than a few historians about the fate
of the Greenland settlements. Rumors continue to emerge about certain “tall, blond, and blue-eyed” people found among various tribes in North America, among them the Mandan tribe now in the Dakotas but earlier found in the Northeast. This was reported in the Lewis and Clark exploration journals from the early 19th century. No certain evidence, DNA or otherwise, has yet turned up to confirm these rumors, however, and later intermarriages in the 19th and 20th century make this a difficult quest.

J.A. Hunsinger has created a story of interest to not only Viking enthusiasts but to readers at large about a possible but fictional adventure of Norse colonists in North America. An adventure which preceded by six centuries the later colonization of the Delaware Valley in 1638 by a similarly sized group of Norse (Swedes and Finns) who landed in the wilds of the Delaware Valley. This was a location peopled by Native American tribes (in a more moderate climate) with, initially at least, a peaceful relation with the native people.

It will be interesting to follow the fictional destiny of these earlier Hudson Bay settlers through the novels that follow in the Hunsinger’s Axe of Iron series.

Dennis L. Johnson

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Driving along in the comfort of a modern automobile through southwestern Minnesota a century and a half later, it challenges the imagination to visualize what this land was like at the time of the great Dakota war of 1862. We now see large, orderly farms laid out on a gridiron pattern, farms of a thousand acres or more planted mostly in corn. Modern ranch houses mark the farms, usually close to the road, with many large grain bins near by. Cattle and livestock are seldom seen, but pickup trucks are commonplace.

A closer look reveals some traces of the past. Frequent woodlots of an acre or two in size remain, farther from the roads. These sometimes contain the remains of long abandoned farmhouses, sheds, and barns marking the original homestead.
farms of the mid-19th century, usually a few hundred acres in size. Spaced some 20 to 30 miles apart are small towns servicing these farm communities, providing rail connections and needed supplies.

Low-lying sloughs and bogs have been drained for crops, a few larger lakes remain. Some towns have light industry and food processing plants, others have died out or house mainly retired folks. The small towns are characterized by their many shade trees, private homes, church steeples, and soaring grain elevators. All seems peaceful and serene.

In 1862, settlement of this area was increasing rapidly. This territory was a small part of the large Louisiana territory purchased from France in 1803, later becoming part of the Minnesota territory in 1849. From this territory was defined the final borders of Minnesota, and a rapidly growing population resulted in statehood for Minnesota, the 32nd state, in May of 1858. The establishment of Fort Snelling on high bluffs at the junction of the Mississippi and Minnesota rivers, completed in 1825, had established a military presence and administrative control over the area. By 1851, treaties between the Native American tribes and the U.S. government had opened much of the territory to settlement. The cities of Minneapolis and St. Paul grew up nearby, ultimately to become the largest metropolitan area in the state.

The rivers provided access to the lands and resources of the Minnesota territory, with logging and lumbering moving north to the great forests, and lands for farming to the southwest, west, and northwest. Lands to the southwest were accessible by way of the broad Minnesota River valley, and Minneapolis and St. Paul were the usual supply and departure points for settlers seeking land. Roads did not exist, only a few trails marked by Native American travelers; railroads were to come later. Barges on the Minnesota River brought settlers by the hundreds and then thousands into the prairie lands of southwest Minnesota, and towns sprung up at intervals along the river. Belle Plaine, Le Sueur, and then St. Peter led to Mankato, where the river turned abruptly from its southwest course toward the northwest, leading in turn to New Ulm, Fort Ridgeley, and then into the upper and lower Indian reservations along the river. The earliest settlers claimed lands on either side of the river around these towns. The open prairie was next to be settled.

These earliest towns lay on the slopes of the broad Minnesota River valley, a valley much too large for the present size of the river. This valley once drained the enormous post-glacial Lake Agassiz, which once covered much of present northwest Minnesota, the eastern Dakotas, and Manitoba. This former lake of ten thousand years ago has now become the rich agricultural Red River valley, whose Red River now flows north to Lake Winnipeog and Hudson Bay. The Minnesota River then became much smaller, but served in the 1840-1860’s as the main route for migrants to southwest Minnesota. The 18th century saw a few white explorers and trappers in the area, but settlement did not begin until about 1850.

At that time, the area was home to many tribal groups of Native Americans, mainly the Sioux, or Dakota people. They roamed the plains to hunt and moved their tepee villages frequently to follow game. They had long before acquired horses and by 1860 were also equipped with guns, mainly muzzle-loading rifles in addition to their traditional weapons. The Sioux quarreled often with the forest tribes in the big woods of northern Minnesota, who had a more settled, agricultural lifestyle. These woodland tribes were mainly Chippewa and Ojibwa. The Ojibwa had arrived fairly recently from the East Coast, and had some familiarity with white people. Relations with the Ojibwa and Chippewa remained peaceful during this period, although Vilhelm Moberg in the fictional ‘The Emigrants’ series did include a frightful incident when several Natives visited Kristina seeking food, but left without incident. Their homestead was in the eastern woods near Taylors Falls, far from the prairies of the Dakota Sioux.

The author, in The Dakota War of 1862, describes the events leading up to the war, the five weeks of actual hostilities, and the aftermath of the war. This account is based on much of what was known at the time of writing this 2nd edition; all of Carley’s sources were accounts by white people collected in the century after the event. Some new information has surfaced since 1976 but mostly adds details which do not fundamentally change the chronology or descriptions of the events. The book includes many photos of major participants and also numerous historic drawings and etchings, including a complete map of all the affected locations. In 2002, Gary Anderson and Alan Woolworth wrote a book based on the Indian side of the 1862 war, Through Dakota Eyes, that was based on a number of narrative accounts and oral histories collected from Native Americans and their descendants. For serious scholars of this event in Minnesota history, this book is also must reading, adding greatly to an overall perspective of the Dakota War. It is available also at Amazon.com, $13.46 plus shipping.

The root causes of this war were many, chief among them being the
compression of the Minnesota Sioux into two reservations along the upper Minnesota River as a result of a treaty with the U.S. government, that was signed at Traverse de Sioux near St. Peter in 1851. Some seven thousand Dakota Sioux exchanged some 24 million acres of land for two reservations, each 20 miles wide and about 70 miles long along the upper Minnesota, plus some $1,410,000 in cash and annuities to be paid over a period of 50 years. Food and supplies were also included in this agreement. Resentment built up over some aspects of these treaties over the years and the locations of the reservations. By 1857, settlers had begun to crowd close to these reservations and sought to have them reduced further. Late delivery of payments and food supplies in 1862 raised resentment to a flash point and threatened starvation on the reservations. Conflict became almost inevitable and by August 1862, all that was needed was a spark to ignite hostilities.

This flash point occurred on August 17, when four young braves seeking food visited a white homestead, the Baker farm, near Grove City in Meeker County. Their visit resulted in three settler's deaths and the escape of others by hiding or running. News of the attack spread rapidly on both sides. Tribal elders tried to cool the ardor of the young braves, ready to attack all whites, but they could not do so. The next day saw attacks on both the upper and lower Indian Agencies and an ambush of whites at Redwood Ferry, resulting in many more white deaths. The book then goes on to recount larger attacks on Fort Ridgley, on New Ulm, and various other battles and major incidents culminating in the Battle of Wood Lake, turning the tide of the war by September 23. Reinforcements of soldiers and volunteers from Mankato, St. Peter, and Fort Snelling arrived and put down the Native forces. This resulted in the capture and surrender of several hundred warriors and the release of many white captives.

By December of that year the Natives that took part in the uprising were tried and sentenced initially to death. President Lincoln reviewed all the records and reduced the number to be hanged to the thirty-eight who were executed at Mankato. The remaining Dakota Sioux were relocated westward to reservations in the Dakota Territory, where smaller battles and skirmishes continued for decades. This finally ended in 1890 with the Battle of Wounded Knee. The Dakota War in Minnesota had continued for just over five weeks, and resulted in the deaths of about 500 whites (estimates vary from 400 to 800); the number of Native deaths has never been accurately tabulated but is probably in the hundreds. In addition to the major battles recounted in detail, many outlying settlers, mostly without weapons, were taken by surprise and killed. Many others escaped to the east and the shelter of cities and towns, some never returned. In 1862, many young men had been recruited to fight with northern forces in the Civil War, and were absent from their farms, a fact well-known to the Native Americans. Most of the settlers in the area by 1862 were German immigrants, or resettlers from the East, but considerable numbers of Norwegians, Swedes, and others had by this time found their way to the Minnesota prairie. All were seeking land, encouraged by the Homestead Act of 1862 which made land available at very low cost. The book mentions fourteen settlers killed in the Scandinavian settlement of West Lake, including the families of Anders and Daniel Broberg, and Andreas Lundborg. A state monument nearby marks these deaths. Another reference is to the Scandinavian Guards of Nicollet County, a militia raised to protect the St. Peter area when the local army garrison left to defend Fort Ridgley. Only about 16 miles northeast of New Ulm lay the small settlement of Swedes at Bernadotte, where my great-grandfather and his family joined a number of other Dalslanders there in 1866, only four years after hostilities had ended. There is no record of any attack there, but the founders of this community were no doubt alarmed and some no doubt took part in the events.

Much of Minnesota was alarmed and frightened by the uprising, even far to the east and north. Defensive measures were taken, forts and barricades were built, and settlers armed themselves against surprise attacks. The Civil War and the need for troops slowed the arrival of reinforcements to the area and contributed to the unease of the whites. An interesting sidelight of the book was the inclusion of the role of the substantial number of mixed breed families in the area of the War, some dating to earlier days. These families were not fully accepted by either whites or Natives, but tried to remain neutral. Many had taken up farming rather than tribal life, and were called “cut-hairs” or “blanket Indians” by the Native tribes, and “half-breeds” by whites. There were a number of incidents where these mixed families sheltered whites or protected those taken prisoner. A few fought in the battles mostly on the settler’s side, but at least one was hanged with the 38 at Mankato.
This book presents this war as completely as current facts permitted, and is important to the history of Minnesota and of the United States. Persons with roots in the area of the battles will find it of special interest, perhaps their own families were involved in some way in this War. Some refer to the Dakota Wars as a “Civil war within a Civil war,” and others have claimed that this war resulted in the deaths of more civilians in any war in American history up to the events of September 11, 2001. It is also a story of many innocents on both sides engulfed in a conflict caused by the incompetence and inaction of the U.S. government, which forced ill-considered treaties on the Native Americans and then did not live up to these agreements.

Dennis L. Johnson

Editor’s note: If you are interested in this conflict, do not forget the articles in SAG 2/07, 3/07, and 4/07, by Helene Leaf, that describes many of the difficult experiences of the Swedes in the area.

Another interesting book is The Dakota Uprising: A Pictorial History | by Curtis Dahlin with photographer biographies by Alan Woolworth. Available from Park Genealogical Books. See link page!
Interesting Web Sites

The family of Jonas Lundberg from Ljusdal (Gäst.): http://www.lundbergfamilyhistory.com/

Unknown immigrants to Colorado:

   http://willyoinger.homeip.net/Who_is_this/Leadville/Leadville_around_1900.htm

U.S. city directories online: http://distantcousin.com/Directories/


The Viking Society for Northern Research: http://www.le.ac.uk/ee/viking/

Page with many different databases (vital records etc.):

   http://www.germanroots.com/databases.html

Databases on U.S. military: http://www.militaryindexes.com/

Databases on deceased people in the U.S.: http://www.deathindexes.com/

National Database of Swedish Photographers: http://nfr.nordiskamuseet.se/English.aspx

Learn to read German handwriting (also used in Sweden in the 1700s):

   https://fch.ldschurch.org/WWSupport/Courses/Kurrentscript/1/index.html

The 40 best genealogical blogs: http://www.familytreemagazine.com/article/Fab-Forty

Minnesota State Census Index: http://people.mnhs.org/census/

Various tools for the Chicago researcher: http://chicagoancestors.org/#tab-tools

About Immigrants from Karlskoga (Öre.): http://www.hembygd.se/orebro/karlskoga/emigration

Park Genealogical Books (mostly MN, WI, ND, SD): http://www.parkbooks.com/

Information on the Birger Jarl celebrations:


U.S. National Archives workshops for genealogists: http://www.archives.gov/genealogy/events/

Cyndis List (the major links collection in the world): http://www.cyndislist.com/

For cemetery buffs: http://www.thegraveyardrabbbit.com/

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

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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.

**Brinck, Brink**

We are looking for the family of Jöns Isaksson Brinck, born 5 Nov. 1855 in Ronneby (Blek.), Sweden. He immigrated 5 Dec. 1881 from the port of Malmö with a ticket for Center City, Chisago Co., MN. In the 1900 U.S. Census he lives at Orwell Township, in Otter Tail Co., MN, and is married since ca 1892 to Nora (possibly with surname Reberg), born Oct. 1873 in Minnesota of Norwegian parents. They have children: Lillian (b. Mar. 1892); Florence (b. Aug. 1895); Chester Murray (b. twin Oct. 1897); Mabel (b. twin Oct. 1897); and Delina (b. Apr. 1899). In the Minnesota Birth Index there is also found Gladys Irene, born 29 May 1901 in Otter Tail Co., with a mother with the surname Reberg.

In the 1910 U.S. census they are all living in Oscar Township, also in Otter Tail County. By 1920 the parents and son Chester, daughters Delina and Gladys are all living at “School District 56” in Phillips CO., MT. In 1930 just James and Nora live at Nelson Township in Phillips Co., MT, and all the children have left.

Son Chester lives in 1930 (U.S. Census) in Calipatria, Imperial Co., CA, with his wife Ruth, b. around 1905 in MO, and they have no children after 6 years of marriage. Chester seems to work for the irrigation district.

We are now looking for when and where James and Nora died, and what happened to their children? All information is most welcome! I work as a volunteer for the Skåne Emigrant section of the local genealogical organization, and you are welcome to contact me if you have an immigrant from Skåne.

Åke Kjellqvist, Lagerlöfs väg 18, SE-24532 Staffanstorp, Sweden. E-mail: <ake.kjellqvist@telia.com>

**Johansdotter, Johansson, Jonsson**

I am looking for information on Emma Kristina Johansson, born 10 January 1858 at Melböda 7, Böda parish on the island of Öland (Kalm.), daughter of the innkeeper Johan Persson and his wife Cajsa Maria Eriksdotter. Johan died in 1860 and Cajsa Maria remarried to the garbage collector Carl Fredrik Rydén, who died in 1865. Emma Kristina moved 31 Oct. 1876 to Jacob, Stockholm, and got her birth date changed to 10 Nov.

In Stockholm she married Karl Fredrik Jonsson, born 6 Jan. 1857 in Högsby, (Kalm.), and they had two daughters; Ester Maria (b. 22 Nov. 1882) and Hildur Kristina (b. 9 Jan. 1884). Karl Fredrik and his family left for the U.S. 20 May 1886 with tickets for Iron Mountain (probably in Michigan). [The family is listed as Jansson in the Emigamn database, but the first names are correct]. All information on this family will be most welcome!

Birgitta Elmquist, Forshemsgatan 1, SE-587 21 Linköping, Sweden.

**Gilbert, Davis, Lawson, Syversen**

My great-grandmother Anna S. Gilbert (1867–1954) was born in Lier, near Drammen, Norway. She immigrated in 1886, married Charles Lawson (1860–1930), from Köinge (Hall.), and lived at Canterbury, CT.


By 1930 Alice is married to John Alexander Davis (b. in Rhode Island 1897–1988), living in Jewett City, New London Co., CT, and they have a son Robert Davis, born around 1925.

Son Otto Tyler married around 1926 to Gladys, born ca 1902 in CT, and they have a daughter Barbara, born in 1929. This family lived in Norwich, New London Co., CT in 1930.

Otto Gilbert and his entire family are buried in the Jewett City cemetery in Connecticut. When searching at www.findagrave.com the following was noted from Carrie Gilbert’s obituary “Surving are a daughter Mrs. John Davis of Jewett City: three grandchildren; and five great-grandchildren.”

I would really love to get in contact with those grandchildren and their descendants!

Ann-Marie Engfeldt, Fabriksgatan 2 F, SE-43278 Tvååker, Sweden. E-Mail: <liza2@telia.com>

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Send queries to SAG! Everything is not online!
The Last Page

Dear friends,

This winter has been long and tedious. In the Stockholm area there has been continuous cold weather since the 15th of December, which only happens around every 20 years or so.

In one of the daily papers it was told that this has been the longest and coldest winter since 1829. I am glad I did not live then, but in a modern, warm house, where we do not need the maids to get up very early and start the fires in the kachelugnar (tiled ovens), especially as maids are rare these days.

Really, with all the sources that are available on the internet now, you do not need to go to the archives as much as just a few years ago. Most of the church records are there, and now even up to 1939 for births, deaths, and marriages. When I realized that was possible, I looked up my older brother, who turned 70 last year, and found out that he was recorded as being born at the maternity hospital in the nearby town, not in the parish where our parents lived. This can be tricky to find out, when it became much more common to not be born at home, but in a hospital. The rules were later changed, and the baby recorded in his parents’ home parish. The 1900s are not easy!

But how can my brother be 70, when I feel no older than I did 25 years ago? One of the little mysteries of life.

Recently I also was present at the 60th anniversary of the Östgöta Genealogical Society, which I helped to revive in 1978, another of those things that make you realize that time passes.

One thing that has kept me occupied lately has been the copying of the death records for my special parish of Nordmark (Värm.), for the period of 1901–1946. This information is going to end up in a new version of the Swedish Death Index, covering 1901–2009 for most of the country. This database will hopefully be released by the end of the summer. At the same time we hope to see the 1880 Swedish Census on a CD/DVD, which will be very useful. So things are moving!

Till next time!

Elisabeth Thorsell

The Genealogy Days in Örebro

The annual Swedish Genealogy Days will take place on 27–29 August in Örebro.

Örebro is celebrating the 200th anniversary of the meeting of the Swedish parliament in 1810 that elected Fieldmarshal Jean Baptiste Bernadotte to become the Swedish Crown Prince Karl Johan.

There will be festivities all year round, and the Genealogy Days are filled with lectures, exhibitions and demonstrations by archives, online companies, societies, booksellers, and much more. It is the meeting place for all genealogists, and you are also most welcome!

http://www.sfd2010.se/

SAG Workshop
Salt Lake City
2010

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dalarna*</td>
<td>Dlrn.</td>
<td>W</td>
<td></td>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm.</td>
<td>D</td>
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<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
<td>Värn.</td>
<td>Vrml.</td>
<td>S</td>
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<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Hall.</td>
<td>N</td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbtn.</td>
<td>AC</td>
</tr>
<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>
</tr>
<tr>
<td>Skåne*b</td>
<td>Skån.</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

The provinces (landskap).