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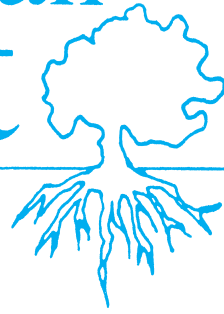
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Cover picture:

The Baptismal Angel in Hjulsjö church (Väsm.). A bowl with Baptismal water is placed on the tray in the hand of the Angel.
(Photo: E. Thorsell)

Family Ties to the Dakota Uprising – Minnesota 1862, Part 3

Claims for Depredations following the Dakota War of 1862

BY HELENE LEAF

As a follow up to the article about Mary Anderson, the Broberg families, and the Lundborg brothers who were killed in the Dakota Uprising in Minnesota in 1862, I continued to search for more information about Mary Anderson's fiancé and also what happened to those who survived. One of the interesting pieces of information that I ran across was that many of those who had lost property in the Uprising had filed claims.

In the book *Index to Claimants for Depredations following the Dakota War of 1862*, compiled by Mary Hawker Bakeman, the claimants' names and claim numbers are listed. Sometimes the amount of the claim, the location of the loss of property, and the location of the actual claim are noted.

Most of the attacks occurred in August and September of 1862 and the claims were filed later that year and during 1863. Minnesota appointed three men to hear these claims (the Claims Commission¹). About 2,500 claims were filed. About 500+ claims are available at NARA². The rest of the information for the book was gathered from the published list in the House of Representatives report on the work of the Claims Commission and records of payments and vouchers. The state of Minnesota paid these claims using the money that should have been used to pay the yearly Indian annuities.

Here is what I found regarding the

people listed in the previous articles (Parts I and II, "Family Ties to the Dakota Uprising – Minnesota 1862"³):

Broberg, Anna/Andreas, claim #1204. The file location is not known, but the full amount claimed, \$575.00, was awarded. This money went to Anna, the daughter and only person in her family to survive. Andreas, the father, was killed at the massacre site.

Broberg, Daniel (deceased), claim #1205. The file location is not known, but the full amount claimed, \$300.00, was awarded. This money most likely went to his son, Peter, the only one in his family to survive. Both of these claims are listed under the name Berburg.

Lundberg, Andrew (Swedish name Andreas Larsson Lundborg), claim #739, the father who was shot at but not injured. The file location is not known, but he received full payment of \$850.00 for relief of depredation damages. This claim seems to be a combination of 16 claims.

Lundberg, John (Johannes Lundborg), claim #742, Andreas Lundborg's oldest son who also survived. The file location is not known, but he received full compensation, \$630.00.

There were no claims filed for the three Lundborg brothers, Lars, Anders Peter, and Gustaf, who died at the Broberg cabin. Perhaps claims for their possessions were listed with their father's.

Patwell, Francis (also known as

Francois Patoille), who was the driver of the wagon in which Mary Anderson was riding when she was taken captive. He was killed. The file location is not known, but \$1,800 was claimed.

Reynolds, Joseph B. (Mary Anderson's employer), claim #1098. The location of this file is not known, but he received full payment of \$3,000 for relief of depredation damages. He received \$200 on 11/16 and \$500 on 11/23. No year is given. Mr. Reynolds also received some payment for being a witness.

There apparently is no more information available about the above claims. None of the actual claim forms have been microfilmed and NARA does not have the original claims forms listed above. I did not find any claim listed for Mary Schwandt Schmidt or her brother August who also survived. In her account, Mary stated that a claim had been filed, but that she did not receive the money.

Claims of Mary Anderson and Richard Holback

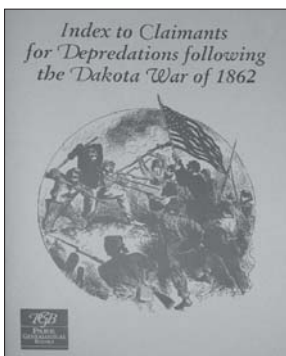
Of greatest interest to me were the claims of *Mary Anderson #2213* and *Richard Holback #2247*. Richard Holback (also spelled Hoback) was the fiancé of Mary Anderson; they were planning to get married in the fall of 1862. He was a teamster at the Upper Sioux Agency for about 5

years prior to the Uprising. He and Mary undoubtedly had opportunity to meet as he was traveling the road between the Upper Sioux Agency and the Lower Sioux Agency, and she was working at one of the stopping places along that road. It is also possible that Mary knew him from the time that her father had worked at one of the agencies.

The information about Richard Holback is found in the 1860 Minnesota Federal Census⁴, and the accounts written by Cecilia Campbell Stay⁵ and Mary Schwandt Schmidt⁶. Mary Schwandt Schmidt worked at the same place as Mary Anderson and was taken captive with her and another young girl. Cecilia lived at the Lower Sioux Agency and certainly would have known him. Both young girls were captives of the Indians and were present at the camp where Mary died and wrote about it in their accounts. Cecilia gave an account of the incident when his picture and \$10 from Mary Anderson were given to Richard Holback at Camp Release. He had joined the Renville Rangers⁷ and was part of General Sibley's troops that liberated the captives at Camp Release.

A detailed list

NARA and Ms. Bakeman have copies of these two files (plus about 500 more). I sent to Ms. Bakeman at Park Genealogical Books for copies of these two files. Below is the very detailed listing of the possessions of Mary Anderson and Richard Holback and the value of each item.



Mary Anderson # 2213

Schedule

1	Blanket Shawl	5.00
1	Wool Delaine Shawl Silk Fringe	5.00
1	Silk dress pattern and trimmings	25.00
1	Delaine	3.50
1	Calico	3.00
4	New Delaine Dresses @ 4.	16.00
4	New Calico Dresses	8.00
1	Shaker trimming	2.00
2	Wool hoods	3.00
1	Wool Lacey Dress	4.00
6	White Skirts	12.00
½	Doz. Chemise	12.00
½	Doz. Drawers	6.00
½	Doz. Handkerchiefs	1.50
2	Pr shoes new	4.00
1	Pr Rubbers	1.00
2	Embroidered Collars	2.00
4	Linen Collars	1.00
1	Lacey Dress pattern	2.00
1	Mosaic Pin	3.00
½	Doz. Pr. Cotton and woolen H???	2.20
30	Yards of Bleached Muslim	5.40
3	Pr. under Sleeves	1.20
1	Hoop Skirt	1.75
1	Trunk	2.00
1	Pr. Mitts and gloves	1.00
1	Pr. Mitts ?	.75
	Underclothes ? ?	25.00
	Sewing Accoutrements:	
	Needles, scissors, thimbles, thread, ivory silk, braid, tape, etc.	10.00
1	Embroidery for shirt	5.00
2	Belts	1.00
1	Leather Trunk	6.00
6	Set of Books	5.00

		\$179.30

Richard Holback #2247

Schedule

1	Cloth overcoat	16.00
1	Deer coat	15.00
1	India Rubber suit, coat and pants	12.00
6	Shirts, Linen Bosoms	12.00
2	Woolen Vests	6.00
6	Flannel Overshirts	15.00
2	Pair C Pants	9.00
1	Pair Fancy Buckskin Pants	9.00
2	Pair Moccasins, Fancy Beaded	4.00

4	Pair C (illegible)	75 cts each	3.00
1	Pair Shoe Packs?		2.00
1	Pr Blanket Leggings		3.00
1	Pr Knit Leggings		3.00
6	Pair Woolen socks		0.80
4	Pair Cotton socks		2.00
1	Neck Comforter		2.00
1	Fur Cap (otter)		7.00
1	Leather carved trunk		5.00
5	3 ½ Pt Blankets @ \$4		20.00
1	Leather Bed		10.00
2	Bed comforters	3 50/100	7.00
1	Pair pillows		3.00
2	Pair pillow cases		3.00
1	Musket Bar		2.50
1	Double barrel shot gun		20.00
1	Colt revolver		16.00
1	Silver Watch		13.00
1	Pair Cowhide Boots		2.50
			\$229.80

Reynolds, was the administrator of Mary's claim, but her mother received the compensation. Joseph Reynolds and his wife Valencia J. Reynolds were the two people who attested to the events that lead to her death and attested to her possessions and their value. A copy of Valencia J. Reynolds's statement is included [next page]. All the statements followed the same general format.

Besides learning of the numbers of items and their value, some of the personal life of each of these people was included. Richard Holback had been living in Goodell's Boarding House at the Upper Sioux Agency, and he was a widower with a three-year-old child. He was fighting the Indians at the time that these claims were being settled. He and Mary had planned to get married in the fall. Many of Mary's clothes were new because of the intended wedding. Mary's books consisted of a Swedish Bible and other Swedish religious books. Note that the places where some of Mary's clothes were purchased were included in Mrs. Reynolds's account and that she had bought some of them for Mary.

Mary and Richard were young people and owned no land. They were not settlers of homesteads yet. Their claims were interesting and showed what kinds of things young people of their age and situation possessed. The claims of some of the homesteaders would show what farmers and their families possessed. Many lost everything as they left quickly, some in the middle of a meal, some from tending their fields or gardens. A few had the chance to pack some goods, but then left them behind in their flight or when they were captured. Viewing these claims would give a good idea of what the settlers owned and a glimpse of what life was like for those settling in those still wild prairies and woodlands of Minnesota.

If the claim was for \$200 or less, it could be settled by the Claims Commission on the spot. The claims for Mary Anderson and Richard Holback were settled by the Claims Commis

For his claim, Richard Holback went before the judge in Ramsey County December 3, 1862, along with two other men, Moses Mireau and Edward Bibeau, who attested to the identity of Richard Holback. Both of these men were in the Renville Rangers also and also filed claims for depredations. Holback or a clerk writing for him gave an account of where he was living and working at

the time of the attack. He had to swear that all of his possessions were either taken or destroyed by the Indians. He (or a clerk for him) made out the list of possessions and a value was placed on each item. Later two acquaintances of Richard Holback had to attest that Richard Holback did indeed own these things at the time of the Uprising and that he lost them all. The two men who attested to these things were Joseph Fortier and Theophilus Richer, both of whom also had filed claims and received compensation. Both men stated very specifically about each item as being new or perhaps slightly worn, but that each article was worth what was claimed. Joseph Fortier was a clerk at the Upper Agency from 1855 to 1862 and also joined the Renville Rangers. Theophilus Richer was a carpenter at the Upper Agency since at least 1860^s and also joined the Renville Rangers. Thus they would have known the claimant well.

Mary had been killed. Her mother (also named Mary Anderson) went before a judge in Carver County (where she lived) to swear that Mary was her daughter and that she was her daughter's legal heir. She also had to attest to the facts of Mary's death. Mary's employer, Joseph B.



A girl in a hoop skirt around 1860 (Josefina Rådberg, born 1835).

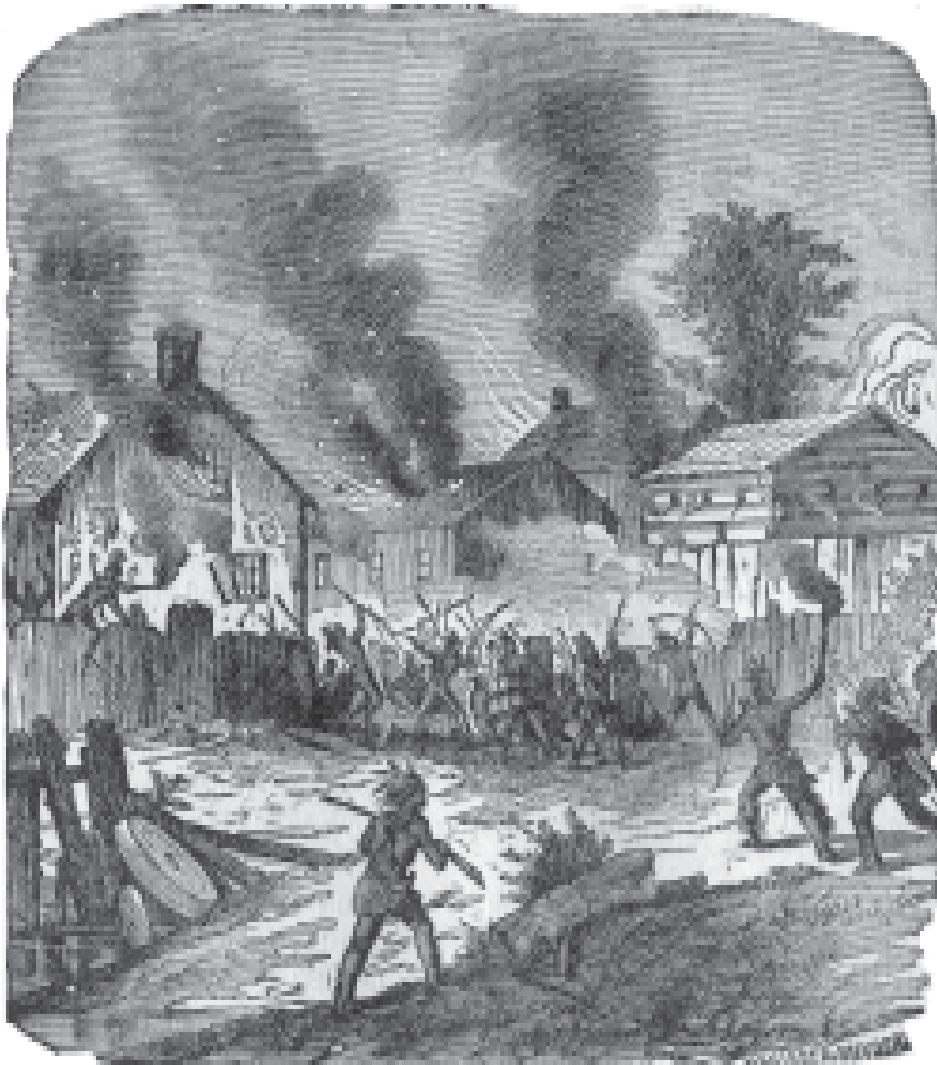
sion. The claims settled by the Commission were sent to NARA and thus were preserved. Those claims which were denied or were for more than \$200 were sent to Washington DC to be reviewed. The location of the original claim forms sent to Washington DC to be reviewed is unknown, and perhaps these papers were thrown away. Thus for most of the claims the only information available is the record of what was paid or denied to various individuals. One can only hope that some day some one somewhere will find a box or two that contains these forms. What a treasure that would be for historians and genealogists.

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- Schwandt-Schmidt, Mary, *The Story of Mary Schwandt*, Minnesota Historical Society Collections, V. 6, pp. 461-474, St. Paul, 1915.
- Stay, Cecilia Campbell, *Dakota War Collections*, M582. Reel 3, Minnesota Historical Society, St Paul.
- 1860 Federal Census*, Minnesota, Brown, Yellow Medicine, M653_567, p. 245.

Endnotes:

- ¹ Cyrus Aldrich, Albert White, and Eli Chase.
- ² National Archives Records Administration.
- Swedish American Genealogist*, Volume XXVII, No. 2 & 3.
- ⁴ *1860 Federal Census*, Minnesota, Brown, Yellow Medicine, M653-567, page 245.
- ⁵ Stay.
- ⁶ Schwandt.
- ⁷ The Renville Rangers was a company of soldiers recruited on August 19, 1862, in the area of the Upper Sioux Agency. They fought at Fort Ridgely and Wood Lake. The company was disbanded November 28, 1862.
- ⁸ 1860 Census.



Indians attacking a pioneering settlement. Picture from Svenskarne i Illinois, by Eric Johnson and C. F. Peterson, Chicago 1880.

Transcription of Mrs. Reynolds's letter

Before the Sioux Commission

In the Matter of the Estate of Mary Anderson - #2213

Mrs. V. J. Reynolds being sworn as a witness on behalf of claimant's sake:

I was acquainted with Mary Anderson who was living in my family at the time of the outbreak, and had been for a year from thereto. She was killed by the Indians at the time of the outbreak while endeavoring to escape. There were nine in our family, two whereof were taken prisoner besides the killing of claimant. I made out the schedule attached to the complainant in this case and all the articles therein mentioned were at our house at the time of the outbreak and were worth the prices therein charged for the same. All the articles specified therein were new. She was to have been married in the fall and I purchased her wearing apparel for her except the silk dress, which was purchased at Chicago by Mr. Magnes. It was all lost, taken, or destroyed by the Indians, and none has ever been recovered to my knowledge.

Goods Examined

The goods are charged at the cost of the material and the expense of making it up, 12 or 14 made up, some were not made. The \$25 charged for sundry clothing consists of all her every day clothing. One of the trunks was a [looks like pucking but I think it might be packing] trunk which I bought new for her at St. Paul. The other was leather-covered common-sized. The Books were Swedish books, consisting of Bible and other religious works.

Valencia J. Reynolds

Before the Sioux Commission
In the Matter of the Estate of Mary Anderson
Mrs. V. J. Reynolds
being sworn as a witness on behalf of the claimant's sake
I was acquainted with Mary Anderson who was living in my family at the time of the outbreak and had been for a year from thereto. She was killed by the Indians at the time of the outbreak while endeavoring to escape. There were nine in our family, two whereof were taken prisoner besides the killing of claimant. I made out the schedule attached to the complainant in this case and all the articles therein mentioned were at our house at the time of the outbreak and were worth the prices therein charged for the same. All the articles specified therein were new. She was to have been married in the fall and I purchased her wearing apparel for her except the silk dress, which was purchased at Chicago by Mr. Magnes. It was all lost, taken, or destroyed by the Indians, and none has ever been recovered to my knowledge.

12 or 14 made up, some were not made -
The \$25 charged for sundry clothing, consists of all her every day clothing - One of the trunks was a pucking trunk which I bought new for her at St. Paul, the other was a leather covered common sized - The Books were Swedish books, consisting of Bible and other religious works.
Valencia J. Reynolds.

Helene H. Leaf lives in Moline, Illinois.
Her e-mail is <HHLeaf@aol.com>

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

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

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

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

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

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

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

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

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Database errors and omissions, and ways around them

BY JILL SEAHOLM

Indexes are wonderful things and can save us hours of search time. I spend many hours a week looking in various computerized and micro-filmed genealogical indexes. However, there are errors and omissions that can prevent us from finding the people that we are looking for, when they are often right there to be found. I have the good fortune to have a wealth of resources at my fingertips at the Swenson Center, and can often go to a backup source when I am unable to find the person I'm looking for. I know that not everyone has the means to do that, but I hope that hearing about my techniques will teach you to be patient with indexes.

It's important to remember that information has usually been typed into indexes by human beings, and we all make typing errors and can be certain that the number we saw was a '7' when everyone else could plainly see that it was a '1.' I have made plenty of mistakes myself and have learned to be quite forgiving when it comes to errors I find in indexes, and I have found errors and omissions in every database I have used.

Examples of horrible misspellings

The way I understand the U.S. port arrival records were originally generated was by transcribing the departure manifests that the ships' captains brought with them. If a name was incorrect in the departure records, the error would theoretically be carried to the arrival records. Consider also that the person doing

the transcribing may not have been able to read everything clearly, or that that person was not necessarily familiar with Swedish naming practices and entered names as closely as he or she could get.

In one case I was looking for a mother and her three children in the indexed New York passenger arrivals 1850-1891. I had found them leaving Malmö in *Emihamn* as Elna Jonsson with children Johanna, Gerda Maria, and Anna with a destination of Streator, IL. Finding them in the New York arrivals took some real effort because of major misspellings in the database, but I eventually found Elna and the three children arriving in New York on 19 June 1889 aboard the *State of Pennsylvania*. Here Elna's name was spelled "Elue" and Gerda Maria was spelled "Geida Maris." Their destination was "Strcaton, Illinois."

In a few other misspelling examples from the index to New York passenger arrivals I found an Amanda Christina Abrahamsson arriving aboard the *Devonia* from Glasgow, Scotland on 19 July 1882 as "Amand Abrahamson." In another case I found a Cathrina Larsdotter and her children August, Johan, and Hjalmar arriving aboard the *Canada* on 8 May 1872. I chose to search for them under Hjalmar's name because it was the least common, but unfortunately it was misspelled as "Hya-man."

Once I found a Rydgren family listed as Kindgren. All the first names and ages matched (somewhat misspelled, but the same). It's another legitimate Swedish surname,

but not close enough! And Anders Poulsson arrived in 1852 aboard the *Industrie*, but the database had him as "Andrs Poulum" and the ship was spelled "*Tudentire*."

The Garner experience

My husband Dave Garner was attempting to find his Garner ancestors in the 1850 Census in Virginia in a printed statewide index that he had found at the Family History Center in Salt Lake City. None of his Garners was listed there. He had not been able to find them in Iowa in 1850 and was not sure when they had migrated from Virginia to Iowa, or exactly where they had lived in Virginia. The Virginia counties had been divided and subdivided over the years, and he had a few counties in mind where he thought they might be. He was at a dead end and let it go for a while.

Then while we were visiting a good friend in Washington D.C. several months later, we spent a few hours in the Library of Congress. In the genealogy area, browsing books on the Virginia and West Virginia shelves, we found a book of the 1850 Federal Census index of Virginia. It was specifically for Barbour County, which was one of the counties near Grafton, where we knew one of his Garner ancestors was born. In it we were relieved to find two of the Garner sons listed with their wives and children, but not the parents or the other two married sons. However, a glance a few inches over to the other side of the page showed families named Gainer, and three of the Gainer families turned out to be

Dave's Garners misspelled. Turning back one page showed some more matching Gainers. Finding that enabled us to go back and find them in the statewide census index book, and ultimately the 1850 census microfilm. We were happy to find them, but had been delayed by several months in finding his Garner ancestors in 1850 in Virginia because their names had been misread as Gainer instead of Garner, which seems easy to do since in cursive handwriting the two names have only the dot above the 'i' to distinguish them. In summary, the statewide index had all of the names spelled incorrectly and the transcribed county index had two right and three wrong. Anyone using the Barbour County book as a source for new indexes will perpetuate the error. There was no Soundex for 1850 Virginia, but it would not have helped because the Soundex code for Garner is G656 and for Gainer it is G560.

Parish name instead of surname

I don't know how I was lucky enough to find this couple of travelers several years ago since it took place before the *Emibas* database came out, but I eventually I found Emma Rydén and her mother, Christina Pettersson Rydén, leaving the port of Göteborg. Their place names were incorrectly entered in the name field in the database: Christina was instead "Christine Ö Thorsås" and her daughter Emma was "Emma Thor." Finding these people was what the patron needed to advance his research into parish records. That was in the 1996 version of *Emihamn*, and I see now that they've changed it in the 2001 version so it just says "Ö" as Christina's last name, and it is the same in *Emigranten Populär*.

A Göteborg problem in 1880

In another case, I found a family listed in various places as Hansson when their name was Karlsson. I had already found the family as Karlsson

in 1880 in *Emibas*, but was having difficulty finding them in *Emihamn* and it felt like they should be easy to find. I discovered years ago that in *Emihamn* for Göteborg port in 1880 only people traveling alone and heads of traveling households were included in the database, so I knew the wife and children would not be listed.

I next went to our microfilm of the 1880 Göteborg passenger index and looked for one of the less commonly named children in the first name section. There I found one child that matched. The father's surname was off, and when that happens you should find several other things that match. Now absolutely everything did match, such as the port departure date being just a few days after the parish departure date, Trehörna parish matched, all of the other first names and ages, and the Chicago destination, were perfect.

I found the same family arriving in New York under the wrong surname. Because so many things were right about it, I determined that I had the right family and that the person who typed up the index a few decades ago misread Karlsson as Hansson. It's also possible that the pastor wrote the wrong name on their migration papers, starting a chain of errors. I confirmed that I had the right family when I went back to *Emibas* and found no Hansson family leaving the parish at the same time. The patron had been looking for their arrival for 12 years, so it felt good to find that for her.

Swedish letters are so important

I had been asked to find emigration info about a person named Amanda

that had been born in *Möckleby* parish. Initially I had trouble finding Amanda leaving a port in *Emihamn*. I had been searching for Amandas from Kalmar county on the east coast. (Möckleby parish had split into Norra and Södra Möckleby parishes, both in Kalmar county.) To help figure it out, I searched for Amanda's parents, whose names I already had, in the 1890 Census of Sweden and found them living in *Myckleby* parish in Västergötland. After that I knew that I should be looking for someone from the west coast area, and I found Amanda right away. It's important to note that the parish name spellings are *not* normalized in *Emihamn* and many other databases, so one must search in ways that will encompass all possible spellings. Here are other similar-named parishes that can get mixed up, but sometimes you see one parish spelled as the other: Skarstad (R) and Skärstad (F), Sankt Olai (E) and Sankt Olof (L), Åmot (X) and Åmål (P), and Våxtorp (N) and Voxtorp (F & H).

Missing child

Here's an unusual case where an infant child, Tilda Charlotta, was not listed with the family in *Emibas* when they left their parish, but when I found them leaving Göteborg, she was there. Curious, I went to the household records using our Genline subscription and found the family, hoping that she would be there and that someone had neglected to enter her into *Emibas*, but there was no infant listed in the household either (fig. 1). I knew when the girl should have been born and went to the birth records and found her listed (fig.2), and she should indeed have been listed with the family in the house-

6	Family Anders Andersson Lund	55 ^{18/2}	Skarstad					
	H Catharina Larsdotter	34 ^{9/8}	ibm					
7	Son Lars August	59 ^{2/8}	ibm					
	Son Johan Alfred	60 ^{2/4}	ibm					
8	Son Sida James Nyblom	67 ^{1/8}	ibm					
	Dr Augusta	62 ^{3/8}	ibm					
9	Son Claes	66 ^{2/4}	ibm					

Fig. 1. When Anders Andersson Lund and his family left in 1872, daughter Tilda was not listed. (Vara AI:7, p. 44)

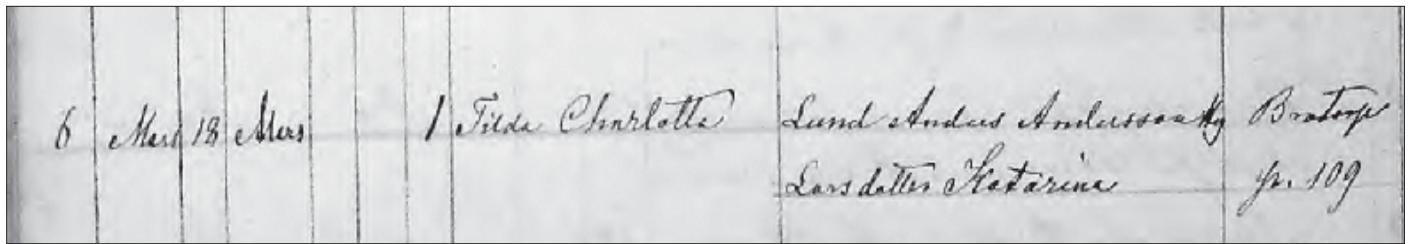


Fig. 2. Little Tilda was indeed born to her parents in Tråvad, but the clergyman forgot to record her on page 109, as he should. (Tråvad C:1).

hold records. In the birth records I noticed that the attending pastors' names were listed on each line, and every baptism was performed by the same pastor except the one child I was looking at. What I think happened was that the substitute pastor entered her in the original birth records but neglected to enter her in the household records on her family's page. The pastors must not have counted heads for a while, because the family even moved from her birth parish to another before emigrating, and she was not listed in the second parish either. So she is missing from two household record books. Then because she was not listed in the last household, she was not entered in *Emibas*. It was the port police that must have noticed (because they wanted payment for her passage!), so she is now in port departure and arrival records.

Some extra children

For one patron I found an entire family listed in *Emibas*. There were a couple of extra children listed there that were not listed in the Chisago Lake church record: Hilda Maria and Frans August. I assumed that they'd died on the way to the U.S., but wanted to be sure so I could tell the patron what had happened. So I went to page 669 of the household records for Linneryd parish covering 1870 (volume AI:20, Genline ID# 833.49.29700). There I found the whole family listed at #81 Flislycke (fig.3). The two extra children, on lines 7 & 8, are crossed off and they have death dates in 1868 & 1870. It appears that they were entered into *Emibas* in error and died before their parents and siblings emigrated.

Arrival in New York?

Once a person or family is found in *Emihamn*, the next step is often to find the arrival record in New York arrival indexes. However, if the name one needs to look for is some form of the name Johnson, one's heart sinks. The first thing I do is to see if any of the family members had an uncommon first name and do a search for that name and a surname starting with 'J'. I don't want to enter any more than that because things are almost never spelled the same way twice in records. If that yields too many possibilities or looks like it will take a long time to go through, I will go back to *Emihamn* and print a list of passengers who bought tickets just before and after my person, and pick out people among them with the least common names. I will then look for *their* names in the arrivals. If I find them, I can usually look up or down the arrival list and find my original

person. That usually works, but not always. It might be necessary to search the entire list of people leaving the same port the same day, or even within a few days in either direction, for there is no guarantee that all passengers leaving Sweden on the same ship made it onto the same transatlantic ship from Britain. The same thing can be done in reverse when trying to find a person leaving a Swedish port. I have been given arrival records and been asked to find something about the person in Sweden. If the name is too common, I'll have to search for someone near him on the manifest with a less common name and find him or her in the Swedish (or Danish or Norwegian) passenger indexes.

Sometimes your Swede will be listed as from another country on arrival, but people around him/her all left Sweden with him/her. In the New York passenger arrival index I

No.	Name	Date of Birth	Date of Death	Status	Parents	
					Father	Mother
1	Anders Amalsson	1825			Anders Amalsson	Larsdatter Katarina
2	Hilda Maria	1868	1868		Anders Amalsson	Larsdatter Katarina
3	Frans August	1870	1870		Anders Amalsson	Larsdatter Katarina
4	Other child					
5	Other child					

Fig. 3. The missing children had died. (Linneryd AI:20, p. 669)

found 'A. Lund' arriving on 17 May 1871 aboard the *Nevada* from Liverpool. It says that he was from Germany, but I know he was a Swede because the people traveling before and after him are the same Swedes who left Göteborg with him.

Leaving alone or not?

This type of case is not an error in database entry, but it is actually quite common to find a family listed as emigrating from their parish to America all at the same time when they actually did not leave together. For example, in *Emibas* I found a family of seven registering together to leave Vara parish in Skaraborgs län in 1872. In *Emihamn* I found the father Anders leaving Göteborg port by himself in April 1871. Then I found the rest of the family leaving Göteborg in April 1872. I regularly find examples just like this.

Another time I found Erik Magnusson leaving Göteborg port in 1885 and his wife Carolina Andersdotter leaving Malmö port in 1886 with son Carl Oscar Robert. Sometimes the date they are registered to leave the parish matches the father's port departure, and sometimes it matches the rest of the family's. And, it happens that I sometimes find the wife and children leaving the Swedish port under the new surname that the husband had adopted while by himself in America.

Name change

Last year I was looking for a Philip Peterson for a patron. The patron's cousin had found Philip for him in the Ellis Island records online and asked for more information about him. I found the same Philip Peterson in *Emihamn* and then in *Emibas* and determined that he had the wrong birthdate and that the patron's cousin had not found the right man in the Ellis Island records. I then went through *Emibas*, then *Emihamn* and Ellis Island and found that Philip had traveled under his patronymic, not Peterson. On 16 Sep. 1910 he registered to emigrate from Änimskog parish to North America

as Filip *Eriksson*. I know that this is the right Filip because leaving his parish at the same time was an Algot Andersson and he is shown immediately below Filip on the passenger index.

Right date?

Here's an interesting case where the patron asked about the birthdate and place of her ancestor, Augusta, because she had conflicting information about her. *Emibas* and the parish household record (Trehörna AI:13) both said that she was born in 1866, but the moving paper in the patron's possession said 1869 and the age on the passenger index was consistent with one born in 1869. One theory that I'd started with while composing my letter to the patron was that Augusta appeared younger in the passenger indexes perhaps because her parents had presented her age as lower, maybe to pay less for her passage. Looking more closely at the copy of Augusta's moving paper (fig. 4), I noticed that on line 4 the date 1869 and the numbers written out as "sixty-nine" *sextionio* were darker than everything else, and eventually concluded that it had been altered. I'm convinced that people altered dates on their papers as often then as they do nowadays. Staring at it, I could see how it had previously said 1866 and someone changed the last '6' to a '9,' and that the '9' had to drop below the line. Above its circle I could see traces of where it used to be a '6.' I don't think that this is unusual. Once I saw an entire family listed in the passenger indexes with all of the children's ages

exactly 2 years lower than the parish records had said that they were, and I guessed that it must have been in order to pay less for their passage. This was the first time I had seen evidence of ages being altered. Very interesting indeed.

Conclusions

Four or five of the above examples resulted from questions that all came from the same patron. When one of my response letters is so full of explanations about why the person I've found is the right person but there are so many things wrong with the printouts, I wonder sometimes if the patron thinks I'm brilliant to have found my way around the errors, or wonders if I'm just making things up so the emigrant fits the person I found! At least I can usually provide proof in the form of photocopies. Most of these examples also came from requests I performed in about a 2-week period, so they happen pretty regularly. I could provide dozens more.

One thing to be careful of is when searching databases involving the person's year of birth. For example, if you use the 1880 U.S. Federal Census index online at the LDS's www.familysearch.org site, it has the person's year of birth listed, but if you see an original handwritten 1880 Census form, it shows their ages in years, not their years of birth. Do *not* rely on that birth year to be exact in the database. The year of birth is in such databases because they have made a calculation by subtracting each person's age from 1880 to get an approximate year of

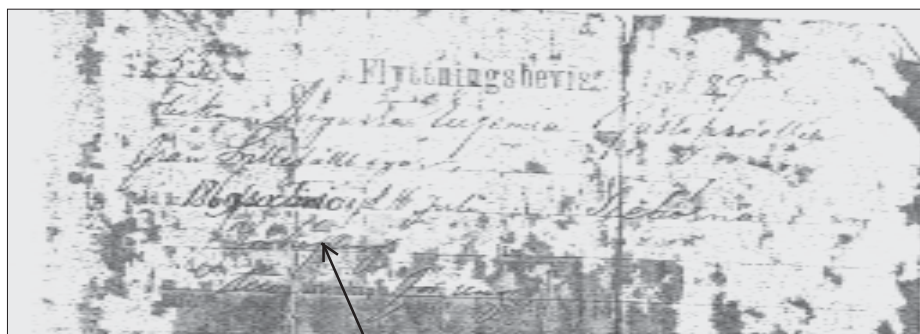


Fig. 4. The Flyttningsskett for Augusta Eufemia Gustafsdotter from Trehörna, where her year of birth has been altered.

birth. Your person may not have had his birthday yet when the census was taken that year, which could make the calculated birth year be a year off. Do your birth-year searches on the +/- 2 years setting, at least. If your ancestor's misspelled name bothers you enough, it may be possible to contact someone with a correction (but who is to say what the actual correct spelling was then?). The www.ellislandrecords.org provides an e-mail address to which you can send error corrections for them to collect and eventually take care of. Other sites may do the same.

Never assume that your ancestor's name is in a source the way you think it was spelled or to find it spelled the same way in every record. Your ancestor was usually not the one who entered the name into record books. The names 'Peter' and 'Per' were forms of the same name, and one parish pastor may have preferred the spelling 'Petter', while the man who

took their traveling papers at the port may have entered the same person as 'Peter' or even 'Pehr'. I don't consider that a misspelling, but a spelling variation.

Enter your search criteria cautiously and try several spelling variations or you might miss finding them. Do *not* try to fill in every search field in case some are blank in your person's record or it will not catch him, and a search of the exact spelling of the name might not catch him. Your ancestor Anders Lund might be in some records as 'A. Lund', so look for male Lunds whose first names start with 'A' and who were born 2 years before and after your person. Don't give up too quickly. Also, remember that indexes do not necessarily exist to be taken as gospel but to lead us to original records.

Consult and cite original sources to be certain that you are sharing the most accurate information possible.

My husband's Danish great-grandparents are listed in an LDS database as buried in Utah, when we have been to their graves in Illinois. They also were listed with the completely wrong forebears. Someone was careless.

You can see that it pays to keep an open mind when it comes to names and spellings in all types of records, even handwritten. These are things that I deal with on a daily basis at work, and I am happy to share my examples and tricks with you. I hope it helps you find something that you couldn't before.

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People from Ockelbo/Ugglebo

Ockelbo, also called Ugglebo or Ugglebo, is a parish in northern Gästrikland, near the boundaries to Hälsingland and Dalarna. It is in the forest area, but also had its share of iron works and other small industries. In the year 1890 exactly 6,438 individuals called Ockelbo home, according to the "Population of Sweden 1890."

People having their roots in Ockelbo often have a hard time as the church burned in 1904 and with it most of the older records.

Now former school teacher *Elsa Lagevik* has devoted years to try to reconstruct the information on the population of Ockelbo before 1900. She has been using tax records, probates, court records, soldier muster rolls and much more, and it all ended in a database of some 28,000 individuals that used to live in Ockelbo. There is information on 4 iron works, 590 soldiers, 2 railroads and their employees, and much more, not to forget a detailed map of the parish from 1856, and some 40 old

pictures from the area.

The CD is totally in Swedish but should not be difficult to use; but a good Swedish-English dictionary might help.

Elsa Lagevik is also the author of *People of the Red Barns* (printed in 1996), which is a history of the early emigration from northern Sweden, including the Erik Janssonist group that came to Bishop Hill in Illinois.

The Ockelbo CD can be ordered from Elsa Lagevik at <elsa.lagevik@swipnet.se>.

The price is 400 SEK + postage (roughly \$63 in Feb. 2008). It is probably best to contact Mrs. Lagevik and ask about the total cost before ordering.

Passport applications now online!

Ancestry.com has a new, exciting database. This database contains U.S. passport applications from 1795-1925, including emergency passport applications (passports issued abroad) from 1877-1907. It also contains passport application registers for 1810-1817, 1830-1831, and 1834-1906. Passport applications often include information regarding an applicant's family status, date and place of birth, residence, naturalization (if foreign-born), and other biographical information. Twentieth-century applications often include marriage and family information as well as dates, places, and names of ships used for travel.

When doing a search on people born in Sweden, almost 29,000 individuals were found. "Varmland, Sweden" gave 95 hits, and "Ostergotland, Sweden" gave 111 hits. If you are lucky there might also be a photo of the future traveller.



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Bits & Pieces



On the WWII draft registration

About *U.S. World War II Draft Registration Cards, 1942*, on *Ancestry.com*: this database is an indexed collection of World War II U.S. draft cards from the Fourth Registration, the only registration currently available to the public (the other registrations are not available due to privacy laws). The Fourth Registration, often referred to as the "old man's registration," was conducted on 27 April 1942 and registered men who were born on or between 28 April 1877 and 16 February 1897 – men who were between 45 and 64 years old – and who were not already in the military. (From *Ancestry's* web site)

Barbro Osher to receive Great Swedish Heritage Award

Well-known philanthropist *Barbro Osher* from San Francisco will receive the *Great Swedish Heritage Award* at the spring meeting of Swedish Council of America in early April.

Barbro Osher and her husband Bernard have through their foundations donated for instance many millions of SEK to the Karolinska Institutet in Stockholm for a research institution. Barbro Osher is the Swedish Consul General in San Francisco, and a driving force in SWEA (Swedish Women's Educational Association).

(*SCA eUpdate Feb.2008*)

Zorn in Minneapolis!

Famous Swedish painter *Anders Zorn* (1860–1920) will have some of his work shown at the American Swedish Institute in Minneapolis from February 6 through June 1. Don't miss this unique exhibition!

The Amandus Johnson Service Award

In September, at the 81st Annual meeting of the American Swedish Historical Museum (ASHM) in Philadelphia, the Amandus Johnson Service Award was presented to *Marna Feldt* and Robert E. Savage.

Ms. Feldt has been an assistant director of the ASHM, and later has served on the board in various capacities. She has also been a long-time officer of the Swedish Information Service in New York. She has received the Swedish Order of the Polar Star (*Nordstjärneorden*).

Mr. Savage, a professor emeritus of biology from Swarthmore College, has also served on the ASHM board, as Chair 2000–2004, and joined again in 2006. He was involved in the planning of the Linnaeus Exhibition, and has also been one of the Pea soup chefs, member of the Swedish Museum Singers, etc.

Congratulations to the awardees from SAG!

(*ASHM Newsletter*, vol. 26, No 2)

Homecoming Year 2008 – Dalsland emigrants in focus!

Homecoming Year 2008 is a time to celebrate and enhance the connections and family bonds between the U.S.A. and Sweden. Many people will come together to enjoy the actual places where our ancestors used to live, the rich culture, and the beautiful nature of Dalsland.

Take part in this celebration of the bonds between the U.S.A. and Sweden and join us in Dalsland, Sweden, August 14-17, 2008. There will be many interesting workshops to participate in, and beautiful sites to visit, and many exciting daytrips to enjoy. *Link on page 38.*

Chicago vital records

As we mentioned in SAG 3/07 the Cook county vital records were supposed to be available online in the early part of the year 2008.

Now we have received information that the launch of the web site will be delayed until June-July of this year.

Well, there is a Swedish saying: *Den som väntar på något gott, väntar aldrig för länge* (He who waits for something good, can never wait too long).

New director in Växjö

Since January 1st 2008 *Lars Hansson*, Ph.D., is the new temporary director of the Swedish Emigrant Institute (SEI) in Växjö. Dr. Hansson comes from Växjö University, where he has been a teacher of history. His appointment is only for 6 months, but he hopes during this time to vitalize the cooperaton efforts with other archives, museums, and institutions.

The next project at the SEI is an exhibition about the forgotten migration from southern Sweden to Germany. Germany was often called "Poor man's America," as the labor recruiters paid for the fare to the work places.

(*SmålandsPosten* 2007 Dec. 21)



Nordstjernan in New York, founded in 1872, and *Vestkusten*, founded in 1886, have joined forces.

See www.nordstjernan.com

Birth, baptism, and churching

The start of a new life is important
– how was this handled in the old days?

BY INGELA MARTENIUS

Our present notions about what occasions in life are worthy of special attention may differ a little from our ancestors' – but that the beginning of a new life should be celebrated is something that we probably all can agree on. Today baptism has lost some of its status, even though about 70% of all children born in Sweden are in fact still baptized within the Church of Sweden. In the old days baptism was perhaps the most important ceremony in your entire life since it meant that you were made part of the Christian congregation and were thus protected from the many dangers our ancestors were absolutely convinced threatened the newborn, not yet christened child, while we today often tend to see the baptism as more of a naming ceremony.

The heathen child

Today children in Sweden are often baptized when they are several months old, but in the old days baptism was something that had to be performed as quickly as was humanly possible. Until 1864 the law required a child to be baptized within eight days, but most children were baptized earlier. If it could be arranged, the child was baptized the very day it was born, but most commonly the baptism took place when the child was two or three days old.

A child that was not christened was

a danger both to itself and to others; it was e.g., believed that *trolls* were on the lookout for pretty little human babies – they were thought capable of exchanging their own ugly, stupid, and wayward brat for the cute little child. *Changeling* and *as if changed* were not said jokingly or figuratively in those days! For the protection of the child different things were put in the cradle: it could be a small pouch of spices (e.g., caraway), a steel knife, or a silver coin.

For a very long time baptisms were carried out only in church, but in the end it became fashionable to have children baptized at home.

In old churches it can also be observed that the baptismal font is not placed by the altar but at the entrance or even in the vestry. The reason was that the child was considered heathen before it was baptized, and a heathen should not be allowed into the church or at least as short a distance as possible.

If the child was very weak, or if the weather made it impossible to bring the child to church, an emergency baptism (*nöddop*) had to be performed. Every baptized member of the Church of Sweden could and still can perform an emergency baptism. The baptism is quite valid, and needs only to be confirmed through a blessing, but the rural population generally did not think that it “took” properly if it was not done by a clergyman – so the vicar simply had

to repeat the baptism. Accordingly “double” baptismal dates can sometimes be observed in the church records. In some parishes it was so common that the children could not be baptized during the winter that you can tell which the first Sunday with clement weather was: then upwards of twenty children were baptized – for the second time – on the same Sunday. It is easy to imagine the level of noise in that church!

Churching (*kyrktagning*)

One aspect we have difficulty comprehending today is that the mother was not present at her child's baptism. After giving birth, the woman had to stay indoors – preferably in the room where she had been delivered – until she was churched (*kyrktagen*). All her chores were done by neighbouring women; this was the only time in her life a woman could rest properly! Sometimes the women held a feast for the newly delivered mother, a “birthing beer” (*barnsängsöl*), with extra nourishing food made from fresh milk, or even cream, and eggs.

A mother not yet churched was according to popular belief thought “unclean” and on par with a heathen, and both she and the farm with all who lived there, both human and animal, were in danger. Since the churching originated within the Jewish faith and there was regarded as a purification – and the Virgin



*A typical baptism from rural Skåne; the child in a red, decorated "bag." From the dress show at Ystad, 2005.
Photo: Ingela Martenius*

Mary was received and purified at the Temple 40 days after giving birth to Christ (celebrated as Candlemas (*Kyndelsmäss*) on Feb. 2nd) – less educated people (which meant at least 90% of the Swedish population) continued to regard churching as a purifying rite while the Swedish Lutheran Church, at least officially, emphasized that the ceremony was one of joy and gratitude that the newly delivered mother could return to the congregation healthy and with regained strength. Churching was supposed to take place 40 days after the delivery – to conform to the precedent set by the Virgin Mary – but in practice early on it often took place on the fourth Sunday (i.e., 22-27 days) after the delivery. In 1866

churching was also officially moved to four weeks after the birth.

Churching was originally performed at the church door. This was however changed during Protestant times, among other things because it was not thought to be good for the newly delivered mother to stand around outside if it was cold, windy, or wet (which it so often is in Sweden). Having the churching outside the church would of course also have strengthened the superstitious idea the Lutheran church wished to get rid off, namely that it was a purification rite.

The churching ritual was very simple: before the regular church service began, the woman about to be churchied kneeled before the altar

and the vicar read a short prayer expressing thankfulness. The woman rose and the vicar shook her hand, at the same time saying "The Lord guide you in His truth and fear, now and unto eternity. Amen." The woman then returned to her pew.

Unmarried mothers were originally not churchied but had to publicly confess and apologize for their transgression in front of the entire congregation, but later the confession was made in private before the vicar. A modified form of churching then took place: a slightly different prayer was said, and the vicar did not shake hands with the unwed mother. Usually she was also made to kneel on the bare floor - or at least on an uncovered stool - while the married

woman kneeled on a very plush and finely decorated stool.

Since baptism from 1864 was permitted to take place within six weeks of the birth and churching was officially moved to within four weeks of the birth in 1866, this meant that churching and baptism could take place at the same time – which also very quickly became the norm.

In Sweden churching was still in the Book of Prayers until 1986 (with the name changed to “a mother’s thanksgiving”), but was seldom performed – and then mainly on request from the mother. The province preserving churching the longest was of course Bohuslän (the province on the coast just north of Göteborg), the most conservative province when it comes to church matters.

Godparents

The most important persons at a baptism – except for the child – were instead the godparents. They were often four: a married and an unmarried man, a married and an unmarried woman. In our church records they were most often called *testes*, i.e., “witnesses” in Latin, and are not seldom more carefully inscribed than the parents!

It was the business of the entire extended family to provide as influential godparents as possible for the newborn child and many genealogists are today amazed that “common crofter kids” could have e.g., the richest farmer in the parish as a godfather. Godparents did not – as many believe today – have any sort of obligation to care for the child, if the parents were unable to do so, but they had a moral duty to further the child’s interest, e.g., by giving recommendations when it later applied for a position or to be accepted by a guild or a school, and also to give gifts. A smart way of acquiring nice godparents was to ask the wife of one of the most important parishioners to carry the baby (called the *susceptrix*, or *barnabärserska*); this was a very great honor, irrespective of the woman’s and the child’s social positions, and such a request could hardly be turned down. Since the mother was not present, the primary godmother in a very real sense represented the mother.

Godparents – and the entire extended family – were expected to give valuable christening gifts. A silver spoon, often engraved, is still today given in connection with birth or bap-

tism; it is a remnant of the old rural society where all the money that could be saved was quickly invested in silver, preferably a spoon, which had the double advantage of being of lasting value and also could be shown to neighbors, family, and friends. Today such a gift of a silver spoon would correspond to, e.g., opening a savings account in the child’s name – but it is difficult to abandon old traditions completely, so most of us continue to give a baptismal spoon while we at the same time make a deposit in that savings account! The christening gifts were given at the feast held in connection with the baptism, the “child beer” (*barnsöl*).

Swaddling and clothes

Most people are aware that children used to be swaddled. Two different swaddling techniques were used: *cross-swaddling*, which was done rather loosely with a narrow swaddling-band so that the child could not kick off its clothes, and *circular swaddling*, which was done tightly with a broad band so that the child’s limb would become straight. The child was usually nursed only twice in 24 hours, morning and evening, and spent the rest of the time swaddled in its own dirt!

From the 17th century some doctors, philosophers, and pedagogues (e.g. John Locke [1632-1704], Jean-Jacques Rousseau [1712-78]) however, spoke out against swaddling, saying that children should be able to move freely. There were however some advantages to swaddling: since the child could not move it could easily be minded by a gouty old granny or a sibling – or even be left alone; the child was also kept warm in the draughty cottages of the time and could not kick off its blankets, etc.

Until it was three or four months old the child was completely swaddled from head to toe, but after that “only” from the breast down. From about the age of 10 months – when the child would begin to learn to walk – there was no swaddling during the daytime. Swaddling was abandoned



Two typical birth / baptismal spoons. They are perfect for babies and later in life they are just as perfect for the breakfast marmalade. Photo: Ingela Martenius



Baptism in an upper middle class setting in the 1950's. The mother wears a "nice" dress, but in a dark colour. Photo: Gefa/Ingela Martenius.

How to dress today if you wish to use your Swedish national costume for a baptism

If there are no specific local instructions you should dress as if for a grand occasion; however, not quite as fancy and festive as for a wedding – a baptism is somewhat more “serious.” Presumably no one would today even for a moment consider swaddling a baby even temporarily, but a “bag” does work also without swaddling. However, a white baptismal gown was used also when people dressed in national dresses “for real,” and works well. A somewhat more old-fashioned style is achieved if a cap, particularly one cut after the old patterns, is used with the baptismal dress.

Ingela Martenius is a Swedish ethnologist living in Göteborg. Her e-mail: gusmartei@yahoo.se

first by the English aristocracy (already at the beginning of the 18th century) and from there the new custom spread both geographically and socially. From the beginning of the 20th century babies were swaddled hardly anywhere in Sweden, but there is plenty of evidence that it was still done in Eastern Europe until well into the 1960's and 1970's!

Except for the swaddling bands – which for long remained transformed into a belly band – baby clothing has not changed all that much, other than that babies today seldom wear a cap indoors. In the old days you could tell from the very first day if it was a boy or a girl from the cut of the baby's cap: the girl's cap was cut with two side pieces and a central piece from forehead to neck while the boy's cap was made from “wedges” (*kilar*) – both were however tied under the chin. Among the rural population no distinction was made as to the colors worn by boys and girls, and there was no concept of dressing children in colors different from those used by adults. The tradition of pale pastel colors with pink for girls and (light) blue for boys started only quite

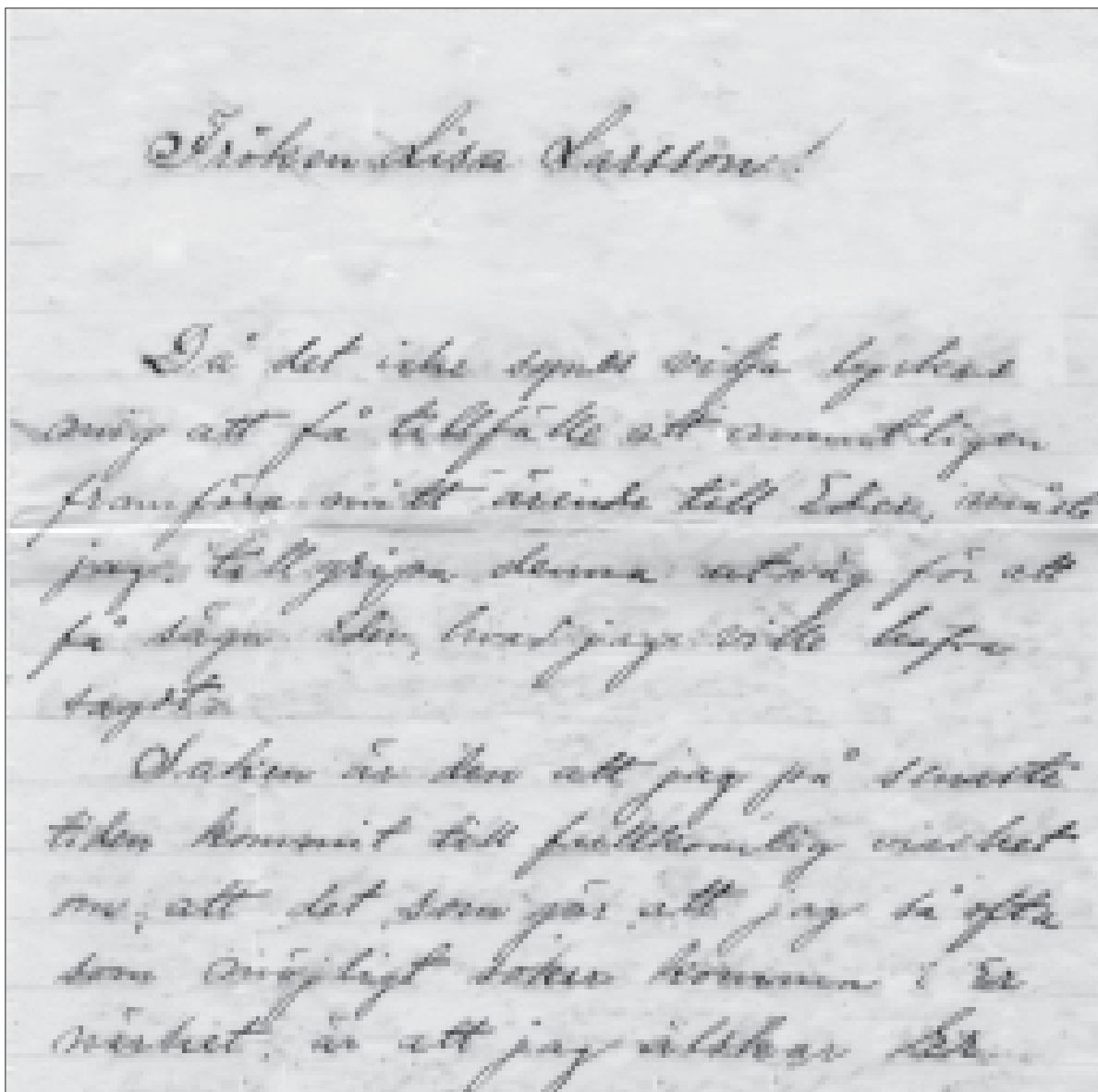
late in the latter half of the 19th century and was purely a city fashion.

For its baptism the child was dressed as finely as could be achieved. Special baptismal gowns were common also among the rural population. In, e.g., Hälsingland and Skåne are mentioned in particular red baptismal gowns, in silk with embroideries and decorated with silk ribbons, pearls, and lace. The baptismal gown was most often in the shape of a “bag,” which was necessary if the child was completely swaddled. The baptismal dresses common today have sleeves which presupposed that the child was swaddled no higher than the chest. Such baptismal dresses – in white – became the fashion from the end of the 18th century and became the general norm during the 19th century. Particularly fancy caps, e.g., in silk, were worn before and after the baptismal act.



The Värend (Småland) festivity costume.

Handwriting Example XVI



Here is a letter from a young man to a young woman, in which he tells her something, and later asks an important question.

The date of the letter is not known but probably in 1907 or 1908.

The young man was a mining engineer living in the mining village of Malmberget in Gällivare parish in the far north of Sweden, which at this time was considered a Swedish Klondyke. The big mine did not yield gold, but iron ore, and is still worked. In

the early 1900s the mine had just opened and people came there in hundreds, as the word spread about good wages and opportunities.

The young woman was a teacher from the local girls' school, where she had worked since she moved there from Stockholm in 1904. She had met with a nice group of young people of her age. She later always said that the years in Malmberget were the best of her life. Before coming there she had a rather tragic life, as her

mother died when she was 7 years old. When she was about 12 years old her father, a sister, and her much-beloved oldest brother all died within a year, leaving her and another brother all alone. Their guardian wanted her to get a steady job in a bank, but her father had promised that she could go to teacher's school, which she did, and then came to Malmberget.

Transcription on page 30.

News from the Swenson Center

The student volunteer workers

The Swenson Center relies heavily on Augustana College student employees to fulfill much of the repetitive tasks and clerical work. Students each work 5-10 hours per week. For their Swedish language skills, we try to hire students from Sweden or Scandinavian Studies majors. Below are profiles of the students currently working for us, who play an important role in the progress of our work.

Here are their stories:

Kate Buckingham

I was born and raised in Wheaton, Illinois. I fell in love with Augustana while visiting friends during my senior year of high school. I wanted to

be somewhat close to home at a small school that would not be overwhelming. Augie was, and still is, perfect. I am currently a Scandinavian major, and hope to add a history major or minor in the coming months. Currently a sophomore, I am in second year Swedish. I took Swedish as a freshman solely to complete my foreign language requirement and had no idea that I would enjoy it so much and want to continue. I plan to go to the Augustana Summer School in Sweden (ASSIS) in the summer. Christina Johansson was my first year Swedish teacher and recruited me to work at the Swenson Center. I started working here just before Christmas 2007; on a recom-

mendation from my friend Lisa Huntsha, who already worked at the Swenson Center. I look forward to continuing my studies in Swedish, as well as helping out in the Swenson Center. *Kate performs much-needed clerical work and whatever else we put in front of her.*

Sara Carlson

I am a sophomore at Augustana, majoring in Scandinavian Studies and Biology. I chose to come to Augustana because I wanted a small and close-knit environment. I took Swedish because I was interested in learning more about the language and culture that my great-grand-



From left: Andreas Henninger, Kate Buckingham, Sara Carlson, and Lisa Huntsha. Photo: Jill Seaholm.

parents grew up with. I expected to learn a lot, but I never expected to fall in love with the language. This summer, I will continue to improve my language skills in Grebbestad, Sweden, at ASSIS. I have worked at the Swenson Center since the beginning of this school year and I appreciate the knowledge and experience this opportunity has provided me. *Sara is assisting with cataloging the Swedish-American church records into a cataloging program called PastPerfect.*

Andreas Henninger

I am a junior political science and history major at Augustana. I was born in the university town of Lund, in the southwestern corner of Sweden. My parents were in graduate school at the time and upon graduation we moved to Eksjö where they both got jobs as adjunct teachers. However, prior to my parents meeting and eventually settling down in

Småland, my father spent a year at Gustav Adolphus College in St Peter, Minnesota. As I was growing up, my father often told me about his wonderful college experience, and through our hour-long discussions, a seed was planted. As I was wrapping up my senior year of high school in Halmstad, which is between Göteborg and Malmö, I contacted the Swedish-American Foundation in Stockholm and was privileged to receive a scholarship from Augustana through them. As an international student I arrived before school started, and it was during my initial weeks at Augie that I came in contact with Jill Seaholm, Christina Johansson, and the other wonderful people at Swenson Center. In high school, I had become interested in Swedish immigration to the U.S. so when Jill asked if I wanted to do genealogy work for her, it did not take me many seconds to say *JA!*, and I am now in my third year of working here.

Lisa Huntsha

I am a sophomore at Augustana. If I hadn't come to Augustana, I probably would have never discovered my interest in Swedish. I started taking Swedish because of the language requirement and my Swedish heritage, but then I fell in love with it. I am studying anthropology and Scandinavian Studies and hope to combine these two passions in the future. I'm hoping to travel to ASSIS in Grebbestad this summer to study Swedish intensively. I came to work at the Swenson Center because of my interest in everything Swedish. It is unique opportunities like these that make me happy to be at Augustana. *Lisa scans photographs and checks the church record microfilms to see which language was used in the minutes.*

Modern Times!

We are the 20th century "bloodhounds"!

Are you interested in finding your lost 2nd, 3rd, and 4th cousins before you leave on your sentimental journey to Sweden? We can help you on that point when you can't come further on the Internet.

Send us an e-mail or a letter and let us know what you want to know and we will tell you what we can do and to what cost.

P.S. We are very good at the "Good Old Times" too! It is a special thrill to do the research work yourself, but when you don't have the time, or don't know how to do it – we can do it for you! You are also very welcome to our Research room in beautiful Dalecarlia!



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Daddy, where did I come from?

Reminiscences of an early Minnesota immigrant

BY LOIS ANDERSON PETERSEN

When I was a very young child, we lived in an immigrant house across the road from Lake Lillian. I thought this lake was so beautiful as it sparkled in the sun. In those days my Grandmother Julson lived with us. Many old timer relatives and friends from Sweden came to visit. They often spoke about coming over the water from the old country. I thought they had come over Lake Lillian. I was very curious and kept asking Dad, "Daddy, where did I come from? Did I come over the water too?" He always had the same answer, "Some-day I will show you a part of where you come from." I thought I had come over the water, too, probably Lake Lillian.

One day, when I was six, Dad told me we were going on a trip and he would show me where I had come from. This was very exciting for me. It seemed like such a very long trip. We drove all the way to a place called Marine on St. Croix. Here we visited Uncle Swen Albert and Aunt Alma Anderson. He took us on a sight-seeing trip. Our first stop was Square Lake. My first question was, "Is this the water I came over?" This was where Dad swam as a child. He said, "Wait a little and I will show you."

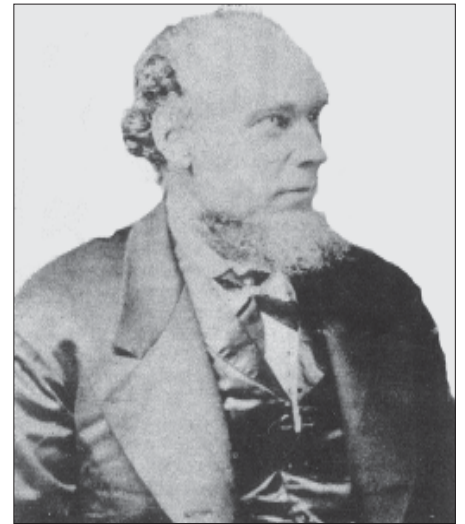
Our next stop was at a log cabin. It was explained to me that this was where the Andersons had started in Minnesota. There was no water! It was such a great disappointment to me! I thought, "What a dirty old house. It is all black! I don't want to live here." So, I went home disap-

pointed. I had not come over the water after all. I hated to think Great-grandfather, Sven Anderson, had lived in that house!

A few years passed and I was in third grade. We were celebrating President Lincoln's birthday. Miss Howe gave us a log cabin to color. It looked like the one at Marine on St. Croix. We learned that Mr. Lincoln had been a U.S. president, and was highly regarded. My opinion quickly changed about *my* log cabin. Perhaps we were famous, too. Great-grandfather had lived in a log cabin just like Abraham Lincoln. Of course, when I got home from school I checked it all out and found we were not famous. Great-grandfather had not been president.

How fast the years go by! It is now 1989, and we were visiting in Minnesota once more. My brother Wallace and I were talking about Marine and how much fun it would be to go there. We, his wife, Joyce, and my husband Allen were soon on our way to the area of Stillwater. We found Dad's cousin, Norman Anderson, and my second cousin Eldon Johnson. Before going out to explore our history, we stopped at cousin Virginia's for coffee. Who can go anywhere before that cup of Swedish coffee?

Of course, our first stop was *our* log cabin. I got inside and felt like I was breathing hallowed air. I became so excited about the cabin that I asked Eldon, "Do you think this property will ever go on sale? There must be some way we can buy it." I



Sven Anderson, ca 1875.

had such deep feelings about it. Great-grandfather had come over the water to this place, even though I hadn't. I felt like this was my, and my family's, first home in Minnesota.

A few more years passed and one day I got a phone call from Eldon. He told me the property with the log cabin was for sale. What joy! I couldn't quite figure out how we could purchase Sven's cabin. I decided to write to all of my Grandfather's family and ask for donations. Eldon did the same. With the help from family, institutional donors, and local residents, the cabin was purchased and later restored because some of the logs were rotting.

When the cabin was being restored we had a family reunion including family from Sweden, Florida, Minnesota, Montana, Arizona, and California. What an exciting day! My per-



The Early Settler's Cabin in Marine-on-St. Croix, Minn.

sonal satisfaction, my thanks to family, and joy was unlimited. What a dream come true! All of my personal family had been to see the cabin, with the exception of one granddaughter and her three small children.

Since then we have collected more money and cousins Mary, and Eldon have gotten a bronze plaque telling the history of Sven's cabin. I visited there in 2004 with my nephew, Keith Anderson, and again gave thanks to our (Sven's) family for helping make this all possible.

A few years ago a cousin, Rune Johansson, who lives in Sweden, gave me a book entitled, *De for åt Amerika*, by Olof Ljung. There is so much history in it of Sven Anderson and his experiences. He had gone from Sweden to Denmark. He heard about this wonderful place, America. He decided he would go to the territory of Minnesota where the climate and natural surroundings were similar to what he had known in Dalsland. When he got to Minnesota

he found that the population of Swedes was four.

He was known as *Sven på Snålan* having come from Sundals-Ryr. His life was published in the Minnesota state newspaper on February 6, 1879, while he was still alive.

He traveled up the Mississippi River to its tributary, the St. Croix to Marine. He brought with him four cows, the first owned by Swedes in this area. When the weather got cold he had nothing to feed them, so, he had to sell them. Then he got work at the Marine sawmill.

In 1855 Sven left the sawmill to get a piece of land in the Marine area. He plowed up 12½ acres and became a farmer. In the spring he planted wheat, the first in this settlement and probably the first in Minnesota. He soon had a great following and Minnesota became one of America's great wheat states. He threshed his first wheat harvest with flail on the frozen ground the following winter. He had to go to Wisconsin to find a mill to grind his wheat.

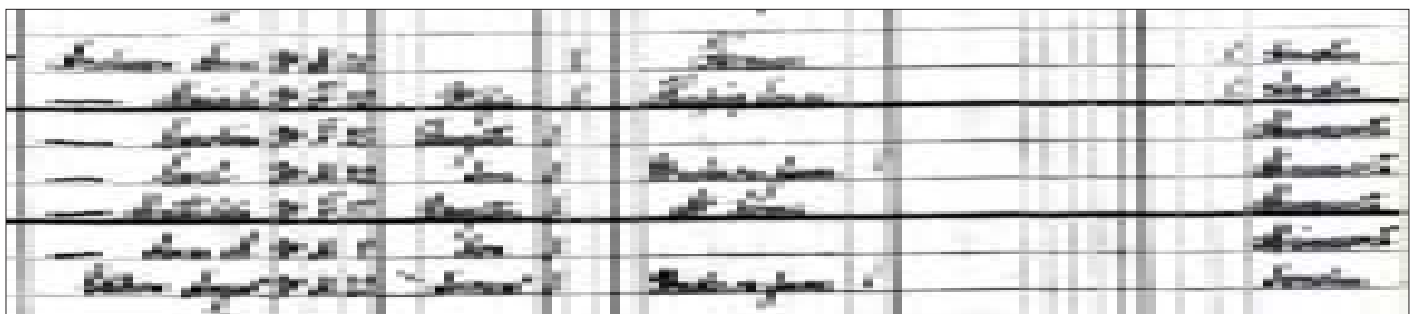


The memorial plaque.

After a few years he sold his farm and bought another. In 1879, he was still alive and owned one of the largest and best cared for farms in the area. He was not the President of the United States, but I am very proud of his accomplishments.

He was married to Maria, and had four children, Carolyn, Charles, Mathilda, and Swen. Among them was my dear grandpa, Charles Anderson, upon whose lap I used to sit and read "The Singing Farmer." He was born in the old log cabin, May 12, 1858, the day after Minnesota became a state. Do you suppose he was the first Swedish baby born in the State of Minnesota?

The author is a great-granddaughter of Sven Anderson. She lives in Easton, California. She can be reached through Glen R. Johnson, 361 Polynesia Court, Marco Island, FL 34145.



The Swen Anderson family in the 1880 U.S. Census, when they lived in township 31, Range 20, at Marine Mills in Washington County, Minnesota.

The Erik Wedmark letters

BY TOM HOULE

Erik Wedmark was a 25-year-old young man from the small village of Furuberg (Bjuråker parish) in Hälsingland province when he immigrated to the United States in 1858. He was born Erik Johansson Wedmark on February 4, 1833, the third of six children to Jonas Wedmark and Brita Eriksdotter Rolin. Erik was the only member of the family to immigrate to the United States until a younger sister, Anna, made the trip some 48 years later in 1900.

Erik's traveling companions on this trip included his 17-year-old cousin Pehr, and several other young people from Bjuråker parish. Records show the group sailed on the ship *Luleå* departing from Göteborg (Gothenburg) and arrived in New York City August 20, 1858.

One day following the *Luleå's* arrival in the United States, Erik and his cousin wrote a letter to his older brother, Pehr, in Sweden. In the ensuing eight years Erik wrote several more letters to his brother and his parents. These letters, along with two written by his parents to Erik, were saved by descendants in Sweden and later made available to me while compiling a family genealogical history. Recently, the complete set of letters has been donated to the American Swedish Institute in Minneapolis, MN.

Translation of all letters were made by Scandinavian Translation Services, Minneapolis, MN.

[Translator comments are in brackets]

LULEÅ FROM GOTHENBURG, ARRIVED IN NEW YORK AUG. 20, 1858.				
No. Nr.	Given name Förnamn	Last name Efternamn	Parish Församling	Fa. No. milyNr.
88	JON	MOBERG	OVANÅKER	1 :01
89	ELLA	OLSDOTT. SNYGG	OVANÅKER	1 :02
90	OLOF	MOBERG	OVANÅKER	1 :03
91	CHRISTIN	MOBERG	OVANÅKER	1 :04
92	NILS GUSTAF	APPELÖRN	ALFTA	69 :01
93	CATHARINA	ANDERSDOTTER	ALFTA	69 :02
94	OLOF	ANDERSSON	ALFTA	69 :01
95	CARIN	PERSDOTTER	ALFTA	69 :02
96	PER	PERSSON	ALFTA	73 :01
97	OLOF	OLSSON	OVANÅKER	9 :01
98	OLOF	ERSSON	OVANÅKER	6 :01
99	MÅRTEN	ERSSON	OVANÅKER	7 :01
70	OLOF	PERSSON BLYS	OVANÅKER	16 :01
71	CHRISTIN	ANDERSDOTTER	OVANÅKER	14 :01
72	OLOF	ANDERSSON	ALFTA	71 :01
73	MARTA MARGITA KONGSDOTTER		ALFTA	73 :01
74	CHRISTIN	PERSDOTTER	OVANÅKER	11 :01
75	MARTA MARGITA KONGSDOTTER		ALFTA	70 :01
77	NILS	NILSSON	BURÅKER	10 :01
78	ANNA (STINA)	OLSDOTTER	BURÅKER	10 :02
79	NILS	NILSSON	BURÅKER	10 :03
80	PER	PERSSON	BURÅKER	11 :01
81	ERIK	HAZELIUS	HÄSSELA	49 :01
82	GRETA	ERSDOTTER	HÄSSELA	49 :02
83	PER ERIK	HAZELIUS	HÄSSELA	49 :03
84	JON OLOF	HAZELIUS	HÄSSELA	49 :04
85	JOHAN PAULUS	HAZELIUS	HÄSSELA	49 :05
86	NILS AUGUST	HAZELIUS	HÄSSELA	49 :07
87	ALEXANDER	HAZELIUS	HÄSSELA	49 :06
88	CARL ERIK	QUIST	HÄSSELA	50 :01
89	CATHARINA	JONSDOTT. FOR.	HÄSSELA	50 :02
90	MAGDALENA	QUIST	HÄSSELA	50 :03
91	PER	WEDMARK	BURÅKER	9 :01
92	PALLUS (PÅL)	WARD (WÅRD)	STODE	12 :01
93	OLOF	SWING	HÄSSELA	51 :01
94	CHRISTINA	PERSDOTTER	HÄSSELA	51 :02
95	PER	HELEN	HÄSSELA	48 :01
96	ERIK	WEDMARK	BURÅKER	12 :01
99	OLOF	LOD	BURÅKER	8 :01
100	MARQTA	PÅLSDOTTER	BURÅKER	8 :02
101	BRITA	LOD	BURÅKER	8 :03

The Passenger list for the ship *Luleå*. From *The people of the Red Barns*, by Elsa Lagevik (1996).

The first letter (Letter #1, August 12, 1858) tells of Erik's journey on the ship *Luleå*, its officers, some of his shipmates, and their arrival in America. The strong religious overtone in the letter appears in later letters also and reflects an ardent family belief in the power of God and in the hereafter, apparently developed after a family conversion to the Baptist faith earlier in the 19th century.

Here is a translation of the first letter. Since the *Luleå* didn't dock until August 20, the date of the letter was probably transposed and meant to be the 21st of August, not the 12th.

New York, August 12, 1858

Beloved Brother,

Now a Few Words. We must First Express Our Indebted Thanksgiving to God for his grace has been large. Yesterday he let us set our feet on firm ground in the new world after a successful journey at sea as well as all the way here. May God now help us to reach our goal. No danger and no sicknesses have met us the whole trip and God has richly blessed both food and drink so that we had to leave much on the ship, that which we could not take with us onto land. As soon as we came to Göteborg there was a ship ready to sail we did not need to be there longer than that. We hardly had time to get ourselves ready in one day. We came on a ship called Luleå piloted by captain Olsson from Göteborg – a responsible man as well as all our company. So, with pleasure and joy the time went fast. We were on the sea for six weeks. The passengers were from Östergötland and Småland, altogether 101 persons young and old. No one died and no one [born?], a few a little seasick.

Now I want to ask you as well as my beloved parents that you dry off the tears of longing from your cheeks and not to mourn a lost son and brother, because God helps me wonderfully. May his presence rest over you so that we can daily meet in our prayers before God. Be good now and greet my brother and sister. May

God's rich grace and help be with us all.

*[?] your devoted brothers,
Pehr and Erik Wedmark*

P.S. Ola Jonsson sends his greetings. They feel very good.

In the next eight years ten more letters follow in which Erik describes his experiences and observations about life in America.

The 2nd letter

The 2nd letter (Letter #2, October 9, 1859) was written eighteen months after his arrival in America and tells that he now works for Erik Sandman on a farm in Lansing, Iowa, and in later communications we deduce that he was probably an indentured servant since Sandman appears to have paid for Erik's travel in exchange for working for him in the new country. We find other observations by Erik about the life in America but also his ambivalence about other family members' migration to America. A segment from Letter #2 states:

"I cannot know...?...but I see that it is better here than in Sweden but there are difficulties here as in Sweden so nobody should think That here one is free from all difficulties....It is best that large families [stay?] in their countries....But I am rather happy that I am free from Sweden. [Something like: 'It is difficult to live the comfortable life? but those who trust in the Lord will not have to beg for bread.']

"I don't want to recommend anyone to come here - everyone will have to do as they like.

He asks his brother to tell him news from home and says that he is rather happy in America. *"Now I must end my short lines with a dear greeting to you and your wife. Remember me again with your letters to me. I am often with you in my dreams.*

"A dear greeting to brother Jonas and his wife. I see that you would like to [come?] here but it could happen

that it would not be much better for you since there can happen many difficulties if you come here...."

Letters #4 and #5

Erik mails two more letters home in 1860 (Letter #4 February 6, 1860, and Letter # 5 dated May 21, 1860). These letters offer us a bigger picture of his new life in America. While Erik sometimes shows a wistfulness and loneliness for his life in Sweden he, nevertheless, makes it very clear his future lies in America. He often asks about his friends and relatives in Sweden, and provides information about the activities of the Swedes that came with him to America. There is also an extensive comparison of the land in the different states that surround Iowa, though we have no knowledge of how Erik came to these conclusions. This is an excerpt from Letter #5.

"...You ask to know the nature of this country, how it is in general, if it is flat or not. Here in the State of Iowa the land is very uneven, with high knolls and small ravines, but good land and good climate and good water. There are just as good springs as in Sweden. In the State of Illinois the land is completely flat. There the climate is worse than here and less woods, but it is a fruit-bearing state. Missouri is more like Iowa but it is rather hot there during the summer. The State of Wisconsin is almost flat but with a better climate and more forests than in Illinois.

"The State of Minnesota is similar to Sweden in terms climate and forests. I cannot write about any of the other states that I have not seen. I can mention that Pehr and I were up to Minnesota this spring visiting Nils Nilsson and Olof Nilsson...."

Another letter in January 1861 (Letter #6, January, 1861) addressed to his parents, with a long note at the end to his brother details more of his life and observations about the land and the peoples in his new country. Two of his observations about the differences in religious freedoms in

the new land are offered to his parents and brother.

"...I want to mention some things about the conditions here in this country. First of all, it is a free country so that nobody is arrested for their religious beliefs but rather one and all may worship God according to their beliefs. But there are many regulations...."

Later, in the same letter he writes:

"...Doing my work here I am often thinking of you and remember the difficulties which you have to sustain yourselves. It is even difficult for me to think of how I slaved away in Sweden. I suffer when I think of how I had to work day and night for only 20 Riksdaler and a few clothes each year and that we should still be glad to get that. And workers who work like slaves still have to creep and make deep bows to the worst people. Here all people are highly respected but not equally rich. People here are rather audacious; I have heard people addressing pastors with the "du" form [i.e. informal form of 'you' instead of 'ni'] Isn't that impudent? But people here have no more respect for a pastor than for any other person...."

In the Civil War

It is a full year later before Erik sends two unusual letters home written only four days apart. The first (Letter #7, February 2, 1862) was written to his brother and the second (Letter #8, February 6, 1862) to his parents. Both letters were written on military stationary from the post at Fort Snelling, Minnesota, but neither letter makes any explicit mention about his military status. Although Erik makes reference to the Civil War and its attendant problems, he avoids writing about his own relationship to the military. Rather, the letters are filled with news about the happenings of other Swedes the family knows in Minnesota, travels of Erik and his cousin, and thoughts about future land acquisitions, etc. He signs the letter to his parents "Erik Young," a name he also used for a military enlistment and is the

name given in his military records. Here is an excerpt from Letter #8, to his parents.

Letters #8 and #9

"...But I have delayed in writing to you so that I could give you advice on what you should do about traveling here or not. I had hoped that the Civil War, which continues here, would one day end. But so far it is not over yet even though it is soon one year since it started. The word is that there will be homesteads as soon as the war is ended. Then everyone can get 160 acres of land for nothing. Both the House of Representatives and the President are working hard for this so I think it shall come to pass. That is why I have waited to acquire any land...."

From further research into military records we learn Erik actually enlisted in the Minnesota 4th Regiment in December 1861 and was a member of Company H. His enlistment occurred more than two months prior to his writing the above mentioned letters to his brother and parents.

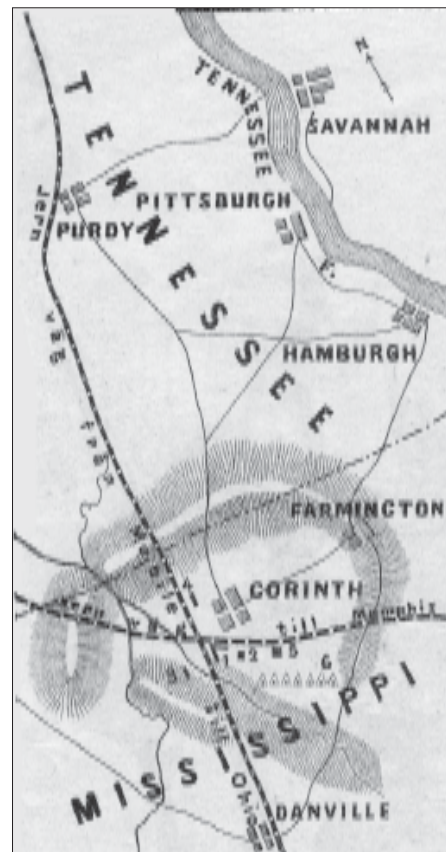
Almost another year passes before we hear from Erik again but this time much has happened in his brief military history. Written in December, 1862, (Letter #9, December 2, 1862) this lengthy letter spells out the regiment's movement down the Mississippi River on flatboats and eventual station at Corinth, Mississippi, a major railhead for the South, and Erik's participation in an early firefight, his subsequent illness, discharge, and return to Iowa. Excerpts of the translated letter tell us, in vivid detail, his military experiences, his illness, his thoughts and fears, and eventual return to Iowa. A long excerpt from Letter #9 follows.

"...My parents, I hope you wish to know how it is with me and how things stand in this land. As you know, I enlisted as a soldier in Minnesota in the beginning of December, 1861. The enlistment is for three years or until the war is over. The war is not over yet. I cannot say anything regarding that; there is in any event

no such hope yet. I must let you know, however, that I am a Free Soldier which I think you will be glad to hear. I became sick and had to be in the hospital most all of the summer but I did not have to pay for any of it since the government is taking care of the sick in the hospitals. You can believe that there are many sick and wounded."

[A note written on the side of page one said.] *"It is better that you are home in such times, and for as long as the war continues I think.*

"I became sick in the beginning of June and was in a slave state called Mississippi. I was then taken to a little hospital which held 300 soldiers. I was there two weeks and during that time 200 died. I was then moved to a general hospital; there were over 2,000 [Eight to eleven people died daily while I was there?] I was there over a month before being moved to another state which was more healthy. I belonged to the Minnesota 4th Regiment Company. In that company were 11 Swedes and 11 Norwegians, the rest were Germans or Americans. We were in Minnesota until the beginning of April. Then we



went to a slave state in the south, about fifteen hundred English miles. We made the whole trip on steam boats. On the 29th and 30th of May I was involved in a battle and we took a city called Corinth.”

[Translators note: Corinth is on the Mississippi-Tennessee border. This was a strategic rail center during the Civil War, and was captured by H. W. Halleck’s Union troops after the battle of Shiloh in May, 1862, and was defended by General Rosecrans against the Confederates under Generals Van Dorn and Price, Oct. 3-4, 1862.]

“We took 10,000 prisoners and a lot of fire [?]. If we had an insistent General we could have taken their whole camp. And if the North would have had [devoted?] generals the war would have been over. But they want the war to last for many years because they have large salaries. Now, finally, the oldest general has been relieved of his post, and we have another. We’ll see if he is any better. The war continues just as horribly as before with no hope for an end. But I thank my God that I made it out uninjured from there. There were many dead and wounded. You can believe that there are many crippled in this country which you can understand from such a long-lasting war. I took my departure from the life of soldier at the end of October; I was by then rather well enough to go to my regiment but the doctor said that if I was going to go back I could get worse. Then he let me go with several others to where we wanted. The North has over a million soldiers in this theater of war and in that respect the South is rather strong too. At the place where I was we had 290,000? soldiers and the South had not more than 150,000. Our regiment was not in the center of battle that time, however. During both days of battle there was the thundering of cannons and bullets continually flew over our heads and always shouted ‘Not You.’ I do not want to talk more about this as I can myself see how it [must sound?].

“My parents, I think of you often and perhaps it has been your thoughts to count me among the dead as you have not heard from me. For almost a year I have thought about

informing you of my condition. But, it has remained undone. I arrived here three weeks ago from the South and am for the time being here. [E. Sanderass?] they are both living still and have their health. But how long I’ll be here I don’t know. I’m thinking of going up to Minnesota or west in Iowa, but if that will happen before spring I cannot say now. I have not heard anything about Nils Nilsson since last winter when I had a letter from them. It has been said that they had to flee their homes, everyone who lived in the area and they had to leave everything behind. [?] (They) had pictures of the so-called Indians.[?] These wild ones took to destroying [?] they even came to Minnesota. I know of 19 Swedes who were [killed?] by the above mentioned and they did considerable damage, until they caught up with the military which drove them away from here.

“I do not know anything about Peter Peterson. I had heard that he was supposed to be married, but probably not since I have heard that he is a soldier in the Minnesota 3rd Regiment. I’m unable to confirm the truth in this however. Anders Larson and his wife are in good health and have two children and Brita and her husband have one child. Lars Widmark is nearby and he has rented land for next summer. He had been sick for awhile but is now better. His brother is in the vicinity. Both send their greetings to you. Everything is expensive here from food to livestock. There are large [costs/expenses?] on the land and on everything so it is better not to have any land in such times as the war demands money....”

Back to civil life

Following his return to civilian life, Erik wrote several more letters to his family in Sweden as he tried to find a place to settle down. Subsequent letters were written from Lansing, Iowa (Letter # 11, February 16, 1864), MacGregor, Iowa (Letter # 12, April 6, 1866) and the final letter from Red Wing, Minnesota (Letter # 13, undated). Although the letters cease in 1866 we know from ad-



Erik in his Swedish uniform.

ditional sources that Erik eventually settled in Shell Lake, Wisconsin, area where he died in 1919.

One of the most recent, humorous byproducts of this genealogical research was the picture of Erik in a military uniform, present in several family archives was assumed to be a picture of Erik in his Civil War uniform. It was not until 2006, however, that two Civil War re-enactors informed this author the uniform was not that of an enlisted Union soldier during the Civil War. After other authorities verified our misconception, the Swedish Military Museum advised us the uniform worn by Erik was that of Swedish conscripts in the 1850’s, and he was probably part of a Helsing regiment. This, of course, indicates that Erik also had some Swedish military history prior to his immigration. That investigation is for another time and place.

During the period of 1910 - 1919, in his later years, Erik would come to the Aitken, MN, area to visit his younger sister, Anna Klöfverstedt, who had immigrated to America in

1900. She was then in her 60s living with her adult children and grandchildren. It was on these visits that this author's mother, her sisters, and brothers were able to meet their "great uncle Erik" By then he was an elderly, somewhat portly, gentleman who would walk from the railroad station to their home and give them loose change from his pockets. He apparently gave his niece, Emma Klöfverstedt \$100 on the birth of her twins, Herbert and Robert in 1918, and his sister, Anna, money for a new church organ.

Erik in the later censuses

In a special military census of 1890 Erik is recorded living in Spooner Township, Washburne County, Wisconsin under the name Alec Johnson. The 1900 United States Census shows Erik using this name, Alex Johnson, also living in Spooner township (later changed to Crystal Township), Washburne County, Wisconsin. In the census he identifies himself as single, 66 years of age, born in Sweden. Because dates of immigration and military history given by this, Alex Johnson correspond exactly with that of Erik Wedmark, we know it is the correct person. There is no record however that Erik was ever naturalized as an American citizen.

Military pension records show that Erik did not apply for his Civil War pension until July 22, 1907. His pension records use the name Eric Young, the name used in his military enlistment and many of his letters. His first pension checks were \$12 a month until June of 1909 when they increased to \$15. In June of 1915 the pension was raised to \$22.50 a month, and later increased to \$32 month in June 1918.

Erik's obituary

Erik died Nov. 10, 1919. An obituary for Erik Young was located in the *Washburne County (Wisconsin) Register* of November 15, 1919, by his great nephew, Robert Holmbeck.

"Erik Young, better known as Alex Johnson, passed away at the Lakeview Hotel where he was staying & was buried in the cemetery north of town. Erik was a veteran of the Civil War. He was taken from the fever tents on the field in Alabama, brought to Quincy, Illinois, and was there for some time, before regaining consciousness. Although discharged for disability and entitled to a pension from that time he did not look for one until a few years ago. He was long an employee of the St. Croix lumber company and followed camp life in the woods for years.

"He was a good honest man."

WASHBURNE COUNTY REGISTER, VOL. 31, *Shell Lake Register*, Shell Lake, Wisc., Nov 15, 1919, No. 30.

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5. Letter #4 Erik to his brother Pehr. *Ibid.*
6. Letter #5 Erik to his parents, Jonas and Brita Wedmark. *Ibid.*
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12. Letter #12. Erik to his parents from McGregor, Iowa, April 6, 1866. *Ibid.*
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15. Obituary of Erik Wedmark. Shell Lake, Wisconsin, Nov. 15, 1919.
16. Photograph of Erik in a military uniform. Family archives.
17. Ship Arrivals. List of passengers arriving in New York on ship *Luleå*, August 20, 1858. Microfilm #1224712. Church of Jesus Christ of Latter Day Saints.

Tom Houle, 1600 Southeastern Ave., # 304, Sioux Falls, SD 57103.
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A Union soldier from *Illustrerad Tidning* 1862.

A growing resource for Skåne

A fairly new company in Skåne, called *HH DigiArkiv AB*, for short just called *DigiArkiv*, offers color photos of the church records for the area of *Skåne, Halland, and Blekinge*, but has lots of other things to offer too.

Recently they published a marriage index (*vigselregister*) for all of Skåne, some 200,000 marriages, which you can search for free. If you know the *härad* (legal district), where your ancestors lived, you can enter that (not necessary) and their names and the supposed year of marriage. And below the search window you will find the result.

Another nice feature is their free probate search (*bouppteckningsregister*) for all of Skåne, where you can enter the name of ancestor and the parish where he lived. You may find that he is mentioned in some probate as a son, an uncle, or a guardian, and of course as the deceased himself.

Vigselregister	Förnamn	Efternamn
Stora Trånen, Stora Trånen	Stora Trånen	1800-09-03

Marriage search.

Bouppteckningsregister	Förnamn	Efternamn
Stora Trånen, Stora Trånen	Stora Trånen	1800-09-03

Probate search.

There are also other indexes in their collections, such as the Index of Released Prisoners (*Fångakter*), Ladies of Joy (*Glädjevinnor*) 1874–

1902 in Malmö, and church vergers's cases. They also have digitized old books.

There is a link on p. 38.

The Solution to the Handwriting Example XVI

Transcription

Fröken Lisa Larsson!

Då det icke synes vilja lyckas mig att få tillfälle att muntligen framföra mitt ärende till Eder, måste jag tillgripa denna utväg för att få säga Eder, hvad jag ville hafva sagdt.

Saken är den att jag på senaste tiden kommit till fullkomlig visshet pm, att det som gör, att jag så ofta som möjligt söker komma i Er närhet, är att jag älskar Er.

Translation

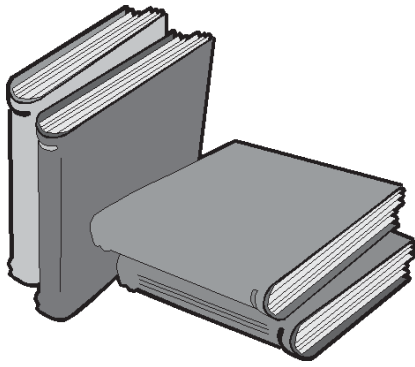
Miss Lisa Larsson!

As it does not seem possible for me to get an opportunity to tell you my business with you, I have to use this way to communicate to you, what I want to say.

The thing is that I lately have realized with great clarity why I, as often as possible, am trying to be in your company, namely that I love you.



The newlyweds in 1909. Harry Nathorst and Lisa Larsson, grandparents of the SAG editor.



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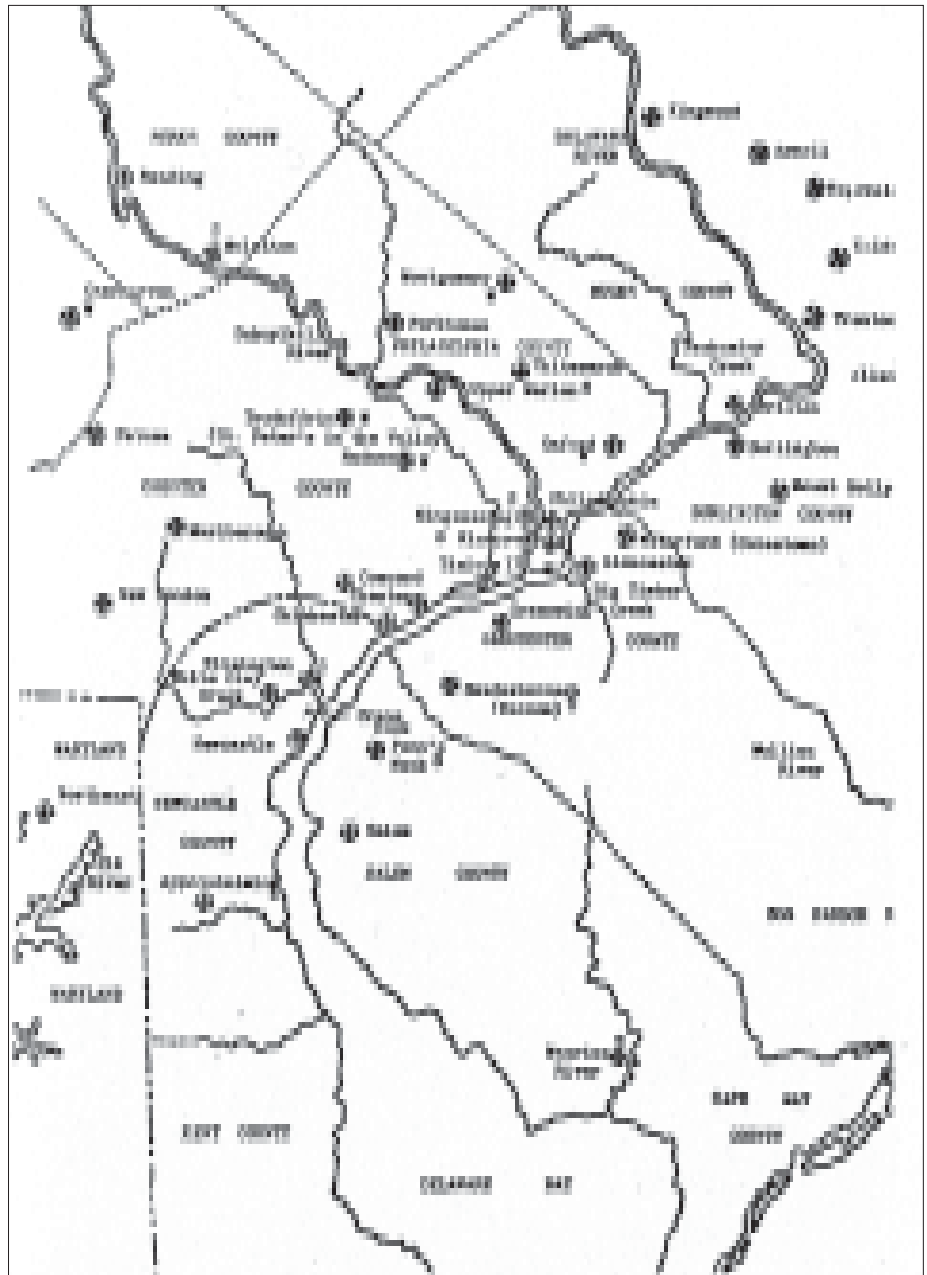
Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps. If you want to review a book yourself, please contact the Book Review Editor,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

New Sweden churches

Colonial Records of the Swedish Churches in Pennsylvania, Volume III, by Peter Stebbins Craig, Editor, and Kim-Eric Williams, Assistant Editor, Swedish Colonial Society, Philadelphia, 2007, hardcover, 301 pages, Swedish Colonial Society, 916 Swanson Street, Philadelphia, Pa., 19147, \$25.00, (\$20.00 for members).

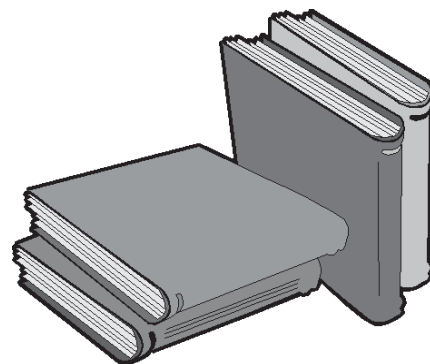
Continuing the series begun in 2006, this book is the third in a projected series of volumes intended to collect in one place, in English, the documented history of the Old Swedes' churches of Pennsylvania in the colonial period and up to 1786. (See previous review of Volumes I and II in SAG, December, 2006.) The first volume covered the period from 1646 to 1696 and the first log churches built by the Swedish Lutheran colonists in the Delaware Valley. The second volume concentrated on the Rudman years, 1697-1702, when the first new pastors were sent by the Church of Sweden to the new colony, pastors who undertook the building of the first permanent brick churches in Philadelphia and in Wilmington, DE.

The new publication centers around the period of Pastor *Andreas Sandel* (1671-1744), who was sent by the Bishop of Skara, Jesper Svedberg, to replace Pastor Andreas Rudman in 1702. (Svedberg was the father of Emanuel Swedenborg, Swedish scholar and mystic, whose



Anglican, Swedish and Welsh churches in the greater Delaware River Valley area in colonial times. Swedish churches are designated with "S", Welsh with "W." (Map from *Historical Magazine of the Protestant Episcopal Church*, Vol. VII, No. 2, June 1938)

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followers were to found the Swedenborgian Church of the New Jerusalem in 1778.) Pastor Sandel served the newly built Gloria Dei Church in "Wicaco," now part of Philadelphia, for seventeen years. During these years he built up his own congregation, supported the new congregations in New Jersey and Delaware, established strong relations with neighboring Episcopal congregations, served many outlying Swedes as far as the New Jersey coast and counties to the west. He became an important personage in Philadelphia during his time in New Sweden. Shortly before returning to Sweden to become pastor at Hedemora, in Dalarna, Sweden, Pastor Sandel took steps to buy additional land around Gloria Dei, thereby assuring that the church was well protected from threats of crowding by residential or industrial buildings in rapidly growing Philadelphia.

This account of Andreas Sandel's pastorate in New Sweden is told through his own diary, his church records, and various related letters and documents, most of which were translated from their original Swedish by Kim-Eric Williams. These are

all arranged in chronological order to present a clear sequence of events.

It is interesting that Sandel's pastorate in New Sweden roughly coincided with the reign of king Carl XII, who spent most of his reign out of his country engaging in war with Poland and Russia. After his defeat at Poltava in 1709, the King spent five years in exile among the Turks. During that period, however, his efforts to assist the churches in New Sweden by furnishing Bibles, psalm-books, and in appointing new pastors continued through his chancellors in Stockholm and, especially, Bishop Svedberg of Skara.

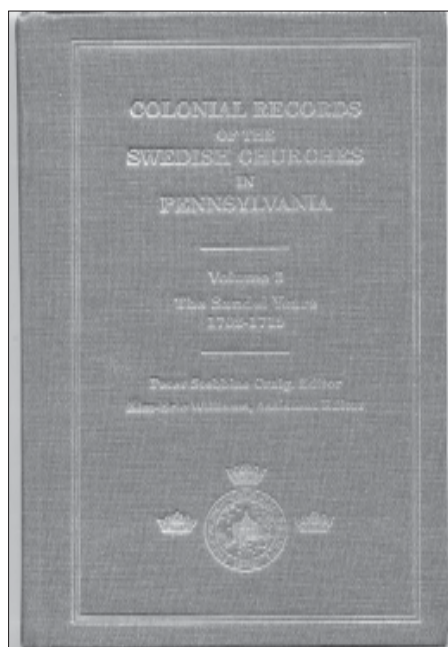
Through these newly translated words of Pastor Sandel, and other letters and documents, a vivid picture of life in the Delaware Valley just over three hundred years ago is given to the reader. While we now take for granted the comforts of modern life and travel, conditions at the time were harsh, difficult, and time consuming. The journey to or from Sweden could take three months or more by sailing ship, amid the dangers and hazard of ocean travel. An exchange of letters or important news required many months as well. Local travel was equally difficult, as described in Pastor Sandel's diary of trips to Maryland; Christina, DE; New Jersey; or the interior. Travel was by horse or on foot on primitive roads and trails through forests, swamps, and river or stream crossings. It became a major advance when the old ferry across the Schuylkill was replaced by one large enough to carry a few horses. Until then, only a few people could ride in the ferry and their horses had to swim alongside to cross the river. There being no bridges across the Delaware River, Swedes living in New Jersey finally petitioned to start their own church at Raccoon, to avoid the dangers of crossing by boat or ferry in bad weather.

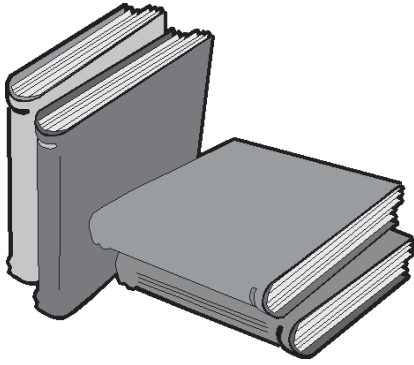
Included among the translated

records are many church documents and other information recorded by Pastor Sandel, including the annual church accounts of receipts and expenses. His diary reveals some of the difficulties of collecting pledges from many of the well-intentioned Swedes, not only for his own salary, but for special needs of the church. All accounts are in pounds, shillings, and pence, the currency of the day under the administration of the English governor, William Penn, and his lieutenant, John Logan. Correspondence reveals disputes between the Swedes and the governors about the "quit-rents" (real estate taxes) paid at the time, usually in bushels of grain per 100 acres of land owned. Early surveys were also very imprecise and numerous disputes occurred over the amount of land owned and property boundaries.

Relations between the native American people and the Swedes are described in some detail, as are comments about their habits and practices. The natives were found to be generally friendly and peaceable, but were becoming fewer in numbers due to diseases and migration to the west. The Swedes generally got along well with their English neighbors and even began to intermarry with them and with a few Dutch in the area. Pastor Sandel was very friendly with his English counterparts in the Anglican Church, exchanging pulpits on numerous occasions or at times allowing them to use the Gloria Dei church when needed. He felt that their theology was most similar to his Lutheran, but had less good to find in some of the other denominations in Philadelphia at the time.

The period of Pastor Sandel's





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pastorate was some sixty to eighty years after the arrival of the first Swedish settlers beginning in 1638. By his time, his congregation consisted mainly of the second and third generations from the initial settlement. Swedes were growing in numbers due to large families, although deaths were also numerous among children, mothers in childbirth, and younger people, as well as the old. Swedes were also beginning to intermarry with their non-Swedish neighbors. Many of these marriages were performed by Pastor Sandel, both at Gloria Dei and at other Swedish churches in the area. Some of his parishioners were becoming more affluent and more involved in colonial affairs, while others moved westward or south to Delaware and Maryland, or to New Jersey seeking land of their own.

For the serious scholar or historian of New Sweden and colonial Philadelphia, this book is another valuable resource to assist in their research. The book is well documented with the sources used, and the list of contents, indexes of place names and of personal names, a sizeable bibliography; all will be a great help to the researcher. Many of these names and places are known by more than one name, or the name or spelling has changed over the years. The editors have gone to exceptional lengths to assist the interested reader in clarifying the exact person or place referred to. Many forefather members of the Swedish Colonial Society will find references to their own ancestors in these records of the activities of the time.

But for me, and most general readers, the most interesting aspect

is the portrait provided mainly through Pastor Sandel's diary of the times and conditions in New Sweden and the lives of these settlers some sixty years and more before the Declaration of Independence; a portrait provided through the direct words of Pastor Sandel and others, now translated into the English language. Many thanks are due to the immense efforts of the editors, The Swedish Colonial Society, and the sponsors (William Penn Foundation, Knut and Alice Wallenberg Foundation, Tatnall Hillman, the Barra Foundation, and Gloria Dei Church) who have contributed to help make this series of books possible.

Dennis L. Johnson

Three Quick Takes

Several slim volumes relating to Swedish American genealogy that may be of interest to readers of SAG have crossed my desk in recent weeks. Each in its own way gives a look at one slice of Swedish American life in different locations in the United States.

Have You Ever Lived in a Mining Town? Winona A. Laird, Ex Libris Corp., 2007, 47 pages, softcover, illustrated.

Subtitled "The Life and Spirit of a Wonderful Woman," this little book is an account of the life of the author's grandmother, Anna Robertson, born in 1890 in Park City, Utah. Her parents were Charles Robertson, who immigrated from Stockholm, Sweden, in the 1880's, and her mother, Hilda Matilda Lawrence, who

immigrated from Söderåkra, Kalmar, Sweden, with several brothers and sisters. Charles and Hilda married in 1888, after meeting in Salt Lake City. They lived and worked in Park City, Victor, Hollywood, and nearby mining towns all their lives. Charles Robertson was a worker in the silver mines in and around these mountain communities.

This book was written from many notes, a short account of her life, many stories told by Anna to her granddaughter Winona, and handwritten notes by grandmother Anna and discovered by the author after her death. It is a fascinating tale of life in a remote Utah mining town, early hardships, fond memories, and memories of other relatives and friends in the life of this pioneer family. Photographs of ancestors and other family members are included. Winona Laird now lives in Seattle, Washington.

Swedish Chicago, Paul Michael Peterson, Arcadia Publishing, Chicago, IL, 2003, 128 pages, softcover, illustrated, Arcadia, \$19.99. (www.arcadiapublishing.com)

Andersonville and North Park neighborhoods were the centers of Swedish settlement in Chicago the 19th and early 20th centuries. They continue today with a strong Swedish flavor. The Swedish American Museum Center, North Park University, many Swedish American shops, stores, and bakeries, and other elements continue today to identify the strong Swedish heritage of these Chicago neighborhoods. This book is one of a series published by Arcadia celebrating the history of neighborhoods, towns, and cities across the country.

Paul Michael Peterson is an English teacher and lifelong Chicago resident whose grandparents immigrated from Sweden. He compiled a visual history of the Swedish community in Chicago, a book of photo-

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graphs with a minimum of text. Introductions to each chapter and brief photo captions identify the families and places shown. The time period is from about 1880 up to the present. The book is organized mainly by subject, including chapters on The Early Years, Family Life, Work, Tradition and Community, Notable Swedes in Chicago, Arts and Culture, and concludes with a section on Swedish Chicago in the present day. Local landmarks shown are Erickson Jewelers, Nelson Funeral Chapel, Borg Flowers, Tre Kronor Restaurant, the Sweden Shop, Svea Restaurant, Erickson's Delicatessen, Wikstrom's Gourmet Foods, and many others. The book is a fine tribute to the Swedes and Swedish life and culture in one of America's largest cities.

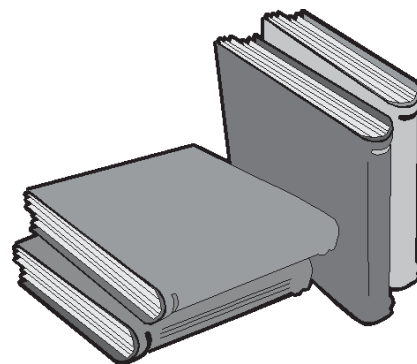
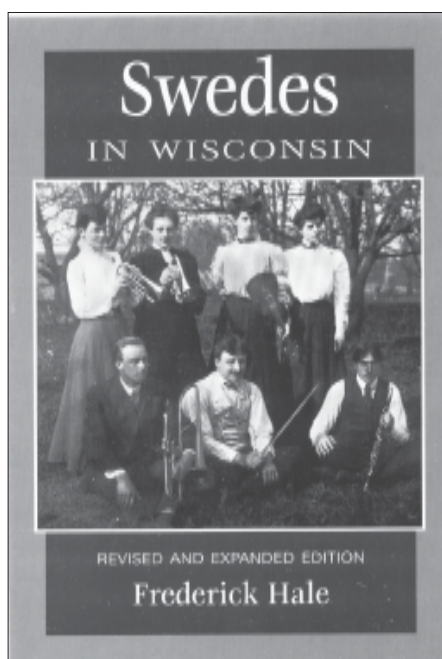
Swedes in Wisconsin, Frederick Hale, The Wisconsin Historical Society Press, 2002, Madison, WI, 72 pages, softcover, illustrated, (www.wisconsinhistory.org/publications), \$9.95 plus postage.

As in neighboring Illinois and Minnesota, Swedes began migrating into Wisconsin as early as 1841. The first recorded immigrants were a group of six Swedes and one hunting dog that sailed from Gävle to New York in 1841. Unlike most immigrants, three of the six were graduates of Uppsala University. It is claimed by the author that they were to establish the first Swedish colony in the United States since the New Sweden colony in the Delaware Valley in 1638. With no destination in mind, they were advised to head for the Midwest and traveled by the usual early route, up the Hudson River and through the Erie Canal into the Great Lakes toward Chicago. Hearing encouraging reports about the Wisconsin Territory, they debarked instead in Milwaukee. They settled about 25 miles west of Milwaukee, near Pine Lake. This group was led

by Gustav Unonius, and they called their little settlement New Uppsala.

For various reasons this settlement did not thrive. By the time Frederika Bremer visited the area in 1850, she found only a half dozen Swedish families living there "in low circumstances." Unonius went on to attend a local seminary and ministered to congregations in eastern Wisconsin and in Chicago before returning to Sweden in 1858. Many of this first group of settlers, accustomed to more cultured surroundings in their home country, found themselves unable to cope with the rigors of frontier life. They were soon replaced by the mass migration of Swedes beginning in the 1860's and later. Many of these bypassed Wisconsin and settled in Minnesota. These farmers were better equipped to deal with the harsh conditions found there, and most settled into farming.

Quite a few of these later Swedes did settle in Wisconsin, however, mainly in the northern and western counties. They founded towns such as Stockholm, Trade Lake, Grantsburg, Lund, and Falun, and many settled in Marinette and in Superior.



This volume chronicles many of these settlements and communities, accompanied by a number of photographs of the early settlers' families and their homesteads. The book discusses the politics, work, religion, and other aspects of Wisconsin's Swedish pioneers and some of the prominent people that the Swedish migration produced. Nearly twenty pages near the end of the book are devoted to reprinting vivid descriptions of Wisconsin territory by Frederika Bremer from her 1850s diaries of her travels in this region.

This is an engaging, if brief, account of the lives and times of early Swedes who settled in Wisconsin in the 19th century, and serves as a useful introduction to the Wisconsin experience, for students of the great migration and for the general reader.

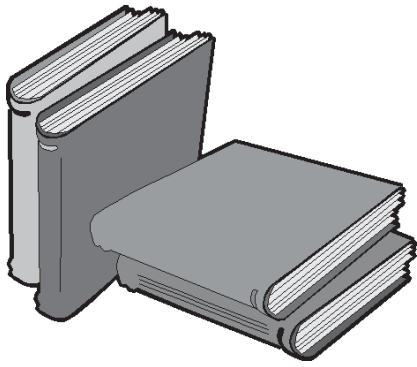
Dennis L. Johnson

A man of adventure

The Wildcatter, A Portrait of Robert O. Anderson, by Kenneth Harris, Weidenfeld and Nicolson, New York, 1987, Hardcover, 180 pages, Ill. (Out of Print, a few used copies available at Amazon.com, \$28.88.)

An obituary in the *Wall Street Journal* caught my eye recently. The *Journal* regularly runs a few obituaries of persons once prominent in business and government who have died. The Anderson name, although common in the U.S., is often likely to be Swedish American in origin.

Reading on, the first sentence began: "Brought up in a staid Swed-



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ish Chicago banking family, Robert O. Anderson grew up to be a Stetson-sporting oil man and rancher..." Needless to say, I read on. The three column obituary summarized Anderson's career and noted that he died Dec. 2, 2007, at age 90 of "complications arising from a fall."

My interest was now aroused, and I turned to the Internet for more information about this prominent Swedish American. A biography was written about him twenty years ago by Kenneth Harris, a leading British writer. I was able to find a used copy on Amazon.com, and the book was soon in my hands to tell me more about this remarkable man. I soon learned that Bob Anderson, of modest beginnings in Chicago, began with a part ownership of a small oil refinery in Arizona with only a dozen employees. He went on to become a "wildcatter," a term for men who search for oil at great risk and occasionally strike black gold. Through ownership of a small company, he went on through a series of mergers and acquisitions to build up the seventh largest oil company in the U.S. Along the way and starting with no land at all, Anderson became the largest individual rancher in the U.S., owning nearly a million acres in Texas, New Mexico, and Wyoming. He became prominent in politics and later philanthropic pursuits, all well detailed in *The Wildcatter*.

According to the author, Bob Anderson's grandfather, Karl August Anderson, was born in about 1861 in Husby, Sweden. His father died when he was age 10 and Karl August was raised by his widowed mother, who died in 1880. He was then an apprentice at the foundry of Huseby in

Skatelöv and learning the trade of master pattern maker. Soon after, in 1884, he married Augusta Mardh, and moved in 1886 to Helsingborg. (According to the Household Examination Records, p. 2773, for Helsingborg, Karl August Andersson was born Feb. 6, 1861, in Skatelöv, [Smål.]. He was married to Augusta Catharina Mård, born June 5 1859 in Skatelöv.) "Husby" is a spelling mistake for "Huseby", a manorial estate in Skatelöv, sometimes owned jointly with the nearby iron works (*bruk*). *Emibas* also shows that they emigrated to America from Helsingborg, living there at Lilla Möllenvången, Helsingborgs Stadsförs., (Skåne). Two sons were born in Sweden, Hugo's older brother Carl Bernhard, b. June 21, 1885, in Skatelöv, and Hugo August, b. Apr. 20, 1887, in Helsingborg. The family immigrated Nov. 13, 1888.

Karl's sister had immigrated to Chicago and, four years later in 1889, he joined her, found work, and within six months sent for his wife and two sons, Karl Jr. and Hugo, in Sweden. (Karl and Augusta would later have three daughters born in the U.S.) His second son, Hugo, was only a year and a half old at the time, and would later become the father of Robert O. Anderson. Both Karl and Karl Jr. became Charles and Charles Jr. after they came to Chicago. The family attended the Evangelical Covenant Church in Chicago.

Hugo was an ambitious boy, loved to read, and had a newspaper route and odd jobs by age 10. Small for his age, he left school when he was 14 to help support his family. A friend from his church helped him get a job as a bellboy at the First National Bank of Chicago. This humble position, aided by his energy, intelligence, and hard work, led to rapid advancement at the Bank. Hugo retired at age 70 as First Executive Vice President after a long and distinguished career, one of the better-known bankers in

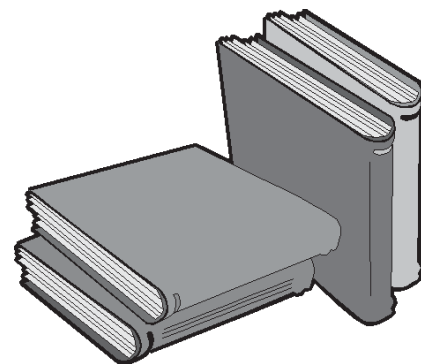


Robert O. Anderson in Aspen, Colorado, in 1966. (photo by Franz Berko).

the U.S. He also had a great reputation for voluntary work among many institutions in Chicago, including North Park College and Seminary, where he established a Chair for Swedish Studies. Hugo died at age 97, having been awarded honors by three Swedish kings. His intense pride in being an American earned him some detractors among fellow Swedish Americans, however, because he would not support continued use of the Swedish language; he felt that this might delay the assimilation of Swedes.

Bob Anderson's mother, Hilda Nelson, was born in Chicago. Hugo met her while she was singing in the church choir. When they became engaged, Hilda worked three more years to help him complete night school before they married in 1914. They had four children, their second son Bob was born in 1917. Bob had one older brother, Hugo Jr., one younger, Donald, and a youngest sister, Helen. The children were teenagers in the early 1930's, as the family suffered financial losses during the Great Depression, but recovered as the economy began to improve. Hugo Anderson firmly be-

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lieved in a good education and they chose to live near the University of Chicago campus where the college also had the University Elementary and High Schools. These “laboratory schools” run by the college used University faculty and their students were largely faculty children, consequently standards were very high. Bob and their other children attended these schools.

Bob did well in high school and, in 1935, he was awarded a four-year scholarship at the University of Chicago. He was given free choice of a course of study, and he concentrated mostly in the humanities. While in college Bob met Barbara Phelps, a descendant on both sides of colonists to America whose ancestry dated to the early 17th century. Bob and Barbara were married on his graduation day, two hours after receiving his university degree. They had a great deal in common, both loved the outdoors, their families got along well, and they shared many other interests. Bob was 22, Barbara 20 years old, when they married.

Bob had many interests, but those in science and technology attracted him most. His father had become an expert in financing high-risk oil producers, of which there were many small independent operators. Bob spent a summer vacation after his sophomore year working with a pipeline crew in Texas, at a company which was a banking client of his father. On graduation, he went to work for the same company to learn the ropes of the oil business. In 1941, his father helped him finance a stake in a small oil company, MALCO Oil, which operated a small refinery in New Mexico. By January, 1942, Bob and Barbara, with their first child, Katherine, drove from Chicago to Artesia, New Mexico, and settled into a small stucco house in Artesia.

The Wildcatters goes on to describe in great detail the amazing business career of Bob Anderson, beginning

with MALCO Oil Company. Over the next 15 years, he bought and built up other refineries in the Southwest, began wildcatting for new fields, and in 1957 discovered a large oil field in New Mexico. By 1963, he had merged his company into Atlantic Refining Company, then in Philadelphia. Within two years, he became Chairman and Chief Executive of Atlantic, then led the company through two more mergers, first with Richfield Oil Co. of Los Angeles to form ARCO, and then with Sinclair Oil to form the nation’s seventh largest oil company. By the 1970’s, Anderson led a consortium of oil companies to find and develop the Prudhoe Bay, Alaska, oil field and pipeline against strong obstacles by Congress and public opposition. Later activities included efforts to develop oil sands in Canada, and to acquire several other companies including Anaconda Copper and a solar cell company. He sought retirement by 1981, but stayed on at ARCO as CEO until 1986. He did not retire to a rocking chair, however, but revived his old Hondo Oil Co. in 1989 and took on other refinery and wildcatting ventures. Most did not pan out, however, and he was forced to sell quite a bit of land to return to financial health. He remained a major shareholder of ARCO, however, and supported a new merger with BP Amoco in 1999.

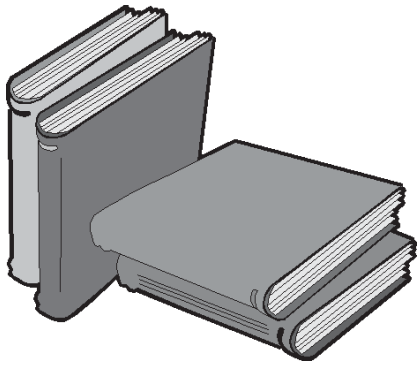
Like his father, Hugo Anderson, Bob in later years became a strong financial supporter of several philanthropic institutions. He financed and served as president and then chairman for 30 years of the Aspen Institute for Humanistic Studies, founded to address world problems. He supported environmental groups, and rescued two failing publications, a British newspaper named *The Observer*, in 1977, and *Harper’s* magazine, in 1980. He also helped found several other study groups, including the Worldwatch Institute, and the John Muir Institute of the En-

vironment in California. As a rancher, Bob ran as many as 30,000 head of cattle and 12,000 sheep in three states. He was also a collector of Indian art. Anderson was active in Republican party politics, serving in many nonelected positions in the party. He favored nuclear power and a smaller federal government. He was twice asked to fill an unexpired term in the U.S. Senate, twice asked to serve as ambassador to Great Britain, and once offered the position of Secretary of the Treasury. He was even a guest at a Royal Concert given for him by the King of Sweden.

Bob Anderson was married to Barbara Phelps for 68 years, and together they raised seven children, five daughters and two sons. At the time of his death he had 20 grandchildren and 5 great-grandchildren. He loved the outdoors, riding, fishing, and hunting and loved to host large groups of friends at his Circle Diamond Ranch near Roswell, New Mexico. A very non-typical oil tycoon, Bob had a diversity of interests ranging from protecting the environment, raising a new breed of cattle, favoring higher taxes on the oil industry, and wide-ranging research. He liked to wear a Stetson Hat, a bow tie, and cowboy boots.

Like his father, he supported Swedish-American causes, and made donations to North Park College and was a board member of Swedish American Council and a member of the Royal Round Table. He was certainly a giant among his peers, and one of the most, if not the most, successful Swedish-American to find his future in the United States.

This book gives a remarkable, if incomplete, story of this remarkable



Book Reviews

Swedish *Who is Who* 2007 A famous shipwreck!

man. The author, Kenneth Harris, was a close friend and admirer, but was not able to convince Bob that this book should be written for a long time. Finally, in 1987, it was completed, based mostly on personal conversations over many years and in many places. The author describes the book as a "portrait," not a biography, admits to his own favorable bias, and leaves any criticism or reappraisal of Bob Anderson's life to others, at a later date. This exceptional man much deserves an updated and more comprehensive biography and broader recognition among all Swedish-Americans.

Dennis L. Johnson

Vem är det 2007. Svensk biografisk handbok. ISBN 91-975132-7-X. Published by NE Nationalencyklopedien AB. 2006. 674 pages. Ca 500 SEK + postage.

It was feared for some years that the old biographical handbook *Vem är det* had ceased to be in the early 2000s, but a new publishing house took over. In 2006 a new volume appeared. It has short biographies of more than 8,500 Swedes. These individuals are mostly professional people; politicians, professors, artists, businessmen, authors, sportspeople, etc. They should all be listed with date of birth, place of birth, parents' names, current spouses, and their career. A useful book, but the information must be checked, as always with secondary sources.

Elisabeth Thorsell

Maiden of the Titanic, by Lilly Setterdahl. Softcover, 281 pages, 2007. ISBN 978-9778290-2-6. Price \$11.95 from The Midwest Writing Center, Davenport, IA 52801
www.midwestwritingcenter.org

Well-known immigrant historian *Lilly Setterdahl*, author of *Swedes in Moline, Illinois 1847-2002*, has now ventured into another field, that of writing romantic novels. Her first effort is based on the famous shipwreck of the *Titanic* in 1912. The heroine is of course a Swedish maid who through many twists of the plot, ends up with the hero of her choice. There is also a scoundrel and many exciting happenings. It is a good read for a rainy day, when you take a break from the computer and the ancestors. *Elisabeth Thorsell*

New and Noteworthy

(short notes on interesting books and articles)

A very good book just arrived on my desk. It is in Swedish only, but has lots of information that might be useful to people with Östergötland roots. The book's title is *Östgötska bonderiksdagsmän, bondeståndets ledamöter från Östergötland 1600-1866*, by Bo Lindwall and Henrik Mosén, both well-known Swedish genealogists. The subject of the book is the 600 members of parliament from Östergötland who represented the Peasant's Estate (*Bondeståndet*) from when the records about them start around 1600 until the parliamentary reform in 1866 abolished the parliament of the four estates (*Ståndsriksdagen*). The other estates were the noblemen, the clergymen, and the burghers. These 600 *riksdagsmän* (members of parliament) all get their own biography with dates of birth, marriages and deaths, wives, children, and parents. They also have information on what they did in parliament and at home, from court records, parliament minutes, and much more. There are also charts that show family connections between many *riksdagsmän*, statistics, indexes, and much more. To order the book or just get more information, contact Henrik Mosén at <henrik.mosen@vifolka.se>. See next page for a link.

The January-February 2008 issue of *Ancestry* magazine contains articles on how to tackle 12 different ethnic origins for ancestors. The various articles are just two pages long, and makes me wonder if they all are so questionable as the one on Scandinavian origins? For me it is wrong to try to cover Danish-Norwegian records and Swedish-Finnish records as being all the same, as the legislation for keeping records was different in the two regions. Also in this article they do not tell you at all how to start, just mention that Sweden has the clerical surveys, and that Norway and Denmark have free web sites with church records online, on the plus side. On the minus side, they mention the few given names and the extra letters (Å, Ä and Ö). Also they say that knowing 50 words will be enough to do basic research in the Nordic countries, and then they show a picture of very bad handwriting as an example of the Swedish records. This was not an article to entice new genealogists!

Interesting Web Sites

All links tested in
February 2008 and
should work

Ozark Scandinavian Society of Springfield, Missouri: <http://www.ossms.us/>

Utah Cemetery Burials Database: <http://history.utah.gov/apps/burials/execute/searchburials>

Help to find passenger lists: <http://home.att.net/~arnielang/shipgide.html>

Old American postcards: <http://www.rootsweb.com/~usgenweb/special/ppcs/ppcs.html>

Some digitized Finnish church records: http://www.digiarkisto.org/sshy/index_eng.htm

General index to the settlement of Finland: <http://www.genealogia.org/hakem/sayr.htm>

HH DigiArkiv AB (Skåne material): <http://www.digiarkiv.se/>

The 2008 Dalsland Emigrant Conference: <http://web.telia.com/~u68008821/emig/>

Sweden.se The official gateway to Sweden: www.sweden.se

Official tourist information about Sweden: www.visitsweden.com

Östgötska bonderiksdagsmän: <http://www.vifolka.se/gen/bonderiksdag.html>

The 1819 Swedish Hymnbook (Wallinska): <http://hem.crossnet.se/rundqvist/svps1819/>

The Stockholm source (pictures and more): <http://www.stockholmskällan.se/>

The new address of Anbytarforum: <http://aforum.genealogi.se/discus/>

The Dagmar and Nils William Olsson Fellowship

The fellowship, which is in the amount of \$1,500 (taxable income), is open to anyone doing academic research on any aspect of Swedish-American history. It is not intended to be used for research on a person's individual family history. We particularly encourage graduate students and younger scholars to apply. The minimum stay required at the Swenson Center is three weeks, and the fellowship must be used within one year of notification.

Anyone interested in applying for the fellowship should submit a two- to three-page proposal to the Swenson Center outlining the proposed research topic. The proposal should also include a current curriculum vitae, as well as a statement showing how the resources of the Swenson Center are appropriate for the particular project. The deadline for applications is *May 1, 2008*.

Limited edition NWO tote bag!

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

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

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

Checks (payable to "Swenson Center") are to be mailed to:

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



Genealogical Queries

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

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

Ahlström, Ahlstrom

My *Mormor's far*, Johan August Ahlström (b. 6 Feb. 1852, d. 9 Mar. 1932), and his brother, Gustaf Ludvig Ahlström (b. 25 Aug. 1849, d. ?/?/?), had a difficult start in life. Born in the Halmstad area, their father, Olaus Ahlström, abandoned his family sometime between 1852 and 1860. I have made a number of attempts to see if I could find out what happened to my great-great grandfather Olaus without success. He wanted to get lost and apparently did a good job of it.

The mother, Kerstin Persdotter (b. 1 Nov. 1819, d. 18 Jun. 1871) and two sons suffered terribly as a result of Olaus's actions. The family was on some kind of public assistance. The two boys were apparently “farmed out.” Johan August grew up, became a shoemaker, married, and, among others, produced my grandmother, Elin Amanda Ahlström (b. 4 Nov. 1883, d. 25 Oct. 1959). Johan August lived out his life in the Båstad/Halmstad area.

My interest turns to Gustaf Ludvig Ahlström. Swedish records show him immigrating to Galesburg (??) U.S.A. on 19 Apr. 1872, shortly after his mother's death. My internet search reveals two Galesburgs in the U.S.A. – one in Michigan, the other in Illinois. The one in Illinois seems to have quite a Swedish immigrant history. I have done some searching, without success, in both communities, even to the extent of sending some personal letters to people with the Ahlstrom name. It would be interesting to me to find out something about Gustaf's life in America.

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

E-mail: <brsam10@cox.net>

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Anbytarforum and about Genealogical Queries

Lately there has been very few queries sent in to SAG, probably because there are so many places on the internet to post them.

The most important Swedish resource *Anbytarforum* was shut down for a long time in the late fall, due to technical problems, but is now open again.

From now on a User's Account (*användarkonto*) is needed to be able to write on the Forum, reading posts is free. The account is free for the first 30 days, but during that period an invoice for SEK 100 (about \$16), payable within 30 days, will be sent to your e-mail address. When the payment has been registered you are a *Rötters Vän* (friend of Roots, the main web site) and your account will be functional for another 12 months.

If you already are one of *Rötters Vänner*, a user account at *Anbytar-*

forum is included as a benefit and all you have to do is to create an account. The account will be valid as long as you remain one of *Rötters Vänner*.

There is information on *Anbytarforum* in English about all this.

The charge of 100 SEK to write on the *Anbytarforum* is under discussion, and might be changed after the Annual General Meeting of the Federation of Swedish Genealogical Societies (*Sveriges Släktforskarförbund*) in late August.

But to post a query in a magazine like SAG is not a wasted effort! Printed queries have a longer life span than those on the internet – they live forever. Someone may pick up a back issue and find a distant relative. As your research makes progress you may end up in new parishes and find new names, and it may pay to look in the back issues.

The queries also get indexed in the annual indexes up to 2004, or the future 5-year index from 2004 to 2009 that is planned, so it is quite easy to check if a specific surname has been posted.

So do keep those queries coming! If sending them by e-mail, please put “Genealogical query” in the subject line.

It would also be interesting to hear from SAG readers that have had success with their queries. Perhaps someone has had an old ancestral problem solved, or has made contact with living relatives.

As you may have noticed it is also possible to send in photos, preferably scanned in 300 dpi and saved as tif files, or a very good copy. Perhaps someone somewhere has the same photo in his/her album. It has happened!

The Last Page

Dear friends,

It has been an unusual winter in the Stockholm area this year, with very little snow and few cold days. Our bird "restaurant" has had almost no visitors, compared to hundreds last year, and it feels a bit strange when you hear the bird song a month early. But I can not deny that I am very happy that the dark period is now over and we now have daylight by 5-6 p.m. and early in the morning. Easter is around the corner and thoughts of summer awaken.

Already several American friends have made Swedish plans and we hope to be able to show them various beautiful and interesting places.

As you might have noticed in this issue, there is one article that is a bit different, it is the one about baptisms, written in British English,

and we have not edited into American form at the request of the author. British English is what is taught in Swedish schools, even though we watch mainly U.S. programs on TV every day.

In my day, when I went to school, I think we might have had just one or two lessons that pointed out the differences between British and U.S. English, so I am happy to have my language master in Christopher Olsson, who checks that the language in the SAG articles is correct. Those of you that have tried to learn Swedish, know that it is not easy to understand all the meanings of a word and it is easy to fall into traps.

Looking forward to summer, it is interesting to see that there will be another *Emigrant Conference* in 2008,

this time in Mellerud in Dalsland. The one in Karlstad in 2006 was a joint effort of The Kinship Center and Swedish Council of America. The Mellerud one seems to be more of a local initiative, focused on the general researcher and his or her needs. As one of the lecturers, I hope to meet with some of you there.

Then there are soon afterwards the *Swedish Genealogy Days* in Malmö, 30-31 August. Also during the summer there are several Swedish-American festivities, many that can be found on the Swedish Council of America's web site at

<http://www.swedishcouncil.org/>

Till next time!

Elisabeth Thorsell

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SAG Workshop Salt Lake City 12 – 19 Oct. 2008

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

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

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

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

Limited number of spaces!

Abbreviations

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

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

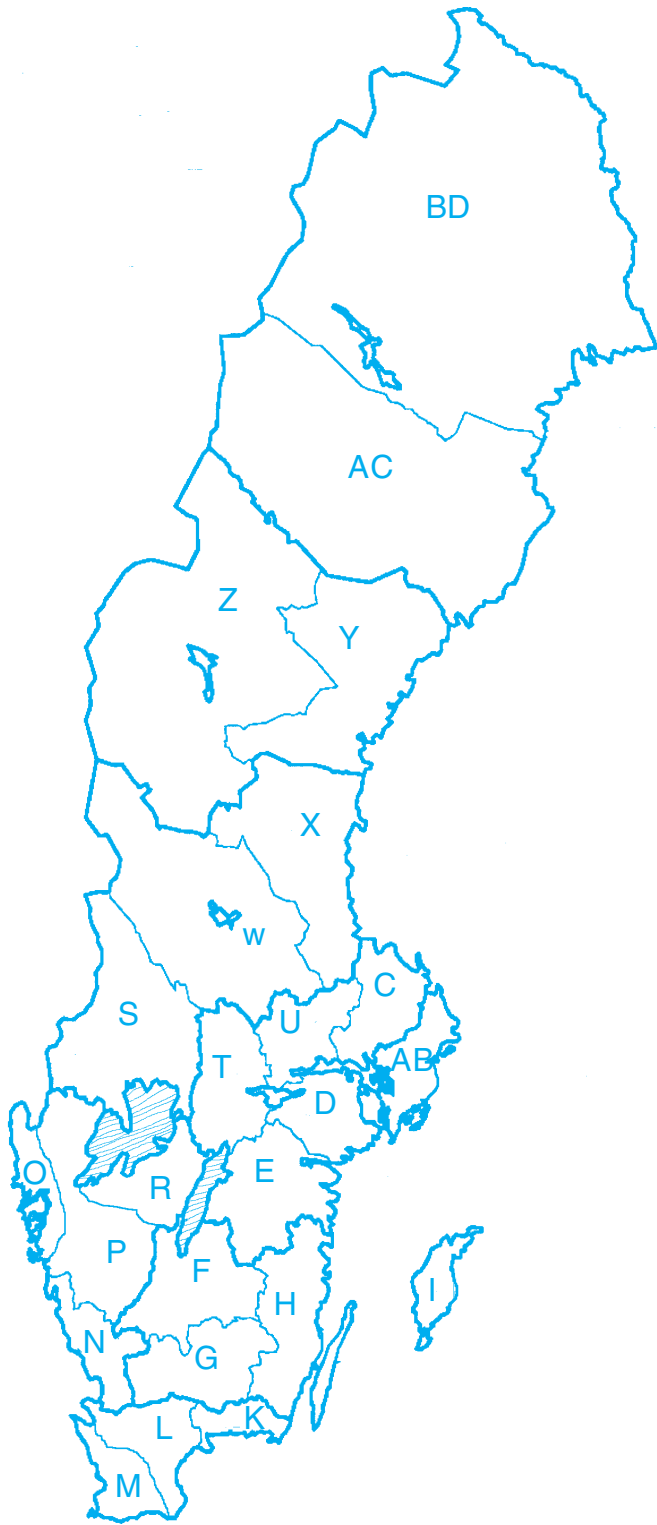
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

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

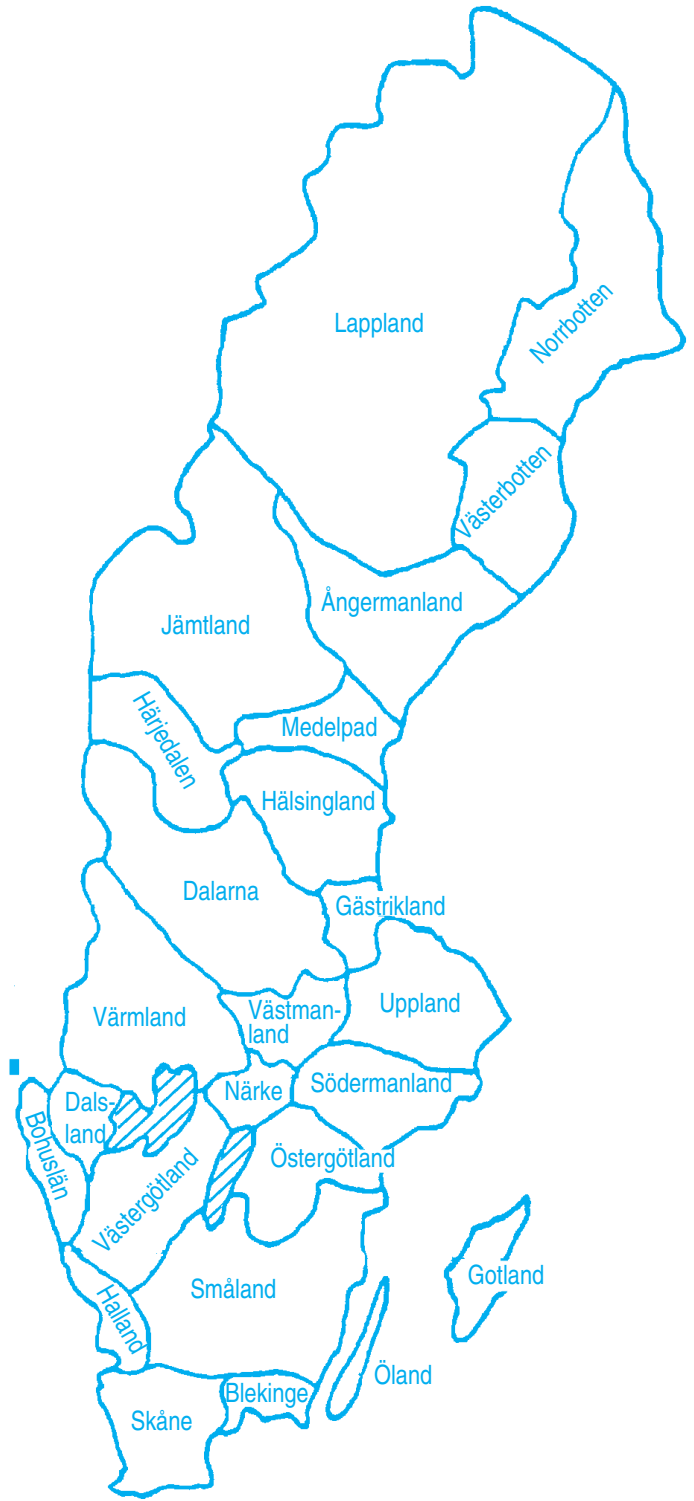
a formerly Kopparberg (Kopp.; W) *län*.

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

c includes the former counties (*län*) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).



The counties (*län*) as they were before 1991.



The provinces (*landskap*).