

Swedish American Genealogist

Volume 37 | Number 2

Article 1

6-1-2017

Full Issue Vol. 37 No. 2

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Recommended Citation

(2017) "Full Issue Vol. 37 No. 2," *Swedish American Genealogist*. Vol. 37 : No. 2 , Article 1.

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Swedish American Genealogist



*A journal devoted to Swedish American
biography, genealogy, and personal history*



Swedish American Genealogist



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(ISSN 0275-9314)

Swedish American Genealogist

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Correspondence. Please direct editorial correspondence such as manuscripts, queries, book reviews, announcements, and ahnentafeln to the editor in Sweden.

Correspondence regarding change of address, back issues (price and availability), and advertising should be directed to the publisher in Rock Island.

Subscriptions. Subscriptions to the journal are \$30.00 per annum and run for the calendar year. Single copies are \$8.00 each. Swenson Center Associates are entitled to a special discounted subscription price of \$15.00. Direct all subscription inquiries to the publisher in Rock Island.

Subscriptions can also be paid online. Go to this page: <http://bit.ly/SSIRCpay> (must be exactly like this, case sensitive!).

In Sweden the subscription price is **295.00 kronor** per year. This subscription fee may be deposited in our *bankgiro* account: **379-6943**, *Swedish American Genealogist*, c/o Thorsell, Hästskovägen 45, SE-177 39 Järfälla, Sweden.

CONTENTS

NEBRASKA	1
<i>By Betsey Brodahl</i>	
The new Kinship Center rises from the ashes	5
<i>By Elisabeth Thorsell</i>	
How Dared You?	6
<i>By Anders Bo Rasmussen</i>	
Handwriting Example #51	8
The Swedish Bishop Hill Society	9
<i>By Elisabeth Thorsell</i>	
The Great Fire in Chicago 1871	10
<i>By Jan Olof Olsson</i>	
Bits & Pieces	13
An Ingevalds-släkten Mystery	14
<i>By Carl D. England, Jr</i>	
Most distinctive last names	17
Perils and pitfalls	18
<i>By David A. Anderson</i>	
Handwriting solution #51	20
Book Reviews	21
Interesting Web Sites	26
Genealogy Hall of Fame: Peter S. Craig	27
The Last Page	28

Cover picture:

The fire brigade in Chicago 1871.

NEBRASKA

Memories from yesteryears

BY BETSEY BRODAHL
(1922–2012)



The Swedish America in which I grew up was a small, rural community of immigrant settlers, their children, and grandchildren, living in close family relationships. It is to this third generation that I belong. The community, Saunders County, and more particularly the town of Wahoo, is a part of the eastern tier of counties in Nebraska settled by Swedes and Bohemians in the 1860's and 70's. The land, the railroad, and the church, each in its own way, drew the immigrants to the area.

Swedish roots

My four grandparents had come to Saunders County from Sweden in 1869-70. The men worked on the railroad to get money for land available through the Homestead Act and through railroad sales; the women worked as domestics in the homes of earlier arrivals. Once established on the land, they helped to build the community in which I was to live. Three of these pioneer grandparents lived into the time of my childhood. What they were, and what they had lived through in the development of the county, loomed large in my mind. The stories they told - and those told about them - of immigrants, the passage from Sweden, prairies, and Indians were the stories of my

childhood supplanting Mother Goose and the Grimms to fire the wonder and imagination of a child.

In my father's family where my grandmother had died before I was born and where my grandfather was a sick old man in the years I knew him, the influence was less vivid. Grandfather Brodahl lived in my mind as the tall young Swede striding the miles between Lincoln and Malmo. As an immigrant working his way west on the railroad, his last station had been the Lincoln railroad yards. Saturday at sundown when his work ended, he would set out on a night walk of thirty miles across country from Lincoln to Malmo to be able to spend Sunday with "his people." When he could afford it he would carry with him a fifty pound sack of flour as his gift to the household he was to visit. Arriving before sunrise he would sleep the few hours before morning chores, worship with the family at the country Swedish church, have Sunday dinner with the family, listen to the afternoon reading of Rosenius's sermons, and then start the walk back across prairie and through streams the thirty miles to Lincoln. This was the day of rest in the good life of a stalwart Swedish grandfather.

As I was growing up I traveled those same thirty miles several times a week to

study violin at the University and rehearse with the Lincoln Symphony Orchestra. I seldom allowed more than thirty minutes for the trip and did little thinking along the way. Yet those same miles which he measured out with his stride had been the final hurdle, were in many ways the measure of his real arrival - and of the arrival of all my grandparents. In Lincoln they were laborers, maids, part of the retinue of someone else's endeavor, playing somewhat the same kind of role they had had in Sweden. When they were able to make the big move from Lincoln to 30 miles north, the laborer was still to labor but as landowner; the maid, though keeping house in a sod dugout, was mistress of the household, nurturing her own American citizens.

My childhood was dominated by my mother's family, the Magnus (Martin to the American neighbors) Ericksons. Our life as a family was not the life of a single household but included my grandparents, Martin and Betsey, their seven daughters, two sons, and their large families. We were something of a tribe. My grandfather's house was the center for all these children and to it each family returned for Sundays and holidays. All of my aunts and uncles married Swedish immigrants or children of Swedish immigrants. All had been raised



Wahoo is the county seat of Saunders County. Malmö is the place where the Brodahl family settled.

in the Lutheran faith, all kept house and fed their families in what we believed to be the traditional Swedish manner. They bore beside the name Erickson, the names of Brodahl, Nordstrom, Thorston, Henrikson, and such given names as Annalena, Martina, Albertina, Christina, Augustinus, and Magnus. Everything about my own home, my Swedish parents, the Swedish way of doing things was reinforced by all these other households through which I moved.

With the grandparents

I was as at home in the home of my immigrant grandparents and the houses of their other children as in the house of my parent's, attended the weekly family gatherings (Sunday noon for the entire family and Tuesday noon for the cousins attending town school) and all the major holidays. We (my immediate family) actually moved into my maternal grandfather's home for the last three years of his life; It never occurred to anyone to move this man as he grew old. The family adapted to him and lived his way – which actually seemed better than our own. When it was our turn, we moved from our home to live with him in the house in town to which he had retired at the age of 50. Thus I lived not only in a household influenced by a Swedish immigrant but actually in his household.

Understanding Swedish?

Before we actually moved into his house, I was expected to make daily visits. After school I would come to the back door to find my grandparents at the west windows and would usually stay with them to *fira skymningen* – (to celebrate the twilight). It was a very special time and place for me. It was warm, there was food, I had their entire attention. The kitchen had a woodstove and cob box. My grandmother sat in her rocker, my grandfather in a high straight chair at the windows, and I on the oven door, listening to them as they recited scripture, poetry, and sang – all in Swedish. During the first years it really didn't occur to me that I didn't understand the language. The sound, like everything else in that setting, was familiar and I knew what it meant. I listened, recited, and spoke the language of the twilight and was rewarded

with apple slices, sweetened as they dried in the afternoon sun. It was the only time we spoke Swedish.

The importance of owning land

Land and independence were to remain the primary concerns for my grandparents and their sons and sons-in-law. Because they had gained their independence through land – and perhaps because one family had lost its independence through loss of land in Sweden – they valued these highly in America. My grandfathers retired and moved to town while still young men but their sons and most of their daughters lived on farms in neighborhoods predominantly Swedish Lutheran. Land was the real wealth, the dependable security, the means of independence.

Non-Swedish neighbors

Swedish Lutheran neighbors were an additional guarantee of stability. Bohemian Catholics moving into the neighborhood generated much concern, much heated discussion, then as it does with some of my relatives to this day. The country churches depended on the landowners of the surrounding area. Any time a Bohemian Catholic acquired land in the neighborhood, the support for the Swedish Lutheran Church would be that much diminished. (The Catholics didn't have country parishes but all belonged to the town church.) An equally crucial issue for them was support for the country school. When Bohemian Catholics sent their children to the parochial school in town, the rural public school would be placed in a precarious situation. Fortunately, the discipline for the Catholics in this regard was not consistently strict and the country schools were sometimes filled with Bohemian children and the support would be proportionately strong. While I always lived in town, I frequently visited School District 62 and thought on those occasions I was going to school with foreigners – this thought from a child whose older cousins had started school able to speak nothing but Swedish.

Churches and college

The Bohemian Catholics constituted the largest non-Swedish group in our community. Their town settlement was clustered

around their church in the south end of town; ours was to the north on the hill around the Lutheran Church and our college, Luther. Between these two were what we called the Americans or the Yankees and their churches, referred to as the “downtown churches.”

I was never quite sure why we always lived with this middle group. When my grandfathers moved to town, each chose to live outside Swede Hill. My own parents, who moved frequently within the town, never once had a house in the Swedish neighborhood. I was troubled by this as a child and by the possibility that we weren't quite with the church and with the Swedes because we lived away from them. It was spelled out pretty clearly when I listened in on a conversation the president of the college had with my grandfather Erickson complaining that one of my cousins, a student at the college, was spending too much time in this part of town. What hope was there for the rest of us who lived there?

The college, an early endeavor of the Augustana (Swedish) Lutheran Church, was the pride of the Swedes in the area and a cultural and social center for Swede Hill. Its music and art departments served many Swedish young people who were not enrolled in its regular academic program. Art lessons and piano lessons were part of the preparation for the young ladies. The Christmas, May Day, midsummer celebrations, and the annual performance of Handel's *Messiah* at the college were events in which the whole Swedish community participated. Each May Day morning the “*Sköna maj*” serenade by the college students honored the older families. I don't remember my grandfathers being so recognized, but my parents were. My brother and I attended the college but attended public school instead of the academy.



“Old Main” Luther College, Wahoo, Nebr.



One of the Lutheran churches in Wahoo.

The church was a very important part of our Swedish America. Though all of its services and instruction had for years been conducted in Swedish, I have no remembrance of this. I do remember the transitional years when we retained a Swedish service along with the English on the first Sunday of each month. I attended this Swedish service with my grandfather Erickson, understanding nothing but what I regarded as a holy sound indeed and being fascinated by the long vowels in the psalm singing. The minister seemed very happy on these occasions. He was a Swedish immigrant himself and spoke English with a heavy accent. I was always embarrassed by this, but more especially when my “American” friends were present. I thought it a particularly sad failing since he had been able to go to school and my grandfather, without any formal schooling here or abroad, spoke what sounded to me to be such fine English.

Long after the change to English in the service of the church, we retained much of the Swedish tradition in the music. I associate this particularly with Advent and Christmas hymns and anthems. I don’t know if standing up for hymns, particularly verses of praise and those referring to the Trinity, is Swedish, but I have always thought so and have liked it and miss it when it isn’t done. As recently as Reformation Day, 1966, my father decided he must stand in order to sing the announced hymn. The first verse was pretty well gone before he got much of a following, but I have no doubt he would have stood alone through all six verses had no one followed his example.

Julotta, the center of the Christmas celebration, has remained a part of our church’s services. It is only in the last few years that it has given way to a midnight service. The congregation still discusses this question vigorously each year at

stämman [when church business is discussed].

There was never any question in our household about church attendance. If it was Sunday we were all in church. Sunday started for us when the bell tolled at six Saturday evening. Household work, except the never-ending cooking, was at an end. None of the women could iron, sweep, sew, or do any kind of handwork. I was never sure about Aunt Nell. She had an ironing board in her closet.

Swedish Pietist roots

The Swedes in our parish had been strongly influenced by the pietist movement. Faith was to be demonstrated by strict adherence to certain practices and abstinence from others. My own family asserted its independence in some areas. It was contrary to the prevailing thought that my parents played bridge, that we children learned to dance, and that we attended ball games on Sunday. (We did not go so far as to attend the Sunday movies.) I had confidence in my family’s decisions, but was troubled about the church’s teaching and preaching otherwise. In spite of the regularity of our churchgoing and our close contact with the local minister – he usually called at my grandfather’s house once a week – I felt that all of us, my grandfather included, had somehow separated from the majority of the congregation. Grandfather read his Swedish Bible, the sermons of the Swedish pietist, Carl Olof Rosenius, Swedish history every day, but made some decisions of his own. He had parted company with the Swede Hill pietists.

Supporting the church

Financial support of the church was another point of controversy. That Grandfather had no sympathy with the present concept of stewardship is certain. This may have stemmed from his Swedish state church background. Whatever the reason, the result was that a very generous man gave very little money to the church and spoke quite freely of his lack of faith in the competence of the church in its own stewardship. My father did not agree with him in this and has, perhaps, made up for it during the intervening years.

Prized possessions

The things we prized most in our homes were the Swedish things. Sleigh bells, a pocket knife, and a wooden butter dish are the cherished remnants of my Grandfather Brodahl’s immigrant trunk. In Grandfather Erickson’s household, the Swedish things were more grand, but represented not his immigrant furnishings, but what he had brought with him on his second trip from Sweden to America.

A visit to Sweden

For Grandfather the return visit to Sweden had been a dream from the first. When Grandmother Erickson left Sweden the first time it had been a final and conclusive step. Her Swedish life was over, and she was ready and determined to start a new life as an American. She never reminisced about the old country nor did she have any desire to return there. As an immigrant domestic worker she had refused to become part of a Swedish-American household and would take employment only in what she considered an American household. As Grandfather Ericsson’s wife, however, the day came when she was to accompany him and their four younger daughters on a return visit to Sweden.

Because my mother was a part of this entourage, the stories of the trip particularly interested me. The man and women who had travelled east to west in steerage, made the crossing west to east in luxury. The emigrants who had sat up all night on benches in Swedish railroad stations now lived in Stockholm at the Grand Hotel. As it happened, the journey gave my grandfather less satisfaction than he had hoped for. When he, with his little party, boarded the train at Hässleholm bound for Gothenburg that second time he was truly leaving Sweden. He held no further thoughts of going back. The break was final. He was no longer Magnus, son of Eric Tuveusson; he was Martin, citizen of the U.S.A., and father of nine Americans.

The things they brought back to America from that trip were the finest things in their household. The silver coffee service had engraved on the bottom ‘*Minne från Sverige.*’ With the Swedish I heard at the “sunsets” these were the first words I saw written and the first I learned to read in any language. This silver became a symbol of the finest and most beautiful of what

was Swedish in our home. When my grandparents' possessions were being distributed it was the one thing my mother requested.

Swedish handicrafts

Swedish weaving was also prominent in the household. The older daughters had learnt to weave while visiting in Sweden, and with their return, they brought with them bolts of drapery material, carpeting, and dress yardage. The carpeting – black and red – was for the stairways and the upper floors of the house. The drapery material was woven in broad bands of white with narrower bands of black, gold, blue, and deep red. Curtains were made for the entire house; they became the Christmas curtains and were always put up after Thanksgiving. To me, they were as important to Advent as “Prepare the Way, O Zion!” (*Bereden väg för Herren!*) and we still have the remnants of them and find ways to use the scraps somewhere in our Christmas decorations.

In my mind I always see my grandmother in housedresses made from the fabric her daughters had woven in Sweden. During my childhood we still had bolts of this material; some was sky blue, some pale grey, and others stripes of each with white. I was comforted against this fabric many times and can still see its smooth threads magnified through a child's tears. I started college in a dress made from what was left of the grey and white stripe. I suspect I might be using it yet, if one of my cousins hadn't needed it more.

I discover as I write that this has become, in many respects, the story of my Grandfather Erickson, the life he led as a Swedish-American, the land he developed for independence and security, the setting his home gave to his children and children's children, and the patterns of life he set in motion for us. Vigorously American, a pioneer in his thinking, young to the end in his expectations, it was his Swedish America in which we grew up. At the close of one lovely day, when this 94-year-old man and his bed were being readied for the night, he said, “The King of Sweden isn't put to bed any finer than I am.” No Swedish princess was ever more proud of her grandfather.

It was that night he died. The house was sold, the family has scattered, we work for

other people. Yet we hold to the land, the patterns of life we created, and perhaps a Swedish America for yet another generation.

Betsey A Brodahl Obituary

She attended Bethlehem Lutheran Church in Wahoo, and later First Lutheran Church in Moline Ill.

She attended Luther College for two years where she studied music and was a violinist in the Lincoln Symphony. She continued her education at Augustana College in Rock Island, Ill., graduating Summa Cum Laude with a bachelor's degree in history in 1944. She completed her master's at Syracuse University and continued graduate studies at Stanford University.

In 1947 she returned to Augustana to teach history. In 1948 she was appointed dean of women and assistant professor of history. She was a part of Augustana from 1948 until retiring as associate dean of students in 1987.

In 1976 she was awarded the Vasa Medal in Gold by the King of Sweden for her dedication to the development of international relations on the Augustana campus. In 1997 Augustana College dedicated the newly constructed Betsey Brodahl Building for student services in her honor.

She performed with and supported the Quad-City Symphony Orchestra for 25 years. She served on the Midland Lutheran Alumni Board, Illinois Historic Sites Advisory Council, and Nebraska Historic Preservation Council. She held office in the Augustana Historical Society, American Scandinavian Association at Augustana, American Association of University, Foundation for Crippled Children and Adults, Friends of Art of Davenport Municipal Art Gallery, Lutheran Church of America and many more. She is survived by a sister-in-law, nephews and nieces, great-nieces and nephews, great-great nieces, and nephews.

(<http://www.wahoo-ashland-waverly.com> published 3 May 2012).

Betsey A Brodahl ancestors

As seen in this article all her four grandparents were born in Kristanstad län in Skåne province, and three out of the four left Sweden before the passenger lists for Malmö started in 1874, so their original destinations are not known.

Sources for this are the Swedish church records, records from local Swedish-American churches in Saunders Co., NE, and Findagrave.

1 Betsey Ann Brodahl, born 28 Aug 1922 in Wahoo, Saunders, Co. NE, died 20 Apr 2012 in Wahoo, Saunders, Co., NE.

*** Generation I ***

2 f Alfred Joseph Brodahl, born 27 Dec 1890 in Wahoo, Saunders, Co. NE, died 10 Sep 1975 in Wahoo, Saunders, Co. NE.

In the U.S. Census 1900 he lives with parents and siblings in Center Precinct Colon village, Saunders, NE.

Married to the following ancestor.

3 m Ruth Cordelia Erickson, born 29 Sep 1893 in Wahoo, Saunders, Co. NE, d 13 Feb 1985 in Wahoo, Saunders, Co. NE.

*** Generation II ***

4 ff John (Johan) Johansson Brodahl, born 17 May 1853 in Västraby, Emmislöv, L, died 17 Jul 1936 in Malmö, Saunders, NE.

He is most probably identical with John Johansson, born 1853 May 17 in Västraby, Emmislöv, L, Sweden.

Before 1868 he, his parents, and their other children had moved from Emmislöv to Haganäs in Östra Broby, L.

From there son John immigrated in 1872 April 3. His new American surname was probably based on the name of his home parish.

Married 1883 to the following ancestor.

5 fm Anna Nilsson, born 18 Aug 1861 in Östra Ejaröd, Nävlinge, L, died 13 Jan 1909 in Saunders Co., NE.

Moved 25 Nov 1881 from Attarp, Nävlinge, L to U.S.A. According to database *Emihamn* she had a ticket for Oakland, NE.

6 mf Magnus (Martin) Erickson, born 14 May 1847 in Matteröd, L, died 21 Feb 1941 in Wahoo, Saunders, Co. NE.

Moved 29 Apr 1869 from Hjortaröd, Matteröd, L to U.S.A.

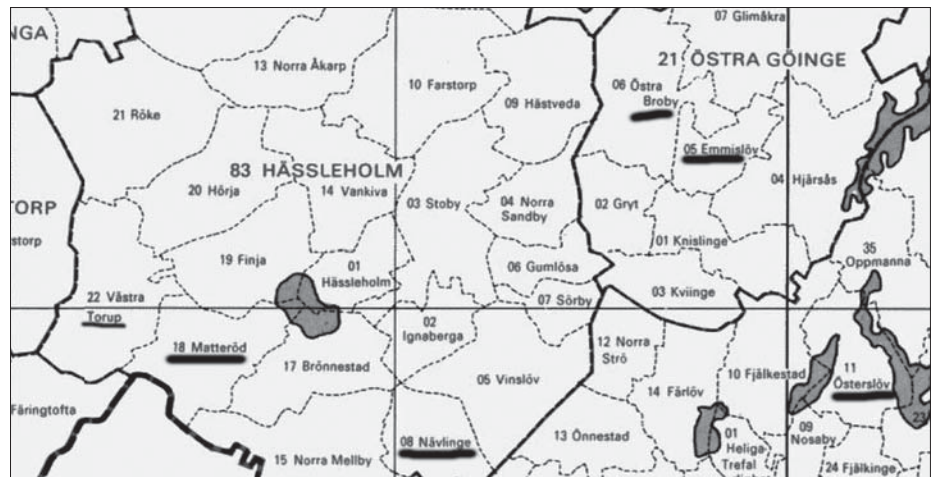
Married 12 Mar 1872 in Swedeburg, NE, to the following ancestor.

7 mm Bengta (Betsey) Svensdotter Didriksson (Dedreck), born 19 Aug 1847 in Österslöv, L, died 11 Jul 1936 in Wahoo, Saunders, Co. NE.

Moved 1868 from Attarp, Västra Torup, L. to U.S.A.

Editor's note:

The Betsey Brodahl story was submitted by Curt Hauffman, Järfälla, Sweden, whose late wife was related to Martin Erickson's older brother Olof, who stayed in Sweden.



Part of a parish map for Kristianstad län, from Karta över Rikets indelningar 1992, published by the Bureau of Statistics Sweden.

The new *Kinship Center* rises from the ashes

In 1960 the number of emigrants from Värmland inspired the teacher Sigurd Gustafsson to start the *Emigrant Register*, based in Karlstad, the county seat for Värmland.

Many volunteers joined the organization and started to explore who the emigrants were and what happened to them.

The English name was: *The Kinship Center*, later the *Sweden America Center*.

The Emigrant Register made a pioneer effort within emigrant research. Together with the *Emigrant Institute* in Växjö and *Göteborgsemigranten* in Gothenburg, the Emigrant Register developed a CD containing information from mainly passenger lists in the Swedish emigrant ports, known as *Emigranten Populär*. This database has 10 different databases, and there are about 1.5 million names and related information about the ocean voyage.

During the early 2010s the institution changed its name to *The Swedish Migration Center*, and extended its activities in many ways. It started many workplaces around the country where unemployed people could get work. That was mainly paid for by the local or county communities.

However, when those found that there were other uses for public money, they diminished their contributions to the Migration Center, which resulted in bankruptcy in March 2017.

The problem was what would happen to all the resources that had been collected

from 1960 onwards? There is also the useful web site *Emiweb*, where many databases can be accessed for a small subscription. Also the continued life of the journal *Sweden & America* was in danger.

In late spring a new organization appeared, called the *Kinship Center*, which will take over all assets, archives, databases, the journal, and slowly build a new more stable economy to enable the basic work to go on and become secure for the future.

The president will be Mrs. Eva Eriksson, former county governor of Värmland and former chairperson of the Migration Center. The business leader will be Mr. Erik

Gustavson, the former secretary of the Sweden America Center.

The new Kinship Center has the backing of the Karlstad City Council, the Värmland Regional Authority, and the Swedish National Archives.



Erik Gustavson and Eva Eriksson.

EMIWEB

Start

Sök

Hjälp

Kontakt

Utställning

Personsök i alla arkiv:

Förnamn:

Anders

Innehåller

Efternamn:

Innehåller

Född år:

1867

Född församling:

Ileksand

Innehåller

Sök

Rensa

Gå direkt till specifikt arkiv:

Migrationsregister

Sverige

Emigranter registrerade i svenska kyrkböcker, ca 1.100.000 poster (om arkivet)

Immigranter registrerade i svenska kyrkböcker, ca 40.000 poster (om arkivet)

Svenskar över Kristiania (Oslo), ca 18.000 poster (om arkivet)

Norge

Emigranter registrerade i norska kyrkböcker (förhandsvisning, registrering pågår)

Immigranter registrerade i norska kyrkböcker (förhandsvisning, registrering pågår)

Danmark

Den danske emigrantdatabasen, ca 400.000 poster (om arkivet)

Åland

Den åländska emigrantdatabasen, ca 1.900 poster (om arkivet)

News from the Swenson Center

How Dared You Take Such Constitutional Liberty? A Swedish-American Perspective on the Impeachment Trial of Andrew Johnson

BY ANDERS BO RASMUSSEN
2016 OLSSON SCHOLAR

Swedish-American history is full of good stories - and some of the best even have yet to be properly unfolded. Luckily a host of historic true (and sometimes tall) tales can be excavated from the depths of Augustana College's Swenson Swedish Immigration Research Center. A good case could therefore be made to focus this brief text on Pastor Andrew Jackson and his call for fellow Swedish-Americans to move west just days before he and his Minnesota congregations were attacked by Dakota bands in 1862. Or another might have involved the psychological hardship of Civil War soldiering apparent in Nels Knutson's dispatches from occupied Confederate territory in 1864, or yet another could have utilized the unique Civil War letter collections in Swedish-American genealogist Helene Leaf's possession.

Nevertheless, for the purposes here, I decided to recount the somewhat forgotten story of President Andrew Johnson's impeachment trial in 1868 through the eyes of Swedish immigrant pastor Erik Norelius.



Erik Norelius 1833–1916.

In the Scandinavian press, the proceedings in Washington (where the House of Representatives in early March 1868 - for the first time in American history - adopted articles of impeachment against a sitting president) were met with sensation. "A court of impeachment, already a rarity in the country's history, has never before been brought against the highest executive authority, the President," wrote the Swedish-American newspaper *Hemlandet* on March 3rd.

Importantly for Swedish-American readers, *Hemlandet* (as part of its detailed impeachment coverage) landed a Scandinavian scoop as it received a dispatch from Pastor Norelius who happened to be in Washington D.C. in early April. What Norelius saw was a beautiful city full of cypress trees and mansions yet a city haunted by its racial past where slave quarters still reminded visitors of "the former dark times."

The paradox, of course, was that the legacy of slavery was still at the center of American politics. The impeachment articles and the subsequent trial hinged on President Johnson's choice to remove Secretary of War Edwin Stanton, who had opposed the President's leniency toward former Confederate leaders without the Senate's consent. In doing so, Johnson had seemingly violated the recently passed Tenure of Office Act and stepped even deeper into a conflict with Republican congressmen over how best to secure four million freedmen and freedwomen's economic, political, and legal rights in the immediate aftermath of emancipation.

Norelius's impeachment account, however, was more focused on the inner workings of American politics. On Friday April

3rd a little after noon, the Swedish pastor strolled towards the United States Capitol (its new dome constructed just two years earlier), and got to the Senate chamber in time to see the elected officials arrive, "some took off their hats, some not, some took their seats, read the news, pamphlets, or wrote, others went into the side room, others stood and talked. Among others, I noticed Senator [David] Patterson, the President's son-in-law, that miserable drunk," Norelius wrote.

"The speaker now struck twice on his gavel ... and immediately after the prayer, the presiding judge [former Secretary of the Treasury Salmon] Chase entered in his

Stämningen. I lördags kl. 4 infann sig senatens ordningsman hos presidenten och föredöde den af Chase undertecknade stämningen för honom att infinna sig inför rättsrätten.

Så har saken gått sin jemna gång hittills. Anklagelseledarnes kommitté arbetar strängt med uppsättande af bevisen för anklagelsepunkterna. Alla preliminära frågor äro utan sönndring bland republikanerna afgjorde. Nå ransakningen gå lugnt, men raft, utan onödigt dröjsmål och tidsutdrägt.

Hemlandet 10 March 1868.

The summons. Last Saturday at 4 p.m. the constable of the Congress came to the President and showed him the by Chase signed summons for him to appear in the impeachment court. So far the case has now advanced peacefully. The committee of the accusers now work diligently with listing all the points of accusations. All preliminary questions are now decided in unity by the Republicans. May the trial be done peacefully but quickly, without any unnecessary delay and waste of time.

News from the Swenson Center

official robe ... the President's lawyers had taken their seats and all gave a similar impression: old, almost all grey-haired, well-polished, old-fashioned gentlemen with a sad, melancholic expression, bearing witness to the despairing cause they had agreed to defend."

In stark contrast to the old defense attorneys stood the attorney Benjamin Butler of Civil War fame and notoriety. "One must see and listen to him to understand that a more appropriate prosecutor could never have been found," Norelius wrote and offered an example of Butler's approach in an examination of Colonel William Moore, Andrew Johnson's secretary, who had been called as a witness:

" 'How dared you,' he [Butler] asked with a nonchalance that eludes all description, 'take such liberty with the President's constitutional freedoms and rights,'" Norelius remembered the prosecutor asking before adding admiringly, "Butler always has a response and answers biting-ly."

Thus, it was little surprise that the Swedish pastor confidently predicted "the President's case is here considered lost and one does not need to be present at more than one session to see what advantage the prosecutors have." Apart from his own on-



Inauguration of Abraham Lincoln in 1861, before the partially complete Capitol dome.

the-ground experience, Norelius's confidence was likely rooted in the overwhelming Republican majorities enjoyed in the Senate (45-9) with "only" two-thirds of the members present needed to convict the president.

Having witnessed the impeachment proceedings, Norelius headed back into the bustling capital full of "elegant people, especially the ladies." Yet, not all was as pleasant as it sounded. "It is horrible how far the extravagance in our country extends especially in the capital and the bigger

cities," Norelius noted. "A reformation is certainly greatly needed."

A month later, however, it became clear that an American political reformation would have to wait. On May 16, President Johnson was saved by a single Senate vote (35 for and 19 against) as 7 Republicans crossed the aisle and voted with their Democratic colleagues against impeachment.

Genlandet

Det Gamla Och Det Nya.

The author:

Anders Bo Rasmussen is Assistant Professor at the Center for American Studies (University of Southern Denmark) and is currently writing a book titled "*For God and Country: Scandinavians, Citizenship, and American Empire*" with the aim of publication in 2018 - the 150th anniversary of Andrew Johnson's impeachment trial.

Anders Bo Rasmussen's research examines transnational relations between the United States and Europe from the middle of the 19th century to the present. He has published articles and books on immigration history, slavery and emancipation, cultural diplomacy, and Americanization.

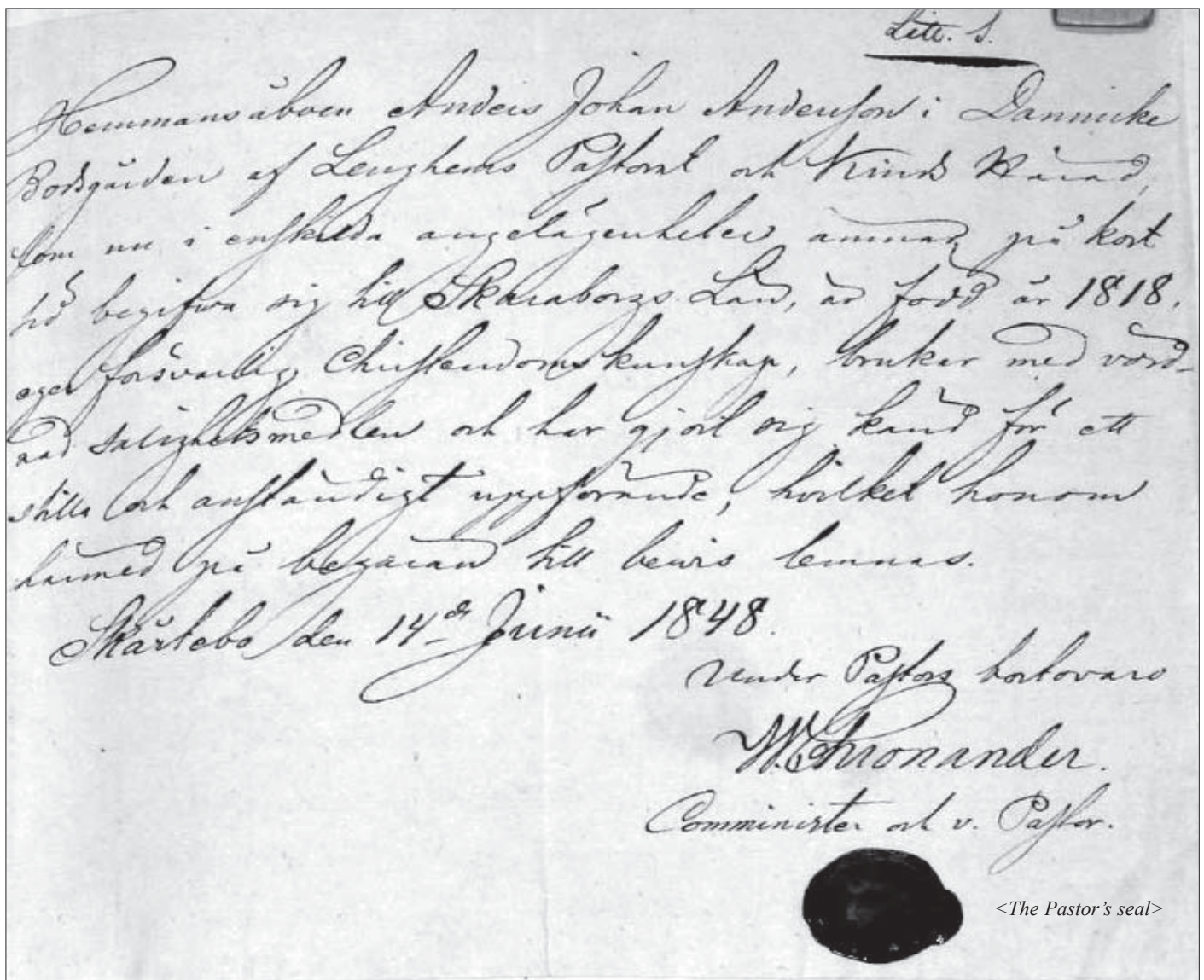
His work on American history, culture, and society has appeared in national publications such as *Weekendavisen*, *Information*, *Kristeligt Dagblad*, and *Politiken* among several other outlets.

E-mail: <ras@sdu.dk>



Anders Bo Rasmussen. (Photo by Jill Seasholm).

Handwriting Example #51



Kåkind's häradsrätt (R) A1a:214 (1848-1848) Image 490 (AID: v474153.b490, NAD: SE/GLA/11029)

This document is an internal passport. It was necessary to obtain if you wanted to travel outside your own parish. It was a way for the authorities to keep order in the country by knowing who was travelling, and why.

If you were not an ordinary orderly person, but could be suspected of being a vagrant, a beggar, or not having a steady job, you could be interrogated by the local constable. If answers were not satisfactory you could be sentenced to be put in the state forced workforce (*Kronoarbeitskåren*), until someone in your home parish would give you work.

King Gustaf I in the middle 1500s de-

creed that all people should have a document that showed that the bearer was on his regular business when travelling in the country. He/she might be going to a distant market to sell goods, or on his way to buy some oxen, for instance.

The passports were usually obtained from various county offices (*landskansli*) or the magistrates of the cities, but as seen above it was also possible for a local pastor to make them. The passport had also to include which way the person should travel, and for how long the passport was valid.

Due to a new law in 1812 copies of all passport had to be sent in to the central

office of the Attorney General. They have been preserved in the Swedish National Archives (*Riksarkivet*). Copies can also be found in the local county and city archives (now in the regional archives, *landsarkiven*).

The passport laws were abolished in 1860, for both in- and outside Sweden.

The *Swedish Genealogical Society* has a huge project of scanning and indexing these passports. Today the database is just a tiny part of all the available documents.

However, the database is only open to members. But questions can be sent to this address: <inrikespass@genealogi.net>

Transcription and translation on p. 20.

The Swedish Bishop Hill Society

The history of the Erik Janssonist colony in Henry Co., Illinois, is well known, and does not need to be repeated here.

However, the mass exodus of the sect began with the departure of Eric Jansson, his family, and a few others via Christiania (now Oslo) in Norway in the spring of 1846 and continued over the next eight years, to 1854. Eric Johnson claimed that there were at the outset some 1,100 of his father's followers who wished to join his new colony in America. Swedish clerical reports from 1846 indicate that around 1,030 persons emigrated that year from the Janssonist districts, mainly in Hälsingland, almost all of them undoubtedly Janssonists. This correlates quite closely with a careful reckoning by Carl Gustaf Blombergsson, the sect's printer, that 1,001 Janssonists arrived in New York between early June in 1846 and 20 March 1847. Others thereafter decided to take the great step when favorable reports reached them from Bishop Hill. Meanwhile, proselytizing continued in Sweden for several years. By 1854, when the last organized group came over, the entire Janssonists emigrating probably totaled around 1,500, the figure most often given.

It has been generally taken for granted that the Janssonist creed simply died out in Sweden when with the Janssonist emigration to America. Yet not all of those who still remained faithful to the prophet left Sweden. Among them were one of the prophet's own brothers and certain others who had played prominent roles in the movement. Some had set out but turned back for family or practical reasons. Was Janssonism altogether dead and buried in Sweden after the departure of the last of the group in 1854?

This hardly seems logical and there are at least a few tantalizing signs that it long lingered on in a kind of concealed underground existence in certain localities and households. "Down to our own day," Emil Herlenius wrote in 1900, "one or another member [of the sect] has lived on, who the whole time has preserved his faith in Eric Jansson that he was 'the great light sent by God.'" By that time there were few, if any, who still openly professed the Janssonist faith even in Bishop Hill itself. Meanwhile, two Janssonists who left the

group in Copenhagen in 1846 made a number of converts.

Growing interest in Sweden

Finally the interest of knowing more about the colony members and their families that were left behind led to the foundation of the Swedish "Bishop Hill *Sällskapet*" on 27 May 1989 in Biskopskulla in Uppland province, where Erik Jansson was born. The society now has about 350 members from all over Sweden and a few Americans.

The purpose of the society is to grow the interest in Sweden for the history of the colony, which was one of the major causes of the great immigration from Sweden to the U.S.A. Another purpose is to continue to keep in contact with present-day Bishop Hill.

The society has a museum close to the Biskopskulla church. It also has a bi-annual journal *Bulletinen* with interesting articles on Janssonist themes, and correspondence from Bishop Hill, so the Swedish members will know what happens there.

There is a *Bishop Hill Day* celebrated every year just before Midsummer at Biskopskulla, at which time the recipient of the *Olov Isaksson Prize* is honored. The recipient for 2017 is former member of the Swedish Parliament, journalist, and author *Hans Lindblad* of Gävle. He was also one of the driving forces behind the 1996 Emigrant Jubilee.

The society also holds a meeting in the fall with some prominent emigration historian as the lecturer.

A visit to the society

As a member of the society I wanted to take part of the annual meeting, which was held on 6 May in the township of Örsundsbro, not very far from Biskopskulla.

As that is not one of my regular routes, I thought it would be a good opportunity to also go to Biskopskulla, but soon found out it was not as easy as I remembered from my previous visit about 25 years ago. My GPS did not want to go there, but I also had an old map book, so after a couple



Biskopskulla church.



of wrong turns I finally found the church, in a very rural setting. It was raining, so I just walked around it. When leaving on a very narrow road I saw a sign to the left that pointed to an Erik Jansson memorial. Of course he would not have liked to be commemorated by the church!

On to the meeting in the old courthouse in Örsundsbro, where I found about 30 members, including my friend *Brita Butler-Wall* from Seattle, who was spending a couple of months in Hälsingland. Brita has written several articles for SAG, and I hope for more. The lecturer of the day was *Lars Åke Wångstedt* of Edsbyn, who told us the story of "The first woman who wrote the story of the Janssonists." This lady was named *Vilhelmina Larsdotter Orström Westberg*, born 16 Dec. 1826 in Österunda (Västmanland), died 17 May 1899 in Galva, IL. Her book *Erik-Janssonisternas Historia* was published after her death.

Lars Åke has also written several articles for SAG during the years.

Elisabeth Thorsell

A link to the society is on p. 26.

The great fire in Chicago 1871

A story told by Jan Olof Olsson

Introduction

Jan Olof Olsson (1920-1974), also known as Jolo, was a Swedish journalist and writer. During his lifetime he published many books on historical and geographical themes. One of his earlier books was *Chicago*, published in 1958. In this he mainly tells about the complicated local politics, and sometimes even criminal rulers of the city in the late 1800s and early 1900s. Naturally, he also mentions many Swedish-Americans, but the main theme is the corrupt government in those bad, old days.

However, one day he went to a service in a Swedish-American church, but does not mention the name of it. It seems to have been a Mission Covenant church, situated on a corner lot in the Northwest part of the city. The pastor was named Eng, and the verger was Nordlof.

Mr. Olsson comments on the Sunday hats on the ladies' heads, all covered in flowers and/or fruit decorations. All the men had on their Sunday best suits, and all of them were solemn. Families all brought their children to church. A proud mother told that her son was only seven months old, but had only missed church twice.

Mr. Olsson found a brochure that gave instructions on how the children should behave in church.

Here starts his own text:

I accidentally dropped the brochure. As I bent down to pick it up, I looked forward under the pew and saw the entire church floor to the preacher's pulpit. On the floor, next to each pair of feet, stood high-heeled pumps, sometimes in lacquer, sometimes in suede, sometimes toeless, sometimes without heels – pumps I thought fit for afternoon cocktails. All the ladies had taken their tallest and narrowest shoes, and during the sermon by Eng and his colleagues, had crawled out of their shoe wardrobe's finest items, pushed them under the pew, and sat in their socks.

Afterwards I was invited to coffee in

honor of the church's eldest member who was celebrating his birthday. That was the purpose for my visit to the Swedes in the church. I was introduced on the stairs to some tens of them, and in the flickering sunshine across the avenue we went en masse to the old man's home. He lived in a small, pleasant apartment, a few blocks from the lake and the wide beach road. He was over eighty and had to stay home from the worship service because he had broken his leg a half year earlier. He was spicy and remarkably alert. He blinked often with his left eye towards me and telegraphed with this method "Did I not want a whiskey after the sermon?"

The remarkable thing was his speech. He was born in Chicago in one of the last years of the 1860s, but they had spoken Swedish at home. His language, accents, and expressions remained unchanged since the year his parents immigrated. He said when I greeted him: "Gentle servant". He always called me "my lord" and "dear sir."

With this kindness, he told me – while Eng, Nordlof, and the others drank coffee and the wives in the flower hats sat around the cookies – that he came from Atterbom's¹ parish, Åsbo, outside Mjölby. He said this with a quiet, cultured sense of humor, certain that I knew he was born in Chicago and had never been from there. But on a little bookshelf, which had glass doors and ornaments on the leaves, the books of Atterbom stood next to Wilhelm von Braun's² stories. I was blinded with Sunday's happiness: it could have been one of those cold attics in a manor house with coarse, hard-cut floorboards, today as hundreds of years ago, where an old gentleman sat with his books and through small glass panes overlooking the apple trees of the garden.

But it was an apartment on Chicago's north side with wall-to-wall rugs and a sweet smell of the everlasting American cleaners hanging between furniture and

people, and I opened my eyes and looked into his shiny, cherry-fresh face.

The great fire

When he was three years old, his mother had wrapped blankets around him and carried him away from the big fire. They had lived on the west side where the fire broke out and she had run with him over one of the bridges. She had many times told him about a man who came out of a burning house and jumped in again when he heard the children screaming in a window. But he had not come out with the children but with a bundle of paper collars: so mad and inverted people became during this catastrophe, his mother had said. His father had been in town and tried to save what he could of his tailoring business and almost lost his life for customers' suits and fabrics. He had talked with a wagon owner and asked to rent his wagon to drive all his workshop to safety. But the man demanded \$200 for that: so mad and so evil people became during the fire, his father said. His father and mother had not met for several days in the panic. She had taken her son to the shore, where the men led their families into the mud of the lake to escape the horrific heat from the fire, and she had been in the water with him on her arm, with water up to her waist for hours while the city was spreading firecrackers in front of their eyes.

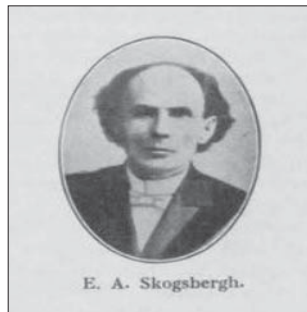
He could not now be sure what he remembered and what his mother told me. But he remembered a block of houses as they hurried past them. It lay with their grey wooden houses in front of their eyes, and they saw worried people in the windows and in the small stores of the ground floors. Suddenly the fire came there with a flash. It had been untouched, far from the flames; then it sparkled into an explosion of flames and flared up while the big fire was still twenty blocks away.

The great thing that happened after the fire, he said, was that everyone after the disaster became very sinful until Moody³ and Skogsbergh⁴ and Sanngren⁵ came. His mother took him to Moody's tabernacle that housed 10,000 people. There was such a rush to Moody's salvation meetings that people threw themselves on the trams in great numbers. The wagons were filled and pushed down the tracks in the street. Sometimes they rolled over, sometimes the horses dropped asleep and lay next to the track, and that was all for the sake of meetings and salvation. Moody preached and cried until his great body shook. Everyone shook and cried in the Tabernacle on Chicago Avenue, and Ira Sankey⁶ sang from "*Lammets lov*." It was in the late 1870s, and it was a movement in Chicago for God that no one could imagine. People witnessed and cried in the street corners, and even on a tram after the end of the work there were three, four people who started singing in the car and asking others if they had found the way to God. Where there were some Irish Catholics, it could become tense, because they were not nice to these newly saved. They said that they always

had God in their hearts, and sometimes they were a bit drunk by the maize whiskey and hit the questioning person. Then there could be a general melee.

The Swedes did not come to Moody in such big numbers yet. Most of them did not understand what he said. They were too new in the country. Some then sent for August Skogsbergh, who was from Värmland and had preached a lot in Jönköping and Västergötland. From there came many Swedish Chicagoans.

Evidently there was a huge revival in Chicago around 1876, but that is another story.



Endnotes

- 1) *Per Daniel Amadeus Atterbom*, (1790 – 1855) Swedish romantic poet and professor of philosophy.
- 2) *Wilhelm von Braun* (1813 – 1860), Swedish author and poet.
- 3) *Dwight D. Moody* (1837 – 1899), also known as D. L. Moody, was an American evangelist and publisher, connected with the Holiness Movement.
- 4) *Erik August Skogsbergh* (1850 in Glava [Vrml] – 1939) powerful revivalist preacher and pioneer leader of the Swedish Mission Friends which became The Evangelical Covenant Church of America.
- 5) *J. M. Sanngren*, (1837 in Alseda [Smål.] – 1878) pastor in the future Mission Covenant Church.
- 6) *Ira D. Sankey*, (1840 – 1908), American gospel singer and composer, often in company with Moody. Many of his songs and collections of songs were translated into Swedish.

Translation by Elisabeth Thorsell and Chris Olsson.



The Randolph Street Bridge, Chicago.

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Barn födde i Gäddede församling 1847.			
Födelsedag Jan. 17.	Johan August Lovisa Charlotta	Föräldrar: Föräldrar: Torparen A. Johan Settervall och Hustru Johanna Cath. Ördöter i Opa Trynatorp.	
— 27.	Gustafva	Soldaten Johan Grand och Hustru Ulrika Larsdotter.	
— 28.	Henrik Jakob.	Hemmansegaren Bonden Lars Larsson och Hustru Anna Catharina Andersdotter utö Hjelminge.	
Febr. 4.	Maria Lovisa.	Rättaren Emanuel Sjöberg och Hustru Hina Lisa Andersdotter.	

Source: Gäddede (Church birth book) C:5 (1847-1859) Image 6

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Bits & Pieces



Swedish American of the year 2017: Jan Eliasson

Jan Eliasson was born September 17, 1940, in Gothenburg and is a well-known Swedish and international diplomat.

The Vasa Order of America has designated Jan Eliasson as the Swedish-American of the Year for all the fantastic work he has done and is continuing to do for world peace and understanding across the borders.



Jan Eliasson was the Swedish Ambassador to the United States 2000-2005. In June 2005 he was the first Swede to be elected Chairman of the UN General Assembly, a mandate that lasted to 2006. In 2006 he was appointed Swedish Foreign Minister.

He has a profound interest in water issues, in particular for the developing world and was the first chairman of Water Aid, Sweden.

Jan Eliasson was appointed Deputy Secretary-General of the United Nations from July 2012 to December 31 2016.

He will take part in the annual John Ericsson Day celebrations in Filipstad and Karlstad on 5 August 2017.

(From a press release from the Vasa Order of America).



New valid Swedish bills!



These are the new Swedish banknotes of the lower denominations, that are the only valid ones from 1 July 2017.

For the higher denominations, up to a 1000 SEK, there are also new banknotes.

All coins, *except* the 10 SEK, have been replaced with smaller copper colored coins, and the old ones are no longer valid. [Link to the Swedish National Bank \(Riksbanken\)](#) on p. 26.

Late news: Gold for the Swedish Ice Hockey Team!

The Swedish Ice Hockey team, called *Three Crowns* (Tre Kronor) became the world champions in the 2017 tournament. They defeated Canada at last, after penalties.



Big celebration at Sergel Plaza in downtown Stockholm. [Jersey is yellow, crowns blue].



Congratulations to Canada on their 150th Anniversary!

In 1867 Canada became the name of the new federal dominion extending ultimately from the Atlantic to the Pacific and the Arctic coasts.

Many Swedish immigrants took the shorter route to Canada before taking a train to the U.S., but many also stayed in the country.

Read all about that in Elinor Barr's "Swedes in Canada: Invisible Immigrants" (2015).



Interesting exhibits in Minneapolis

An exhibition called "Still Life" by Swedish painter *Karin Bros* opened on 14 July and closes on 29 Oct. Karin Bros has studied painting in The Netherlands, and then moved to Värmland, where she and her husband Marc still lives. Her pictures are mostly focused on homelife, and Värmland nature.

On 14 July another exhibition opened and closes on 6 Aug. It is called "A to Zååö: Exploring ASI's Collection."

The ASI welcomes *Tara Sweeney* and *Nate Christopherson*, a St. Paul-based mother and son creative team, who will illustrate a series of 29 objects from the historic ASI collection, each representing a letter from the Swedish alphabet.

An Ingevalds-släkten Mystery

What happened to Nils and his family?

BY CARL D. ENGLAND, JR.

My grandfather, Carl Joshua Englund, emigrated from Motala, Östergötlands *län*, in 1893 at age 14 following the death of his mother in 1892. He arrived in Brooklyn to live with his uncle Isidor Ramstedt. He was accompanied by his next younger brother, David Kaleb, age 13, and followed in turn by his three additional younger brothers: Joseph, Simon, and Johan. Carl Joshua married another Swedish immigrant, Elin Kristina Engström, in 1899, and his brothers all married as well. My grandfather became a skilled machinist. Three of the brothers became Swedish Methodist ministers, following in the footsteps of their father, Carl Johan Englund, who had died in 1893.

As the Englund boys matured, married, and built new lives in America, little knowledge of the family history was transferred to subsequent generations. Those stories that were handed down contained little solid information and much that was fanciful. Perhaps this is not surprising, as the Englund children were orphaned and separated from extended family in their early teens.

What we had been told is that *farfar*, Carl Joshua's grandfather, had been a Swedish soldier and that he had lived near the town of Hjo in Skaraborg *län*. His father, Carl Johan Englund, had been born in 1832. Englund was not his original name, and he had left the state church to become an early Swedish Methodist minister. With this limited family history, I undertook to discover the story of our family's roots in Sweden and to document them for my children and future generations.

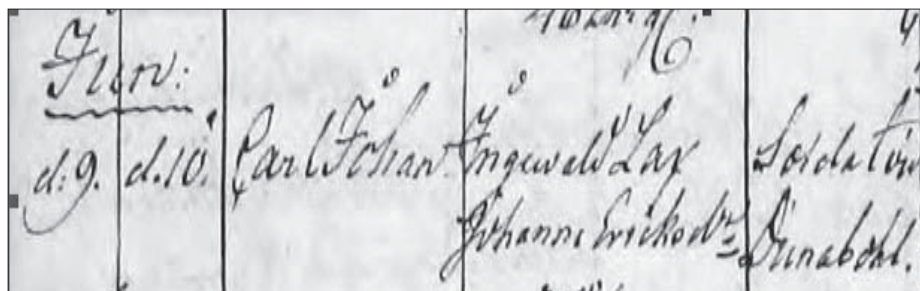
My objective was to learn enough to "put some flesh on those old bones." What I discovered was an amazing tale of apparent family tragedy, individual survival, and ultimate success.

The story that follows is excerpted from

the document that I am writing about our Swedish-American family. It will introduce you to the family mystery that I have to date been unable to solve.

Starting the research

My first step: with help from *SwedGen* genealogist Charlotte Börjesson, we found Carl Johan's birth record in the *Födelse- och dopbok* of Södra Fågelås parish, just south of Hjo in the old county of Skaraborg *län*. His father was indeed a soldier; his name was Ingevald Lax, and his mother was Johanna Ericdotter. Carl Johan was born on June 9, 1832, and baptized on June 10.



Södra Fågelås Volume C:1 (1811-1860) Image 50 Page 91 (Arkiv Digital).

Ingevald's soldier record in the Central Soldiers's Database then provided Carl Johan's father's patronymic name of Nilsson.

The father's name of Ingevald led me to Dalsland and to Olof Ljung's massive multi-volume genealogy of one extended Dalsland family, "*Ingevalds-Släkten*," (Volume I published in 1994) where *SwedGen*'s Anneli Anderson found my ancestor Ingevald Nilsson. I was able to trace our ancestry back to the 1700s and identify Ingevald's parents as Nils Andersson and Carin Svensdotter. However, Ljung's work on this branch of the family ended with a brief note about Ingevald Nilsson: "Ingevald, b. 1795, Lax, soldier for Dunabolet,

Södra Fågelås, Skaraborg *län*" and a comment that the family: "later probably (moved) to Västergötland."

There was no explanation of how, when, or why Ingevald Nilsson's family might have moved from Dalsland to Västergötland, or where they might have settled. Ljung does record Ingevald's marriage and subsequent family, but fails to record any events between the last record of the family in Dalsland and the record of Ingevald's marriage in Västergötland. I attempted to fill this gap in our family history with my own research.

The Nils Andersson Family

From the Skällered parish *Vigselbok*, I determined that Nils Andersson from Torginsbyn and Carin Svensdotter from the farm area Bränna were married in the parish church on October 26, 1783. They established a household at #3 Gärdserud, Holm parish. A son, Johan, was born 15 December 1784, followed by a daughter Anna Stina, on 15 July 1786 and another son, Anders, on 29 August 1788. Son Sven arrived on 12 January 1791 and another daughter, Caisa (Lisa), followed on 2 July 1793. All of these births were recorded in the Holm parish *Födelse- och dopbok*. The Nils Anderson household record in Holm ends with a notation by the minister that

the entire household then moved to Bretorp, probably in 1794. However, there is no Bretorp parish and no record of the family moving to the village of Bröttorp in Holm parish.

The family next appears in the household examination records for 1794-1799 for the village of Västra Edstena in Högsäter parish, where Nils's occupation is listed as a *Mölnare* (modern spelling: *mjöltnare*, miller) and for the first time son Ingevald appears in the family. The record for the Nils Andersson family shows that Ingevald was born in 1795. I have been unable to find a birth record for Ingevald in either the Högsäter or Västra Edstena parish records, or in any nearby parish, and thus we don't know his exact birth date.

In 1798 the family moved briefly to the nearby village of Åkesäter, and then back to Västra Edstena, where they stayed until 1802. Nils was the miller at the Västra Edstena mill on the Valboån River from 1794 until 1802. Another daughter, Britta Maja, was born in 1797 but died in infancy.

Name	Age
Mölnare Nils Andersson	47.57.
K. Karin Svensdotter	47.65.
1. Son	47.84.
2. Anna Stina	47.86.
3. Ingevald	47.88.
4. Maja	47.91.
5. Lilla	47.93.
6. Ingevald	47.95.

Högsäter Volume AI:8 (1794-1799) Image 77 page 69 (Arkiv Digital).

The parish household examination from 1802 shows the family moving from Västra Edstena back to Mölnerud in Skållerud parish. Mölnerud is adjacent to the village of Torgrinsbyn, which was Nils's family home.

Name	Age
Mölnare Nils Andersson	1797
K. Karin Svensdotter	1783
1. Son	1784
2. Anna Stina	1786
3. Ingevald	1788
4. Maja	1791
5. Lilla	1793
6. Ingevald	1795

Högsäter Volume AI:9 (1800-1806) Image 103 page 94 (Arkiv Digital).

The family did not stay long in Mölnerud. The 1802 entry in the Skållerud parish household examination record shows that the entire family moved back to Åkesäter, but apparently they never arrived. The pages for Åkesäter in the pe-

riod 1800 to 1806 do not show the Nils Andersson family as living there, and I have found no further trace of them anywhere in Högsäter parish or elsewhere in Dalsland. They seem to have disappeared from Dalsland church records.

Name	Age
Mölnare Nils Andersson	1776
K. Karin Svensdotter	1775
1. Son	1777
2. Anna Stina	1778
3. Ingevald	1780
4. Maja	1782
5. Lilla	1784
6. Ingevald	1786

Skållerud Volume AI:3 (1789-1802) Image 172 page 167 (Arkiv Digital).

Nils Andersson's background

Nils Andersson was the son of a prosperous farm owner, mill owner, and *nämndeman* (e.g. permanent jurymen) Anders Nilsson, who died in 1790. We know from the *Ingevalds-slåkten* genealogy that his father

written in 1795 that the real estate and mills left in Anders Nilsson's 1790 will were to be divided seven different ways among the sons, daughters, and in-laws, "willingly in agreement to be maintained this way."

This was the year that Ingevald was born and Nils moved to become the parish miller in Västra Edstena. By 1799 Nils's younger half-brother Peter, who had taken ownership of the family farm in Torgrinsbyn after his father's death, was dead at the early age of twenty-eight. His youngest half-brother Anders had died in 1796.

This left Nils as the sole surviving male heir of Anders Nilsson. However, Anders may have had differences with some of his children. Olof Ljung records these terms of Anders's will: "His son Nils received, as a portion, 2 cows, 3 sheep, 1 sheep skin, 1 tub, 2 buckets, 1 barrel, 3 troughs, and 2 basins. His daughter Märta received 2 cows, 3 sheep, 1 new sheep skin, 1 basin, and a cask. The whole of Anders Nilsson's estate amounted to 1,214 *rd.*, while the only expenses listed were the fee for the inventory, and a percentage to be given to the poor. Thus, he really left a rich estate behind." He certainly did not leave a rich estate to Nils.

Nils's father had been married twice. His second wife, Katarina Pettersdotter, lived on until 1814 and under terms of his will retained the farm at Gärdserud. Nils had an older sister, Kerstin, and two younger half-sisters from the second marriage, Anna Stina and Maria, all of whom had married and thus their husbands would control their property interests. A total of seven additional siblings had either died in infancy or before reaching maturity. What appears to have been a successful family had been both decimated and divided and it would not be surprising to find disagreement occurring over time among the surviving sons, daughters, and related in-laws.

(the Big Mill) at Ingribyn, he owned a couple of millstones worth 50 *rd.*, and 2/3 part of the Mellankvarnen (Middle Mill)."

This source quotes from a document written in 1795 that the real estate and mills

What we will never know is why Nils Andersson felt compelled to leave the family home parish in Dalsland. Perhaps Nils had concluded that it was time to move his family of seven and get a fresh start elsewhere. Olof Ljung, in his Ingevald family genealogy, offers the opinion that the family probably moved to Västergötland, so he as well was unable to find any further trace of the family in Dalsland. We will never know the truth from the sketchy historical records that exist.

Orphan boy Ingevald Nilsson

It appears that something traumatic must have happened to the Nils Andersson family after 1802. I found no trace of Nils Andersson's family arriving in the area near Hjo in Västergötland, where my grandfather's father Carl Johan was born.

Surprisingly, the next trace of Ingevald Nilsson that we found appears in the household examination records for the years 1789 to 1812 for the village of Stora Almö in Norra Fågelås parish, just south of Hjo in Skaraborg län. Karl Bergstrand of Hjo-Tibro *Släktforskarförening* made this obscure discovery for me.

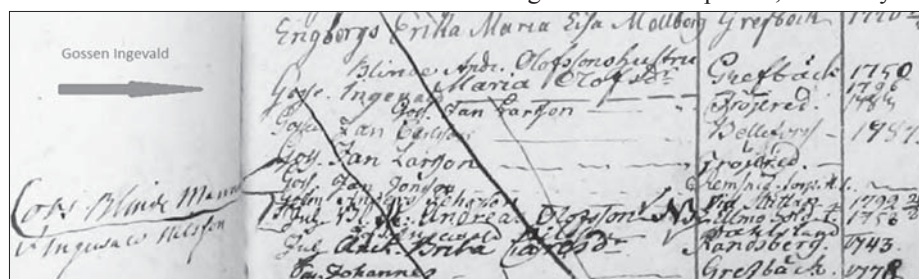
Ingevald is listed as "*gossen*" in the household of Anders Olofsson and his wife Maria. The term *gossen* means a young boy, not a member of the family, who is not old enough to work.

Somehow this seven-year old boy had found his way from Dalsland, in the west of Sweden, to the county of Skaraborg in Västergötland, in central Sweden along the shore of Lake Vättern near the town of Hjo. On today's roads this would be a trip of about 100 miles. In the early 1800's, before canals or railroads in Sweden, such travel would have been a major undertaking, even for an adult; in those days people rarely moved beyond the next village or parish.

We can only assume that for some reason Nils Andersson chose to leave Dalsland with his entire family, and that something happened along the way to all of the other family members, leaving Ingevald alone as an orphan. There is no record of Ingevald's family "moving in" to the Norra Fågelås parish, nor have I found any record of how or why the people of that parish would take responsibility for a stray orphan from a distant parish.

Anders Olofsson was a blind person; he and his wife Maria made their living by taking in orphans and illegitimate children in return for a fee paid by the parish. The Swedish term for this practice is "*utackorderad*," which was a system in which persons took these children into their home for a period of a year or longer and were paid by the local parish based on a competitive bid. It was like a reverse auction, where the lowest bidder got the contract. We would today refer to this as a foster home.

Here is a section of that page from the Norra Fågelås household examination volume covering the period 1789 to 1812. *Gossen* Ingevald is in the middle of the image, and the note "Ingewald Nilsson" on the lower left.



Norra Fågelås Volume A11: (1789-1812), Image 38/page 65 (Arkiv Digital).

The initial household record for Ingevald is incomplete; he is listed only as Boy Ingevald. The record does not include his family name, gives the parish of his birth as Ör (a parish in Dalsland), and gives his birth date only as 1795. A subsequent annotation on the same page gives his full name, Ingewald Nilsson. All we know for a certainty is that he appeared in Norra Fågelås parish as an orphan sometime after 1802, when he would have been about seven years old, and that he was there prior to 1812.

The next household record for Stora Almö, from the volume covering 1811 to 1824, is more complete. It lists Ingevald first as a boy and then as a farmhand (*dräng*), gives his full name, lists the parish of birth as Öhr in Dalsland (where he was not found), and gives a birth date of 24 June 1798. This new birth date information, probably a creation of his foster family, remained with Ingevald for the rest of his life, making him appear three years younger than his true birth date of 1795 would indicate.

In 1814 Ingevald moved on to the farm at Stora Almöhagen in Norra Fågelås as a farmhand, then in 1815 to Hjellö, and

finally in 1817 to the farm at Björstorp. While he continued to find work as a farmhand, Ingevald's future prospects were limited, with no known family and no property to inherit. In 1819 he was recruited by the local farm owners in nearby Södra Fågelås parish to fill an empty soldier billet in the allotment system, and was enlisted in the Swedish Army.

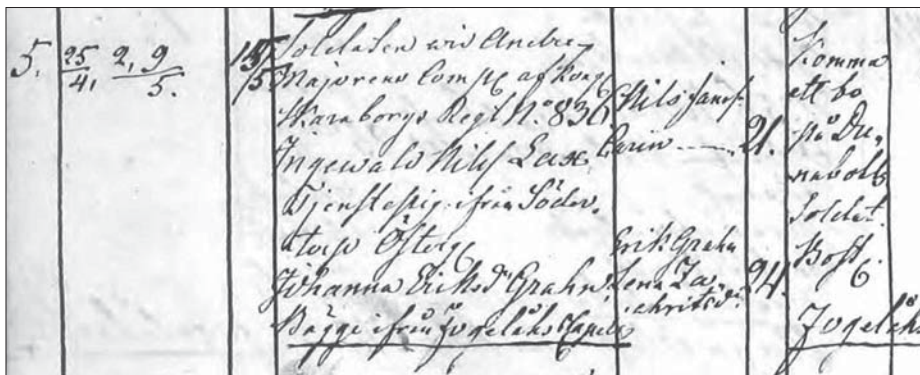
Ingevald Nilsson Lax, Soldier

Ingevald Nilsson was recruited by the Lunnebacka *rote* and enrolled in the Kåkind Company, Skaraborg Regiment of the Swedish Army on March 4, 1819. He was given the soldier name Lax and assigned to Soldattorp #836, located by the

farm at Dunabolet. This was one of twenty such *soldattorp* (soldier cottages) located in Södra Fågelås parish.

With the prospect of establishing a household in the soldier's cottage at Dunabolet, Ingevald would have been looking for a wife. Ingevald's choice was another soldier's daughter, Johanna Ericsson, born on March 17, 1794, in the village of Stora Björstorp in Norra Fågelås parish, Skaraborg län. She was the daughter of Eric Johansson Grahn, and Helena (Lena) Zachritsdotter Nyberg, and was then working as a *piga* (maid) at the farm Södertorp Östergården. The banns for Ingevald and Johanna were read in the church at Södra Fågelås on April 25, May 2, and May 9, and the couple was married there on May 15, 1819.

Note that in the *Vigselbok* record (next page), Ingevald seems to have been unable to provide the minister with his parent's true patronymic family names. His father's name is given as Nils Nilsson, not Nils Anderson, and his mother's as Carin ..., not as Carin Svensdotter. There are no family members listed as witnesses.



Norra Fågelås Volume B:2 (1785-1825) Image 162/Page 327 (Arkiv Digital).

Ingevald and Johanna raised a family of seven surviving children, five girls and two boys.

My grandfather's father, Carl Johan, was the youngest of those children. When Carl Johan was fifteen, in 1847, he left the *soldattorp* at Dunabolet and found employment as an apprentice butler at nearby Hjellö Säteri (Hjellö Manor). He assumed the surname Englund and subsequently went on to lead a fascinating and colorful life, the subject of many family legends.

At age 36 Carl Johan became interested in the Methodist religion. He subsequently attended the seminary at Lund University, formally resigned from the Lutheran Church in 1874, married, and began his true life's work as a missionary Methodist preacher. Carl Johan Englund died on 22 May 1893 in Motala, Östergötland län. From his church obituary: "Brother Englund was a zealous and faithful preacher

and in certain ways an original personality."

Ingevald Lax was retired from the army in 1855 and died in 1868. The story of his family and how he became an orphan appears to have died with him and not been passed down for posterity. Thus we are left today with this *Ingevalds-slåkten* mystery: what happened to Ingevald Nilsson's family? I continue to search for the answer.



Hjellö Manor.



Carl Johan Englund,
Methodist preacher (1837–1893).

Many thanks

The following are among the many genealogists in Sweden who have so greatly assisted me in discovering my family roots in Sweden.

From *SwedGen*:

Charlotte Börjesson, Anneli Andersson,
Anna-Lena Hultman.

From Hjo-Tibro *Släktforskarförening*:
Karl Bergstrand.

The author is

Carl D. England, Jr.

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These statistics are compiled from the Social Security Death Master File. There is a link on p. 26 that explains more about this map.

Perils and pitfalls of relying solely on the *Husförhörslängd*

By DAVID A ANDERSON

The Swedish *Husförhörslängd* (in English sometimes called Clerical Survey, or Household Examination Rolls) is quite possibly the best genealogical record anywhere! Being a yearly record of peoples' lives, it is the U.S.'s 10-year census record interval on steroids.

Although the *Husförhörslängd* is a great source of information, not all of the information contained therein is correct, and the information must be verified with information from the proper birth, marriage, death, and in/out movement records for accuracy.

Examples from Gagnef

Such is the case for Jans Eric Jansson who lived in Moje, Gagnef, (Dala.) from his birth in 1804 until his death in 1869. As would be expected, he appears in multiple *husförhörslängder* (plural) during his lifetime. It would be tempting to use the information found in the most recent ones as facts, but that should not be done.

In Gagnef parish's *husförhörslängd* AI:28, pg 58 Jans Eric Jansson appears for the last time while he is alive. His birth is recorded on 18 Sep. 1804 in Moje; he has been married twice, first in 1825 and again

in 1833 after being widowed in 1831. He is recorded dying on 2 May [18]69. He is recorded, as would be expected prior to his death, in 12 April, not between 1869 and 1871, but again on 17 Nov. 1872; a note in the *Flyttat* (moving out) column seems to indicate he moved to N. Amerika (after he died!) on 3 June [18]75.

Questions that should come to mind immediately are, if he died in 1869, how could he have been surveyed in 1872, and emigrate to North America in 1875? Careful inspection of the relevant records will answer those questions. Because of these questions, all dates for him and the rest of his family should be verified for accuracy.

Eric's birth is recorded to have taken place on 12 Sept. 1804, not on 18 Sept. 1804, in Moje, Gagnef, to parents Jans Jan Jansson and Cherstin Andersdotter. His baptism took place on the 16th. His birth is given as 12 Sept. 1804 in the first *husförhörslängd* he appears in, but in the second one the date is given as 18 Sept. 1804. Why the change in date? Did poor eyesight make the 12 look like 18? We will probably never know, but the incorrect date was carried through until his death record

which also gives his birth date as Sept. 18 1804.

For the record Eric was married in 1825 to Margtha Larsdotter who died childless in 1831. Eric re-married, according to the *husförhörslängd* in 1833 to Brita Ersdotter who was reported born 31 (*sic*) Feb. 1809 in Moje.

She was surveyed from 1862 to 1875, and there is no information regarding what happened to her after 1875. The marriage record for Jans Eric and Brita does not appear in the 1833 listings, but instead appears at the end of the 1832 listings with the wedding taking place on January 1, 1833: "*Enklingen Bonden Jans Eric Jansson i Moje No 9 och pigan Brita Ersdr ibidem No 11.*" We learn that the widowed farmer Jans Eric from Moje No 9 and the maid Brita Ersdotter from Moje No 11 were married on January 1, 1833.

For Eric's wife, Brita Ersdotter, we have a curious birth date of 31 (*sic*) Feb. 1809 as recorded in the *husförhörslängd* AI:25, pg 58. We know that Brita lived at Moje No 11 when she was married. She is found at Moje No 11 living with her mother Brita Danielsdotter and stepfather Per Persson,

Personernas namn, stånd, embete, yrke och näringsfång (backstugur-, inhyres- och fattighjon), nationalitet (om främ- mande), lyten (svagsinta, blinda, döstamma).	Födelse-		Äktenskap	Flyttat	Läser	Död
	År	Mån. och dag				
1 Jans Eric Jansson	1804	18/9	Moje			
2 Brita Ersdotter	1809	31/2				
3 Son Olof Jansson	1806	1/1				
4 Dotter Anna	1809	1/1				
5 Son Jans Jansson	1812	1/1				

Gagnef (W) AI:28 (1868-1877) Image 63 / page 58 (Arkiv Digital).

and her birth date is again given as 31 (*sic*) Feb 1809 in Moje. From the *husförhörslängd* we also learn of a younger brother, Eric born 14 Feb 1812, and that her mother Brita Danielsdotter was married 1 Jan 1820 with stepfather Båsen Per Persson. Now we know the names of both of Brita Ersdotter's parents: Brita Danielsdotter and Eric Ersson. With that information we search for and find her birth recorded on 31 Aug. 1809 in Moje.

Three surviving members of Jans Eric's family immigrated to North America. First was son Jans Jan Ersson who left 30 April 1873. Followed by his mother Brita Ersdotter, whose birth is still written as 1809 31/2, and sister Jans Anna Ersdotter who were noted as leaving the parish on 3 June 1875 without procuring the proper permit. It is clear that the notation appearing in *Hfl* AI:28, pg 58 for Jans Eric Jansson's emigration is in error and was meant for his widowed wife Brita Ersdotter.

Whereas the Swedish *husförhörslängd* is an amazing source of information for data including birth, marriage, death, and emigration it should be considered as a secondary source, not the primary source, and that data should be verified from the birth, marriage, death, and in-out records (if available) which are the primary sources for that information since they were made at the time of the event, whereas that data in *husförhörslängden* are transcribed from previous *husförhörslängder*.

Editor's note:

According to *Emihamn* database Brita and Anna had tickets for Willmar (MN?).

As Gagnef is in Dalarna the people there used the special farm names, in this case the farm name was *Jans*.

There is a link to an online article on these names at p. 26.

The author is David A Anderson.
His e-mail is:
<davidsgensrch@gmail.com>



Dancers wearing one of the Dalarna folk costumes.

Allt för Sverige 2017 – Great Swedish Adventure

Participants in alphabetical order 2017:

- 1) **Kurt Carlson**, 60, Naples, NY. Glass blower. He wants to come to Sweden to find the stories about his ancestors, and then to be able to share them with his son.
- 2) **Alexander Kronholm (a.k.a. Tej Mohan Singh Khalsa)**, 27, Boston, MA. Yoga instructor.
- 3) **Kristin Lancione**, 32, Los Angeles, CA. She works as a nanny, but also earns extra money by driving for Uber, and has written the script for the TV show "Beverly Hills Nannies."
- 4) **Victoria "Tori" Milar**, 28, Denver, CO. Server at a restaurant. She lived in western Africa for her first nine years as her parents were missionaries. Rock climber.
- 5) **Amanda Orozco**, 29, Portland, OR. student of political science. Mexican father, Swedish mother.
- 6) **Ann Oswald**, 65, Hickory, NC retired, genealogist. She wants to pursue her connection to the hero of famous childrens' song *Mors lilla Olle* (Mother's little Olle).



- 7) **Dylan Ratell**, 26, New York and Michigan. Artist in musicals. At a young age he dreamt of Broadway, and sang in church choirs, singing was his major at university.
- 8) **Cosondra Sjostrom**, 34, LA/Astoria, OR, entrepreneur, poet, and author of nine books called "Creepy romance." She is also a catering agent.

- 9) **Jack Waters**, 34, Salt Lake City, UT. Writer. Ex-Mormon since 2009.
- 10) **Nathan Younggren**, 25, Hallock, MN. Farmer, he also plays in a band and likes fishing.

Source: *Aftonbladet* 30 May 2017.

The show will air in Sweden on 22 Oct. 2017.

The Solution to the Handwriting Example #51

Transcription:

Hemmansåboen Anders Johan Andersson i Dannike
Borsgården af Lenghems Pastorat och Kinds härad,
som nu i enskilda angelägenheter ämnar på kort
tid begiva sig till Skaraborgs Län, är född år 1818,
eger försvarlig Christendoms kunskap, brukar med vörd-
nad Salighetsmedlen och har gjort sig känd för ett
stilla och anständigt uppförande, hvilket honom
härmed på begäran till bevis lemnas.

Skårtebo den 14 Junii 1848

Under Pastors bortovaro

W. Chronander

Comminister och v. Pastor

Translation:

The tenant farmer Anders Johan Andersson of Dannike Bodsgård in the parson's district of Lenghem and Kind legal district, who now on his private business wants to travel for a short period of time to Skaraborg county, was born in 1818, has a tolerable knowledge of Christianity, uses the means of Grace with reverence and is known for peaceful and decent conduct, for which this testimony is given to him at his request.

[Signed] Skårtebo 14th of June 1848

During the absence of the Pastor

W. Chronander

Assistant Curate and Vice Pastor

Who were these people?

The first thing is to make sure where they lived. In Västergötland province, where the people were very early converts to Christianity, each local prominent person wanted to have his own church and parish. So there are very many small parishes, but to be able to work efficiently with all these parishes they were early on gathered in larger groups called a "*pastorat*," consisting of about five or six parishes, and one of those was named the "mother parish." Länghem (modern spelling) "*pastorat*" consisted of Länghem (mother parish) and Dannike, Månstad, and Södra Åsarp parishes, all in Älvsborg *län*.

For the researcher it often seems like the Pastor put all church records in a pile and then recorded a newborn or a marriage in

the book on the top of the pile, regardless if it was a book for the right parish. So if you do not find the birth in the expected book, just try the other parishes in the *pastorat*.

The man who wanted to travel, Anders Johan Andersson, was living at Bodsgården in Dannike parish, and was a married man with at least eight children. His wife, Maja Stina Andersdotter, (b. in 1818) died in 1860, and the next year Anders Johan moved to nearby Hulared parish (not followed). Of some interest might be that son Frans Andersson (b. in 1848) moved to America in 1864 from Bodsgården in Dannike.

The curate, Wilhelm Chronander, (b. 1807) lived in another of the Länghem

parishes, Södra Åsarp, where the pastor's home was called Skårtebo. He was married to Augusta Lidell (b. in 1822) and they had a little daughter Agnes Elisabeth (b. 1847).

The age difference between husband and wife might have to do with that a clergyman, who did not have a secure place in a parish, had to fill posts wherever a pastor was needed, and had a very small salary, so he could not provide for wife and children.

When Wilhelm Chronander became a curate and vice pastor in Länghem *pastorat* he could afford to marry.

In 1855 he was named the pastor of Dalstorp, near Länghem, but died there already in 1858.



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 SAG Editor, at <sag@etgenealogy.se> so we know what you are working on.

The Vinland Saga goes on

The Battle for Wineland (book 2) and *The Last Viking in Wineland* (book 3), by Milton Norman Franson.

ISBN-13: 978-1530500833 (book 2) and ISBN-13: 978-1536809831 (book 3)

Publisher: CreateSpace Independent Publishing Platform North Charleston, South Carolina.

Pages: approx. 250 for each volume.

Book 2, *The Battle for Wineland*, begins in the year 1029. Leif Ericsson is dead and his son and nephew must now lead the Greenland Norse as well as the settlements in the New World. Arnar, a cousin of Leif the Lucky, has returned to Greenland from Vinland bringing a young sister and brother of the Algonquin tribe with him. The stories that he shares around the fire stir the heart and imagination of his nephew, Ari.

Ari marries and has four children, with whom he shares the stories that his uncle Arnar had told him as a boy. Erikur, the eldest, grew up to be a priest and eventually a bishop. His territory included Greenland, Markland, Helluland, and Vinland in the New World where he eventually traveled and spent his time trying to convert the

Narragansett tribe. He remained there many years, married one of the colonist's daughters, and had a family. After he was killed by the natives, his wife moved to Iceland to raise her family. She eventually remarried and had a son Sturlu who was vindictive, rich, and greedy. He spent much of his time and energy trying to destroy the farms and businesses of the Icelanders in order to enrich himself. After his death his son and foster son took over the family lands and business. Both sons were writers. Kjarten, the foster son, preferred to collect and write the legends and sagas of the Greenlanders. It was these sagas that made their way to Archbishop Helvegi who read them with great interest. His reading of these sagas brought him to the realization that the last visit by a Norwegian ship to the New World colonies had been nearly 100 years earlier. His primary focus became the lost souls in the New World as he felt a sense of God's mission to go to the colonies and minister to these Norse settlers. He put great effort into setting up an expedition to the colonies. Returning two years later he reported on the de-

plorable conditions at the colonies and of the need for colonists, supplies, and trade. This brought Iceland, Greenland, and the colonies under the rule of Norway.

Book 3, *The Last Viking in Wineland*, continues the story as it describes the various forces that eventually led to the demise of not only the Norse colonies in North America but to the final chapter of the settlements in Greenland. Mother Nature brought a mini-Ice Age to the northern hemisphere causing crop failures, decreased game, and froze the travel routes between Greenland and North America. It also prevented the trading ships from landing in Greenland for the increasingly scant trade goods that the Greenlanders had to offer. Bubonic plague wiped out one-third of the population of Europe and Iceland, again reducing potential settlers and trade goods from arriving in Greenland and North America. With the increased isolation from their native lands and people, the colonists began to assimilate more quickly into the native populations of North America and eventually disappeared.

Meanwhile in Greenland the farmers

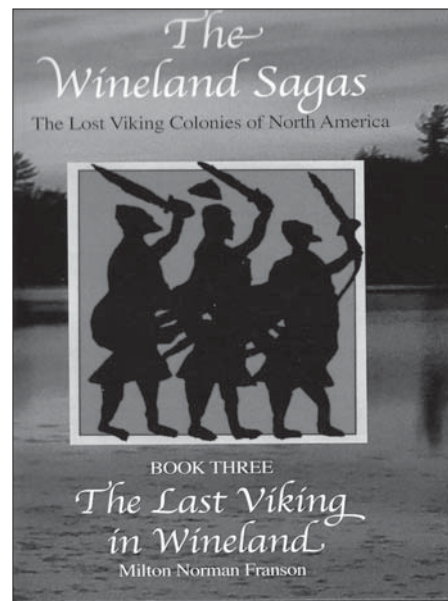
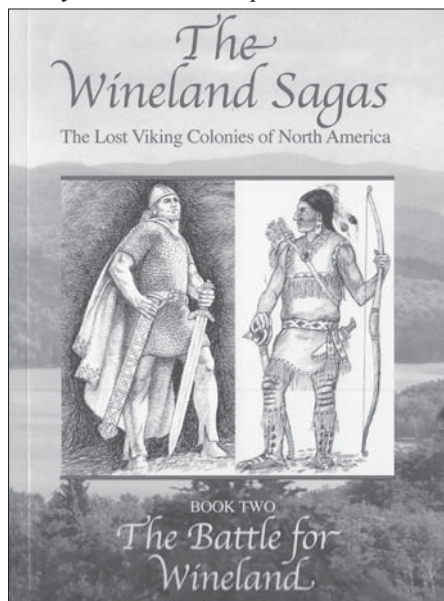
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Contact Jill Seaholm at
<jillseaholm@augustana.edu>





Book Reviews

families as well as hopes, dreams, and ambitions.

I found this series an interesting read that sparked my imagination as to what might have been. Perhaps someday there will be more discoveries that will give credence to the legends.

Janet Wahlberg

were having an increasingly difficult time surviving on their farms. The colder and longer winters diminished the growing season, thus reducing crop production for both the humans and the animals. Most of the cattle died due to the severe weather and lack of fodder. Starvation and disease took its toll on the humans. Many families moved to Iceland where the weather and land were better until there was only one family left on the Western coast of Greenland: Solveig, Brynjolfur, and Olafur. Then Solveig and Brynjolfur died leaving only Olafur, a slow-witted man who buried his family members as best he could. Not long after this, Olafur died in an altercation with the Kallals, an indigenous people of the area. Olafur, the last of the Vikings died in 1541.

Mr. Franson takes the story of Leif Ericson and his journey to the Americas to new and intriguing depths by using known historical figures as well as fictional characters to draw a portrait of exploration, adventure, and daring from Greenland to Central America. He makes his story believable by drawing on sagas, legends, as well as fact-based accounts in developing his story. He cites the discovery of the Viking village in Newfoundland, L'Anse aux Meadows, as the catalyst for him to write this series. He used the story of the conquistadors hailed by the Central American natives as returning "white gods" that had been prophesied in their ancient Mayan legends. Other factors in his stories look to recent DNA studies show that 20% of the Ojibways show European ancestry. Also, early French missionaries recorded that the Ojibway "practiced a secret religious ritual that contained Catholic elements." By skillfully weaving these legends and stories into a narrative of the succeeding generations of the family of Leif, Mr. Franson is able to portray the characters as real people with friends and

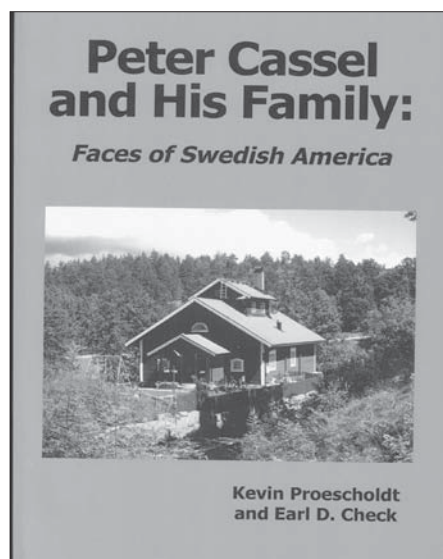
A Swedish Pioneer Family

Peter Cassel and His Family: Faces of Swedish America, by Kevin Proescholdt and Earl D. Check.

Softcover, 315 pages, ill., name index.

Published by Swede Point Press
2015. 2003 310th Street, Madrid, IA 50156.

If you are driving across Iowa on U.S. 34, be sure to stop in Lockridge in Jefferson County. Pass through the village and after a few turns you will see on a hill a white church and steeple. You have found New Sweden's Lutheran Church, built in 1850 by settlers led by Peter Cassel who arrived there in 1845. Wander through the cemetery and read all the Swedish names on the stones. I do this often when visiting my husband's cousins who farm only a mile away. It feels so special to stand there on the ground of the first permanent 19th century Swedish community in America.



It is that connection which led me to start reading this book, coupled with knowing the authors, Kevin and Earl, through our Swedish-American Historical Society board memberships. I knew they both descend from Peter Cassel and that their tie to the Cassel story runs deep. And – very importantly – that they never do anything halfway. So, no surprise, after only a few paragraphs into the introduction, I could see that I'd be reading their book cover to cover, all 303 pages. (Okay, I did quickly scan some pages that just list names of grandchildren and greatgrands.)

The book opens with a 7-page introduction, a discussion of the 19th and early 20th century emigration from Sweden of what turned out to be a quarter of that country's population. Pedantic? Boring? Not at all. It is inviting to read, conversational in tone (which happens to be true all the way to the last page). It is especially interesting when you get to the paragraphs about Peter Cassel's influence on Swedish emigration, starting with his letter home in September 1845, the first of many letters which were widely published in the Swedish press, causing considerable discussion and stimulating many Swedes to come to America. If you want to learn more, fear not: page 8 gives you endnotes with 17 references.

So who was Peter Cassel? He was born in 1790 at Redeby in Asby, (Östg.) son of Carl Börjesson¹ and his wife Catharina Svensdotter, with the patronymic name Peter Carlsson. He was first a miller and then a farmer (a landowner, a "bonde") in the southern part of Östergötland län. His roots have an unusual twist. The name Cassel, which our hero took as his surname, comes from his ancestor Peter Cassel (1540-1607), who might have come to Sweden from Edinburgh, Scotland, in 1592.² He became the stable master for Duke Karl of Sweden, who in 1607 was crowned King Karl IX. Doesn't that make you want to read more about the Cassel family?

On to Chapter 1: "Peter Cassel and His Wives." Some chapter subheadings tell you the direction of Peter Cassel's life: "Miller, investor, master builder, writer, pioneer,



Book Reviews

church founder and pastor.” From Kisa Parish (Östg.) to Jefferson County, Iowa, in 1845. The amount of detailed descriptions of peoples, places, and things with photographs of Cassel’s mills and homes in Sweden grab your attention, as does the step-by-step account of the trip from Sweden to the hills of southeastern Iowa territory.

We meet his two wives, both of whom he married in Sweden: Anna Svensdotter, and after her death in 1829, Ingeborg Catharina Andersdotter, who came to America with Peter and outlived him by 20 years. There were 11 children, but only 6 survived childhood. Anna lost 4 of her 5, Ingeborg only 1 of her 6. Of the 11, all but the last 2 were born in Sweden.

But before leaving Chapter 1 and getting into any discussion of Cassel family descendants, be sure to read “Peter Cassel’s American Letters,” pages 80-100 including 39 extensive endnotes. They read like relaxed personal journals, full of reports of daily life both wonderful and less so, descriptions of the weather, plants, animals, the ups and downs of farming, plans for the future. You feel you are there in Jefferson County in the 1840’s – the letters are infinitely more engaging to read than any American history textbook.

Chapter 2, all 89 pages, is about Anna’s



Kevin Proescholdt and Earl Check in Kisa, (Östg.) Sweden in 1995. (Photo by E.Thorsell).

only surviving child, Carl Johan, and his descendants. Carl Johan was born in 1821 in Kisa parish, came to Iowa with his father in 1845, married in 1848, and in 1849 moved to Swede Point (Madrid) in Boone County, Iowa. Many of his descendants remain there today, including author Earl Check. Interested in the story of a settlement in central Iowa (or almost anywhere else)? You get to read a dozen pages describing Swede Point’s early days.

The chapter is filled with photos on almost every page, and there are descriptions of family members’ relationships, jobs, life



New Sweden Lutheran Church.

history, extracts from letters. Everyone becomes a person, not just a name on a genealogical chart. And of course there are endnotes, too many to count. It is remarkable how much material going back several generations family members have saved and made available.

Carl Johan’s clan is much larger than that of his half-sisters and half-brother who married and had children – Andrew Frederick, Maria Mathilda, and Carrie Sofia. The remaining two who never married, Gustaf Albert and Peter Edward, have interesting chapters of their own. We learn, for example, that Gustaf died in 1862 while a soldier in the Civil War.

We all have read genealogical family presentations of varying length and detail. Interesting to the family (maybe), but usually boring to everyone else. “Peter Cassel and His Family” is an exception. The extent of the authors’ research and the care with which they wove it all together is amazing. I can’t imagine the time it took. In short: my wholehearted congratulations to Kevin and Earl.

P.S.: If you are in the area, you should visit the *Swedish Heritage Society’s* museum and gift shop on U.S. 218 in Swedesburg, Iowa. It’s about 20 miles northeast

of Lockridge. You can’t miss it – there’s a large red Dala horse outside waiting to greet you.

For open hours info: (319) 254-2317
email: swedish@iowatelecom.net

Ellen Rye

Editor’s note:

1) Carl Börjesson Cassel, father of Peter Cassel, the emigrant, died on 16 July 1834 at Redeby in Asby parish (Östg.). His estate inventory is dated 28 July 1834. Among his heirs is mentioned his son, the miller *Petter Cassel* of Qvarnstugan in Kisa. The others were *Johan Cassel* of Brokind, in Vårdnäs, married daughters *Stina*, *Maja*, and *Catharina*. The widow of Carl (his second wife) *Greta Larsdotter* gave information on the estate. The estate inventory is found in Ydre *häradsrätt* (E) FIIla:43 (1834-1834) Image 100 / page 195 (AID: v77457. b100.s195, NAD: SE/VALA/01637). (*Arkiv Digital*).

2) According to modern research, the story about the first Peter Cassel being a stable master to Duke Karl has not been possible to verify, even after extensive research at the War Archives in Stockholm. The first member of the family that is mentioned in court records was named *Mårten Persson Cassel*, who is mentioned in 1622 as an “old lame Englishman.” From his patronymic the older Peter Cassel seems to be constructed.

It is not known how long the “tradition” about Peter “the stable master” has been going around, but it was a general trend during the 1600s and 1700s to try to glorify an unknown ancestor.

There are many descendants of *Mårten* still around, (the SAG editor is one of them) and some are trying to verify the old stories, but the early 1600 is a long time ago, and not many records still exist.

The name Cassel may be a Swedish variation of the English “Castle.” Another theory is that the family has its origins in the German city of Kassel.

Thanks to Bo Lindwall, Södertälje, Sweden, for the information on Carl Börjesson and family.

Book Reviews



New book on Old Script

Vad står det? Handbok i handskriftsläsning, by Ulf Berggren and Elisabeth Thorsell. 2017, 104 pages, illustrated, hardcover. In **Swedish**. Published by the Swedish Federation of Genealogical Societies. ISBN: 9789188341082. Can be bought from <<https://www.rotterbokhandeln.se>>

This book is the first new book on Swedish handwriting in about 40 years, and has

a number of new features: full color photos and source information for most of the documents that open access to online archives (if you have a subscription to *Arkiv Digital*). There is also a Latin word list, a literature list, an authentic 1700s alphabet, and more.

The book is divided into four parts. The first part gives examples of common church records, starting with a fairly young one, followed by older examples. In this part the documents have a transcription nearby.

For the other parts, the transcriptions are found in the back of the book.

Part two gives examples of less often used church records, like church accounts and moving-in and -out records.

Part three gives examples of estate inventories, court records, military rolls, and much more.

Part four contains more modern records, as many younger researchers have prob-



lems with reading cursive script. There is a letter from a just-arrived immigrant, a story about an absconding husband, a copy of the birth record for author Vilhelm Moberg, a clerical survey from 1911, and much more.

Even though this book is in Swedish, we hope that it will be useful for our transatlantic friends also! *Elisabeth Thorsell*

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Book Reviews

Good old days in Minnesota

Bring warm clothes. Letters and photos from Minnesota's past, by Peg Meier. 1981, 328 pages, landscape form, softcover. Published by the Minnesota Historical Press. ISBN 978-0-87351-639-6.

This book is not new, but new to me, and the title sounded interesting. I have not yet read the whole book but glanced at the pages that mentioned Swedes.

The material is organized first by longer



periods, then from 1820 by decades.

Here you may read the heartbreaking letter from a man, who had lost his job, to Governor Floyd B. Olson, asking for help, but receiving none. You may read parts of Andrew Peterson's (of Vilhelm Moberg fame) diaries. You may make the acquaintance of Hugo Nisbeth, who travelled for two years in Minnesota, and then wrote a book about his experiences.

In 1893 *Annie Hedstrom* was in court charged with having broken the law by appearing in male attire. She passed under the name of Charles Parker and did a man's work at a farm near St. Paul for a period of more than a year without her true sex being discovered. She said that she did not know that it was unlawful to be dressed in a man's clothing. She disliked housework and made more money as a man.

In 1901 a young man, *Horace Glen*, started to work in a lumber camp near Two Harbors. He was educated and saw himself as a better man than others. His opinions on his fellow Swedish workers was low: "the most disgusting, dirty, lousy reprobates that I ever saw. I want to hit them everytime I look at them."

A fun book with lots of photos.

Elisabeth Thorsell

SAG needs your help!

We regard the reviews as a very important part of SAG, as the readers are spread all over the U.S., Canada, and Sweden and a lone subscriber even in Australia.

For all of them it is very difficult to keep track of the many interesting books (and movies) that are published with a *Swedish* or *Swedish-American* theme.

We need you to keep your eyes open. And we are extremely pleased if you will write a review and send it to the SAG editor.

Family histories, church histories, local group histories, and lodge histories are among the things we would like to present in SAG. And all in English.

A good book review contains the full title of the book, name of author, year of printing, name of publisher, where it can be bought, and the price of the book.

Send all book reviews to the SAG editor!

Elisabeth Thorsell
SAG editor

New and Noteworthy

(Short notes on interesting books and articles)

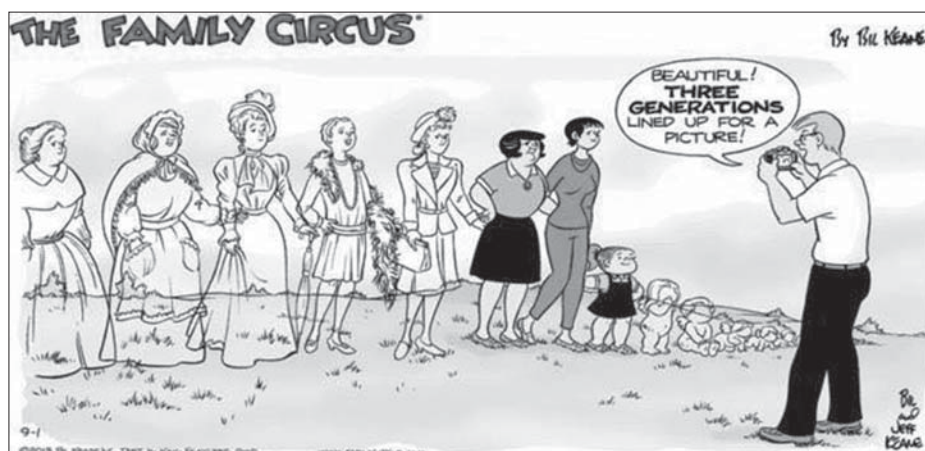
The Swedish-American Historical Quarterly is always a good read, and the January 2017 issue is filled with interesting articles. I liked *Journey of a Farm Photo from Malung, Sweden, to an Olof Krans Painting*, by Mass Elisabet Larsson, in which the author tells about the connection between her paternal grandparents from the Linjo farm in Malung and the Bishop Hill early settlers, among whom members of the Linjo family were vital in forming the colony. In 1913 a photo was taken of the original farm in Malung, and someone sent a copy to the relatives in Bishop Hill, and the next year Olof Krans made a painting of the house, which is shown in full color in the journal.

Tidningen is the name of the Swedish Genealogical Society of Minnesota's quarterly journal. In the summer issue of 2017 there is an informative article on the Twin City Linnea Society in Minneapolis-St. Paul, run by Swedish women, by Ann Derr. The society started in 1904 with the goal of raising enough money to buy land and open a home for old, destitute women. To do this they charged a small fee at every meeting and also organized a Mayfest, a lutefisk supper, and ice cream socials, and much more. The Twin City Linnea Home opened around 1920 at Como Avenue, St. Anthony Park, and after a few years they accepted "guests" of Scandinavian descent, not just Swedes. In 2005 the home closed.

Family Tree Magazine, July/August 2017 has an article by David A. Fryxell on bathtubs and plumbing from Roman times onwards. These are things we take for granted, necessary in our day, but they also have history and inventors. Sunny Jane Morton tells about *Becoming American*, and explains many of the records that can help find the immigrant like church records, foreign-language newspapers, ethnic societies, and draft registrations. One can also learn that from the 1860s honorably discharged noncitizen veterans, age 21 or over, could petition for naturalization without the required "first papers."

All links tested in
June 2017 and
should work

<http://www.ancestralfindings.com/unusual-sources-finding-old-family-photos-2/>



Swedish American Genealogist 2017:2

Peter S. Craig now in Genealogy Hall of Fame

Beginning in 1986, the National Genealogy Hall of Fame program, administered by the National Genealogical Society, has honored outstanding genealogists whose achievements in the field of American genealogy have had a great impact on our field.

This year, Peter Stebbins Craig, whose nomination was made by the American Society of Genealogists and the Swedish Colonial Society, was elected to the National Genealogy Hall of Fame.

Peter Stebbins Craig, a devoted historian and relentless genealogist, specialized in publishing genealogies of the first European settlers of southeastern Pennsylvania, Delaware, and New Jersey. This settlement, better known as New Sweden, began in 1638 along both sides of the Delaware River.

Craig was born in Brooklyn, New York, on 30 September 1928 and died in Washington, D.C., on 26 November 2009. His pioneering research and significant publications on the early Swedish settlers in the Delaware Valley earned him fellowships from both the American Society of Genealogists and the Genealogical Society of Pennsylvania in 1991. In recognition of his contributions to Swedish history, King Carl XVI Gustaf of Sweden bestowed on him the title of Knight First Class of the Royal Order of the Polar Star in 2002. He was awarded a Lifetime Achievement Award in 2009 by the Swedish Colonial Society in Philadelphia.

He was the founder of the journal *Swedish Colonial News*, published by the Swedish Colonial Society. There he published dozens of his articles on Swedish and Finnish families in southeastern Pennsylvania and New Jersey. He served as both historian and genealogist for the Society. He also chaired the publication committee that initiated the Gloria Dei Church records series titled *Colonial Records of the Swedish Churches in Pennsylvania*. Now in six volumes, this indispensable reference work details the church records for the years 1646-1768. He left his extensive research collection including books and monographs to the Society. They are adding his research, "The Craig Collection," to the Society's website.

As contributing editor for *Swedish American Genealogist*, he published numerous articles. Especially notable are his "New Sweden Settlers," an eight-part series that ran from 1996 to 1999, and "The 1693 Census of Swedes on the Delaware," a series published 1989 to 1991.

Peter Craig received his BA from Oberlin College in 1950 and his law degree from Yale Law School in 1953. Prior to his career in genealogy, he was a lawyer specializing in railway law in various private and government positions. He worked on the boards of the Swedish Colonial Society and the Genealogical Society of Pennsylvania and often lectured on the "Antient Swedes."

This year's nomination was submitted by the American Society of Genealogists with supporting recognition by the Swedish Colonial Society and the editor of the *Swedish American Genealogist*.

Editor's note:

Peter Craig was for many years a participant of the yearly SAG Workshop at the Family History Library in Salt Lake City. We did not see so much of him as he devoted his time there to microfilms of early American documents, but he always held a lecture on something related to the "Old Swedes."

His series of articles on "The 1693 Census of Swedes on the Delaware" was published in book form in 1993 by SAG Publications of Winter Park, FL.

In 1999 the Genealogical Society of Pennsylvania published his "1671 Census of the Delaware."

The Swedish Colonial Society also tells this about the Craig Collections, which is still undergoing digitalization – a long-term effort:

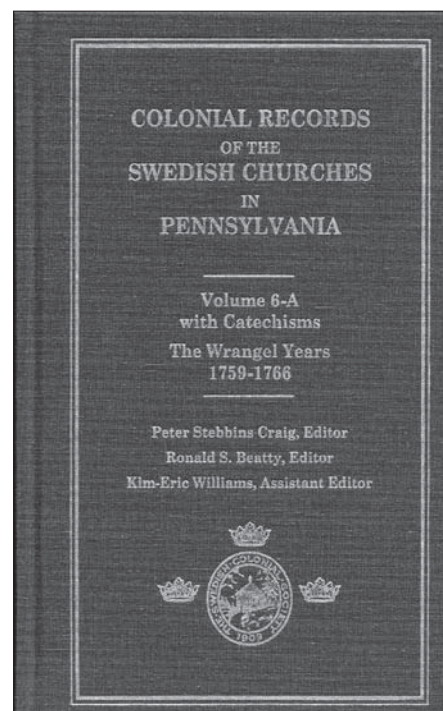
"Craig Collection Online. Dr Craig's work papers and correspondence form the bulk of the Craig Collection.

"If you are an SCS member, you can now order a custom package of family group sheets (FGSs) showing all the detail around your earliest Swedish colonial ancestors. You may order FGSs from a known line so you can study your family in detail (e.g., the Mounce Rambo package already posted), or FGSs for heads of family all



bearing the same full name so you can confirm which is a suspected ancestor. We plan to add more such packages of FGSs as well as other materials. It is our hope that these resources will facilitate the process by which members of The Swedish Colonial Society apply for forefather status as descendants of Swedish colonists who arrived in the thirteen colonies before the end of the Revolutionary War in 1783."

The web address for the Swedish Colonial Society is found on p. 26.



The insignia of the Order of the Polar Star.

The Last Page

Dear friends,

Summer is here in Sweden too, and so far it has been a typical Swedish summer – a mixture of sun and rain.

At Midsummer, which we spent in eastern Värmland, granddaughter Greta (4½) and her mother picked about 25 different flowers - a real summer bouquet!



On Facebook I have already (6 July) seen that several of our overseas cousins have come to Sweden and met their relatives, and in general are having a good time. More will be coming, and I hope my own relatives will come some day.

To actually see the area, the church, and the local museums will give a deeper understanding of the life the ancestors had in Sweden, and perhaps also why they left.

Once we drove some friends, three lady farmers, through Skåne and they wondered why their people had left? When we came to the home parish in Småland and saw all the rocks in the fields, then they understood.

What else? My husband and I have now sent in our DNA swabs to Family Tree DNA, and we know they have arrived, so we are now waiting to see the results. We

do not know too much about how to understand them but hope with the help of friends to make sense of it.

One thing I wish all of you to think about is that there is no Query page in this issue, and has not been for some time. Please think about sending in queries to SAG, as those will have a longer life than those on electronic message boards, especially now when old SAGs can be found online.

Welcome to the Genealogy Days in Halmstad!



Till next time!
Elisabeth Thorsell

Help us promote the SAG journal!

Do you belong to a Swedish genealogy or other Swedish interest group? Even a group that only sometimes focuses on Sweden? We are happy to supply SAG back issues and subscription brochures for you to use as handouts.

If you will have a raffle or drawing, we can even provide a certificate for a 1-year subscription to SAG for you to give away.

Contact Jill Seaholm at <jillseaholm@augustana.edu>, or 309.794.7204. Thank you!



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The early morning line when the FHL opens.

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The 2017 Workshop is now officially filled.

For more information you can use this address:

<http://www.bitly.com/SAGWorkshop>

Abbreviations

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

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

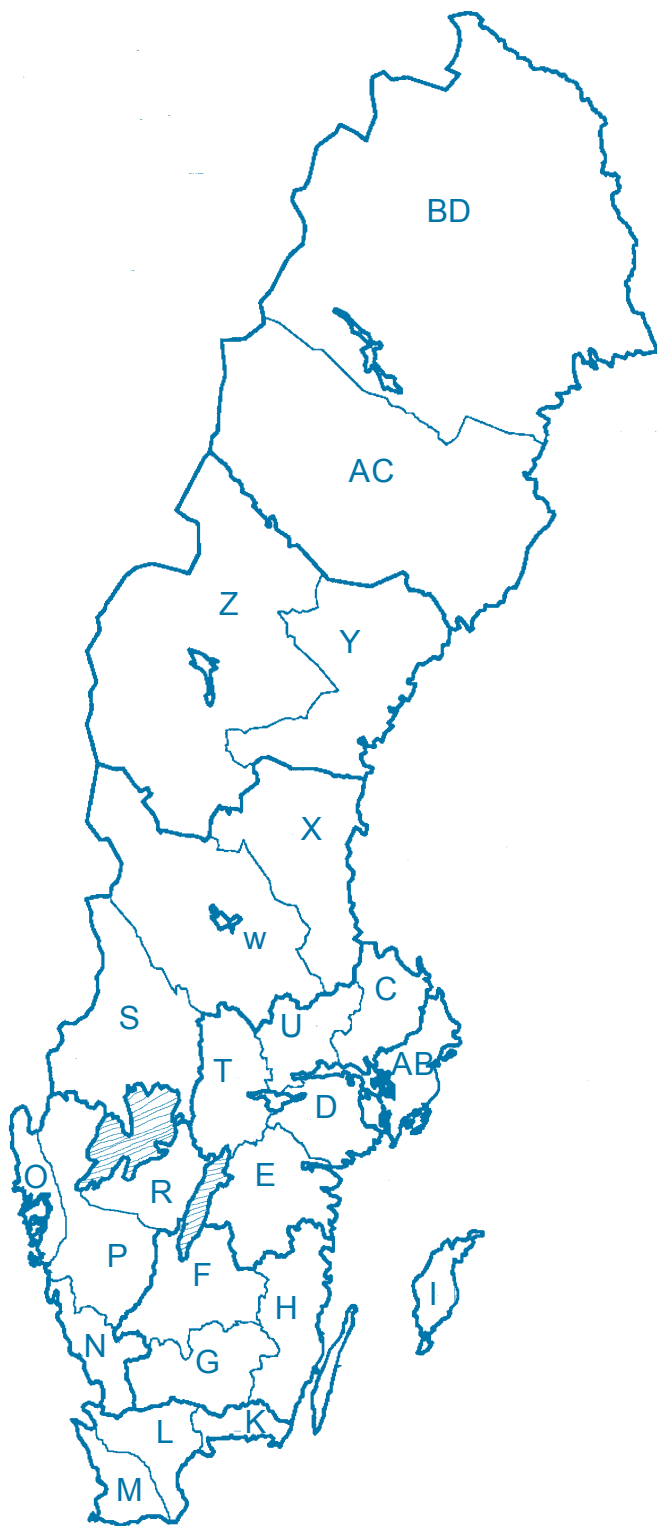
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

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

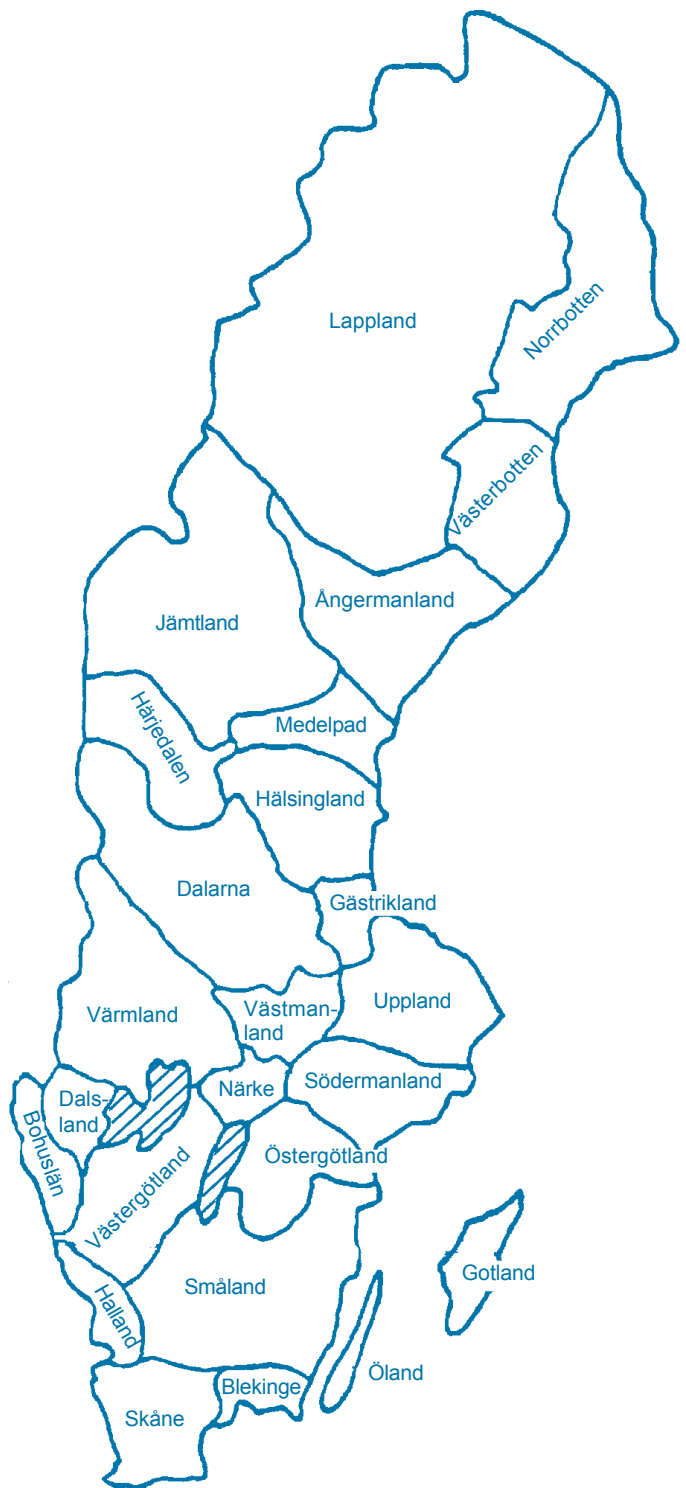
a formerly Kopparberg (Kopp.; W) *län*.

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

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



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



The provinces (*landskap*).