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Cover picture:
A Clerical Survey

A Source of Amusement Then and Now (or 1803 and 2003)

BY KAREN LIVSEY

Two hundred years after “the deed was done,” it has been discovered to be shared with SAG readers.

Clerical surveys (husförörslagen), a major resource for Swedish genealogical research, are usually the source of several emotions for today’s researchers. There is always the anticipation when adding that next roll of microfilm to the machine and anxiously scrolling toward the next piece of family history. Excitement takes over as we see the ancestor added to a family group or the disappointment when they aren’t where we expect them to be. Often by reading between the lines, literally and figuratively, sadness creeps in when a death is indicated, sometimes only by a small cross somewhere on the line.

But seldom does one find a reason to be amused and feel the need to laugh out loud while sitting in the semi-darkness on level B1 of the Family History Library in Salt Lake City with other SAG workshop participants scattered among the other readers.

One day in October 2002 while following a family from clerical survey to clerical survey in the parish of Mangskog, Värmland, I got to the clerical survey for 1786-89.

As the first page rolled onto the reading surface, my heart skipped a beat, my brow wrinkled, and I thought, “Oh, no, there are ink scribbles all over the page – I hope it doesn’t continue!” The next few pages were covered with scribbles but only in the space not used to record the families and the additional information.

The smile started as I recognized a child’s scribbling – remember how your toddler found a pen and book or a crayon and wall? But the scribbling continued and soon recognizable letters and circles with faces appeared. Figures emerged, faces with bodies, houses and some writing! I stopped a few times to look twice to see if I really did see one figure urinating and yes, there were others that were definitely male. I couldn’t resist copying a few of the pages to share with others in the SAG workshop.

Others in the SAG group observed in the drawings some of the same attributes that I did. Back for a second look at all the pages showed that there were signatures, or at least names and dates, with the same names recurring on a few other pages. Then it was time out from my family research to pursue the scriblers. One can start with the guess that it was the pastor’s children who were the most likely to have access to this book and to pen and ink.

The names included Anders Unger, Jonas Unger, and Bernt, and in one place Jan Magnus Unger. The dates were 1803 and 1804. So were these the culprits and the time that they decorated the book? The dates made sense in that the book would no longer have been actively used by the pastor, it being the record for 1786-89. So, in 1803-04, the boys could have used it with little danger of discovery. We assume they didn’t have permission. This is reinforced by the mirror images found on a few pages. Just imagine two, maybe three, youngsters with the book, pen and ink hearing footsteps approach, slamming the book shut while the ink of the freshly drawn picture is still wet enough to soak into the
facing page while the book remained closed. In most cases the writing already on the page was left undisturbed and only the blank areas were used for drawing.

One marvels that they continued, apparently for a long time, decorating the pages of only one book. A quick look at the clerical surveys for Brunskog showed no scribbles and no other books from Mangskog were thus decorated.

Was Unger a surname? A check of the Swedish Genealogical Dictionary showed that unger could mean youth. The next step was to identify the pastor of that parish. A quick look at the birth, death, and marriage records did not reveal the name of the pastor performing these ministerial acts. But the church account book was available and there on the first page was written “Magnus Unger, LB, Pastor.” But the family was not recorded in the clerical survey for Mangskog.

A check with the reference desk produced the stift (diocese) in which Mangskog was located. It was in the Karlstad stift and Mangskog was part of the Brunskog pastorat.

The Brunskog clerical survey (1800–1805) produced the family complete with a Jan Magnus, a Jonas, an Anders, and a Bernt who died as a young boy. Jan Magnus was born in 1790, Jonas was born in 1792, and Anders in 1800. This gives us an older boy whose name appears only once plus an 11-12 year old, Jonas, most likely the drawer, and 3-4 year old Anders, the scribbler, in 1803-04. The father, Magnus Unger, died in February 1805. His death record indicates that he was ill for a while and was very weak as he tried to continue his duties. We can imagine Pastor Unger ill these last couple of years of his life, his wife preoccupied with his illness and caring for 8 children from age 13 to 1. The second oldest son could have been charged with caring for the next youngest son. Drawing in books would have been a quiet activity that would not disturb a household that included an ill father.

A further search for information found the “priest’s books” (herdaminne) for Karlstad stift. These are biographies of the pastors who served in this stift. A biography of Magnus Unger includes his children Jonas and Anders along with their brother and sisters. But it also shows that Jonas, Anders, and their older brother Johan (Jan) all became pastors and that Jonas and Anders served the Brunskog pastorat which includes Mangskog. Another fact is that the grandfather, Johan Bernhard Unger, also served as pastor of Brunskog. Anders apparently had no children but Jonas’s sons became pastors. One wonders if Jonas and Anders remembered their earlier recordings in a Clerical Survey as they filled out the official pages during their years as pastor in the area. One added tidbit found in the biography of Magnus Unger is the fact that he married later in life at age 42. He married a 20 year old daughter of a farmer, Kerstin Olsdotter, who had been one of his confirmands. Neither family was happy about the match but they were
in love. This is written in “Magnus och Kerstins kärlhssaga” in Unger-Edgrenska Släktminnen, Stockholm 1928.

This artistic discovery was a break from the normal research done during a SAG workshop. The various scenarios we came up with for the execution of these drawings created conversation, laughter, and probably a few memories of childhood - both ours and our children's, or grandchildren's. I, as a child, used my mother's bright red lipstick to decorate the wallpaper of red roses on white background in my under-the-eaves-clothes's closet.

It would be fun to read through the parish, probably Brunskog, as that is were they lived and would know the residents better than in the parish of Mangskog, and try to identify the “portraits” that were labeled with names. The few drawings of buildings includes a “Boda kyrka” and is a fair representation of Boda church as found in a photograph in a book about Boda parish.

Also because of the anatomical features included in many of the drawings, insight into child development may add another view of these drawings. Someone who has studied the drawings, doodles, inscriptions, or whatever we call them, found in books over the centuries could add even more. An archivist friend of mine mentioned that he has observed that the older ones seem to be similar to what was found in the clerical survey whereas later ones, from the mid 1800s and later are more reserved and less explicit — Ah, the Victorian era!

Although I did not spend those few hours working on my family, I did broaden my research skills by learning about the stift and the "priest's books." And I did find the family I was searching for on one of the few undecorated pages.

According to Karlstads stifts herdaminne, Magnus Unger was born in Karlstad, May 15, 1747. He married Kerstin Olsdotter on October 29 1789. She was born March 23 1767 to Olof Olsson and Ingegard Eriksdotter. Their children were Johan (Jan) Magnus, born July 11, 1790; Anna Christina, born July 5 1791; Jonas, born October 16 1792; Greta Lisa, born June 5 1795; Inga Maria, born October 4 1796; Berndt Olof, born November 10 1798 and died December 23 1800; Anders, born June 11 1800; Ulrika Catharina, born May 5 1802; Bernhard (Berndt) Olof, born December 12 1803. Magnus died February 17 1805.

Kerstin married a second time to Nils Sellén, her husband’s successor, and they had three children.
Your link to your history!

A branch of the Swedish National Archives

Swedish Censuses

At www.svar.ra.se you will find the decennial censuses as searchable databases
1890 is complete and contains 4,800,000 individuals
1900 is almost complete, more than 5 million individuals
1880 – 300,000 individuals
1870 – 200,000 individuals
1860 – 12,000 individuals

Almost 10 million posts and constantly growing

In these databases you will find information on family status, occupations, places of birth, other members of the household with different names, and much more. In the 1900 census most posts are linked to images of the original pages. See example to the left.

You may add your own information for other researchers to see, or find information others have added.

Released prisoners

At www.svar.ra.se there is a database of released prisoners (fängförtäckningar) during the period 1876–1925. The information on each prisoner contains information on his name, place of birth, current sentence, previous convictions, personal description (hair and eye color, etc.), and a photograph. See example to the right.

Other databases

At www.svar.ra.se there are many other databases of interest to genealogists. We have databases with photos of military officers, with images of tax records (mantalslängder) for 11 counties, The Älvsborgs lösen 1571 and much, much more. The databases are constantly growing.

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To Find Him Alone Was to Find Him in Prayer
with His God

BY L. G. ABRAHAMSON (1856–1946), EDITOR OF “AUGUSTANA”

(Previously printed in Högkomster och livsintryck till minnet av Nathan Söderblom (1934))

TRANSLATED BY JOHN E. NORTON

My first memory of Nathan Söderblom, this man who, in a way given to few people, belonged to all Christianity, dates back to the Congress of Religious Science in Stockholm the summer of 1897.

Söderblom was at that time legation chaplain in Paris and had already, though young, attracted attention, especially for his interest in the common, high tasks of the Church. He served as secretary of that conference, and I remember his talk on “Religion and Social Development.” Now we recall how he, in that talk, and through other comments during the conference, gave a sense of the direction for the future of his broad scientific and theological authorship.

In connection with that conference, a large Nordic spiritual mission meeting was also held in Stockholm. Of the speeches at that meeting, especially Bishop Ullman’s sermon and Prof. Rudin’s speech, I have unforgettable memories. During the meeting I also had the opportunity to make personal observations on Söderblom’s positive spiritual gifts, observations which confirmed what I had heard about him as a student at the University of Uppsala, and about the tireless work he devoted there to encouraging spiritual interests among students. That conviction about his depth, his entire life and world view, and his dominating spirituality was confirmed during the acquaintance which I later had the great benefit of making with him.

And, he himself placed that direction, which he never denied, in connection with his parental home, where, as he once said, “Rosenius and the (pietistic) works of your OlofOlsson were read frequently.”

In 1909 those of us in the Augustana Synod had special reason to thankfully remember Söderblom. The year before the widely published Lambeth Conference had been held in England, with the Church of Sweden represented by Bishop Tottie. As a direct result of negotiations at that conference, an official delegation of English clergymen arrived in Uppsala the next year, led by the Bishop of Salisbury, Dr. Wordsworth. Even the Episcopal Church in America was represented by the Bishop of Marquette, Dr. Williams. The intent of that meeting in Uppsala was to create a closer cooperation between the Swedish and Anglican churches. In those negotiations, openly stated, was a request from the Anglican delegation to representatives of the Church of Sweden asking them to recommend the Episcopal Church to the Swedish Lutheran community in the United States.

It was Prof. Söderblom who spoke for our synod during that Uppsala meeting. His friendly attitude towards the Anglican Church is well known. But, without reservation, he explained that the Church of Sweden considered the Augustana Synod its daughter church, and that she could not undertake anything which was in conflict with its interests. He stood firmly by that position. He accented as powerfully as he could by inviting the Augustana Synod to be represented at his installation as Bishop and during his sermon at St. John the Divine in New York he used the opportunity to explain the relationship of his church with the Augustana synod. It was clearly archbishop Söderblom who took the wind out of the Episcopalian sails. In the many good things archbishop Söderblom said of the Anglican Church, about its importance for Protestantism, and of its world mission, we agree. But as we do that, we also disapproved of its going into sectarian proselytizing propaganda so unworthy of that church.

We should mention another case where we came in direct contact with Söderblom during his professorship at Uppsala. One of our young, active pastors requested assignment to the Uppsala diocese. His request was approved, but on the embarrassing condition that he could not rise to any position above assistant vicar. The man had completed all examinations required by the Augustana synod for investiture, and the synod newspaper thus protested the decision of the diocese. His request was approved, but on the embarrassing condition that he could not rise to any position above assistant vicar. The man had completed all examinations required by the Augustana synod for investiture, and the synod newspaper thus protested the decision of the diocese. Upon recommendation of Prof. Söderblom it was changed, and the pastor was taken into the service of the Church of Sweden without conditions, and with the right of counting as service years the time he was active as a pastor in our Synod.

We thus reached a successful con-
clusion, with Prof. Söderblom's help, in a case of unfortunate misunderstanding.

It would not be right of me, in writing these memories of Nathan Söderblom, to pass by the impression I had of his positions on the main tenants of our Christian faith, for on that subject there exist many beliefs and much misunderstanding. I freely admit that Söderblom's intellectual and religious horizons were so broad that I could not encompass them. I must agree with what a bishop said to me during installation ceremonies in Uppsala in November 1914, "It is difficult for the average man to understand a universal genius." But despite my limitations, I believe that I understood enough of Söderblom's religious views to support my conviction that he was a faithful confessor of our evangelical church's great truths of salvation. He expressed it in a most beautiful witness on his own deathbed.

For us in this country to judge him correctly, we must consider the different conditions existing between state church and free church. On more than one occasion in Sweden I have been reminded that there is a greater freedom in the state church than in the case in free churches, and that situation I could neither deny nor complain of. It is known, even in Sweden, how in this country there is a clearly marked division between what is called "theological modernism" and "fundamentalism." Between the two are no ties. One is either in one camp or the other. A "modernist" is a person who denies virgin birth, the Godliness of Christ, Christ's suffering in our place, Christ's resurrection, Biblical inspiration, and in general all the supernatural in religion, but just as decidedly the "fundamentalists" confess those beliefs. With the exception of the non-confessional Congregational Church, which was a precursor of Unitarianism, and which cannot show any notable growth, the leading reformed churches are associated with the fundamentalists.

As for our Lutheran church, we sympathize with the fundamentalists, but without carrying their title. She is without reservation exactly what her name "Evangelical Lutheran" means, and that is more than "fundamentalist." We can express as an undeniable fact that in none of this country's Lutheran seminaries is there any professor who praises theological modernism. When our modernists called Söderblom one of their own, they did him an injustice. They could find no support for their assumptions in his speeches and preaching during his travels in America. Those sermons, published in his book Från Uppsala till Rock Island, and publications like his Lutheran book Humor och melancholi, his explanation of the Catechism, his important book Uppenbarelsereligion, (Religion of Revelation) etc., give witness to the teachings denied by the modernists. He was an Evangelical Lutheran theologian. In his own pastoral letters he expressed as strongly as can be put into words how clear the teachings of the Lutheran church were in his thoughts, and how dear they were to his heart.

**Uppsala in 1914**

My memories of Söderblom take me back to Uppsala and his installation as archbishop in November 1914. There our close friendship began, which, through his great friendliness, was maintained and deepened, and which brought such great spiritual gifts. I was his guest the entire time; he met me at the station, and showed me such kindness that I was both amazed and ashamed. Learning to know him was a very interesting study, and I began to understand the secret of the irresistible impression he made on all with whom he came in contact. It was a personal magnetism which I have never again seen in any other person. At the same time I understood that it was our synod he first honored through the great friendliness he showed me; our meeting was the beginning of a personal friendship for life.

He had kindly made room for me on the inaugural program to review our synod and its activities. In greetings he brought during the great festive dinner to representatives from other countries, he spent time especially on our synod and its representative. The celebrations, which lasted several days, were festive from beginning to end. One of the German Lutheran Church's superintendents said that one would have to go back to the early church to find a religious festival which in solemnity and spiritual riches could be compared with this. I completely enjoyed the wealth of spiritual gifts delivered during those days. I must also admit that I used every opportunity to gain insights into the archbishop's activities as professor and pastor, into his theological views, and especially concerning his relationship with the positive spiritual powers among students and society at large. I left Uppsala with the conviction that the Church of Sweden, in its archbishop, had a great spiritual power and a called servant of the Lord, from whose activities one could hope much. And all those great hopes were filled and exceeded. Uppsala became the center of idealistic and church efforts in a way which hadn't happened in any other place for hundreds of years.

As our synod, during its 1916 conference, took actions to celebrate the Reformation during the coming year, a decision was made to invite Sweden's archbishop to honor the event by his participation, and to set aside as much time as possible for him to visit the most important sites within the synod. In the event that he could not attend, the synod asked that he send another bishop. It was not possible for him to travel, and he extended the synod's invitation to the Bishop of Härnösand, E.F. Löngren. But the World War and other reasons made it impossible even for him to visit, and the synod was forced to...
celebrate its first Reformation festivities without participation of any bishops from the mother church.

Söderblom in America

In the spring of 1923 I received a letter from Söderblom in which he said it would be possible for him to come to America that fall. I presented that letter to the board of Augustana College and Theological Seminary, which decided to invite the archbishop to attend the dedication of the Seminary’s new buildings, and that in connection with that visit many of Swedish congregations as possible. The synod joined in that invitation at its June conference. I was honored by the directors with the task of planning the archbishop’s trip, which also meant deciding which places should be visited, and the time of the visits. I had previously had similar responsibilities in connection with the three visits made to us by Bishop von Scheele. As soon as word got out in this country that the archbishop was expected, invitations came from many organizations, such as the Federal Council, the Church Peace Union, and from the American division of the World Alliance. More invitations came from universities in various parts of the country.

Based on experience, I knew that it was no easy task to plan visits in a country as large as ours. What made the task especially difficult and nearly impossible for me was the fact that each of the above organizations had its own plans for the archbishop’s trip which they wished to carry out. This was also the case with the universities, and it was easy for me to understand that a university man like the archbishop would be especially attracted to invitations from academic circles. After unsuccessful attempts to reach agreement with those organizations in the East, I was forced to turn to the archbishop for a decision as to whether he would follow the plan I had proposed, in which I included visits to universities, as many as he wished, and at meetings organized by the above organizations, or if he would follow the plan offered by the Federal Council. In the latter case, it would naturally be impossible to work out any firm plan to visit the Swedish colonies and congregations. The archbishop decided to become a guest of the Augustana Synod, something for which he, during and at the close of his trip, expressed his great satisfaction. I worked out and delivered a detailed plan for visits to places from the Atlantic to the Pacific, and included time for visits to universities and church organizations which had invited him. He approved the plan, after which I could send out firm information to the places included in the program.

Our invitation included even Mrs. Söderblom. She came and left wonderfully light and highly appreciated memories behind in Swedish America. Through her noble personality and tactful approach, she won friends everywhere. Swedish America’s women greatly appreciated having her among them. All who had the benefit of being brought into the presence of her personality hold thankful memories of her. The archbishop’s son, Jon Olof, came as the archbishop’s secretary, and he won friends wherever we went by his charming, open, and energetic ways.

On 25 October 1923 the archbishop, Mrs. Söderblom, and their son came ashore in America, greeted and welcomed by a great gathering of America-Swedes who had assembled at the pier.

From the almost ten weeks during which I had daily opportunity to work with the archbishop, I gathered experiences which I appreciate more than can be put into words. It was for him a time filled with work, and to a greater degree than what my plan, with his approval, had envisioned, thanks to his great willingness to agree to all the new demands placed upon him. Those demands came despite my efforts to prevent them, from many of our congregations, but especially from universities and church circles across the country as we travelled. The archbishop’s name and reputation preceded him, and from everywhere in the country came requests for visits. Among all the universities he was able to visit, I cannot recall one where he did not have personal acquaintances, and in most cases friends who had been guests in his home.

In his demanding program during his days in New York were a sermon at Gustav Adolf Church, which had to be repeated because of the huge influx of people, speeches in English under auspices of the Federal Council, and a speech in English at the great banquet organized in his honor.

3,500 Miles Across America

The nearly 3,500 mile journey began across the American continent to San Francisco, a trip requiring nearly four days. This was made necessary by the firm dates for visits in Rock Island, Minneapolis, and Chicago, as well as at universities in the East. The archbishop was very satisfied with it. The long journeys gave him time to rest, he said. As many comforts as could be offered by a rail car were prepared in our Pullman sleeper, and I never failed to make use of the best available. During his journeys, the archbishop spent 21 nights in a Pullman sleeper. The nights were used often for travel to make it possible to meet all the tasks of the day.

But what was his rest like? As usual — in the form of work. During breakfasts in the dining car his drawing room was made up, with its comfortable sofas, chairs, and bathroom, etc.). After breakfast, a time of meditation, and then to a writing table with his secretary-son, who transcribed the archbishop’s dictation of lectures, sermons, and letters. That was their morning.

After lunch, the archbishop took two hours’ rest from his usual work, and those hours became memorable times for me. He wanted me to talk about our synod and its activities, and church activities in our country in general, but I soon trained myself to shift the task from me to him. I
was always prepared to ask questions, and I got to listen to that great man’s clear expositions of important life questions for the individual, church, and society. He never hesitated to express himself in his straightforward and honorable way on open and debated questions in the theological world. I had previously had opportunity to take a similar course in practical and theoretical theological questions. When I started my first trip as host for Bishop von Scheele, he said to me: “Now, we’ll make a firm agreement to set aside one or two hours each day for an exchange of thoughts. There’s much I want to learn about conditions here, and if I can shed light as an old professor on questions you ask, I’m at your service. And if we can’t find time during the day, we’ll do it at night, before going to bed.”

That I sought to gain clarity about our time’s most discussed person in the church arena, a person about whom, in church circles, one heard diametrically opposed judgments, was quite natural. And I can now assure you that the impression I gained, even at our first meeting, was confirmed by our continued conversations during our travels, in homes, including mine, and his in Uppsala, and through his sermons and speeches which I had the pleasure of hearing during the trip. I remember how clear the positively spiritual was in him. He was a man of prayer. To find him alone was to find him in prayer with his God. One of our church’s foremost Eastern theologians told me: “It was during a vespers in his home in Uppsala that I first learned to know the archbishop.” And the way in which he confessed his Savior in whatever social group he found himself almost overwhelmed me. I have memories of that which I can never forget. And as for his theological views, I again express my conviction that he was an Evangelical Lutheran theologian and that he proclaimed, lived, and died with faith in the saving truth of our Christian belief. I admit that in many of his writings there are expressions before which I stand, wondering and questioning, but I attribute that to my limited ability to grasp it.

University Visits
American universities competed, as mentioned, in their efforts to gain a visit by the archbishop. He lectured at the following universities: Columbia in New York; University of Pennsylvania in Philadelphia; Johns Hopkins in Baltimore; Yale in New Haven; Harvard in Cambridge; Clark in Worcester; University of Chicago; University of Minnesota in Minneapolis; and the University of California at Berkeley. At Harvard and Yale he held lecture series. From the latter, he had highly appreciated memories from the time he spent there as a young student in connection with the Northfield meeting of 1890.

His most important work during his time in America took place within the Augustana Synod, in its congregations and schools. In working out plans for his trip it was important to choose places where the largest numbers of synod members and Swedish descendants might hear him, and nowhere where he appeared could the locale handle the throngs. In most places, special meetings were arranged for those Protestant clergy within the community who expressed interest in hearing him, and he was always willing to meet their desires.

For more information about his deeply-appreciated work in our congregations and schools, I refer to his own story in the book Från Uppsala till Rock Island, and to his wife Anna’s sympathetic and engaging En Amerikabok.

Our Augustana Synod had archbishop Söderblom as a devoted, valuable friend. He confirmed that during his unforgettable time among us and in the land of our fathers he used every occasion offered him to advance the interests of our synod. His memory is thus lovingly kept in all of Swedish-America and in the Augustana Synod, daughter church of the Church of Sweden.

John E. Norton lives in Moline, IL, and can be reached at <jnorton785@sbcglobal.net>

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Some statistics on Sweden 2004

The Swedish Bureau of Statistics (Statistiska Centralbyrån, SCB) recently published some figures on Sweden of today:

- The population increased with 35,722 individuals, which made the total reach slightly above 9 million for the first time.
- 16% of the population was born abroad.
- 11% of the population is under 10 years of age.
- the median expectation of life length is 82.7 years for women, and 78.4 years for men.
- The typical immigrant is a 27 year old woman, coming from Norway.
- A third of all Swedes have surnames ending in -son.
- During his lifetime a Swede moves home 11 times.
- Marriages dissolved in 2004 had lasted for 13 years if the partners were born in the same country, and nearly 10 years if born in different countries.
- 1600 individuals were adopted, and two thirds of those were born abroad.

According to the historical statistics the Swedish population grew like this:

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1749</td>
<td>1,764,724</td>
</tr>
<tr>
<td>1800</td>
<td>2,347,303</td>
</tr>
<tr>
<td>1850</td>
<td>3,482,541</td>
</tr>
<tr>
<td>1900</td>
<td>5,136,441</td>
</tr>
</tbody>
</table>
Some Figures on Infant Mortality

BY ELISABETH THORSELL

The following figures on infant mortality might be of interest when one tries to understand more of the life of our ancestors.

Sweden has a long history of official statistics, starting already in 1749 when the *Tabellverket* (Office of Statistical Tables) started. They have collected figures on the population of Sweden ever since, but the name has been changed to *Statistiska Centralbyrån* (Central Bureau of Statistics).

They wrote to all the parish pastors (or "ministers") and sent them forms to fill out every year with the number of people born, married, and deceased. This is also the reason that we have the information on causes of death that are found in the death records. The minister had to fill out a special form about what diseases had been common in the parish during the year.

There is a special publication called *Historisk statistik* (Historical Statistics), published in two volumes in the 1960s, which gives easy access to many interesting facts, like the following figures on infant mortality.

The figures are more detailed the closer we get to the present.

Stillborns are not included in this material.

### Figures for 1751-1760
- Out of 1,000 boys, 214 died within the first year
- Out of 1,000 girls, 194 died within the first year

### Figures for 1801-1810
- Out of 1,000 boys, 211 died within the first year
- Out of 1,000 girls, 185 died within the first year

### Parents’ Marital status

<table>
<thead>
<tr>
<th></th>
<th>Out of 1,000 children born in marriage, 183 died within the first year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Out of 1,000 children born out of wedlock, 439 died within the first year</td>
</tr>
</tbody>
</table>

### Figures for 1851-1860
- Out of 1,000 boys, 157 died within the first year
- Out of 1,000 girls, 134 died within the first year
- Out of 1,000 boys, 52 died within the first month
- Out of 1,000 girls, 42 died within the first month

### Parents’ Marital status

<table>
<thead>
<tr>
<th></th>
<th>Out of 1,000 children born in marriage, 137 died within the first year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Out of 1,000 children born out of wedlock, 232 died within the first year</td>
</tr>
</tbody>
</table>

### Figures for 1891-1900
- Out of 1,000 boys, 111 died within the first year
- Out of 1,000 girls, 92 died within the first year
- Out of 1,000 boys, 38 died within the first month

### Parents’ Marital status

<table>
<thead>
<tr>
<th></th>
<th>Out of 1,000 children born in marriage, 94 died within the first year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Out of 1,000 children born in marriage, 15 died within the first week</td>
</tr>
</tbody>
</table>

### Figures for 1967
- Out of 1,000 boys, 14 died within the first year
- Out of 1,000 girls, 11 died within the first year
- Out of 1,000 boys, 12 died within the first month
- Out of 1,000 girls, 9 died within the first month

- Out of 1,000 girls, 30 died within the first month
- Out of 1,000 boys, 19 died within the first week
- Out of 1,000 girls, 14 died within the first week
- Out of 1,000 boys, 7 died within the first day
- Out of 1,000 girls, 5 died within the first day

- Parents’ Marital status
  - Out of 1,000 children born out of wedlock, 166 died within the first year
  - Out of 1,000 children born out of wedlock, 54 died within the first month
  - Out of 1,000 children born out of wedlock, 25 died within the first week
  - Out of 1,000 children born out of wedlock, 10 died within the first day

- Out of 1,000 children born in marriage, 32 died within the first month
- Out of 1,000 children born in marriage, 15 died within the first week
- Out of 1,000 children born in marriage, 6 died within the first day

- Out of 1,000 boys, 12 died within the first month
- Out of 1,000 girls, 9 died within the first month

Swedish American Genealogist 2005:3
A Glimpse of a Pioneer

In a recently published book 1840-talets verkliga uppsalastudent (The real student of the 1840s), Editor: Torgny Neveus. Bokförlaget Atlantis, 2004, an interesting item was found. In this collection of letters to the future professor of law at Uppsala University Herman Rydin from a number of his friends and cousins during their undergraduate days in the 1840s, there is one note that does give a glimpse of a pioneer immigrant.

The pioneer is Gustaf Unonius who emigrated with his new wife from Uppsala in 1841 and settled in Pine Lake, Wisconsin, and after a few years moved to Chicago. In 1858 he returned to Sweden and later published his memoirs, Minnen från en sjuttonårig vistelse i nordvästra Amerika (published in English as A Pioneer in Northwest America 1841-1858: The Memoirs of Gustaf Unonius [1959]).

On 15 April 1841 young Nils von Sydow writes to his cousin Herman Rydin: “I will mention something about the county bookkeeper Unonius. He was the one who held that praised temperance speech last fall. He seems to have found out that he hardly could find a suitable income in Sweden — and has thus embraced the idea of travelling to America. Before he leaves he is to marry a young Miss Öhrström, and will take her along on his travels, which are to start in a few weeks. First they go to New York, and from there across America ca. 100 miles to its western coast, where he will buy a small holding to work as a colonist. For that end he has been training in many different professions here in the city to be prepared for anything. He held a Declamatory-Musical Soirée, which gave him an income of almost 400 Riksdalers. I know all this in detail from a friend’s friends, of which one lives in the Öhrström house.”

This letter was written by the carpenter Uno Pettersson, born 28 December 1855 in Kvistbro parish in Närke. He emigrated 16 March 1888 from Stensäter on Sjögestad lands in Vreta Kloster parish in Östergötland. The first page of the letter is missing, so we do not know whom he was writing to, but presumably some cousins living in Stensäter. Nor do we know where he was writing from or when. He mentions later two cities that had burned, but names no names, but it was probably the cities of Sundsvall and Umeå, that burnt down on the same day, 25 June 1888. It is probable that the letter was written shortly after that.

Thanks to Ingrid Karlsson, Floragatan 10, 591 35 Motala, Sweden, who sent the letter to the SAG editor!

Transcription and translation of this letter will be found on page 20.
News from the Swenson Center

Welcome to the Swenson Center’s newest, most exciting Swedish genealogy resource!

The Swenson Center now has a subscription to Genline, the Swedish parish record images online. Visitors to the Swenson Center now have the potential to trace their Swedish ancestry back to the beginning of record-keeping in Sweden, often into the early 1700s.

Important things to note before making your appointment to come to the Swenson Center to use Genline:

Only by appointment

We have one Genline subscription and it is available for the public to use only by appointment at least a day in advance. Appointments are available for an hour at a time, a whole morning (3 hours), a whole afternoon (3½ hours), or a whole day (6½ hours).

You must already know the name of the parish and county (län) or province (landskap) in which you plan to do Genline research.

Next, it is important to determine if Genline has all of the records for your parish. They are still scanning the parish records and do not yet have them all ready to view. Some parishes are complete, while some are only partially done. There is no pattern to it, so each parish must be verified ahead of time. As of August 2005, they were 85% done scanning. Their goal for completion is the end of 2005. When done, they will then have the confidence to continue using Genline on your own in the afternoon.

If you have experience with Genline or other forms of the Swedish parish records, you may schedule a Genline appointment for any other time during our open hours Tuesday through Friday.

If you are new to the Swedish parish records, we recommend that you try to read a bit about them before coming, using one of the books Cradled in Sweden by Carl-Erik Johansson or Your Swedish Roots by Per Clemensson & Kjell Andersson, or by finding a web page that explains parish records, like the ones below.

Because the Swedish parish records are in the pastor’s original handwriting and all in Swedish, they can be time-consuming to use and especially to learn to use. One cannot type in the ancestor’s name and have his or her birth record magically appear on the screen.

For new and/or experienced researchers

If you are a beginner to Swedish parish records, Genline appointments will be available to you only on Tuesday and Wednesday mornings when our volunteers are available to assist you. Our volunteers will give you free assistance and show you how to use the records and software, and we hope that you will then have the confidence to continue using Genline on your own in the afternoon.

If you have experience with Genline or other forms of the Swedish parish records, you may schedule a Genline appointment for any other time during our open hours Tuesday through Friday.

We charge an hourly fee for the use of Genline: $10/hour for non-members of the Swenson Center and $5/hour for members.

Questions we will ask you on the phone or via e-mail:

1) Have you used Genline before?
2) Have you used Swedish parish records before in some other format?
3) Does Genline have the parish(es) that you need?
4) Give us a few dates/parishes of birth so that we can verify that Genline has records for the dates and time periods you need for those parishes.
5) Are you aware of our Genline usage fees? Our daily entrance fee?
6) Are you a member of the Swenson Center?

E-mail us now to make your appointment <sag@augustana.edu>, with Genline in the subject line, or call 309.794.7204.

Jill Seaholm

Good web sites on Swedish Church Records

[http://www.algonet.se/~hogman/swe_genealogy.htm].
[http://www.genealogi.se/roots/kyrkoeng.htm]
[http://www.ddb.umu.se/ddbmaterial/kb_eng.htm]
Collaboration in Connecting with Our Swedish Ancestors

By P. Robert Willey

This article is about two "distant" cousins' genealogical searches. When we began our respective journeys, each was unaware that, first, the other existed, and second, the other had also been researching his ancestors for years. One began his search in Höganas, Sweden (1960), and the other in West Hartford, Connecticut (1971). In the summer of 1981 through a combination of luck, research, and overseas travel we discovered each other. Since our initial meeting we continued, intermittently, to research independently and share "bits and pieces of information." Then in May, 2004, with both of us retired and having the time to increase our genealogy search, we realized that if we merged our data we would greatly enrich and preserve information about our shared ancestry. This decision now enabled us to "organize the loose ends of our mutual family history" that included independent memories, identifying "family treasures" stored in our respective homes, and sharing "family stories."

Some of the initial problems we encountered in our search were unforeseen official name changes, numerous errors by ancestors and public agencies in the record keeping process, cloudy family memories, translating correspondence and documents into English, and most importantly, understanding how to merge the American and the Swedish record keeping genealogical systems. Further problems emerged so we needed to make use of paleography (the art of reading handwriting) to decipher old records.

Collaboration is a necessity
Merging our independent research efforts was paramount in clarifying and understanding information we already had. When we began, the task seemed overwhelming. Collecting and interpreting information written in another language or identifying individuals in unlabeled photographs is a tedious and difficult process. However, excitement began to emerge as we shared documents, photographs, and memories. With newly identified connections and confirmations, more specific clues led to new productive sources.

The challenge of our task was greatly eased by exchanging documents and photographs via e-mails over an eighteen-month period. The use of current computer technology greatly enhanced our research. We found that our individual records contained pieces of information that previously seemed unrelated or meaningless, but collectively now revealed significant glimpses into our ancestral family life.

Collaboration is productive
Organizing and validating previously found "family searches" as well as identifying, sorting, and prioritizing family information into an understandable record were crucial collaborative tasks that needed to be carefully done. Some examples:

An opportunity for "Transatlantic Family Collaboration" occurred when recently discovered post cards were discovered in an album that Robert's mother had saved (written in Swedish) dating back to 1898. They had been sent by family members from various cities in the United States and Sweden. In six weeks we completed the task of scanning, electronically sending, and translating 60 post cards. This has resulted in five genealogical libraries receiving a CD for their archives.

We each had old unlabeled photographs of individuals we did not know. Gradually as we shared photographs and information we were able to identify individuals and make important family connections. When viewed together, the photographs and post cards conveyed significant "snap shots" into the daily lives of our ancestors one hundred years ago.

Validating information on all individuals has been laborious but a necessary step to eliminate incorrect information. Rethinking who were our ancestors, where they had come from, and where they traveled assisted us in further identifying and clarifying our respective ancestral roots.

An example of the importance of doing this was we both assumed that our information re Johannes Svensson was correct. Upon further investigation it was discovered that he was not born in Billeberga but in Kvenneberga. The puzzle was solved when it was discovered that there were two individuals with the same name born on the same day in that town. Correcting this error led us to identify several previously unknown ancestors.

In 1982 relatives of Johannes Carlsson (brother to August Karlsson) who immigrated to California in 1886, visited Ulfin Höganas. Together they traveled to Växtorp in Hallands län.
Ulf Carlson Family Chart
(1618-present)
10 Generations

Börjesson
1618-Hårsabäck
1692-

Erland
Börjesson
1641-
1698-

Svensson Kiillsdotter Persson Börjesson
1649-1641-
1717-1698-

Lusse
Knud
Svensson
Gudmund
Ingemar
Karlsson
1663-1670-
1675-1685-
1670-1674-
1685-1681-
1698-

~
~
~
~
~

Börjesson
Svensson
Börjesson
1692-
1670-
1685-
1670-
1674-
1685-
1681-
1685-
1689-
1694-
1742-

~
~
~
~
~

Jönsson
Anna
Lusse
Jelena
Knutsson
Gunnarsson
1681-1682-
1701-
1719-
1716-

~
~
~
~
~

Bengtsson
Svensson
Bengtsson
1722-Aslungen
1745-Johnsdotter
1795-

Par
Sissä
Carl
August
David
Inga
*Ulf
1785-Växtorp
1787-Växtorp
1825-Växtorp
1865-Växtorp
1905-Höganäs
1986-Höganäs
1940-
1944-

Jonsdotter
Häkansson
Mattsson
1747-Växtorp
1754-Renneslov
1827-1803-

Pär
Anna
Carl
Sissä
Bengt
1852-
1855-
1870-Växtorp
1870-Växtorp
1950-Växtorp
1795-Växtorp
1792-Hishult

*Protecting privacy of living relative
to locate the farm where Carl Persson and Johanna Bengtsdotter (parents of the above mentioned August and Johannes) had lived in the 1860s. After searching the countryside for several hours, excitement came when the home was found down an old pathway in the woods. This visit was significant for it was his relatives’ first and only trip to make personal connections in Sweden.

Collectively we thought it might be interesting to research our ancestors' school records for the years 1870-1880. The search began at the Höganäs Town Hall. After numerous discussions with school officials, the location of the records was identified. Our task was made more complicated due to relocations by local school board offices that significantly jeopardized the record keeping process. The records we sought were discovered in unlabeled or mislabeled boxes stored in an unpainted, poorly lighted basement not conducive for research. Since we did not know which schools our ancestors attended, our search necessitated reading through all students' files of every school. Fortunately, records were kept in chronological order. Some school records were carefully recorded in books or individual pieces of paper. Many were incomplete. Ultimately the records of Martin Svensson were discovered. He attended Folkskolan (1st and 2nd grade) and then Kyrkskolan (3rd through 6th grade). Patience, perseverance, and coincidence were crucial ingredients in locating this chapter in our genealogical search.

Collaboration in the future
We now view genealogy as a challenging ongoing search leading to new discoveries and ancestral revelations. Our goal in writing this article was to organize over 300 years of family life that collectively documented glimpses of our shared heritage. This has been and continues to be an ageless journey for present and future generations to pursue.

Notes
- The population of Höganäs was approximately 3,000 in 1890.
- August Karlsson's family moved (1880) to the Bruket section (the factories) in lower Höganäs and Martin Swanson's family moved (1854) to the Gruvan section (the mines) in upper Höganäs. These neighborhood names are still used today. Further reading on Martin Swanson “Höganäs to Worcester: Discovering My Swedish Ancestors” in the Swedish American Genealogist Volume XXV March, 2005 No. 1.
- Depositories having copies of the “Swanson Post Card CD” are:
  - Kullabygden Genealogical Society (Kullabygdens Släktforskare) Höganäs, Sweden www.kullabygdens.se
  - New England Historic Genealogical Society, Boston, Massachusetts www.newenglandancestors.org
  - Swenson Swedish Immigration Research Center at Augustana College, Rock Island, Illinois www.augustana.edu/Swenson
  - Worcester Historical Museum Worcester, Massachusetts www.worcesterhistory.org

- Ulf Carlson resides in Höganäs, Sweden. E-mail: ulfcarlson@hoganasforetagarna.com
- P. Robert Willey resides in Bloomington, Illinois. E-mail: <bawille@ilstu.edu>

Robert Willey Family Chart (1703-present)
9 Generations

Swedish American Genealogist 2005:3 15
A New Great Tool for the Emigrant Researcher!

BY ELISABETH THORSSELL

A new important tool for emigrant researchers was released just in time for the annual Släktforskardagarna (Genealogy Days) in late August of this year. This tool is called Emibas, and is the first public version of a database that has been in the works for a long time.

For many years, from at least the early 1980s, volunteers have been going through the husförhörsängder and flyttningsängder (removal records) and excerpted all notes that had anything to do with emigration, which means that notes like “escaped to Amerika;” “said to be in Germany” are also excerpted.

Then the excerptors entered this information on special forms. These forms have since been entered into a huge database at the Swedish Emigrant Institute in Växjö. Lately the database was put into the capable hands of Anna-Lena Hultman, who corrected many errors and generally made it usable. Then the team, Johan Gidlöf and Carl Szabad, who are responsible for the successful CDs Sveriges dödbok, Sveriges befolkning, etc., also published by the Sveriges Släktforskarförbund, gave it a similar interface, easy to use.

Emibas has information on about 1.1 million individuals leaving Sweden for many countries. The most common one is Norra Amerika (the U.S. and Canada), but you can also find emigrants to South Africa, Australia, New Zealand, Denmark, and Germany. There are almost 5,000 different destinations listed – the Swedes are everywhere!

Around 25% of the emigrants are still missing, and will hopefully be added to the database in the next years and published. A new project of the Släktforskarförbund is under way to get more volunteers to work on the parishes that have not been registered yet. The goal is to complement older registrations up to 1930, and in some cases also back to the 1840s. At the moment all parishes in Norrbottens län, Uppsala län and several parishes in Stockholm city are lacking information on any emigrants.

If you wish to see what is being done, you can go to the following web site: www.genealogi.se/emigrant/emibas/lan.htm and then choose the län you are interested in.

What about Emigranten?

Emigranten is the double-CD that was released a few years ago, and which contains a number of databases, including one that was also called Emibas. That Emibas only contained emigrants living in the city of Göteborg, but the new separate one covers most of the country.

The main database on Emigranten is called Emihamn, and is based on the tickets that the travellers showed at the Police Chamber (Poliskammaren) at the port of departure.

So now you first check your immigrant in the new Emibas to see when and from where he was leaving Sweden, and then you check Emihamn to see where he was going, and after 1892 you continue with Ellis Island, to find out more.

How to use Emibas

After installation of the CD, which is autorunning, you will find an almost empty screen. Click on the
American flag in the right hand corner, and the program is now speaking English! Everything is now translated except titles and occupations.

Click on the Search Window and fill in what you know about your immigrant. As usual, when doing database searches, fill in as little as possible, as that increases the chances of a hit. For instance, with a less common name, it might be enough to just enter the birth date and the gender. With a common name the given name might also help. Or you could just enter the name of the person you are looking for, as in this example, as he might be unique.

A nice little thing is that in the English search window you have the Swedish extra letters in the lower righthand corner. Just click on the button and you will have a perfect “ä.”

On the screen you will see a large blue question mark in the upper righthand corner. Click on that or on F1, and you will find a lot of useful information about the database and various ways of searching. For instance the very handy “list search” is explained in all places where it is possible to use this feature.

The “list search” button is the second button to the right of most of the search fields in the search window.

Don’t be afraid to try various searches, you can not erase any information in the database!

There is a support page on the site Rötter, which is published by the Släktforskarförbundet. Unfortunately it is still only available in Swedish, but an English version is in the works.

www.genealogi.se/forbund/emibas.htm

The price of Emibas is SEK 695 +postage and handling. It is advisable to e-mail the Släktforskarförbundet and ask about the correct price and the method of sending money before ordering. The e-mail is <info@genealogi.se>

You may also check out Genline North America eShop at http://www.genlineshop.com/

The Result Window of a successful search. Full information is found on the householder Peter Cassel to the right, and on the people he travelled with in the lower left. By scrolling through each name you will see the full information on each person in the group.

The new CD Emibas requires a PC with Windows 98 or later, High Color Graphics, 64 MB RAM and 175 MB free harddrive space.
These pictures were submitted by Cindy Krieter, 10 Woodlyn Lane, Apt. A, Bradbury, CA 91010. Cindy's e-mail is <CLKrieter@aol.com>.

Cindy writes that these pictures were found among the belongings of Ellen Hanson Freeburg, her great-grandmother. Maybe the picture shows her family or her husband's? The two girls to the left had their picture taken at P.A. Eriksen's Photo Studio in Skövde, and they may also be in the larger picture.

Ellen Hanson was born 2 Jan. 1882 in Kyrkefalla, Vägö, daughter of Per August Hansson, a blacksmith, born 1840, and his wife Lena Cajsa Johansdotter, born 1839, also in Kyrkefalla, as were their children: Carl August, b. 9 Oct. 1866; Anna Maria, b. 9 Oct. 1869; Hilda Olivia, b. 31 March 1872; and Alma Augusta, b. 1878. Ellen immigrated with her parents and niece Edla 8 Sept. 1900, and they were all headed for Chicago.

Ellen's future husband was Ernst Abraham Friberg, Freeburg in the U.S., and he was born 11 May 1878, also in Kyrkefalla, and immigrated 20 March 1901. He and Ellen married 23 Sept. 1902 in Chicago.

Ernst (Ernest) was a son of the tailor Emanuel Friberg, b. 1836 in Kyrkefalla, and his wife Fredrika Sofia Johansdotter, born 1837 in Kyrkefalla. Their other children were Augusta Wilhelmina, b. 11 Aug. 1859; Anna Charlotta, b. 25 June 1861; Hulda Maria, b. 16 July 1863; Johan Albin, b. 18 May 1866; Josefina Gabriella, b. 14 July 1870; Hilma Gravilda, b. 12 Feb. 1873; and Axel Gideon, b. 4 March 1882.

In 1890 the family lived at Svebråta Sörgård in Mofalla parish, Vägö.
News from the *Chesterton Tribune* from Porter County, Indiana

29 April 1886
Another train load of emigrants (sic) passed through this station on the Lake Shore road last Sunday, bound for the west. They numbered over 700. Over 3000 emigrants (sic) went through here in the past three weeks. At this rate the great West must be rapidly filling up. The greater part of emigrants (sic) now coming are Swedish. They seem to be of a better class, and have some money. Most of them are able to buy a farm and pay the money down. Minnesota and Dakota are getting the majority of these settlers. While in Valparaiso the other day, we discovered a practice, which we afterwards learned was quite common. An old Swede was sitting on the platform of the car, quietly smoking an elegant meerschaum pipe. As is common with old country people, the bowl was attached to a very long stem. Just as the train pulled out, a man darted along the platform, snatched the pipe, and before you could say Jack Robinson, disappeared. The old Swede was heart broken, and rung his hands in despair for his lost treasure, but he could not jump off to give chase to the thief. In Chesterton, this has been done several times. The old fellows stick their pipes out of the windows, and someone comes along and grabs them. One meerschaum was taken from a car window while the train was standing in Chesterton, that was sold twenty minutes afterwards for $12.

10 June 1886
Nine cars loaded with Swedish immigrants, bound for Minnesota and Dakota, passed through on the early Friday morning train. We are told by well informed Swedish people that the Swedish government is making strenuous efforts to stop emigration, and a bill is up providing that no citizen over 18 and under 35 years of age, can leave the country. If this is done, then the United States must retaliate by refusing the rest admittance.

Editor's note: Will the nice person who sent this, please contact me? I have lost the contact information.

A different kind of document

At the *House of Genealogy* in Leksand the staff was a bit surprised one day. A man came in, carrying a cradle in his arms, and asked if he was related to it. It turned out that the cradle had names and dates carved on the endpiece. As the man knew the parish and the village, it was easy to look up the church records, but unfortunately those names were not found in his family. Later he donated the cradle to the House of Genealogy, where it is exhibited.

The first name is *KMD*, born the 28th of September 1799, which was found in the birth records of Al parish, Dala., as *Carin (Karin) MatsDotter*, daughter of Mats Matsson and his wife Kerstin Andersdotter of Kvarnberg.

The second child was *MMS*, born 4 August 1802, and the boy's full name was *Mats MatsSon*.

The third was *AMD*, born 20 Oct.1803, and she was *Anna MatsDotter*.
The Solution to the Handwriting Example #VII

Transcription

men jag

har ej sett mer än två städer ännu,
New York och Brooklyn, de ligger på
hvar sin sida af en vik utaf Atlanten,
och äro förenade med genom en bro, den
kanske du nog har läst om, det är en af
de största broar i Werlden, hela läng-
den är 5,980 fot, det mellerdsta spannet
1,595 fot långt och 135 fot högt öfver vattnet
så att de största fartyg med höga master
kan gå derunder, på sjelfva bron är det
2 jernvägsspår 2 körbanor och en gångbana,
på många gator här är det upphöjda
jernvägar, som hvilar på pelare, och går
ungefär i jemnhöjd med andra å tredje
våningen på husen, dessa jernvägar är –
liksom alla andra hår – dubbelspåriga så
tågen kan mötas hvar som helst, det går
emellan 2 à 300 åt hvardera hållet, på
hvar och en af dessa jernvägar om dygnet

Translation

but I

have not seen more than two cities yet,
New York and Brooklyn, they are situated
on each side of a bay of the Atlantic,
and are united by a bridge, which
you may have read about, it is one of
the largest bridges of the World, the whole
length is 5,980 feet, the middle span [is]
1,595 feet in length and 135 feet high over the
water
so the largest boats with the highest masts can
pass under it. On the bridge itself there are
2 railroad tracks 2 driveways and a walkway.
On many streets here there are elevated
railroads, that rests on pillars, and runs
almost even with the second or third
floors of the houses. These railroads are –
as all the others here – double track so
the trains can meet wherever, there are
between 2 or 300 trains in each direction, on
any of these railroads day and night

Uno Pettersson, the writer of this letter, writes in a nice hand, even though he probably had very little schooling.
He uses the gammalstavning (old spelling) as seen in words like jernväg (modern: järnväg); hvar (var); Werlden
(världen); derunder (därunder); hvilar (vilar); jemnhöjd (jämnhöjd); hvardera (vardera).

The SAG Workshop

The annual SAG Workshop was held
in Salt Lake City in late September 
– early October, with a good turn-out
as usual.

The library opens at 8 in the mor­
ing but the researchers gather in a
long line much earlier than that. The
SAG coordinator Karna Olsson, her
brother Chris (also SAG proof-re­
ader) and a group of other early birds
gather at the front door at 7, to be
sure to get the best reading ma­
chines.

They are soon followed by a long
line of other researchers, all along
the sidewalk for about half a block.
To pass the time a number of inter­
esting discussions develop in the
line, and research tips are passed
along.
America’s Swede of the Year is selected

The Swedish Council of America has given its America’s Swede of the Year award to His Excellellcy Jan Eliasson, the Swedish ambassador to the United States. Mrs. Agneta Nilsson, the Founder of SWEA (Swedish Women’s Educational Association International, Inc.) was awarded the Great Swedish Heritage Award. SWEA has since its start in 1979 grown to 75 chapters in 33 countries around the world. These awards were presented at a gala dinner in Philadelphia in late September 2005.

On 1 October 2005 six well-qualified persons were awarded the Council’s Award of Merit. Among those honored the SAG editor was very pleased to see SAG’s contributing editor Peter Stebbins Craig. (SCA Update Oct. 2005)

Benny Andersson’s Orchestra comes to Minnesota

A Midsummer Night’s Dream with Benny Andersson, former ABBA member and composer of Kristina from Duve nóla will be held in Bloomington, Minn., Saturday, March 18, 2006. It is a benefit for the American Swedish Institute. More details on the ASI web site at www.americanswedishinst.org

In Memoriam: 

Alvalene P. Karlsson

Alvalene P. Karlsson, former editor of Nordstjernen and the Vasa Star, and active in many New York Swedish activities, passed away, at age 86, in late November 2005. A memorial service was held in New York on 3 December 2005.

Conference in Karlstad 2006

The Swedish Council of America will hold its next biannual conference in Karlstad 27 September – 1 October 2006 in co-operation with The Kinship Center and the Swedish Local Heritage Federation (Sveriges Hembýgdsförbund). There will be a number of banquets and workshops and excursions to various areas of Värmland. The conference fee is 2,600 SEK (about $325) + travel and lodging. For more information:
<erik.gustavson@emigranteriet.s.se>
or
<swedcoun@swedishcouncil.org>

The most common Swedish names in the U.S.

The following list is compiled from a list of surnames found on the U.S. Census Bureau’s web site: www.census.gov/genealogy/names/

Name       Rank

Johnson  2
Anderson  11
Nelson  39
Peterson  68
Olson   175
Larson   241
Hanson   244
Carlson  253
Pearson  255
Benson   331
Swanson  383
Erickson 390
Jacobson 773
Gustafson 1433
Person   1680
Swenson  1725
Bergman  1870
Paulson  1891
Kruse   1929
Lind    2059
Mattson 2101
Nelson  2417
Holm    2587
Monson  3460
Lindberg 3462
Strand  3473
Lundberg 4087
Bergstrom 4141

It must be remarked that names like Johnson, Anderson, and Nelson probably are used by many of English or Scotch heritage, as well as Peterson and Hanson.

However, nobody but a Swede would have a name like Gustafson or Lundberg. The list is not complete, but still gives an idea of how frequent the -son names are even in America.

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Senator Frank Carlson was the son of Swedish immigrants, born in Kansas, and had a distinguished career. He participated in WWI, and after his return home bought his own farm outside Concordia, where he experimented successfully with various kinds of wheat, which soon made his fortune. In 1928 he entered politics and was elected a representative in the Kansas State Legislature, and in 1930 was re-elected. His interest in those days was with tax legislation. In 1934 he was elected a representative for the U. S. House of Representatives, and later was re-elected four times. While in Congress, Carlson concentrated his efforts on a simplified Federal tax code, as well as natural flood control, water conservation, and agricultural aid. In 1946 he returned home and campaigned to become Governor of Kansas. Carlson served nearly two complete terms as governor. He resigned in November of 1949 in order to fulfill other political aspirations. In 1949 Carlson campaigned for the Senate, and won. During his tenure as senator, Carlson was instrumental in recruiting Dwight D. Eisenhower as a candidate for the Republican Party, during the 1952 election. Carlson won two more campaigns for U. S. Senate in 1956 and in 1962. A devout Baptist, Carlson was an active organizer of the President’s Annual Prayer Breakfasts.


Generation I

2 f Carl Erik Carlsson. Born 12 Jan 1862 in Brystorp, Hällestad, E. Died 5 Apr 1931 in Concordia, KS, USA. Moved 1886 from Gerdtorp, Hällestad, E to USA. Farmer in Concordia, Cloud Co, KS, USA. (Child 1, Father 4, Mother 5)
Married 4 Mar 1891 in Concordia, Cloud Co, KS, USA to
3 m Anna Cajsa Johannesdotter. Born 27 May 1866 in Stubberud, Älã, S. Died 19 Feb 1948 in Concordia, Cloud Co, KS, USA. Moved 8 Mar 1886 from Norra Fjöle, Stavnäs, S to Vining, KS, USA. (Child 1, Father 6, Mother 7)

Generation II

4 ff Carl Magnus Persson. Born 25 Sep 1835 in Skänstorp, Hällestad, E. Died (no cause of death given) 14 Dec 1882 in Brystorp, Hällestad, E.
He and his family lived in a cottage on Brystorp Östra Mellangård lands in Hällestad. He was sentenced 3 Feb 1874 to 1 year 3 months of hard labor and 5 years loss of civil rights for breaking, entering, and stealing. (Child 2, Father 8, Mother 9)
Married 31 Dec 1861 in Hällestad, E to the following ancestor. Marriage records: he a tenant farmer at Brystorp, she a farmer's daughter from the same place.
5 fm Anna Sofia Andersdotter. Born 8 Jan 1831 in Bölnorp, Stjärnorp, E. Died (no cause of death given) 11 Nov 1888 in Brystorp, Hällesstad, E. (Child 2, Father 10, Mother 11)

Married 31 Mar 1866 in Älã, S to the following ancestor. Marriage records: he a bachelor from Norra Fjöle in Stavnäs, she a farmer’s daughter from Stubberud.

7 mm Kristina Andersdotter. Born 10 May 1837 in Stubberud, Älã, S. Died 28 Jun 1921 in Stavnäs, S. In 1862 Sep.1 Kristina petitioned to the district court to be declared officially of age.

Generation III

8 ff f Peter Samuelsson. Born 1 Jan 1790 in Skänstorp, Hällestad, E.
Married second time 21 Oct 1821 in Hällestad, E. Died 6 Nov 1866 in Brystorp, Hällestad, E.
Farmer at Skånstorp i Hällestad, but after 1861 lived as a lodger at Brystorp, close to son Carl Magnus. (Child 4, Father 16, Mother 17)

Married to the following ancestor. 9 ff m Brita Stina Larsdotter. Born (not found now in Birth records) 28 Aug 1793 in Hällestad, E. Died (age 90) 30 Nov 1885 in Brystorp, Hällestad, E.

10 fm f Anders Månsson. Born (not found now in Birth records) 5 Mar 1800 in Östra Eneby, E. Died 11 Jun 1869 in Brystorp, Hällestad, E.

Farm overseer at Bölnorp in Stjärnorp. Moved 1839 from Bölnorp, Stjärnorp, E to Hällestad, E. In Hällestad he was a tenant farmer several places, but from 1853 at Brystorp. (Child 5)

Married to the following ancestor. 11 fm m Anna Stina Johansdotter. Born 24 Jul 1804 in Svertinge, Östra Eneby, E. Died 20 Sep 1869 in Brystorp, Hällestad, E. (Child 5, Father 22, Mother 23)

12 mf f Jan Olsson. Born 2 Aug 1777 in Granfors, Glava, S. Died 14 Jan 1837 in Norra Fjöle, Stavnäs, S.

Sharecropper at Gängene, then from 1816 at Linbråten on Hillringsberg lands in Glava. Moved with his family 1836 from Linbråten to Norra Fjöle, Stavnäs, S. A note in the Stavnäs 1835-40 cl. survey notes that they had a Bible. (Child 6, Father 24, Mother 25)

Married second time 21 Oct 1821 in Stavnäs, S to the following ancestor. Marriage records: he a sharecropper [torpare] from Linbråten in Glava, she a widow from Öjdalen.

13 mf m Anna Olsdotter. Born 15 Apr 1793 in Västra Tinhult, Stavnäs, S. Died 16 Aug 1872 in Norra Fjöle, Stavnäs, S. (Child 6, Father 26, Mother 27)


Homestead owner at Stubberud in Ålgå. (Child 7, Father 28, Mother 29)
Married 1 Jan 1822 in Glava, S to the following ancestor. Marriage records: he a bachelor from Stubberud in Ålgå, she a servant girl from Svenserud.


Generation IV


Married to the following ancestor. 17 ff fm Anna Håkansdotter. Born 10 May 1750. (Child 8)


Married first time to the following ancestor. 19 ff mm Brita Svensdotter. Died 24 Apr 1819 in Sättra, Hällestad, E. (Child 9)


Married to the following ancestor. 23 fm mm Stina Persdotter. Born 28 Nov 1779 in Hällestad, E. (Child 11)

24 mf ff Olof Jansson. Born 10 Dec 1740 in Stavnäs, S. Died (not found in Death records) 1813 in Gängene, Glava, S. (Child 12)

Married to the following ancestor. 25 mf fm Kristina Persdotter. Born 10 Jun 1738. Died of swelling 28 Oct 1807 in Gängene, Glava, S.


Married 26 Dec 1773 in Stavnäs, S to the following ancestor. Marriage records: he a widower, she maid from Västra Tinhult.

27 ff mm Marit Tolsdotter. Born 1751 in Stavnäs, S. (Child 13)

28 mm ff Carl Källarsson. Born 1747 in Ålgå, S. Died of pneumonia 28 May 1821 in Stubberud, Ålgå, S. Homestead owner at Stubberud in Ålgå. (Child 14)

Married second time 7 Apr 1788 in Ålgå, S to the following ancestor. Marriage records: he a widower from Stubberud, she a servant girl from Grinsbol.

29 mm fm Catharina Gregerdotter. Born 11 Nov 1754 in Klockargården, Stavnäs, S. Died 1816 in Stubberud, Ålgå, S. (Child 14)

30 mm mf Jon Olsson. Born 5 Jan 1761 in Glava, S. Died of dropsy 10 Oct 1817 in Svenserud, Glava, S.

Farmer at Knappstad in Glava. Moved around 1805 to Svenserud, also in Glava. (Child 15)

Married 26 Dec 1785 in Glava, S to the following ancestor. Marriage records: he a bachelor from Tängeberg, she a widow from Västra Knoll.

31 mm mm Marit Göransdotter. Born 30 Nov 1753 in Glava, S. Died of theague 27 Jul 1832 in Knappstad, Glava, S. (Child 15)

Comments:
All dates are from the church records of the parishes mentioned. The parish names are followed by a letter (Stavnäs, S). That letter is the code letter for the county, see the inside back cover of SAG for the whole list.

Letters f and m refers to the Swedish words far = f(father) and mor = m (mother), which helps to point out who the ancestor is.
Swedish Legal Records

What are they and what can you find in them?

BY ELISABETH THORSELL

Swedish legal records are preserved from many levels in the legal system. The basic court is the Häradsratten (district court) in rural areas and the basic legal unit was then the Harad (legal district), which consists of a number of neighboring parishes.

The basic unit
The parish (socken, församling) is always the basic unit in all types of Swedish genealogical research. But what is a parish? A parish is a geographical area, the smallest administrative unit in Sweden. All people in the same parish went to the same church, were registered in the same books, and were buried in the same churchyard.

The harad consisted of a number of parishes. In some parts of the country the word tingslag is used instead of harad.

The district court judge (häradshövdingen) was a university trained law graduate, but he also had the assistance of the nämndemän (permanent jurymen), which were twelve local men of good repute. It was considered a big honor to be a nämndeman, and in many cases this honor was carried on in several generations of the same family. The nämndeman who had served the longest could be given the honorary title of häradsdomare.

The court met three times every year, in the winter, early summer, and in the fall. They met at a special place, tingsställe, where there often was a special building (tingshus) with a big room for the court meetings and living quarters for the häradshövdingen and his clerks.

How old are the records?
The first common law for the whole of Sweden was written in the 1300s, Magnus Eriksson’s Landslag, and that remained in use until 1734, when the new common law, called the Law of 1734, was instituted. Parts of that law have been in use until recently.

The preserved records of the district courts usually start in the early 1600s, and they are of many types. Two kinds are of special interest to genealogists, the domböcker (court minutes) and the boupptekningar (estate inventories, probate).

Contents of the records
In the domböcker you find almost everything that people could drag each other into court for: minor misdemeanors and capital crimes. It was also common to take wills and contracts to the court to get them registered in the court minutes, so that nobody could later say they did not exist.

One type of contract that is frequently seen is made between an older couple and a younger. In this the older ones give all their property to the younger ones in exchange for a promise that the younger ones will take care of the old people until they pass away. It is then stated exactly how much rye, how much milk, how much firewood, and other items that the old folks will receive every year. This is called an undantagskontrakt, or fodoråd, or something similar; the name changes in different parts of the country.

Other common cases can be matters of money, borrowing money and not paying back, or buying things at auctions and not paying. Sometimes you can see that a travelling salesman has sold goods at the market and not been paid.

The local people along the main roads had to keep up the roads, and you can see them being fined for bad road maintenance. Being drunk on a Sunday was a worse crime than being drunk on a weekday, so the fines were higher. Breaking the peace and fighting on the road was another crime which happened now and then. Also the district prosecutor and the local forest warden and other officials took their cases to the district court.

Illegitimate children
Having a baby out of wedlock was another crime which rendered the culprit fines. The girl in question most often did not wish to stand before the court alone, so she often named the baby’s father, and he also had to come to the court. If he denied the accusation, which was quite common, the case was dismissed to the next meeting, so witnesses could be summoned. Their testimonies often give a vivid glance of how people lived in the crowded little houses of those days — not much privacy there! Usually they were both fined, and had to pay a certain amount to the
church in the parish where this crime was committed. He paid, during the 1800s, 1 daler 16 skillingar, and she paid half the amount, which was 32 skillingar. It can be a good idea to check the parish accounts (kyrkoräknetskaper) before trying to get into the court minutes, as they are not as voluminous. If there is nothing in the church accounts, there is probably nothing in the court minutes, as all parents of illegitimate children were not taken to court. The legislation was changed in 1864 and after that illegitimate children are not found in the court records, unless the mother sued for child support or breach of promise to marry.

**List of fines**
The cases that ended with a fine are quite easy to track in the sometimes very thick books of minutes. At the end of each court meeting records there are a few pages that looks like some kind of accounts, with columns, and that is the list of fines (saköreslängd). If you suspect that your ancestor had to pay fines, look at this list and you will also find a reference to the number of his court case with which you can then find it in the main records.

**Capital crimes**
Sometimes something out of the ordinary happened: a fight had ended in somebody being knifed, a baby was found murdered, a big theft had taken place, or a horse had been stolen, for instance.

When this happened an extra court meeting was called at a special time (urtimasting) and a separate set of records was most often kept.

Thefts usually ended by the culprit being sentenced to prison time and damages, but the most serious cases could end with the accused being sentenced to death by the axe and then being burned.

Every death sentence had to be referred to the court of appeals (Hovrätten), and they often commuted the sentence to prison or fines.

who died, the children’s paternal uncle or somebody on his side of the family should be present, and if it was a woman, someone from her side of the family, and this can of course give important clues, if you do not know the origins of the deceased person.

More details on probates will be the subject of a future article in SAG.

**Where are these records?**
They are kept in the provincial archives (landsarkiven) in Sweden, and are also available on microfilm up to the middle 1800s. The Mormon Family History Centers around the world have these microfilms in their catalog.

To find out which legal district (härad) a parish belongs to, you must consult a gazetteer like Rosenberg’s Statistiskt-Geografiskt Handlexikon, published originally in 1888, reprinted in 1993, or the yearly Rikets indelningar, published by the Central Bureau of Statistics. The boundaries of the legal districts (härader) have sometimes changed over the centuries, but usually not very much.

The actual records are usually kept by year, but if there were many cases during each meeting, there can be three volumes for a year. They are handwritten in old Swedish and might not be very easy to read, but if you find your ancestor in there, it is well worth the effort.

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Book Reviews

Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps. If you want to review a book yourself, please contact the Book Review Editor, Dennis L. Johnson at <djohnson@vikings.com> or 2407 Hunsberger Drive, Limerick, PA 19468, so he knows what you are working on.

On the Bus through the Night


In the 1890’s, the woods of northern Minnesota rang with the sound of lumberjacks and the crash of falling white pine trees through the long, cold winters. These virgin forests were the primary resource of a land of rocks and waters, mostly unsuitable for farming or homesteaders. To serve this busy logging industry and the many seasonal workers, small towns had sprouted from the woodlands, including the town nearest our summer home, Grand Rapids. This town was situated at the last major rapids on the upper Mississippi River, the point where river steamers could go no further upstream. Thirty miles to the east, the town of Hibbing emerged also to serve the logging industry.

Hibbing, 75 miles northwest of the port of Duluth on Lake Superior, had only 3,000 people in 1901, but it already had seventy saloons. It was incorporated as a village in 1893, and had wooden sidewalks to keep people out of the mud on the unpaved main street. About this time, iron ore was discovered under the city of Hibbing, part of what was to become the Mesabi Iron Range, extending for some seventy miles between Grand Rapids and Ely. Iron mining rapidly became the major industry of this part of Minnesota, especially since by the first decade of the 20th century, the stands of white pine were nearly all gone. Logging moved to Canada and to the Pacific Northwest. For a short period, lumberjacks and miners shared the wooden sidewalks, drank in the saloons, and caroused on the streets of Hibbing. Soon the lumberjacks moved on.

Hibbing, however, quickly became a boomtown when iron was discovered under its streets, and the new Mahoning mine operation attracted many new people to Hibbing. Large numbers of new immigrants from many countries flocked to the area for jobs, including a number of Swedes and other Scandinavians. The valuable ore lay right under the village, sometimes as close as only four feet below the ground surface. To make way for open pit mining, the entire village was moved about two miles to the south, to an area originally named Alice, now South Hibbing. The iron ore was hauled by newly built railroads to the port of Duluth, then loaded on ore ships to be carried through the Great Lakes to great iron smelters in eastern cities in Ohio and Pennsylvania.

Miners had to find their own places to live, mainly in Alice, and had to walk the two miles or more to and from the mine each day. There were a few horses and wagons around. The few cars in the area were far too expensive for miners to own or hire for transportation.

One of these new miners in Hibbing was a young Swede named Carl Eric Wickman. Carl was born in Mora, Dalarna, Sweden, August 7, 1887. He came to the U.S. in 1903, when he was only sixteen, at first to Arizona where he worked in a sawmill. He disliked the heat and dryness of Arizona, however. When he heard from fellow immigrants that the Minnesota climate was more like that in Sweden, he traveled north to Hibbing and went to work as a miner in the Mahoning mine. By 1913, he had saved $3,000.00, a fairly large sum for the time. He decided to use his savings to buy a franchise in Hibbing to sell Goodyear tires and Hupmobile automobiles, an early make of car. He was apparently not a good salesman; no one would buy the single Hupmobile he had available to sell. He finally decided to buy it himself. To supplement his income from selling tires, he had the idea to use his seven passenger car to carry miners back and forth from their homes to the mine. On his first day he made $2.25, which encouraged him to continue making trips.

Two other Swedish immigrants decided to buy into Carl Eric’s new business, and bought his Hupmobile for $1,200.00. They soon quarreled, however, and Carl Eric bought Oscar Wenberg’s share back. This is the last we hear of Oscar Wenberg, but the other partner, Andy Anderson, continued with Carl Eric Wickman. Andy had immigrated on a cattle boat in 1900 and worked as a driller in the mine and a blacksmith’s helper. Like Eric, he had dreams of a better life. Their transport business was popular, and they began regular
hourly operations between Alice and the Hibbing mine. At first they charged $1.50 for the trip, but as volume increased the fare was dropped to fifteen cents each way or twenty five cents for a round trip. The seven seat Hupmobile was loaded with up to eighteen passengers, some hanging on for dear life to the bumpers or running boards.

The Hupmobile was soon lengthened by blacksmith Andy Anderson to hold more passengers but was still insufficient to meet the demand for rides. They brought in another immigrant, Arvid Heed, who drove a Buick or a Packard. With two cars and three drivers, this new business became known as the Hibbing Transportation Company and ran around the clock. It was known locally as the “Snoose Line.” By 1915, the business bought two new buses made by the White Company in Cleveland. A route was extended to nearby Nashwauk, fifteen miles southwest of Hibbing. A year later, the route was extended to Grand Rapids.

The author then goes on to describe the hectic and rapid growth of the bus line founded by Carl Eric Wickman. Through price wars with competitors, then many mergers and acquisitions, the company later became known as the Greyhound Bus Company and grew to be the largest bus company in the U.S. Greyhound eventually served 60% of all intercity bus travel in this country and was to become a corporate conglomerate with many other divisions and activities. In 1946, after shepherding the company through the many trials of growth, a depression, and two world wars, Carl Eric turned over the reins of the company to Orville Caesar, a long time associate and manager. Wickman decided to return to his native Sweden on his retirement, his first visit since he left in 1903. On the Gripsholm in 1946, Wickman had a heart attack and was saved by a dramatic rescue with the help of the RAF and badly needed medicine. He recovered and was subsequently given an order by King Gustav V of Sweden for living up to the monarch’s motto of “Service to the Unserved.” Wickman died in 1954, at the age of sixty-seven.

Jackson’s book, while providing much information about the company’s founding by Carl Eric Wickman, is primarily a chronicle of his company which, in the latest edition, brings the Greyhound Company history up to the present day. The book is richly supplied with many photographs of early operations and buses operated by the company. Interludes of bus driver stories and humorous incidents collected by the author are included. A number of personal anecdotes and excerpts from Wickman’s business correspondence serve to illustrate the humble character, thriftiness, and unique personality of this immigrant Swede. The book is well documented with sources for the information about Carl Eric and his company and a lengthy bibliography is available for further reading.

In the north end of Hibbing, near the site of the old mine, is a museum operated by local citizens which has exhibits and films to illustrate the life of Wickman and his company. Visitors can also walk through a garage housing about eight or nine of various restored Greyhound buses used by the company over the past eighty years.

The story of Carl Eric Wickman is an inspiring tale of another young Swedish immigrant who found opportunity in the United States. With great energy and ambition, he was working to build a great corporation from humble beginnings in a small Minnesota mining town. His is a story of hard work, savings, and personal honesty which eventually brought him to great success in business and to receive high honors in the country of his birth.

Dennis L. Johnson
they lived in Stockholm and worked in a consulting business together.

Julie Catterson was born in the U.S. Her father was the eldest son of Scottish immigrant parents, who began his working career in a soda fountain and went on to build a successful career in international banking. Her mother was born in wartime Germany and immigrated with her parents in search of a better life in America. Julie lived in many countries on three continents while growing up, and moved frequently. She was educated at Wellesley College in the U.S. with a BA in English literature. She attended Oxford University for a master's of philosophy in International Relations, then was a Fulbright Scholar in international affairs at Frankfurt am Main, Germany. She entered a career in international consulting, working worldwide with several major consulting firms. She soon attained a prominent position as a management consultant, an apartment in London, and a fast-paced jet set lifestyle.

In the course of her travels, Julie met and fell in love with her future husband, Claes, and moved to live with him in a large house in Stockholm. For a few years, summer months were spent at a summer house on an island. This house had been inherited by her husband, and was without access by car. The island had only one other part-time resident.

Julie soon became enchanted by life on this island, and finally persuaded Claes to move to the summer house year-round. This decision resulted in the idea of this book, describing Julie’s discovery of “the secrets of Scandinavian well-being.”

After an introduction, Julie Catterson Lindahl organizes her book into seven chapters, each describing a different aspect of what she sees as the elements of the Nordic lifestyle. With sensitivity and detail, she describes the Nordic approach to the science of life, outdoor life and fitness, the green environment, relaxation, domestic design, diet and health, and the quest for meaning. The chapter on diet and food includes many recipes for traditional Swedish foods, plus many tips on nutrition. A final section lists many resources for contact or further study, organized by subject areas and whether U.S. resources or Scandinavian. The book is well-written and well-organized, with many insights and perspectives that will appeal to many readers.

Swedish-Americans will find this book adds a great deal to their perception in general of present-day Sweden and in particular to the lifestyle of many Swedes. It also conveys a sense of one modern, liberated and well-educated American woman’s response to that lifestyle and the changes in her attitudes about the cultural differences which she encounters and describes.

Ms. Catterson lists a website on a page at the end about the author. In exploring this site, I find that she has started an organization titled Wellness of Scandinavia. She has apparently found that the well-being of the Swedish lifestyle needs a little fine tuning; the organization offers consulting in well-being, plans to arrange tours in Sweden of spas and other locations promoting her concepts, and plans to sell in the U.S. and elsewhere a line of body salves to enhance one’s feeling of well-being. It is good to see that her ingrained American spirit of enterprise has not totally disappeared into the idyllic Swedish countryside.

Being an American and a generation older than the author, I am limited in my capacity to evaluate whether the lifestyle she describes is accurately portrayed, or whether it has brought most Swedes to the state of well-being that she seems to have found. I have only visited Sweden and have never lived there. I take the author at her word, however, and am sincerely glad for her that she has found the secret of well-being for herself. But living simply for much of the year in the beauty and solitude of a country home on a crystal clear lake in the north woods of Minnesota, I find many of the same satisfactions and rewards that Julie Catterson Lindahl describes in her book.

Dennis L. Johnson

Editor’s note: The web site mentioned above is www.wellnessofscandinavia.com

Omaha Swedes 1889


There are a few ethnic city directories in New England (Boston and Worcester) for the local Swedes, but that there was one also for the city of Omaha was a big surprise, especially as it was printed already in 1889. It was published by a man called Carl Bohmanson, born 17 May 1859 in Kristianstad, and was an apprentice bookkeeper before his emigration in 1880. Carl came to Omaha at the end of the 1880s, and became a partner in the publishing of Omaha Svenska Tribun, but after a few years left to start a temperance paper, Aurora, and later died in
Minneapolis in 1901.
While still a youngster he published this city directory in 1889, and listed as many Swedes as he could find. Many advertisements helped to finance the publication, and are reproduced and translated in the reprint, which helps to capture the atmosphere of the 1880s.

The information for each person is surname, first name or initials, occupation and address. Given the many patronymics this makes it difficult to identify the John Erickson or Anna Johnson you are looking for. For other more specific surnames you will have a big help of this book.

A number of persons (174!) have been identified by Nils William Ols son, founder and editor emeritus of SAG, and published as endnotes. He has mainly been working with the records of Immanuel Lutheran Church and the First Covenant Church records and The Swedish Element in Omaha, by O.M. Nelson.

The result is good; many individuals have now their birth dates and home parishes in Sweden noted, which should make it possible to trace their lines in the old country.

However, now that we have the database Emibas, it is possible to compare dates with the ones found there. It turns out that there are many differences. Sometimes the names differ, someone who was Frans in Sweden, was Frank in the U.S. On the other hand, a woman with full names and birth information, might prove to be impossible to find in the Emibas, as is the case of Elisa Maria Petterson (wife of #1), who is said to have been born in either Stockaryd or Hjälmseryd on 25 Dec. 1860. But a quick check in Hjälmseryd church records showed that the information might be correct, but that she was somehow missed during the excerpt work for emigrants. So even the best of databases are not infallible. Another interesting piece of information is that through comparing the information in Swedes in Omaha with Emibas, you might find out the name the immigrant used in Sweden. The wife of #94 Magnus August Larson was called Carolina Borup in Sweden, but is probably the same as Carolina Albertina Persdotter, born 23 Feb. 1849 in Nykil, immigrating in 1873 from Linköping.

John O. Nordvall (#118) was born 14 June 1842 in Norrby, Väst., and emigrated 1871, unmarried, from the book he was married when he emigrated, and also had an academic career before emigration. A look into the Rogberga records shows only that he came from Norrby in 1870 and “ran away to America” in 1871. He seems to need more research!

Tuve Per Söderholm (#147) left Sweden as plain Tuve Persson, and his wife as Olivia Mathilda Johansdotter, born in Naglum, Vägö, but emigrating from Gärdehem, Vägö. It is not known when they changed to Söderholm, but the change itself is typical for the immigrants.

There are a number of nice illustrations, mainly buildings that were standing in 1889, and that probably made a big impression on the very rural Swedish immigrants.

This book is a good help to resolve some of the questions on what happened to the immigrants. We want more books of this type!

Elisabeth Thorsell

New and Noteworthy
(short notes on interesting books and articles)

Elizabeth Shown Mills, F.A.S.G, has recently published what is called a QuickSheet, which focuses on how to cite on-line sources, and it is consequently named Citing Online Historical Sources. This is a four-page laminated little publication that you can keep by your computer, so you get your citations correct. You can buy it from Genealogical Publishing Company at www.genealogical.com for just $5.95 + postage.

The Swedish-American Historical Quarterly prints in its April-July 2005 volume most of the papers that were presented at the “Jag lever och har ha.ls an,” Conference on letters and diaries of Swedish Immigrants, that was held in the fall of 2004 at the Swenson Center in Rock Island. The lecturers include Eva St. Jean, Jennifer Eastman Atteberry, Britt Liljewall, Joy K. Lintelman, Maria Erling, Ulf Jonas Björk, and Solveig Zempel, with an introduction by Dag Blanck. These papers are most interesting, and should be read by anyone interested in the immigrants.

On the lighter side we might mention the crime story “Lineages and Lies. A Nick Herald Genealogical Mystery,” by Jimmy Fox (2002), which is set in New Orleans, where dire happenings at a lineage society leads to murder. The author has also published “Deadly Pedigree” and, “Jackpot Blood,” all available at Amazon.
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.

**Olsson**

I am looking for information on two brothers born in Gastsjö, Jämtland, Sweden.


His brother Olof Olsson, born 1909, immigrated 1929. Olof was married and had a child. He probably lived in Sacramento, California. Olof’s mother and siblings lost contact with him in 1950.

*Ingrid Olsson, Trollvägen 3, 88151 Sollefteå, Sweden. E-mail <062014033@telia.com>*

**Tuvesson**

I am searching for information regarding the following relatives, all emigrants from the south of Sweden in the province of Skåne.

Olof (Oluf) Tufvesson, b 27 Feb. 1867 in Kalls Nöbelöv, Skåne. Emigrated from Norrvidinge, Träa nr 3, in 1887 to Minneapolis.

Maria (Mary) Tufvesson (Tufvesdotter), b 4 Jan. 1872 in Kalls Nöbelöv, Skåne. Emigrated from Norrvidinge, Träa nr 3, 1889 to Winnipeg, Canada. She was in 1913 married to the farmer Wilhelm Kohlver, North America.

Bothilda (Tilda) Tufvesson (Tufvesdotter), b 17 Feb. 1865 in Bosarp, Skåne. Emigrated from Norrvidinge, Träa nr 3, 1890 to Canada. She was in 1913 married to Nils Arfvidsson, North America.

They were all brothers and sisters, and children of Tufve Akesson, b 16 April 1833 in Billeberga, Skåne, and his wife Olu Olsdotter, b 30 April 1835 in Billeberga, Skåne.

I am glad for all information I could get and I hope by this way to find my relatives.

*Elvy Fristedt (Tufvesson), Säbygatan 7, SE-261 33 Landskrona, Sweden. E-mail: <famme_faffe@hotmail.com>*

**Stålbrand**

It has been said that “no Swede in the Civil War personified like Brigadier General Carlos Stolbrand the immigrant’s dream of great success.” I, Tom Risbecker, am writing Stolbrand’s biography right now and would appreciate any information or stories about him and his descendants which any of the readers of this magazine may be able to share with the author.

There are still many open questions to solve, like this one: A Danish immigrant to the Chicago area became a successful boxer under the nickname the “Battling Dane” but also “the Durable Dane.” His real name was, I understand, Dick Nelson. He wrote a biography in 1908 and in it you could read the following interesting note: “The only person who managed to stay up through an entire boxing match against this Dane was George Stolbrand (D-20) in Louisville, KY-1898.” I am of course wondering who this George Stolbrand really was and if he was related to the general.

The upcoming biography will of course contain an Ahnentafel with his complete Swedish background. If you are interested you could already order a back copy of the issue no. 1988:2 of this magazine where an article written by me was published under the heading “Who was the father of Carlos J. Stolbrand, Civil War General?” Any news/information related to the said general, please contact me. Thank you in advance!

*Tomas Risbecker, Östermalmsgatan 98, S-114 59 Stockholm, Sweden. E-mail: <tom@risbecker.com>*
Interesting Web Sites

(All links have been tried in Nov. 2005 and should work)

On This Day in History: http://dmarie.com/timecap/
About Early Emigrants from the Torneå Valley (Tornedalen):
   http://www.mfhn.com/houghton/finn/s_torikka/WhyDidTheyGo.asp
The Saskatchewan Homestead Index: http://www.saskhomesteads.com/
About the Sami people in North America: http://home.earthlink.net/~arran4/siida/index.htm
Small town Newspapers: http://www.smalltowntownpapers.com/
Passengerlists for Boston 1848-1891 (not complete):
   http://www.sec.state.ma.us/arc/arcsrch/PassengerManifestSearchContents.html
Photos of tombstones in Iowa: http://iowagravestones.org/
History of the Erie Canal: http://www.eriecanal.org/
Naturalized citizens of the New York City's Eastern District: http://italiangen.org/EDN.stm
World War II Kansas Veterans Index:
   http://www.kshs.org/genealogists/military/wwiivetsindex.htm
Database of Graves from the Civil War: http://www.suvcwd.org/home/index.php
Database of the Seamen that took part in the Battle of Trafalgar:
   http://www.nationalarchives.gov.uk/trafalgarancestors/
Land Agent Victor Rylander and Nebraska Free Churches (by David M. Gustafson):

A Nice Story

Recently when I was visiting my Dad’s 2nd cousin, Helen R. Peterson, a young lady of 92, in Ishpeming in
the Upper Peninsula of Michigan, I had the opportunity to visit with the
local Swedish group. They meet
about every two weeks and study
some Swedish and have a good time
in Maristad.

I was shown a copy of Vetlanda-
Posten for 5 Aug. 2005, which had a
story about a young German boy,
Ragnar Pau, who was spending his
summer vacation in Alseda, Smål.,
with his parents. He went fishing
with his Dad, but after a while got
bored, as young kids do (he is 6) and
decided to explore the stone wall
nearby. He was not afraid of snakes,
so he put his hand in the wall, and
suddenly he found an object there.
It was a small box and he took it out
and showed it to his Dad. They
opened the box and were much
surprised when they found a couple
of wedding rings in there.

There was also a note with an
American phone number, which they
later called.

It turned out that in 1887 Sven
Magnus Petersson, his wife Carolina
Charlotta Johansdotter, and their
little son John Hildo had emigrated
from a nearby bakstuga in Alseda.

They made a new life for them-
selves in America, but Carolina often
longed for her old home, but had no
possibility to go back.

When her grandson, Paul Peter-
son, grew old, he had inherited
Carolina’s rings and he wanted, at
the least, the rings to return to Swe-
den. So in 1992 he and his daughter
Joanne visited the ancestral area,
and one day hid the rings in the old
stone wall, never expecting a little
German boy to find them.

But unexpected things happen,
and the rings are now in the museum
in the little town of Ädelfors.

It turned out that the daughter Jo-
anne now went to Swedish class and
was the owner of the newspaper. She
had a lot of stories about her and her
husband’s families’ immigration, and
some exciting records too. So maybe
that meeting at Ulla’s will spark
more articles in SAG.

Elisabeth Thorsell

Swedish American Genealogist 2005:3 31
Dear friends,

During September and October I again visited the U.S. and met many old friends and a number of new ones. Hurricane Rita made my flight to Salt Lake City more interesting than anticipated, as I had a ticket through Houston, but was re-routed at Newark directly to Salt Lake City, which was fine, except that a bag went missing for two days.

We had a good Workshop as always, and afterwards I stayed on for a few days. A local friend took me to Emigration Canyon, and I certainly am impressed by the hard work the pioneers had to do to get where they wanted, without any modern power machinery or tools, just axes and the powers of men and beasts.

Later on I went to California for a few days with a 3rd cousin, and experienced both the cool atmosphere in the hills, with apple orchards and wineries, and the heat by the Sacramento River.

Next on the program was Minnesota and Michigan. In Minneapolis I had the pleasure to pick up my oldest son at the airport; we were going to drive to Upper Michigan to visit with my oldest relative, 92 year old Helen. We had a good time and saw many beautiful sights and fall colors. We also got another lesson in the important part of genealogy – talk with the elderly before they are gone!

On our way back we visited with the younger generation of the family in Duluth, to strengthen the ties between the families that have survived since 1892, when Grandmother Alma’s cousin Anna left home.

Back in Minneapolis we visited with the elderly Swedes at the Covenant Home, and then met the very active Swedish Genealogical Society of Minnesota and the Värmlandsförbundet.

The week we had planned so carefully went by with the speed of a lightning, but hopefully we will be back. There is so much to see and do in the U.S.

But Sweden has a lot to offer also, and I hope many of you are thinking of next summer, when you will come here and sit for a while in a pew in that old church, where Grandpa and all those before him sat every Sunday.

Välkomna!

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>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
<td>Närk.</td>
</tr>
<tr>
<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
</tr>
<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
</tr>
<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
</tr>
<tr>
<td>Gästrikland</td>
<td>Gäst.</td>
<td>Värmland</td>
<td>Vär.</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Västerbotten</td>
<td>Väbo.</td>
</tr>
<tr>
<td>Hälsingland</td>
<td>Håls.</td>
<td>Västergötland</td>
<td>Vägö.</td>
</tr>
<tr>
<td>Häradalen</td>
<td>Härad.</td>
<td>Västmanland</td>
<td>Väsm.</td>
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<tr>
<td>Jämtland</td>
<td>Jämmt.</td>
<td>Ångermanland</td>
<td>Ånge.</td>
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<td>Öland</td>
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<td>Mede.</td>
<td>Östergötland</td>
<td>Östg.</td>
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<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
<td></td>
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</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
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</thead>
<tbody>
<tr>
<td>Dalarna*</td>
<td>Dlrn.</td>
<td>W</td>
<td></td>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm.</td>
<td>D</td>
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<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>I</td>
<td></td>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps.</td>
<td>C</td>
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<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
<td>Vär.</td>
<td>Vrml.</td>
<td>S</td>
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<tr>
<td>Halland</td>
<td>Hall.</td>
<td>N</td>
<td></td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbnt.</td>
<td>AC</td>
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<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>G</td>
<td></td>
<td>Örebro</td>
<td>Öre.</td>
<td>Öreb.</td>
<td>T</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Norr.</td>
<td>Bd</td>
<td></td>
<td>Östergötland</td>
<td>Ög.</td>
<td>Östg.</td>
<td>E</td>
</tr>
<tr>
<td>Skåne(b)</td>
<td>Skån.</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

The provinces (landskap)