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Cover picture:

Minneapolis, Nicollet Street in 1908. The buildings on the left were razed in the 80s. The sliver of white stone on the right was Donaldson’s, a department store. Down the street on the right, it is the Syndicate Building, later the home of Penney’s. In the distance, the pointy tower of the remarkably ungainly Minnesota Loan and Trust Building, a 49-foot-wide building that stood until 1920 before it was clawed down for a new Woolworth’s. Everything here is gone except for the light-colored building in the middle. It still bears its original name: Andrus. Its an office complex. (Picture from www.shorpy.com).
In the summer of 1869, two Swedish immigrants, Benjamin P. Oakleaf (1827-1893) and Peter Swanson (1825-1890), quit their factory jobs and left the Swedish community in Moline, Illinois, to raise their families in the Osage Indian country of southeastern Kansas.

In 1882, reflecting at age fifty-five with obvious satisfaction on his first thirteen years in Kansas, B. P. Oakleaf recounted that journey, and the settlement of the country, in a memoir reproduced in this article. They settled in Labette County, country so flat that, as one pioneer said, the principal river, the Neosho, seemed to run uphill.

Oakleaf and Swanson chose land in the wooded Pumpkin Creek Valley, where scattered mounds or low hills broke up the landscape and gave a name to the town they helped to build, Mound Valley.

It was still an Osage Indian reservation, but pioneers had already arrived — slaveholding southerners before the Civil War and, after 1865, Union veterans, mostly from the Midwest, and a few European immigrants.

These pioneers had begun to break the sod, build towns, and introduce public order just before Oakleaf and Swanson arrived. One pioneer remembered salvaging driftwood logs from the Neosho River to feed a sawmill that cut lumber for the new settlers’ houses and fences. He also told of a committee of farmers who rounded up four brothers accused of horse theft, selected a stout tree, and hanged them all from the same limb.

It was not until 1875, after the Osages had moved south to a new reservation in Indian Territory, that the United States Supreme Court set a price of $1.25 per acre for land that the settlers had claimed.

Swedish immigration to the U.S.

Just as pioneers had settled in Kansas before the Oakleafs arrived, Swedish immigrants had preceded them to America.

Pushed by hard times in Sweden and pulled by a call for labor in America, in the 1840s a trickle of about 400 Swedes a year emigrated to the United States, establishing a beachhead in Chicago.

By the 1850s, when the Oakleafs emigrated, the stream of Swedish immigrants had grown to more than 1,400 each year, but the Atlantic crossing, by sailing ship, was still long and hazardous. Emigrants could be at sea for six weeks or more, and one of every 184 passengers died at sea. (In the 1860s, after larger, safer, and faster steamships were introduced, Swedish immigration leapt to 10,000 per year, the trip required only two weeks at sea, and the death rate plummeted to one in 2,195.)

Oakleaf background

The Oakleafs came from Hallands län, on the southwestern coast of Sweden. Benjamin Peter Oakleaf was born Bengt Peter Christensson, 9 December 1827, in Ålstorp, Renneslöf (now: Ränneslöv) parish. His parents were Christen Bengtsson and Boel Knutsdotter. He was orphaned, and
served in the Swedish army, and acquired, as a descendant said, “a good common English education.” On October 22, 1850, in Rännéslöv parish, he married Maria Svensdotter Ekelöf from Edenberga #7 in Rännéslöv. She was born 17 September 1830, also in Rännéslöv parish, the daughter of Sven Ekelöf and Christina Jönsdotter.

Four years after marrying, with two young children in tow, Benjamin and Mary left their home at Mellby #10 in the parish of Laholm landsforsamling, on the western-facing shore of Laholm Bay. They departed from the parish on 3 June, and for America from the port of Göteborg on June 25, 1854, and arrived in Boston forty-five days later, on August 10. Their first child, Christian (born 6 February 1852 in Rännéslöv), two and a half years old, died at sea, and their daughter Christina, only fourteen months old when they embarked, (born 16 April 1853 in Laholm landsforsamling), died soon after they arrived in Moline.

In America

From Boston, the Oakleafs went directly to join the Swedish immigrant colony in Moline, Illinois. A small industrial city on the Mississippi River, Moline offered jobs operating water-powered flourmills and sawmills (the town took its name from the French moulin, “mill”), building railroads across the river, and making John Deere’s famous steel plows.

The working life had its perils. In a sawmill, a man could crush a finger. A worker building railroad bridges could contract malaria in the Rock River and Mississippi River bottoms. Blacksmiths at John Deere worked over fires that filled their lungs with coal smoke.

During most of his fifteen years in Moline, B. P. Oakleaf worked at the S. W. Wheelock papermill. Papermaking involved bleaching and pulping oat straw in liquor vats of strong chemicals. Inhaling the dust in the “liquor room” made Oakleaf ill. For three years he tried farming but, after he returned to the papermill, his son Joseph B. Oakleaf wrote, “the doctor advised him to go west.”

Problems with health

Oakleaf evidently had the means to buy land in Kansas — nine years earlier, at age thirty-three, according to the 1860 census, he had accumulated an estate of $1,600 and real estate worth $600.

In the move itself, he made common cause with his neighbor, Peter Swanson. The Oakleafs and their three sons and one daughter lived on the north side of Park, the second house east of Lynde, in Moline. Peter Swanson, his wife Johanna, and their five daughters, lived next door, at the northeast corner of Park and Lynde.

The Swansons had immigrated from Sweden in 1855, just a year later than the Oakleafs. They were nearly the same age, and Swanson

(Mound Valley)

(Map from Google Maps.)

2 Swedish American Genealogist 2009:1
also was a factory worker, in a sawmill. The Swansons, too, were from southern Sweden — from the southeastern province of Kristianstads län rather than Hallands län. Like the Oakleafs, the Swansons had lost a young son at sea.  

To Kansas  
In May 1869, B. P. Oakleaf, worried about his health but apparently confident of his prospects, and Peter Swanson (whose name Oakleaf wrote as Sfanson) rode a steamboat down the Mississippi from Moline to St. Louis, Missouri, took the train (commonly called “the cars”) west across Missouri, and looked at land around Kansas City. According to Oakleaf’s son Joseph B., they found this land unsatisfactory for farming and too expensive. They then hired a wagon to carry them south and crossed the Neosho River at Osage Mission (now St. Paul), the site of a historic ferry, where they parted ways with companions bound for small towns named Humboldt and Montana. Oakleaf and Swanson walked the rest of the way, about twenty-five miles south-southwest to Mound Valley.

B. P. Oakleaf remembered that journey, and the settlement of the country, in the following memoir, which was first published in the Mound Valley (Kansas) Herald, 27 April 1882.

History of Mound Valley  
Early History of Mound Valley and Pumpkin Creek Valley in Mound Valley Township. (By B. P. Oakleaf)  
“The first settler in this valley was G. L. Canady, now a merchant in Coffeyville, who pitched his tent on what is now the S. W. Slocum farm in February, 1866. The nearest neighbor lived somewhere on Big Hill Creek six miles away. They were often visited by Osage Indians, sometimes as many as twenty at a visit. They got very tired of these guests and of feeding them as they had to haul their provisions a distance of 100 miles. In the summer of 1868, Mr. William Rogers [Rodgers] of Michigan, a lawyer by profession, settled three miles northwest of Mound Valley; about the same time Mr. McBride settled one mile south of Mound Valley, George and Alex Lutz coming here at the same time. In the fall of ’68 the Olson brothers and Mr. Hanson took claims north and west of Mound Valley but remained only a few years. Israel Johnson settled at the same time on the farm where he still lives. In the latter part of May, 1869, the writer, in company with Peter Sfanson, left Moline, Ill., for Pumpkin Creek Valley and had a pleasant trip down the Mississippi River to the metropolitan city, St. Louis; from there we took the cars to Pleasant Hill, Mo. Here, in company with three others, we hired a man to take us in a wagon to Osage Mission, Kansas; here we separated, one of our company going to Humboldt, two to Montana, and Mr. Swanson and myself started on foot for Pumpkin Valley. When we arrived on top of the hills north of Mound Valley, where we had a full view of the country to the south of us, we thought it was the most beautiful country we ever saw.

“Coming down below the hills we found the McDole brothers, who had arrived a few days before, busy breaking land for hedge rows. Walking down this valley we found the land to be rich and fertile and it was beautiful. One evening we met with Mr. Hanson, who at this time was haching on the place now owned by Louis Reinhart. The next day we met the young industrious boys, George and Alex Lutz, who at that time were living in a log cabin on Mr. Dunn’s old farm; they induced Mr. Sfanson to take a claim joining theirs on the north. In walking down the creek I could not find a vacant claim to suit me until I came to the place where I now live, as most of the valuable timber claims were already taken. This was the 10th of June. After this we began to prepare for building a shanty to provide for our families who were coming in the fall.

“Messrs. Seth Wells, Ross and Robins settled in our neighborhood in August ’69. Mr. John Kremer and parents settling in section 36 in July. Mr. James Armstrong came in about the same time and selected a place east of the valley. He said he had traveled with his family in a wagon in Kansas for six weeks and had not found a place he liked as well as Pumpkin Creek Valley.

“Some time in July we met for the first time with Mr. William Rodgers [Rodgers], who informed us they had selected section No. 2 for a townsite and a town company had now been formed, of which he was president; he induced us to buy shares in said town. In August, ’69, we put up a store building, 18 x 40, and offered anyone free use of the building who would put in a stock of dry goods, groceries, and hardware. Handath [Honrath] & Rohr accepted the offer and put in their goods in October. About the same time Mr. J. Kremer built a storeroom and put in a stock of groceries; he still occupies the same building. In the winter L. F. Nickolas [Nicholas] and the town company put up a two-story building, Nickolas to pay the expense for the lower story to be used by him as a business and the town company to pay for the upper story to be used as a town hall. The next move was to get our mail carried to Mound Valley as before this time we had to go to Oswego for it. We first hired a man to carry the mail, but in the spring of ’70 we had a government post office established in Mound Valley and Mr. Honrath appointed postmaster. After this time we got our mail to Mound Valley twice a week.

“We will now go back to the settlement of the country. After we had lived alone for four long months our
families arrived about the first of October, ’69. With them came Swan Peterson and family, Carl Olson and family, Mr. Swan Larson, Mr. Sandburg and youngest daughter, now the wife of Israel Johnson.

“Mr. J. M. Richardso [sic!] and Goumaz brothers had settled on the mounds west of Mound Valley some time in the summer of ’69. The next winter and spring people came in so rapidly that it was impossible to keep track of them; almost every day we could see in every direction new shanties going up. In the summer of 1870 there was a house on almost every section in the valley.

“What a wonderful change has been wrought in so short a time; the valley is filled with thrifty, industrious farmers; shanties, log cabins, and dugouts have given place to large frame houses, and almost all the farms have good orchards on them and are surrounded by hedges. I doubt if any country can show as rapid a growth as Pumpkin Creek Valley. It has been said that three-fourths of the farms in Kansas are mortgaged; the best evidence that can be produced that this is one of the best portions of Kansas is that you can find very few farms in the valley that are under mortgage.”

What happened next

Once Oakleaf and Swanson had chosen claims, Peter Swanson returned to Moline to pilot their families, and a larger group of Swedes, to Kansas. The Oakleafs’ son, Joseph B., recounted that journey in a memoir to be published in a future issue of SAG.

As immigrants, the Oakleafs fell somewhere between the lone adventurers lured to America by legends of gold in California and Swedes who immigrated in groups such as the Bishop Hill Colony of 1850, near Moline, or the hundred settlers who, in 1869, established Lindsborg, the unique Swedish town in central Kansas.

In the melting pot of Labette County, Swedes represented only a tiny minority — the census of 1885, sixteen years after the Oakleafs arrived, found only 541 persons of Swedish birth in southeastern Kansas, a minuscule 0.3 percent of the population — so few that Mound Valley even lacked a Lutheran church, and the Oakleafs joined the Methodist Episcopal Church.

Benjamin Oakleaf’s reminiscence testifies to his determination to blend with other Americans, and his success helping to build a new community in Kansas. His farm remained in the Oakleaf family for more than a century, passing down through three generations until the death of his grandson, Marcus Oakleaf, in 1976.

Notes:

1. On the centennial of the Oakleafs’ arrival in Kansas, their grandson, Marcus Oakleaf, saw to the reprinting of his grandfather’s reminiscence in the Mound Valley Times-Journal, (Thursday, 21 August 1969). Marcus Oakleaf added some notes on the Oakleaf family since 1869, which have blossomed into a full-blown genealogy of Descendants of Benjamin Peter Oakleaf (2008) in the devoted and fastidious hands of an Oakleaf descendant, Ilene Oakleaf Bussman of Mound Valley, Kansas. I have cited, as Bussman, an edition formatted by a second Oakleaf descendant, Anne Frank Chittenden. Marcus Oakleaf’s 1969 version of B. P. Oakleaf’s account, without Marcus’s additional notes, is reprinted here.


James R. Shortridge, Peopling the Plains (Lawrence: Univ. Press of Kansas, 1995), p. 48, calls $1.25 an acre “a reasonable if not bargain price.”


8. Bussman, pp. 11, 12, 13, citing William G. Cutler, History of the State of Kansas (1883), Labette County, Part 29, Biographical Sketches. Facts have been checked in Ränneslöv church records by the editor.

9. Bussman, p. 11. Facts have been checked in Ränneslöv church records by the editor.
14. 1867 city directory of Moline, Rock Island County Historical Society collection.
17. Bussman.

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Final resting place of actor Warner Oland


Warner Oland is best known for his role as the Chinese detective Charlie Chan.

He was married to a wealthy Bos- tonian, the artist Edith Gardener Shearn. Among their many houses was a historic farmhouse in the Southville section of Southborough.

Upon Oland's death in 1938, he was buried in the town cemetery. The marker for his grave was originally the doorstep to the Oland's Smoke Tree Farm on Gilmore Road, which he and his wife bought in 1930.

Seeking an escape from the cacophony of California, Warner and Edith Oland had discovered South- boro, where they could spend their vacations painting and taking photographs.

The house they bought and re- named was known as the Mathews- Burnett house, as Joseph Burnett, an early flavor manufacturer was born there in 1820. He was a leading citizen in his home town where he was held in very high esteem by his fellow townsman.


Thanks to Virginia M. Cumming, Southboro, Mass, for the interesting information on Oland's grave!
We have many new, exciting resources for researchers. Here we mention just a few – there is much more on our web site!

**The 1880 Swedish Census** now covers most of the län. Missing is only Blekinge.

**Tax records** (mantalslängder) from 1642–1820. Earlier than the church records. Parish indexes!

**1897–1938 Scanned extracts from the Swedish Civil Registration. Births, Marriages and Deaths, and Census 1930.**

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

**The Gazetteer from the 1880s by Carl Martin Rosenberg is now available on our web site! Parishes, farms, and much more.**

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1911 Census: All English counties Now Complete

FindMyPast.com (a pay site) has now added the remaining English Counties (Northumberland, Cumberland, Westmorland) and the missing Gateshead district records into the county of Durham. Therefore all English counties are now complete and online.

Scanning of Welsh records is well underway and data from Wales should be available before the end of May. (Dick Eastman Online Genealogy Newsletter 12 Apr. 2009).

Anne Charlotte Hanes Harvey is the Swedish American of 2009!

The two Swedish District Lodges of the Vasa Order of America have named Anne-Charlotte Hanes Harvey, Professor Emerita of Theatre Arts, the Swedish American of the Year 2009, the 50th to earn that distinction.

Throughout the years, Anne-Charlotte Hanes Harvey has presented a number of singing tours and lectures on Swedish-American and Scandinavian-American themes, based on research undertaken at the Swedish Emigrant Institute in Växjö, Uppsala University, and Swenson Swedish Immigration Research Center. She has also worked as dramaturg and translator.

SAG joins in the congratulations! (SCA web site 20 May 2009).

Anbytarforum is Now Free Again!

The Swedish message board Anbytarforum, which for about a year has been a pay site, is now open for free for everyone that gets a user's account (användarkonto).

This was decided after a survey, conducted by a committee, that found that the number of domestic and especially foreign participants had dwindled, which was seen as being a drawback for all researchers.

As the income was needed by the Federation of Swedish Genealogical Societies (Sveriges Släktforskarförbund), which owns the site, it is hoped that voluntary gifts will replace the former fee, which was 100 SEK.

Titanic Exhibition in Stockholm

A huge exhibition on the RMS Titanic opened in Stockholm on 29 May, with lots of material never shown before. The exhibition is close to the Vasa Museum on Djurgården. You can buy a combination ticket for 200 SEK for adults, 420 SEK for families.

The ticket is also valid for the Sjöhistoriska museet (Maritime museum) nearby with many interesting items to study. The Titanic exhibition closes on 1 November.

SAG joins in the congratulations! (SCA web site 20 May 2009).
The sun always shines in Karlstad!

On 1 April 2009 many Swedish and American migration researchers gathered in Karlstad to take part in the inauguration of the new premises for the former Kinship Center.

The ceremony was performed in style, as the actual inauguration was done by H.M. King Carl Gustaf himself, and Queen Silvia was also present. In his speech the King also mentioned the new name of the institution, Sweden America Center, and wished them luck. There was fiddle music and songs from Kristina från Duvemåla during the ceremony.

Some speeches were also held by Eva Eriksson, governor of Värmlands län, by Bruce Karstadt from the American Swedish Institute (ASI) of Minneapolis, and by Erik Gustavson, director of the newly renamed center. Bruce Karstadt described the Värmland Gift, which was given from the parishes in Värmland in 1952 to the ASI, to keep the connections between the Old and New country. This collection of various items is now on loan at the center until the end of the summer.

In the afternoon of this sunny day there was a reception and many representatives of various institutions gave gifts to the center to enrich their collections. Among those generous persons was Dag Blanck, director of the Swenson Center and publisher of SAG. It was also possible to study the Värmland gift, the new research room, and the library.

The day ended with a nice banquet at the Stadshotellet with more speeches and music.

So after a pleasant day, and a stay in a good hotel in Karlstad, your editor and her husband went to visit their own place in the Filipstad area, where we found a mousetrap with only half a mouse in it. It looked like his hungry friends had eaten the rest!
More Falbygden emigrants

The database from Falbygden in Västergötland, mentioned in SAG 4/08, is actually based on a project, started by Falbygdens Släktforskarförening in 1990, called Återfunna Falbygdenemigranter (Found again emigrants from the Falköping area).

Ted Rosvall started the project and is still working on it, with the help of the local genealogical society and other researchers.

Their goal is to trace all the emigrants from the 52 parishes in the "kommun" of Falköping.

They have especially tried to find out where the immigrants finally died. This information can be vital when a researcher tries to find all the descendants of an "utvandrare."

The emigrants are shown on their web site according to their year of birth, and are easy to search.

How to find them
Go to the society web site, address below, and click on “Emigranter,” and then on the 5-year time frame when you estimate that he/she was born. A list will appear in a new window, like the one at right.

The journal Falbygdsanor
Since 1991 the society has published its annual journal, in Swedish, with articles about homesteads, cottages, local traditions, emigrants coming "home" for a visit, and emigrants located in the U.S., and much more.

The big event
In August 2009, 22nd to 23rd, the big event for Swedish genealogists, the annual Släktforskardagarna [Genealogy Days] will take place in Falköping. Come and enjoy lectures, exhibitions, and bus tours into the Bronze Age landscapes!

http://fsffalbygden.se/
News from the Swenson Center

The 2009 Olsson Scholar

– Erika Jackson-Eckerley

Erika Jackson-Eckerly of Michigan State University, East Lansing, Michigan has been chosen as the Olsson Scholar for 2009.

Ms. Jackson-Eckerly is working on a project which she describes as follows:

“The focus of my dissertation, titled ‘Scandinavian Preferred: Nordic Ethnic Identity, Gender, and Work within Chicago, 1879-1933,’ centers on the public and private representations of Swedish, Norwegian, and Danish women and men who navigated Chicago and transformed city spaces into their adopted homes.”

SAG hopes to present more on Ms. Jackson-Eckerly’s work in a future issue.

Survey on digitized Swedish American newspapers

Several institutions in the U.S. and Sweden are in the process of finding funding to digitize Swedish American newspapers. In order to find out what our users might be interested in, a survey will soon be available on our homepage at <www.augustana.edu/swenson>.

Please watch for it and help us by filling out the short survey form online when it becomes available. It is important that we hear from you so that we can design a product which accommodates the needs of as many of you as possible, so we hope that you will also spread the word about this survey throughout Swedish genealogy and academic web sites and e-mail lists.

Thank you!

A list of the Swedish-American Newspapers

The Swedish American newspapers on microfilm in the index are available to borrow via interlibrary loan throughout the United States. Please contact your local library if you are interested in placing a request.

A link to the Index is found on the links page, page 30.

Swenson Swedish Immigration Research Center

Interior view of the Swedish Lutheran Immigrant Home, 9 Water Street, New York, (N.Y.), started in 1895. The picture shows a boy sitting at a table in the sitting room. Undated.

From the Swenson Center's Photo archives.
Fred Rundquist – Jazz guitar player and a successful immigrant

By Elisabeth Thorsell

A couple of months ago I was looking at some page in the Chicago Tribune and noticed a link to the obituaries column. After clicking on the link there were a number of recently deceased Chicagoans, and my attention was drawn to one with a very Swedish name: Fred Rundquist.

I knew nothing about him, but found out from his obituary that he had been a successful guitar player. During World War II he had played in a band with the Army Air Forces, and afterwards he played with jazz accordionist Art van Damme, and in other orchestras with vocalists such as Peggy Lee, Judy Garland, Dinah Shore, and Frank Sinatra.

It was mentioned in the obituary that he had been born in 1918 in Swedish Kiruna, in Norrbotten län, and had immigrated with his parents in 1923 to Chicago. Another obituary mentioned him as being born on 2 January, and mentioned his parents as Carl W. and Ida Rundquist; also mentioned were a brother, Carl, and a sister Valborg.

With all this information I thought it would be easy to find the family in the 1930 U.S. Census. It was not. I tried various ways of finding them, but found no results until I looked for any Rundquist, born in Sweden, with a wife Ida. The only one I found was named Walfred, so just to check who they were, I looked at the page, and found the right family! The older children were Carl and Valborg as they should be, but the father was Walfred and the youngest son, age 12, was also Walfred, which later became just Fred! Maybe the changed first names are the reason that I still have not found them on Ellis Island?

The family lived at Belmont Avenue in Chicago, but where did they come from?

Swedish background

The next step was to look for the birth of Fred, who was said to have been born 2 January 1918 in Kiruna, in Lappland, in the county of Norrbotten in northernmost Sweden.

Extracts of Swedish birth notices are now available on the subscription site SVAR <www.svar.ra.se> up to 1938, so that was where I started.

I knew that Kiruna was not a parish of its own, and that it still belongs to Jukkasjärvi parish.

On the first page for Jukkasjärvi was found little Åke Valfrid, son of Carl Gustaf Valfrid Rönnqvist(!) and his wife Ida Sofia Hellgren. The father was listed as a miner and they lived in Kiruna, which was at that time a booming mining city. People came from all over Sweden to find work in Kiruna and the city grew very rapidly.

It would be interesting to find out where his parents came from, and there are some clues.

Fred Rundquist.

The birth records for little Åke Valfrid gives his father's birthdate as 22 October 1880, BUT on the marriage record, from 28 February 1914, also in Jukkasjärvi, his birth is given as 10 July 1886, no place on either record. In the 1930 U.S. Census he is listed as being born around 1888(!). No suitable child is found in either the Swedish Census of 1890 or of 1900. The records for Jukkasjärvi during the 1910s are not available online yet, so he will have to remain a mystery.

His wife, on the other hand, is probably identical with Ida Sofia, born 1893 in Piteå stadsförsamling, daughter of the miner Andreas Hellgren and his wife Karolina Löfgren, living in 1900 in Piteå.
Find your Swedish roots!

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Those mysterious words
– what do they mean?

BY ELISABETH THORSSELL

Last year, when I already had come to Salt Lake City for the SAG workshop, I got an e-mail from a fellow researcher, Ron Johnson of Madison, WI, spending his time waiting at O’Hare Airport for his delayed flight.

Ron mentioned that he had come across several terms in Swedish that he could not make heads or tails of, and asked me to help him with those words later in the week.

Here are some of the words, and if you have other words you wonder about, send me an e-mail!

Brukare, hälftenbrukare
This man did not own the farm he worked on. He rented it from someone, and paid his rent in different ways, depending on where in the country he was located. It could be doing a number of days of work for the owner at harvest time, plowing in the spring, or doing a number of charcoal stacks in the winter, for a few examples.

The title brukare is often seen as just br. in front of his name in the clerical surveys.

Torpare
This is a very common group of people in the countryside. The title is often translated by Swedes to crofter, a word that many Americans do not understand. Our dictionaries are mainly based on British English, where they referred to crofters in Northern England and Scotland.

The word torpare means a person that rents a piece of land where he can farm and keep a cow, and not very much more, which constituted a torp, which can also just mean the house the family lived in.

As the population of Sweden grew quickly in the 1800s, many young couples, wanting to marry, went to a landowner and asked for permission to build a torp. If permission was granted, the land was often situated on some bad piece of land that the farmer wanted cleared and made usable. The conditions for the torp were usually stipulated in a written contract. Perhaps the torpare agreed to do certain days of labor each week at the landowning farm, pay part of his crop to the farmer, his wife might have to spin a certain amount of yarn every year, the children would have to pick berries, etc. Also they were forbidden to take in other people without the landowner’s permission. If they did not obey the conditions, they had to leave without compensation for the labor they had put in on the land.

Förpantningstorpare
This is a category of people quite similar to ordinary torpare. The difference is that this torpare had paid a sum of money to the landowner, and thus rented the torp for a period of time, often 50 years. Förpantning is translated as mortgage. After the end of the lease the landowner had the right to pay back the sum of money and also would have to pay for the improvements the torpare had made to the torp.

Backstugusittare
A backstugusittare was usually a poor person who lived in a dugout, where parts of the walls were dug into a hill, so it was not necessary to have so many logs for the walls.

The people you find listed as living in a backstuga are usually unmarried women, perhaps with a child or two, or old, or sick people. They usually supported themselves by doing what labor they could, like raising chickens, helping with washing and ironing, woodcutting for firewood, etc. They often received a little poor relief from the parish.

This is the backstuga (reconstructed) where Goat-Anna used to lived around 1900 in Nordmark parish in Värmland. She was an old, unmarried woman, whose only son had left for America. She supported herself by selling goat’s milk, which was supposed to be good for those with consumption. The goat also lived here in the stuga.
On this page we publish old pictures sent in by our SAG readers. If you have a picture you want to see on this page, either send a digital copy, scanned in at no less than 300 dpi and saved as a jpg or tif file, or send a good paper copy to the editor at the address shown on the inside cover. Do not send any originals, as we cannot accept responsibility for them. Neither can we promise to publish all pictures.

The Old Picture

The discovery of this photo has its own story; Mr. Willey writes:

“The discovery of it was an interesting adventure in genealogy research. Recently I read that the "Estate Inventories of Sweden" (bouppteckningar) were a good source for researching one's ancestors. This prompted me to email an inquiry to RAOGK (Random Acts of Genealogical Kindness) in Sweden, who graciously accepted my request. Within a few days, my contact had identified some possibilities.

I then sent my newly found information to a family relative residing in Höganäs who communicated with previously unknown individuals identified in the estate inventories. Subsequently this new information led to the discovery of several grandchildren of the brother of my grandmother. Interestingly enough is that they had little information of our grandmother who emigrated to America in 1896. We have since been able to share documents, photographs, and family information, as we become more knowledgeable of our mutual ancestors.

Note:
The organization RAOGK <http:www.raogk.org> is a global volunteer organization which does genealogy research and has assisted me in five countries. There may be a reimbursement for expenses.

This picture was sent in by P. Robert Willey, 1504 Steeplechase Drive, Bloomington, IL 61701. His e-mail is <hogworc@comcast.net>.

The photo was taken in Höganäs in 1890. Per Larsson was a bricklayer (murare) and worked for the Höganäs Company as worker #91.
The Swedish Colonial Society celebrates its 100 years!

The Swedish Colonial Society, founded in 1909, is the oldest Swedish historical organization in the United States dedicated to preserving the legacy of the New Sweden Colony in America.

At the turn of the century few descendants of the early Swedes and Finns knew much about their ancestors or the history of the New Sweden Colony. In 1906, Dr. Amandus Johnson returned from study in Europe with a wealth of material concerning New Sweden on the Delaware and a determination that the history of the first colonial Swedish settlement in America should be recorded. In 1907, Dr. Johnson met with Swedish officials in the United States to generate support for the creation of a national organization and, during 1908, several informal meetings were held at the Historical Society of Pennsylvania with prominent individuals who shared Dr. Johnson's vision.

On January 20, 1909, the organizational meeting of the Swedish Colonial Society took place. On July 13, 1909, H.M. Gustaf V, King of Sweden, accepted the invitation to become the first High Patron of the Society. The present King, Carl XIV Gustaf is now the High Patron.

The 100th anniversary will be celebrated by a new exhibition at the American Swedish Historical Museum in Philadelphia, and a conference in late October, also in Philadelphia.

The exhibition is called Colony to Community: The story of New Sweden. It opens on 7 June and runs to 22 November. Through rare collection objects, historic documents, and images, this traveling exhibition explores the origins of the New Sweden Colony, the cultural endurance of the settlement that made it possible for Swedes and Finns to continue to immigrate to the area in the 18th and 19th centuries and how we preserve the past by commemorating New Sweden's legacy today.

The conference (22–25 October) is a joint project, organized by the Swedish Colonial Society, Swedish Council of America, and the American Swedish Historical Museum.

See links on page 30.

The SwedGen Tour comes back!

The Swedgen Tour 2009 is in the planning stages, and will be in the U.S. in the fall.

What is the SwedGen Tour? It is a group of Swedish genealogists with an intense interest in the old immigrants from Sweden. The core group consists of Olof Cronberg, Växjö, Anna-Lena Hultman, Ulricehamn, Charlotte Börjesson, Göteborg, Anne-Lie Andersson, Mellerud, and Kathy Meade from Genline U.S.A.

In August 2002, SwedGen Tour visited Ontario (CA), Kingsburg (CA) and Salt Lake City (UT). The next tour took place in 2005, when they visited Salt Lake City, Seattle (WA), and Vancouver in Canada. That year they were joined by other researchers from The Federation of Swedish Genealogical Societies and SVAR, a branch of the Swedish Riksarkivet.

In 2007 they visited Minneapolis (MN), Cambridge (MN), Rockford (IL), and Jamestown (NY).

In 2008 they held a special workshop in Washington, D.C. (see SAG 2/08).

Now in 2009 the core group also includes Jan Eurenius of Genline Sweden. They plan the following itinerary:

Worcester (MA) 3 October
Berlin (CT) 7 October
Cambridge (MN) 15 October
St Paul (MN) 16-17 October
The workshop in St. Paul will be held at the Minnesota Genealogical Building, 1185 Concord Street North, South St. Paul. Perhaps you will also see the SAG editor there.

A link to more information on the St. Paul workshop will be found on page 30 in this issue of SAG.

More information on the SwedGen Tour 2009 will probably be found at <www.dis.se/english>.

That page is not yet updated with information on the 2009 tour, but look at it anyway, and learn about the previous workshops, and see what you may expect of the 2009 workshop.
A tale of a pioneer
– life in the 1880s in North Dakota

By Catherine (Carrie) Brand

Some time ago Charles McCormick in Maple Park, IL, mentioned to the SAG editor that he had an interesting document in his family – a letter written by a relative of his father-in-law, in which she told of life in Sweden prior to immigration, and how her life developed in North Dakota.

This sounded like something for SAG, and Mr. McCormick got the permission from the current owner, Leland Brand [a nephew of Samuel Brand’s and raised by Carrie], to publish it. So here it comes with a few subtitles and notes by the editor.

Dickinson, North Dakota
March 10, 1953

Dear Friends:

I have been asked to write as a pioneer, and tell of my achievements.

To write as a pioneer is easy for a pioneer, but as to achievements, when one stands at the crossing and feels like I have tried my best, yet I have nothing to laud myself of. Eighty years plus is a long time. Yet so little accomplished!

Childhood
I was born in Rättvik, Dalarna, Sweden, October 30, 1872. Rättvik is now probably one of the outstanding tourist resorts, if not the outstanding one in Northern Europe. We, who had the fortune to be born and raised in Dalarna, have no reason to feel anything but thankful for our heritage.

Dalarna has been said to be the home of Swedish poetry. In Swedish
history, when the men of Dalarna took a stand against a tyrannous government, it meant a stop to it. Its people are musical, artistic, and there is a Bible in every home, and it is read. Young men from Dalarna hold high places in athletics and sports.

Anders Zorn, a world renowned artist, lived in Leksand, neighboring parish to Rättvik. Selma Lagerlöf spent her winters in Falun, our nearest city. The inventor of the De Laval Cream Separator lived in Falun for a few years. John Ericsson of Monitor fame surveyed part of our estate.

Rättvik’s church – our church – bears the date of 853 (anno) and when it was repaired two years ago, it was found that its walls were covered with medieval paintings. It is said to have been built by a Norwegian king who was converted to Christianity on one of his Viking raids. Then he made a pilgrimage to the Holy Land. Returning home, he built three of these stone-cross churches. One in Stettin, one in Rättvik, Sweden, and one in Gudbrandsdalen, Norway. Rättvik’s church seats, I believe, 10,000. In all these years it has been in constant use, and only repaired inside four times. In stands today as left from Catholic devotions and singing.

At ten, I entered high school (folkskolan). There, too, we had to memorize all our lessons at home and recite them in turn in school. The school day always began with a hymn, the teacher playing the organ. Then Bible reading and prayers. Then came catechism, Bible history, and recitation of the hymn given to [be] memorized for that day. After that came the other subjects taught in the folk high school, as it was called.

Our teacher was a middle-aged former military officer who had been one of the instructor at the nearest military training post. Sweden had universal military training. Every now and then, we pupils would be ordered out into the schoolyard, and lined up – girls on one side, boys on the other, and given the same drill as he had given the 21-year-old recruits at the military post. That was especially fun for us girls.

Immigration
In May, 1886, my parents and four children landed in Taylor, North Dakota. As we got off the train there was a Norwegian minister from Sims, ND, instructing a confirmation class at the N.P. Section House – the only place then for us to go to. I was not confirmed, so from the train I landed in that class. With all my religious instruction, I knew my answers, but he tried to read Swedish as if it were Norwegian, and got it twisted. The class sat and laughed. So after it was over with, I went up to him, and said “This will not do. Get me the Norwegian books. I must learn it in Norwegian.” He said, “Oh no! You are too old to learn Norwegian.” Well, I got the books myself, and from that time I recited in Norwegian, and he, as long as he lived, spoke of it as a miracle. What a dummy he must have considered me!

That fall they had two months of school in a small frame house, close to the section house in Taylor. And we had another two months of school the following spring. I attended both terms. After some years the terms were two in the spring and three in the fall.

The next summer, after school closed, I went to Port Arthur, Canada, where I had relatives, to attend school. I was enrolled as a freshman in their first high school class. My next move was back to Taylor after finishing that one year.

Becoming a school teacher
One day after my return, my father
came home and told me that he had gotten a school for me to teach in the fall, so it was up to me to obtain the required third grade certificate before the first of September. There I was a foreigner, not yet sixteen years old, with only those few months of English. I was shy and very, very bashful, but father had spoken, and it was up to me to follow orders.

The examinations for teacher’s certificate then were held by the county superintendents, and she or he graded the papers and issued the certificates. There were three grades. To get a third grade, you had to be eighteen years old, and pass 75% in all subjects. For a second grade, you had to have a year’s experience in teaching, pass at a grade of 85% in same subjects as for third plus a couple of added subjects. For a first grade certificate, you had to be at least twenty years old, and pass besides those required for second grade in any of the high school subjects with a still higher grade, 90%, I believe. I felt my limitation, and I was not old enough. What was I to do? Well, I took my books out on the prairie, and I studied day and most of the night up to the day of the examination. I hated the thoughts of misrepresenting my age, but as I was heading for the schoolhouse where the examination was to be held, I met Mr. Tracey, who was at that time farming on a big scale around Taylor. In passing he said, “Be sure to mark your age as 18.” When I passed the county superintendent on my way to my desk, she whispered, “Write 18.” I must succeed, and thus encouraged, I, within, thanked my two very kind friends and wrote ‘18’ without any feeling of guilt.

I passed and taught my school and taught it for nine terms in succession. And then I left only to be a student myself. The third grade was only good for a year. So my second examination came only a year later and I got my second grade. That was good for two years. I was then 19 years old, but the superintendent said, “Try for first, even if you are not twenty.”

The wages for teachers then were $30 a month for 3rd Grade; $32.50 for 2nd Grade, and $35 for 1st Grade, and we paid $12 or more for board and room. School terms were two months in the spring and three months in the fall.

Getting an education
My whole soul was set on getting an education. I had to help brothers and sisters also to get theirs. I saved all I could and whenever I could see my way clear, I went to school – to Concordia, to Valley City, to Valparaiso, to the University of North Dakota. I got my B.S. from Valparaiso, and my M.D. from the University of Michigan at Ann Arbor. I could only make it by terms. When my money gave out, I had to go back to teaching. I then got my first grade, and that is the last teacher’s examination I wrote for, though I taught up to the time I decided to study medicine and even when studying medicine.

I was fortunate, though, on getting a private school to teach during my vacations. I would close my term on Friday and start a private term the next Monday, unless I went to school myself. And I always studied even harder when I was not going to school than when in school. My happiest
time was when I could attend a grand lecture, or be a member in a class under one of those wonderful teachers we were privileged to have now and then in our search for knowledge.

I loved teaching, and even now, I never pass a schoolhouse without wishing I were young again, and could be in the work guiding the young.

I am now past eighty, but I still study. I give myself a daily lesson in four, five subjects, just as if I were attending college. Struggling for an education, as I had to, I was too busy for anything else.

Marriage eventually

So dates, men, and marriage never bothered my mind, but I had an old friend who for over thirteen years had hoped that I would some day, when he felt free to marry, marry him. He had an invalid father, a mother, and a number of younger brothers and sisters to make a home for, support, and educate. He believed in having a home of one's own. So when I had graduated from my medical course, the time had come for us to decide.

I married a rancher, and was henceforth more than busy as a rancher's wife. We had a large number of hired men, and in those days, we housewives had to be self-sufficient. Most everything had to be made and prepared at home for the table and for the home and for ourselves.

The son

We had one child, a son, Theodore. We sent him to Peddie, New Jersey, one of our foremost boys' preparatory schools for his preparatory schooling, and then he graduated from Sheffield, Yale University, as an engineer. He passed away in Denver, Colorado, at the age of 25. Mr. Brand soon followed him. Losing his only child was more than he could survive. He bottled up his grief, and it shortened his life.

I have often said that God gave us only one child, but we have always had several to do for, and given them a chance in life. Mr. Brand used to say "Help them to make a better and easier living than I have had." As some grew up and stepped out, there would be some others coming to us for homecare and education. We are happy and thankful when we see some of them pressing onward to the high calling we set as our goal, but could not reach – cut short by some reason or other.

Stories from the schoolhouse

I must tell you of my first schoolhouse out here in Dakota. It was a roughly built sod house. The benches were of rough boards, just nailed together. In front of each long bench was another rough board to serve the pupils as a writing desk. It was placed so high that the small pupils were quite hidden behind it. In those days we had only one-room schoolhouses out here, and I had to walk four miles to this school. I have several remembrances from these early days.

The first day of one of the terms, the six-year old son of my landlady asked me if I knew how to make ølse. That is Norwegian for sausage. I did not. So he got disgusted and told his mother that evening "I thought the teachers knew everything. This one does not. She does not know how to make ølse."

Another time, two little lads refused to go back to school the second day because I had not treated them right. I had not served them coffee and cake.

Then there was the young man – he belonged to a neighboring school district – who came bent on mischief. He was much bigger than me. I marched up to him and grabbed him and must have shook him somehow. He must have been overcome with surprise – anyway from that time on I was perfect in his eyes, and he was my knight.

I had been born and raised as the oldest grandchild in an original aristocratic home, and here we are among the first settlers of the prairies. We lived in a settler's shack first, then in a cottage, but we never were in want nor were we unhappy with the thought of inferiority or any poverty, or wanting what we could not get. We looked up and forward and pressed on, depending only on ourselves and certainly on God.

The beautiful prairie

The prairies always reminded me of the boundless ocean. I was held by them in admiration. We have indescribably beautiful sunsets. Have you ever stood alone on one of our hilltops in a clear moonlit night, when the heavens flooded all around you with a supernatural radiance. We have many of those scenes. It speaks of God, of His majesty and glory. "The heavens declare the glory of God," is a mild expression compared with sensing it. Or have you been out in a wonderful storm? They can be beautiful as well as cruel and threatening. So beautiful one wishes one were an artist enough to tell it or paint it. One can feel rich in North Dakota even without riches.

I have lived in my books, in my work, and thus feel happy and spiritually rich. My whole wish has been to be a sharer in all I found good and most worthwhile. Is not that really a teacher's wish and aim?

Notes:

1) Famous painter Anders Zorn did not live in Rättvik. He was born in nearby Mora, and lived there in his old age.
2) It is not probable that John Ericsson, the inventor, born in 1803, surveyed the Johnson family land. Before leaving Sweden in 1826 he did some land surveys in northern Sweden.
3) The Rättvik church is old; but not that old, the oldest parts are from the 1200s. It may seat 1000 people, not 1200.
4) Son Theodore was born in 1908, and died 1933, and is buried in Dickinson City Cemetery with his parents. Samuel was born 1861 in Switzerland, and died in 1938. Carrie (Catherine) died in 1955. [North Dakota Death Index]
5) Carrie embellishes her home a little. There is nothing in the cl. survey that seems to be different from the neighbors.
Handwriting Example XX

N:o 25 i Ex.-kat. Afgångsbetyg
från Vårgås v. folkskola i Vårgås församling.
Hochman Anna Elisabeth Hermanta (Skallberg)
som är född den 5 Nov. 1871 och intagen här den 3 Mars
1879, har genomgått skolans lärokurs och vid afgångsexamen erhållit nedan-
nämnde vitsord för insigt och färdighet i följande lärobönen:

Kristendomsknaskap: Biblisk Historia: Heinmets, (Med berörm godkänd)
Katekes: Med berörm godkänd

Moderasmälet: Med berörm godkänd

Skrifning: Med berörm godkänd

Räkning: Med berörm godkänd

Geometri: Godkänd

Geografi: Godkänd

Historia: Godkänd

Naturkunnighet: Godkänd

Tecning: Godkänd

Sång: Godkänd

Gymnastik: Godkänd

Vapenöfning: Svag

Trädgårdskötsel och Trädplanering: Svag

Handaslöjder:

Under sin vistelse vid skolan har Anna Elisabeth,
ådagalagt mycket godt uppförande och mycket god flit.
Vårgås v. i Vårgås Län den 3 Febr. 1886.

Å Skolrådets vägnar:

A. W. Skallberg
Skolans lärare

Skolans lärokurs öfverensstämmer med Norma länens föreskrifter för fast —

Vitsord för insigt och färdighet äro: beröml g, med berörm godkänd, godkänd, svag, underhaltig,
(a, ab, b, c, d); för uppförande och flit: mycket godt (ed. god), godt, mindre godt, dåligt, (a, b, c, d)

Briandt N:o 11,
Hans W. Talberg, Lickoping.

Utg. af W. Lidberg.
Folkeskolaanspektor.
The kitchen staff at Rockford College, Rockford, Ill., ca 1895.
(Hugh Johnson collection.

SAG reader Hugh Johnson of Rock Island, Ill., offered his grandmother’s report card from her school in Kälvene, Västergötland, from 1886, as a handwriting example, which of course was accepted.

His grandmother was Anna Elisabeth Hermansdotter, born 5 Nov. 1871 in Kälvene [old spelling: Kelfvened]. She was child #2 in the family of Johan Herman Carlsson (born 15 Aug. 1847 in Vartofta-Åsaka, Vägö.; died 9 Dec. 1899 of typhoid) and his wife Anna Stina Johansdotter (born 31 Aug. 1844 in Kälvene. The Carlsson family lived at Skållaregården in Kälvene with their children and Johan Herman’s mother Johanna Jo- hansdotter (born 12 July 1817 in Valstad, Vägö., she died 13 July 1897). They had the following children, all born in Kälvene:

1) Hilda Olivia Theresa Johannesson, b. 3 Apr. 1870. In 1900 she lived alone in Skörstorp, Vägö. She married later and moved to Valtorp. She died in 1947.
2) Anna Elisabeth, the owner of the report card. She emigrated in 1891, and left her home on 25 May. In her report card she is listed as Hermansdotter, but when emigrating she is listed in Emibas as Johansdotter. In the moving out records she is listed as Johansson (!), and in America she probably was a Johnson. So it is not easy to find out the last name of a person who lived at the end of the “patronymic era.” She worked as a pie cook at Rockford College, Rockford, Winnebago County, Ill. before her marriage.
3) Fritz Hjalmar Johansson, born 7 Feb. 1873. He emigrated in 1893, and left his home on 17 February. He is then listed as Frits Hjalmar Johansson. He changed his name in the U.S. to Fred Johnson and was a chemist in Los Angeles.
4) Carl Johan Johansson, born 25 Sep. 1875, moved later to Säffle, Värman, where he was a tailor. He died there in 1972.
5) Maria Charlotta Karlsson, born 6 Dec. 1877. She left her home in 1897, on 19 Jan. She travelled in the company of her sister Anna Elisabet, who had been home for a visit. Maria also became a cook at Rockford College. She lived with her sister and brother-in-law in Rockford in the 1900 Census.
7) Aron Linus Karlsson, born 15 Sep. 1883. He emigrated in 1902, as Linus Karlsson. He changed his name to Linus Aron Herman, and went to Augustana College and got a B.A. in 1913, and then took a B.D. at Augustana Seminary, and then served in many congregations in the Midwest. He died 20 Feb. 1965.

More on Anna Elisabeth
Anna Elisabeth married on 23 June 1899 in Rockford to fellow Swede Carl Alfred Johnson (Johansson), born 8 July 1870 in Vartofta-Åsaka, son of Claes Johan Andersson and his wife Christina Andersdotter of Hulegården. After Carl Alfred’s emigration his parents and brother August Natanael, born 8 Sep. 1874 in Vartofta-Åsaka, moved to Marbogården in Kälvene, where they still were in 1900.

Carl Alfred and Anna Elisabeth lived their lives in Rockford, where he is listed as a machinist. They had a house on 9th Avenue, and two daughters, Mildred, born around 1903, and Marian, born around 1909. In 1930 the girls were still at home, both working as stenographers.

Hugh Johnson, son of Marian, has the following e-mail:
<PapaHoo@aol.com>

Translation of the report card is to be found on page 22.
The solution of the Handwriting Example XX

This time there will be no transcription of the Handwriting example, as it is easy to read.

It is the final report card (afgångsbetyg) from the Kjelfvened school (folkskola) in the Kjelfvened parish (församling) for the girl (Flickan) Anna Elisabeth Hermansdotter from Skållaregården, who is born on the 5 November 1871, and admitted to the school on 3 March 1879. She has gone through the curriculum (lärokurs) of the school, and received the following grades (vitsord) for understanding (insigt) and skills (färdighet) in the following subjects:

**The subjects:**

**Kristendomskunskap: biblisk historia (Steinmetz)**
(Christianity: Biblical History (Mr. Steinmetz book¹))

**Kristendomskunskap: Katekes**
(Christianity: Cathechism)

**Modersmål**
(Mother tongue)

**Skriftning**
(Writing)

**Räkning**
(Mathematics)

**Geometri**
(Geometry)

**Geografi**
(Geography)

**Historia**
(History)

**Naturkunnighet**
(Knowledge of nature)

**Ritning**
(Drawing)

**Sång**
(Singing)

**Gymnastik**
(Gymnastics)

**Vapenöfning**
(Military training)

**Trädgårdsskötsel och Trädplantering**
(Gardening and tree-planting)

**Handaslöjder**
(Handicrafts)

During her time in school Anna Elisabeth has shown very good conduct (uppförande) and very good diligence (flit).


On behalf of the school board: A.W. Källander
Teacher of the school (skolans lärare)

So Anna Elisabeth now left school at the age of 15 years and three months, and the same year she was confirmed. Usually after confirmation the young ones were regarded as adults and moved from home to become a dräng or piga at some other farm.

However, Anna Elisabeth stayed at home until her emigration, possibly because she had a number of younger siblings, and her mother needed her help.

**Note:**

1) *Biblisk historia för småskolan* [biblical history for the junior schools], by Alfred Steinmetz, (author), Stockholm : A. L. Normans förlagsexp., 1876.

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Anna Elisabeth and Carl Alfred in 1899. (Hugh Johnson collection).

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The Swedish grading system

The following system was used from the 1800s to about 1965.

- **Berömlig** (Laudable)
  - A
- **Med utmärkt beröm godkänd** (passed with excellent credit)
  - a
- **Med beröm godkänd** (passed with credit)
  - AB
- **Icke utan beröm godkänd** (passed with some credit)
  - Ba
- **Godkänd** (Passed)
  - B
- **Ganska försvarelig** (almost failed)
  - Bc
- **Underkänd** (failed)
  - C

Swedes on the *Lusitania*?

The *R.M.S. Lusitania* was a British passenger liner, owned by the Cunard Line, carrying a number of Americans, which was torpedoed off the Irish coast by the German submarine *U-20* on 7 May 1915 during World War I.

It sank in just 18 minutes and of the 1959 persons onboard, both passengers and crew, 1198 died and 761 survived.

The sinking, and the subsequent deaths of several civilians, is cited by many to be one of the first modern examples of “total war.” The nature of the explosions that sank the ship and the politics surrounding her demise have never been satisfactorily explained and to this day remain shrouded in mystery.

The following are possible Swedes onboard the *Lusitania* when she sank, either listed as Swedish, or tentatively identified by their names.

**ANDERSDOTTER, J. B.** Probably the same as
**ANDERSDOTTER, Mrs. Carolina B.**

**ANDERSON, L., Swedish.** Passenger: steerage.

**DEARBERGH, Robert E., New York.**
Passenger: first class. Body recovered and identified as of Friday, May 14. Dearbergh was the vice-president (retired) of Earp-Thomas Farmogerm Co. at 29 West 42nd Street, N.Y. Home address: 117 West 58th Street, N.Y.

**JACOBAEUS, Mr. Sigurd Anton.** He is listed as being Swedish, and had represented Sweden in the Panama Pacific Exposition. Knowledge of him comes from the list of interments at Cobh (Queenstown, Ireland) on which he was body #84, age 55 years, 1st Class passenger, Common grave C. (Not found in the 1900 Swedish Census).

**JOHANSON, Sven.** Listed as Swedish from Chicago. Passenger: steerage.

**LUND, Charles Henry.** Listed as an American from Wisconsin.

**LUND, Mrs. Charles H.** Her name was Sarah Jane Mounsey from Chicago. She and Charles Lund had married in 1914. Passengers: second cabin. He died; she survived. A body that was presumed to be his was identified as of May 19, 1915. They were traveling with William Mounsey, her father, to investigate a rumor that her mother, who had been on the *R.M.S. Titanic*, was alive and living in a mental institution in England. When Mrs. Lund, the only survivor of their group, came to England she found out that it was somebody else.

**NYBLOM, Gustav Adolph, Canada.**
Passenger: first class. His body was not recovered.

**PEDERSON, Adolph.** Crew Interpreter. His nationality is not listed.

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*The sinking of the Lusitania.*
The Nordic North


Although not nearly as numerous as the more well-known immigrants from Sweden and the neighboring Nordic nations of Norway, Finland, and Russia, a significant number of Sami people from the far northern regions of these countries also migrated to the United States in the 19th century.

The Sami people, from the Arctic regions of these countries, are culturally and ethnically distinct from the Finns, Swedes, Norwegians, and Russians who also live in these regions. They have their own traditions, and a lifestyle once based largely on fishing, hunting, and the herding of reindeer, but in modern times many Sami people have diversified and assimilated into the modern economy. There has also been significant intermarriage in recent times. The present population of Sami across the Nordic region is estimated to be about 80,000-135,000, with the majority in Norway. Sweden has some 15,000-25,000, there are 6,500 in Finland, and 2,000 in adjacent parts of Russia.

Recent genetic studies indicate that the Sami are descendants of some of the earliest people to settle in the north after the most recent ice age. They are believed to be related to the Finno-Ugric people from the Volga-Ural region and also share common ancestors with the Basque and Catalan people, the earliest inhabitants of the Iberian Peninsula.

There are some nine language groups across the Sami territory related to Finno-Ugric, but not all are mutually understandable. In many, the language has been lost due to assimilation, sometimes forced, by the non-Sami majority. Many Sami are now Lutheran, and a large number are Laestadian Lutheran, a revivalist movement founded in the mid-nineteenth century by Lars Levi Laestadius, known as "The Prophet of the North." This church has divided into several branches. Sami and Finnish immigrants to North America brought these denominations with them to found churches in many parts of Minnesota, Wisconsin, Michigan, Saskatchewan in Canada, and several other locations.

The author, in an early chapter entitled “Who, Me? Sami?” relates how she came to discover her own Sami heritage in talking with her relatives, much to the distress of her own mother. She had grown up being told that she was half-Swedish and half-Finnish. After her mother died in 2002, her own research and further discussion with relatives revealed that her mother was in fact almost all Sami, and her father was mostly Finnish, a forest Finn from Värmland. She learned that many Sami had been discriminated against in their homeland, and took advantage of their migration to the U.S. to conceal or suppress their heritage and even change their names, in order to better fit in. After a brief period of anger about not being told of her Sami heritage, she found herself challenged to learn much more about her ancestry and Sami traditions, resulting finally in the publication of this interesting and very useful book.

Ms. Mattson-Schultz, who now lives in West Virginia, grew up in Minnesota and is a graduate of Macalester College in St. Paul and holds a Master’s degree from the University of Colorado. She has worked as a language teacher and early on became an amateur and then a professional genealogist. Research into her own Sami background and culture, and that of others, led her to visit Finland and Sweden and to writing this guidebook. An introductory chapter describes her own personal quest for her roots. After a rich and fascinating description of unique Sami traditions, she outlines...
how to begin research in the U.S. and then moves on to tell researchers what to do next, including important things to know about the Sami culture and a list of common Sami surnames. (These generally are not patronymic as was common in Norway, Finland, and Sweden, but have their own unique characteristics.)

The four following chapters are devoted to researching in Norway, Sweden, Finland, and the Kola Peninsula in Russia, respectively.

The chapter on Sweden, like the others, has lists of parishes and of villages in Northern Sweden with a Sami population and also includes a map of the northern parishes in Sweden. The parish clerks or pastors kept records, as in the rest of Sweden. These were generally in Swedish and these records are not that different from usual Swedish parish records. The author adds tips in using and reading these records, and a few notes about Sami customs that may appear on some records. Many Sami were nomadic in earlier times, and national boundaries did not mean as much as did the historic Sami lands which extended into Norway, Finland, and Russia. Because of this, tracing Sami ancestors may then require reference to records of more than one country in following a particular family.

The remainder of the book consists of chapters whose subjects help the reader and researcher get to know the Sami history and culture better. These include subjects such as Dealing with the Sami Languages, Place Names in the Sami Language, Occupations, Maladies and Causes of Death, Sami You Should Know About (notable Sami both historic and modern), a chronology of history that involved northern populations, and listings of descendants of several individual Sami in the author’s family tree. The author has provided a very complete bibliography, a subject index, and a geographical index. Numerous photographs are interspersed with each chapter showing people and places of interest, a few of the author’s ancestors, and other maps and illustrations.

The book as a whole is an excellent reference work for those who wish to focus on their Sami ancestry, and is an invaluable supplement to the existing general references on researching records and finding your Swedish ancestors now most commonly used.

For the general reader, it provides an informative window into the Sami culture as a whole, their history and background. The book also provides good information about Sami immigration patterns and the cultural evolution of those Sami who came to the U.S. along with the tide of immigration from Scandinavia in the 19th century.

Dennis L. Johnson

Secular countries in Scandinavia


This book was purchased and read by this reviewer several months ago. Since reading the book, my thoughts have returned several times to the question of how to review it, and even whether to review it at all. It is one person’s important view about contemporary society in Sweden and Denmark, both disturbing and thought-provoking. The book is important in that it will help shape the American view of these countries, for better or for worse.

The premise of this book, written by a person who describes himself as a non-practicing ethnic Jew, is that a society without God can be both pleasant and civil, and that Sweden and Denmark are remarkably strong, safe, healthy, contented, and prosperous societies despite being non-religious and secular. Phil Zuckerman is an associate professor of sociology at Pitzer College and has written on the sociology of religion and on schisms among Jews. Pitzer College is a highly selective private residential liberal arts college in Claremont, California, founded in 1963 by a wealthy citrus magnate and philanthropist.

My decision to write a review of this book was finally made while attending the Easter worship service at St. Andrew’s Lutheran Church in Grand Rapids, Minnesota. We attended the third of three Easter services at St. Andrew’s after a buffet brunch served by the youth group in the church meeting room. The congregation is largely made up of people of Scandinavian ancestry, but includes many of German and other European origins. It was a splendid and inspiring service, one of very many held that morning in Grand Rapids. Easter brings the greatest attendance, but normal Sunday services through the year are also well-filled.

This small but very typical town in the Midwest serves a local population of about 15,000 people in the city and the immediate area around Grand Rapids. There are 5 Lutheran churches, 3 Baptist, 3 Methodist, a
large Catholic Church, one each Evangelical Free Church, Episcopal, Presbyterian, Mormon, Jehovah’s Witnesses, and about ten or so non-denominational, community, or other independent churches. Congregations vary in size from less than 100 members to over one thousand. There is an average of one church for every 500 nearby residents, although many are not members of any church.

Easter brings out the greatest attendance in the church year, but all of these churches are attended by large numbers of people weekly. Many support Sunday Schools for the children, and some have day schools for the general education of members’ children.

This picture, common to most small towns in the U.S., contrasts sharply with the largely empty but beautiful historic churches in Sweden, almost all of which are Lutheran. The picture also contrasts sharply with the public image of Christian churches in the U.S. as characterized by Hollywood and by much of the entertainment and news media, and with the public view of U.S. Christianity held in much of the world. The description of U.S. Christianity as portrayed by Phil Zuckerman in his book is also greatly at variance with my own experience with Christian churches in the U.S., mainly Lutheran and Presbyterian and with my friends and neighbors who are members of other Christian denominations. I also wonder how accurately Mr. Zuckerman has portrayed the Swedish and Danish image of Christianity in those countries.

Zuckerman’s image of Christianity in the US supports the usual portrayal in the media: that all Christians are Bible-quoting, stern-faced judgmental hypocrites who mainly sing revival hymns off-key and shun all non-believers. A glance at the St. Andrew’s church newsletter and calendar reveals a rich and varied program of service and giving to others. The local food shelf for the poor is strongly supported, young people participate regularly in community service projects and travel in groups with adults to assist in flood relief, volunteers of all ages help build houses for the disabled or poor, older ladies make quilts to send overseas, and the congregation supports overseas missions and service projects. This is not unusual, but typical of most churches throughout the land.

In Society without God, Zuckerman bases his book on his experience living in Scandinavia for 14 months in 2005 and 2006. He lived in Aarhus, Denmark, with his wife and two daughters; a third child was born while in Denmark. During his time there he conducted formal interviews with about 150 Danes and Swedes of varied ages and educational backgrounds. He interviewed people of various occupations and from small towns and large cities, and had many informal conversations with others that he met socially or while traveling.

In the first chapter, the author describes his impressions of this “Society without God” in Sweden and Denmark, and the succeeding chapters give accounts of many of his interviews with individual Swedes and Danes about their attitudes toward religion in general and Christianity in particular. All are interesting, and illustrate the well-known reluctance of his subjects to discuss such personal matters as their own religious faith, as well as the deference and courtesy always extended by Scandinavians to visitors from abroad.

Chapter six, entitled “Why?” offers Zuckerman’s speculations on the reasons for the apparent secularity of Sweden and Denmark. Among these reasons are: countries where one denomination or faith is almost a monopoly, faith is weak; a society offering a high level of benefits does not have a strong need for religious faith; a very high proportion of working women, once the core workers of a church; a lack of a need for a cultural defense against foreign threats; a history where Christianity was imposed on the people by rulers rather than voluntarily adopted; a fairly short history of Christianity since the Viking Age (just 1000 years! Ed:s note) resulting in a lighter imprint on the culture; and a few other assorted speculations. Possibly very strong peer pressure is no doubt a factor, where it is no longer “cool” to have a strong Christian faith.

In his closing chapter, “Back to the USA,” the author describes his reaction to his return, and speculates on the reasons why Americans by contrast are so religious. Reasons include the colonization of the continent largely by religious refugees from Europe; the founding and independence of a nation by, almost without exception, men of deep religious faith and practice, where peoples’ rights (life, liberty, and the pursuit of happiness) are given by God, not by Kings or rulers; the uniquely diverse population built by immigration from many other lands and cultures; the prohibition under the Constitution of a state church; an open market of competition for peoples’ souls; and many other reasons. Zuckerman also comments on the inequities of wealth, health care, and housing to be found in America.

Zuckerman concludes with his personal reactions to Christianity in the U.S. on his return home and his strongly voiced approval of the way in which Sweden and Denmark have created a secular but highly success-
ful and contented society in the 21st century. The author is clearly an admirer of Scandinavian culture and governance, and a critic of American culture and society, as are the vast majority of academics and intellectuals in the U.S. Yet many Americans stubbornly hold on to the traditional American values of religious faith, freedom, independence, skepticism about government, and equality of opportunity rather than equality of outcome. There is now a great and growing cultural divide in America and Christianity is under persistent assault by the media, Hollywood, the politically liberal, and academia.

The value in this book is not that it is a thorough work of academic research. It is not. While well-footnoted and with a massive list of references, the book is largely an opinion piece based on a limited number of interviews and anecdotal experiences over a short time period. The author has limited familiarity with Christian congregations in the U.S., and his notions of Scandinavian contentment are assumed but not readily measurable. The book's value is more as one writer's thought-provoking observations about Scandinavian society in contrast with American, which should be read by Swedish-Americans, Swedes, and by the many thoughtful Americans who are seeking their own position on religion and other matters of culture, as the great American cultural divide plays out.

Dennis L. Johnson


When I received this book, I presumed that it would be another personal biography of one more Swedish immigrant to America, but it turned out to be far more than that. The author has skillfully built this book around a fascinating personal memoir, which she discovered in the archives of the Swedish Emigrant Institute in Växjö, Sweden. Her research was partly funded by the fellowship program of the Emigrant Institute, and included several trips to Sweden, much e-mail and Internet research, and personal interviews with scholars, historians, and others in Sweden. Back in the U.S., she interviewed several descendants of Mina Anderson and drew upon resources at the Minnesota Historical Society.

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Swedish American Genealogist 2009:1
Joy Lintelman is a Fulbright Scholar and a professor of history at Moorhead College in Moorhead, Minnesota. Upon the slim armature of the memoirs of Mina Anderson, Prof. Lintelman has fleshed out a vivid picture of the life of one person who immigrated as a single Swedish woman, married in the U.S., and who built her life around her marriage, her family, a farm in central Minnesota, her community, and her literary talent. Beyond this biography, Lintelman has added a wealth of detail about the immigration experience of single women from Sweden in the late 19th century, largely from a woman’s perspective. She weaves in many anecdotal episodes from the accounts or recollections of others as a way of relating Mina’s experiences to that of her contemporaries who made similar choices. A good selection of photographs help illustrate many of the people, places, and surroundings experienced by Mina and those like her.

Mina (probably Wilhelmina) Andersdotter was born in 1867 to Anders Jansson and Maja Jansdotter in the village of Bäckefors, Bäcke Parish, in Dalsland, Sweden. Her family was very poor, her father worked in an ironworks (bruk), and they lived in one room in a house called Hamnevatnet on the ironwork’s estate. This house, essentially a poorhouse, was shared by up to six families. Mina was the oldest child, her sister Kristina was born in 1876, a brother Wilhelm in 1879, and a youngest sister Anna, born in 1882, who died as an infant. She was confirmed at age 15, and immediately left home to work as a maid (piga) for another family. After a year, she moved across the border to Norway, where she worked in a larger household that had several other servants. After several years, she concluded that there was little opportunity for a young woman to advance in Sweden, and decided to immigrate to America. An uncle who had already immigrated sent her the price of a ticket, and she left Sweden in 1890, at the age of 23 years, traveling alone.

The author fills in a wealth of detail about the lives and the lot of the poor in Sweden at the time, which offered little future for the young and poor. Mina was part of the third wave of migration. The first phase, that of Karl Oskar and Kristina, and of Eric Jansson and his followers, was primarily that of families and groups seeking religious freedom and better conditions to farm in America. The second was largely driven by the crop failures of 1867 and 1868, also largely families drawn by cheap land and homestead land (after 1862) in the Midwest. My great-grandfather, (farfarsfar) Jonas Jansson and his family were part of this phase, migrating from Dalsland to Minnesota in 1867.

In the third phase, from 1879 to 1893, the motive was still mainly economic improvement but included many more young and single men and women who saw their opportunities more in the cities and in the growing urban jobs in America brought about by the industrial revolution. My grandmother (mormor) from Småland was part of this wave, coming to Chicago to work as a domestic, then marrying another Swede to farm in Nebraska, later in Iowa and Minnesota. A recession in the 1890’s ended this third phase, the fourth being from 1900 to World War I, and fifth being in the 1920’s and later.

Mina Anderson, as part of this third phase, first came to Wisconsin to meet her uncle, but he was an aging solitary farmer and she saw little opportunity there. She soon moved to St. Paul, where there was a strong demand for domestic servants. She learned English quickly in an English-speaking household, held several other positions including trial jobs as a seamstress and other work, but found herself best suited to domestic work. Jobs were plentiful, salaries were better than in Sweden, hours and living and working conditions were far better, and she felt she had found a much better life by immigrating. She was financially independent.

Mina’s life story continues to be woven around her memoirs, but the author adds much material to illustrate the lives and conditions for immigrant Swedish girls in St. Paul and other locations. Everything from their social lives, employment, changes in dress to American styles, the absence of a rigid class system, shopping, Swedish churches and organizations, entertainment, and other elements in the lives of these young ladies is described in colorful and interesting detail. All facts cited are carefully footnoted, though not at the expense of a good story.

Within two years, Mina had met her future husband, Jacob P. Halgren, and they were married on March 2, 1892. Jacob Halgren was four years older than Mina (now Minnie) and was from Tidersrum in Östergötland. His name was originally Peterson, but he took the name Halgren after immigrating to the U.S. He had been trained as a tailor in Sweden, worked for a time in Chicago, and came to St. Paul by 1890. They lived in East St. Paul and were married in an Evangelical Lutheran Church nearby, in a neighborhood near downtown that housed many Swedish people and businesses. The author adds many details about
opportunities for courtship and marriage among immigrants, including a number of anecdotes about other couples, both successful and some in troubled relationships.

The couple shared an apartment for a time and soon had their first son, Henry. By 1894, the young family left St. Paul for Mille Lacs County, to the north, where they purchased 160 acres of land for 240 dollars. They were the first to settle in that area, and had to walk some four miles from the main road to find their land, a few miles southeast of the little town of Milaca, a railroad stop with a lumber sawmill and a few residents. The memoirs of Mina chronicle the trials of settlement, building a log house, clearing land and acquiring a horse, then cattle and chickens, forest fires, getting new neighbors, raising babies, and other steps toward building a life. Jacob returned each winter to St. Paul to earn money as a tailor, so Minnie was left alone with her family to fend for themselves. Many details of settlement in the area, adding new neighbors, building a school and a church, and many anecdotes of their and their new neighbors’ experiences round out this part of the story. Minnie had 7 children in all; one died in a tragic accident at age 18 and another died young of tuberculosis, but through it all Minnie met all challenges and remained in good spirits.

The couple grew old together farming on this land, their children left home, and their grandchildren came to visit. Jacob died on the farm of a heart attack at age 82, in 1945. They had marked their 50th wedding anniversary in 1942. One son and family remained on the farmstead, the other children worked in St. Paul but visited regularly with their families. As her children retired, some moved to Arizona and Minnie sometimes joined them for the winters. Minnie died in April of 1955 at age 88, in the Milaca community hospital.

From an early age Minnie found time to write many letters to friends and relatives and, later, to write her memoirs. The author includes a number of her poems, most written in Swedish but provided with English translations, and she was a regular correspondent to several Swedish newspapers with letters to the editor expressing her opinions on many subjects. She even wrote to Vilhelm Moberg while he was doing research for his four-book series about Karl Oscar and Kristina, and some of her work was used as a basis for some of the tales he included. Minnie could never understand Kristina’s longing for her homeland in that story; she remained upbeat to the end of her days about how her life was so much better than in Sweden. Ten years after her marriage she helped her widowed mother and her brother and sister follow her to America.

This book is not an uncommon story, but it is exceptionally well told and exceedingly readable. Its greatest asset is the way in which Prof. Lintelman has build a much more complete image of the entire immigrant experience, so common to so many of the descendants like myself, of these Swedes and the context in which they lived, made their decisions, and built their lives.

The story is strongly focused on the experiences of women and their views about their expected roles and aspirations in life, and should be especially rewarding to be read by contemporary women. This book is a model for the way in which history should be written and read, informative, factual, and highly enjoyable.

Dennis L. Johnson

Interesting Web Sites

Script tutorials (no Swedish [yet]): http://script.byu.edu/
Repositories of primary sources:
  http://www.uiweb.uidaho.edu/special-collections/Other.Repositories.html
Ratings of the big genealogy sites: http://www.libraryjournal.com/article/CA6643144.html
Translations of Bouppteckningar (estate inventories):
  http://www.sandinfamily.com/genealogy-resources/bp-xlat-intro.htm
Clara’s Depression Cooking: http://www.youtube.com/user/DepressionCooking
Picturesque Sweden 1950s (video): http://www.youtube.com/watch?v=oZ_UGr4-eEA
Program etc. for the New Sweden Conference in October:
  http://www.swedishcouncil.org/conference/program.aspx
History of Göteborg (Gothenburg) in English: http://www.arkivnamnden.org/ovr/publ/pre.pdf
Blekinge Genealogical Society: http://www.blekingesf.se/eng/index.html
American Swedish Historical Museum: http://www.americanswedish.org/
The Swedish Colonial Society: http://www.colonialswedes.org/
The Swedish Genealogical Society of Minnesota: http://www.rootsweb.ancestry.com/~mnsmsgm/
The Sweden Bookshop: http://www.swedenbookshop.com/Home/
Index to Swedish-American newspapers at The Swenson Center:
  http://www.augustana.edu/swenson/Newspapers/NewspaperGuideQry_1.html
High-resolution old photos: http://www.shorpy.com/shorpy
Photos from Jämtland (in Swedish): http://bildarkivet.jamtli.com/
R.M.S. Lusitania Passenger lists:
The Lusitania Resource: http://www.rmslusitania.info/pages/
Census microdata for social and economic research: http://usa.ipums.org/usa/
DIS (Computer Society) and the SwedGen Tour: http://www.dis.se/denindex.htm

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

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

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

**Jönsson, Johnson**

I am looking for information about Isak Jönsson, born 15 October 1879 in Linderöd, (Skån.). He left Sweden on 11 March 1898 with a ticket to Webster, Day Co., South Dakota. He was travelling together with his older brother Per Jönsson, born 5 October 1874, also in Linderöd. I suppose they should meet their elder brother Anders Jönsson, born 12 October 1872 in Linderöd, who left Sweden in 1896 with a ticket to Webster, South Dakota. Anders and Per later returned to Sweden, but Isak decided to stay. Children to Anders and Per, or other relatives don’t know what happened to Isak. Any information about Isak would be most welcome.

Börje Ohlsson, Mjönäsvägen 656, S-290 37 Arkelstorp, Sweden.
E-mail: <borje.mjonas@spray.se>

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**Send queries to SAG! Everything is not online!**

*International Anti-Vivisection Congress 1913. Standing: Mrs. Clinton Pinckney Farrell, Mrs. Florence Pell Waring. Seated: Mrs. Caroline E. White, Miss Louise Lind af Hageby, Mrs. Robert G. Ingersoll. The object of the congress was a consistent opposition to all forms of cruelty to animals. Miss Lind af Hageby was born in Jönköping, Sweden, in 1878, and died in London, England, in 1963. She wrote books and pamphlets about anti-vivisectionist causes and female emancipation. (From www.shorpy.com).*
Dear friends,

Summer has finally also reached Sweden, and school is nearly out and the lilacs have come and gone. There is a tale in Sweden about the shoemaker who closed his shop and hanged a sign on his door: Stängt mellan hägg och syrén (closed between bird-cherry [Prunus padus] and lilacs), so he could enjoy those fine short days. This year he got a very short holiday.

For the ones who have come to Salt Lake City during the last 10 years or so, I can bring you a greeting from Karna and her husband Phil. We visited with the Skölds last week, and so did the Olsson-Browns also. They are fine and were going to a wedding, where the hostess was a friend of Karna’s from her years in the Stockholm area in the 1950’s. It is great to keep up with people you have known almost all your life. The Skölds were also doing fine, and look forward to meeting with some of you in October.

In this issue we have two tales of early Swedish immigrants. One is a man from Halland, who came to Illinois, and then went on to become an early settler in Kansas. The other is a story, written by an elderly lady, who tells about her childhood in Sweden, her education there, and how she strived in America to get more education, but ended up as a rancher’s wife in North Dakota. Both are very interesting, and if you know about more stories from the early pioneers, send them to SAG.

During the summer there are many Swedish-American days all around Sweden, so the emigrants are not forgotten.

Next weekend I will go to Kisa in Östergötland and help celebrate the memory of Peter Cassel and his group. They left there in 1845, that is 164 years ago. They would hardly recognize their home area if they came back there. In those days there were no trains, cars, air planes, mobile phones, electricity, computers and much more.

I imagine that we would not like to live the way they did, nor do we have their skills, but it is an interesting thought!

Till next time!

Elisabeth Thorsell
**Abbreviations**

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

<table>
<thead>
<tr>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
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<td>Närk.</td>
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<td>Bohu.</td>
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<td>Dala.</td>
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<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
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**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).**

<table>
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<th>SCB Abbr.</th>
<th>SCB Code</th>
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<th>SCB Abbr.</th>
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<td>Södm.</td>
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<td>Vgö.</td>
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<td>Öre.</td>
<td>Öreb.</td>
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<td>NB</td>
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<td>Östergötland</td>
<td>Ög.</td>
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<td>E</td>
</tr>
<tr>
<td>Skåne</td>
<td>Skån.</td>
<td>M</td>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

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

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

*c includes the former counties (län) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).*
The counties (län) as they were before 1991. The provinces (landskap).