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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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Swedish American Genealogist

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Cover picture:

Winter scene at Frösön, Jämtland, Sweden, in January 2018, in minus 20 degrees Centigrade.

Photo submitted by Barbro Garland, Ankeny, IA, U.S.A.

Disappearing Swedes

Case 1: Johan Ferdinand Waeström, who “died in America”

By MARTHA J. GARRETT, CG

Many Swedish-American families have stories about relatives who left their home parishes and simply vanished, often in conjunction with emigration. Sometimes these Swedes disappeared immediately after they left home. Others can be found in documents recording their arrival on American shores, but after that the trail goes cold. Such cases may seem unsolvable, but they can often be resolved through various research techniques. This is the first in a series of pedagogic articles about these disappearing Swedes. The articles describe various cases and explain how I solved the mysteries. The text has been extracted from documented research reports prepared for the same Swedish client, Olof Hultén of Kalmar, who is related to all the missing persons. I thank Olof for his generous permission to tell their stories.

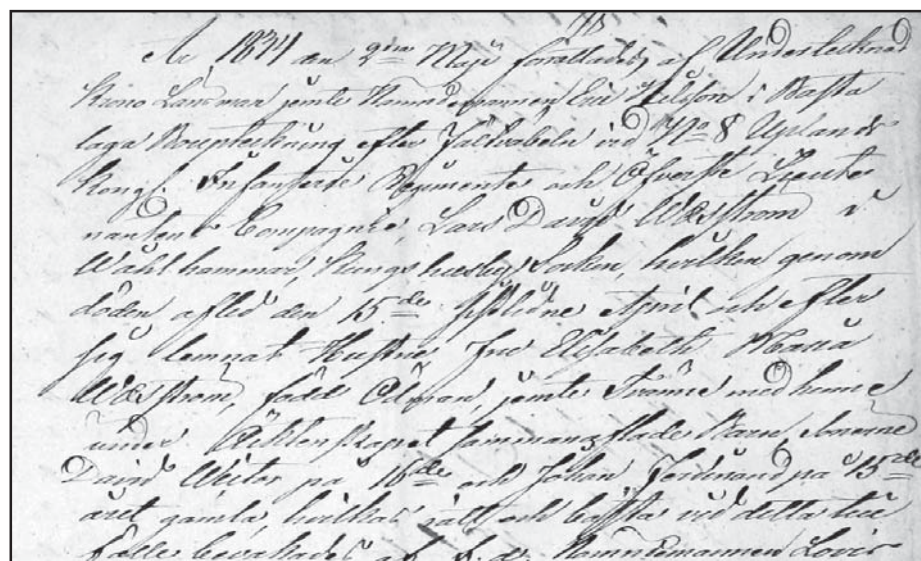
The puzzle: What happened to Johan Ferdinand Waeström after 1834?

When Olof Hultén was young, he heard about a relative, Johan Ferdinand Waeström, who was born in Sweden, emigrated, and died in America. But when Olof became interested in genealogy and looked for this relative in U.S. records, he was unable to find him.

Johan Ferdinand was born in Kungs-Husby parish, Uppsala county, on 4 April 1820, second child to Lars David Waeström, a noncommissioned army officer (*fältväbel*), and his wife Elisabeth Maria Ödman. Another son, David Victor, had been born in 1818. In 1834, Lars David became ill and died. His estate evaluation showed that the family's possessions were modest, and the estate's value was totally

cancelled by Lars David's debts. One can only guess at why the family's financial situation was so dire. The fact that a gaming table was listed among the household's meager furnishings suggests that gambling may have been a contributing factor.

In any case, Lars David's death left Elisabeth Maria and the two sons penniless, and they almost certainly were forced to leave the place where they had been living. The boys were young teenagers, close to the age at which children customarily left home and began to work.



The probate for Lars David Waeström, dated 2 May 1834. Trögd's häradsrätt (C) F:17 (1832-1835) Image 5040 / p.219 (Arkiv Digital). Below is a part of his 2 pages of debts.

1. Till Lars Waeström i Kungs-Husby församling 1820	10.		
2. Till David Victor Waeström i Kungs-Husby församling 1820	8.	14	
3. Till Johan Ferdinand Waeström i Kungs-Husby församling 1820	10.	10.	
4. Till Lars Waeström i Kungs-Husby församling 1820	7.	6.	10
5. Till David Victor Waeström i Kungs-Husby församling 1820	4.	20	10
6. Till Johan Ferdinand Waeström i Kungs-Husby församling 1820	9.	11	
7. Till Lars Waeström i Kungs-Husby församling 1820	11.	11.	10
Summan till 71. 11. 10			

However, a quick search in the index to the Trögd *härads* probate records, showed that the mother, Maria Elisabeth Ödman, died on 24 Nov. 1846 in Flasta in Veckholm parish, adjoining Kungs Husby parish.

In her probate (*Trögds häradsrätt (C) F:20 (1845-1849) Image 3570 / p. 158*) son David Victor was mentioned as a shopkeeper in Nyköping, and son Johan Ferdinand as a shopkeeper in Stockholm.

A sideways approach: FAN

In genealogy, problems regarding an individual can sometimes be solved by studying the family, acquaintances, and neighbors (FAN) of that person. In the case of Johan Ferdinand Waeström, this meant looking at his brother, David Victor. Since David Victor was Olof Hulténs great-grandfather, it was possible to find records about him by tracing Olof's pedigree back in time. This process led to the 1854 marriage record of David Victor Waeström, in which he was identified as manager of a fine estate in Julita parish (Södm). The Julita church books showed that he had arrived in the parish in 1847, coming from the small industrial city of Nyköping (Södm).

The 1847 moving-out rolls for Nyköping Västra parish did indeed list a David Victor Wesström and gave the address where he had been living. And the household examination entry for that address included not only David Victor, but also other persons – including his brother, Johan Ferdinand. The brothers were apparently in Nyköping to obtain training and experience in business. In 1846, the year before David Victor left for Julita, Johan Ferdinand moved to Stockholm and was signed into Maria parish.

Johan Ferdinand Waesström in Stockholm

Johan Ferdinand's life in Stockholm was proving difficult to trace, for two reasons. One was that *Waeström* could be spelled in many other ways – Waesström, Wesström, Wäsström, Wesström, etc. – and the Stockholm population included numerous persons with one of these names.

Among them were even a man named Johan Wesström and another named Johan F. Wesström, the "F." signifying Fredrik. Unless birth dates were given in records, it was impossible to distinguish these various Johans from each other. The second reason is that Johan Ferdinand was not fastidious about reporting his whereabouts to the authorities and consequently seemed to disappear. Although he signed into Maria Parish in 1846, he was not listed as living there. A decade later, when he finally requested a permit to move out of Maria, the pastor made an entry in the church book that Johan Ferdinand had actually moved to Katarina parish many years before.

After his move was formalized, Johan Ferdinand appeared in the 1856 Katarina church books and the 1857 city tax rolls, his name being given either as Wäsström or Waesström. According to these records, he lived in the city block called Häcklefjäll and owned a soap factory. Then, in 1857, he once again seemed to disappear and was no longer listed among the people living in Häcklefjäll.

Considering the family story that Johan Ferdinand emigrated, it would be reasonable to assume that he had left Sweden. But Johan Ferdinand was not in the moving out records for Katarina anytime between 1857 and 1861, and no one matching his description and with any possible variation of his name was to be found in the Swed-

ish emigration databases or the U.S. or Canadian immigration databases. Furthermore, although searches in American databases yielded numerous Swedish immigrants who have something in common with Johan Ferdinand, further investigation disclosed that these men could not have been him. Evidence suggested, therefore, that Johan Ferdinand Waesström had not emigrated to America.

The solution to the puzzle

So where was Johan Ferdinand? The last record of him was in Katarina parish in 1857, and the Katarina records indicated 1) that he was not living in that parish after 1857 and 2) that he did not move out of the parish in or after 1857. This is a conundrum, but it is a conundrum with a solution – Johan Ferdinand could have *died* in Katarina parish in 1857.

The Katarina church books include an index of burials in the parish, and this index listed a man named Wesström, who was buried on 3 October 1857. According to the index, however, this man was Johan Fredrik Wesström, not Johan Ferdinand Waeström. (See picture on next page) >

In the original death book entry to which the index referred, the man's name was indeed given as Johan Fredrik Wesström.

But Katarina parish had yet another church book about deaths, and this one gave additional information about the deceased, including date of birth and cause of death. In this book, the man who died on 1 October 1857 was identified not as Johan Fredrik Wesström, but as Johan Ferdinand Waesström. And the birth date was the same as Johan Ferdinand's – 4 April 1820. (See picture on next page)

Johan Ferdinand had died of cholera, one of the 670 persons to die of the disease in Stockholm in 1857. Cholera graveyards had been established in Stockholm when the early epidemics hit at the beginning of the 1800s, and victims were often buried in mass graves.

During the period of 1854–1858 cholera hit Stockholm in the summers each year. The burial records for Johan Ferdinand indicated that he had been given a normal funeral and buried in the Katarina cemetery. Once the date and place of Johan Ferdinand's death were identified, it was possible to find his estate inventory (*bouppteckning*) in the Stockholm court records. This document provided con-

Gården N: 31.		F. d. Hantlender:		År		År		År		År		År		År		År		År		År	
1	Carl Reijmers	19	7	Kungälv	2	Söd	44	metastasis	47	Julita											
1	D. W. Waesström	18	2	Kungälv	2	Söd	44	metastasis	47	Julita											
1	Bekk. L. S. Mouten	22	10	Ramsvilla	2	Söd	44	metastasis	47	Julita											
1	L. F. Waesström	20	4	Kungälv	2	Söd	44	metastasis	46	Julita											

Nyköpings Sankt Nicolai (D) Ala:13a (1846-1850) Image 89 / p. 82. (Arkiv Digital).

N: 2. Lördagen den 3 Octb: kl 5 em beg! Fabriken Johan Fredrik Wesström, 37 år, på Mellan jord, Sack, 3 bärare, 6 bärare, N: 30 Östra Kyrkogatan. Begravningsceremoni.

Katarina (AB, A) FIII:22 (1857-1857) Image 39 / page 70. (Arkiv Digital).

Translation: #2. Saturday the 3rd Octb. at half past 5 in the afternoon was buried the factory owner Johan Fredrik Wesström, 37 years old, at the Middle Earth [place in the cemetery], blanket, 3 [???], 6 bearers, [lived at] #30 Östra Kyrkogatan. Burial ceremony performed by assistant vicar Österström.

1857. Död- och Begravnings									
Nr	Personens Namn och Stånd.	Ogift.		Gift.		Barn.	Ålder.		Födelse- ort. till.
		Man.	Kv.	Man.	Kv.		År.	Med.	
1	Hedv. Margareta Wilhelmina, f. Håkström, at Håkström	1					46	27	1811
2	Wesström Johan Ferdinand, f. Håkström, at Håkström	1					37	5	1820

Katarina (AB, A) FI:13 (1856-1859) Image 48 / page 45 (Arkiv Digital).

This is the original death records, which shows that Johan Ferdinand was a soap manufacturer, and died from cholera and that his place of death was Barnängen.

firmation that it was indeed Johan Ferdinand Waeström who had died of cholera in Katarina parish.

It was interesting to see that he died at Barnängen, which since his time has been well-known for a factory producing soap and cosmetics.

Family stories placing Johan Ferdinand's death in America suggest that his relatives were unaware of his death in Stockholm. But this could not have been the case. Johan Ferdinand's probate named only one heir, his brother. So David Victor surely knew of Johan Ferdinand's death. Why the family believed that Johan Ferdinand had emigrated is unknown. But cholera was feared, and cholera cemeteries and graves were seldom visited. It is possible that, although he must have given permission for part of Johan Ferdinand's estate to be used for a church burial, David Victor may have decided to hide the fact from his family that his brother had died of cholera and lay buried in the Katarina parish cemetery.

Summary and lessons to be learned

The gaps in the church books made it impossible to trace Johan Ferdinand directly after his father's death in 1834. But the FAN method, applied to David Victor, led to Johan Ferdinand in Nyköping, from where he could be traced to Stockholm. The Stockholm records about Johan Ferdinand were confusing because the spelling of names was not codified at the time, but that confusion had the positive effect—it made clear that information about Johan Ferdinand Waeström and men of similar names could easily be mixed up. The family story of Johan Ferdinand's emigration was examined and rejected but left an apparent conundrum — he did not leave Katarina parish, but he was no longer there. The only remaining explanation was that he had died in that parish. Confirmation

was found by examining all three Katarina church books regarding deaths, only one of which gave full and correct information about the man who died in October 1857, identifying him as Johan Ferdinand Waeström.

Lessons that can be learned from this case and applied to other instances of disappearing Swedes are these:

- If the trail is cold, the FAN method might help.
- Since names were not codified in the past, identities may be unclear.
- Family stories can provide good leads, but they also may be incorrect.
- Apparent conundrums may have solutions.
- Records can exist in multiple forms, some incorrect and some correct.



Katarina church, Stockholm, Sweden.

Martha Garrett, PhD, Certified Genealogist® is a professional genealogist living in Sweden.
Web site:
www.SwedishHomecoming.com

The Alfred Gävert story

A blacksmith and laborer tells his life story

BY ALFRED GÄVERT

TRANSLATED BY CHRISTOPHER OLSSON
AND ELISABETH THORSELL

Sometimes there was light; sometimes there was darkness. In Saxehammar (Dala)¹ I was a blacksmith in a smelter. On 1 November, 1898, I had to move because of wicked and evil comrades, so I rented a couple of rooms in Stora Saxe (W)² for a year during which time I continued at Fagersta (U) (iron works) as an extra worker. In the fall of 1899 we moved to Nor (W)³ and rented a couple of rooms. I continued to work at Fagersta until Easter 1900 when I moved to Jäder's *Bruk* (U)⁴ as a scrap smelter. In May of that same year my wife and two youngest sons came to Jäder and at the first Christmas we had our older sons Edvin, Valfrid, and Karl there to visit us, which was quite fun.

Edvin is in Fagersta, Valfrid is in Västerrås, and Karl is in Eskilstuna. But this place – namely Jäder – was not a long stay because there were layoffs due to the poor times with no orders. I and several around me were without work. In the winter of 1901, in February, son Carl came home, even he was without work. On the third of April that same year he traveled to America but I, his father, still lived in Jäder despite many difficulties, and worked on the railway at Vanneboda (Väsm.)⁵, traveling there Mondays and home on Saturday evenings until the 6th of July 1901 when my family and I moved to Avesta (W)⁶ and rented two rooms without having a job, a grim and melancholic time for us (but) I found temporary work as an assistant for fourteen days. Then I moved to Engelsberg, Västervåla (U)⁷ and smelted scrap metal. The first of August 1901 I had my oldest son with me as a smelter but there was a lack of water after we had smelted for several weeks. Then we dug out slag from a disused blast furnace. Edvin, Alrik, and I lived together in Engelsberg, where I had grown up as a child and now I am 49

years old. On 6 April 1908 I broke my right leg in the smithy in Engelsberg; I was then in my 55th year. Then in the fall when I could work it was over for smithy work because of the poor economic conditions.

I got temporary work in a small smithy as a sledger for several weeks until I became ill with severe hemorrhoids. I was operated on at the hospital in Norberg (Väsm.)⁸ and was laid up for four weeks until I came home on 21 January 1909, weak and emaciated. But I recovered quickly. I worked here and there wherever there was work available and rented lodgings from the landlord, iron works owner Timm.

On 15 June 1909 Carl came home from America where he had been for over eight years. He was home until 21 August when he returned. It was a short time, but dear. He is now a pastor in Salina, Kansas, in America. When he was home there was the general work stoppage, the so-called Big Strike throughout Sweden.

These children God has blessed us both with. Johanna and Alfred Gäfvert, Jan. 12, 1902. Our betrothal day was not determined, but our marriage was celebrated Saturday 4 Sept. 1875. On Saturday 4 September 1900 we marked 25 years together, which I myself bore witness to on 18 July 1901.

Alfred Gäfvert, and on 4 September 1925 is our 50th anniversary of living together.

Alfred's son *Carl* became a Covenant pastor in the U.S. He married and had a family. His daughter Dagmar (1913–2008) married Nils William Olsson (1909–2007), founder of SAG. During WW II Nils William spent time in Sweden, and met with his wife's uncles. He copied Alfred's story, which he had written in son Alriks's family Bible and which has now been preserved by daughter Karna Olsson.



Alfred and Johanna and their sons. Photo taken by Gustaf Ahlström in Norberg. Photo in Karna Olsson, Belfast, ME collection.

Footnotes:

- 1) Söderbärke (W) AIIa:1 (1896-1909) Image 1270 / page 114.
- 2) Söderbärke (W) AIIa:1 (1896-1909) Image 1070 / page 94.
- 3) Söderbärke (W) AIIa:1 (1896-1909) Image 3440 / page 331.
- 4) Arboga *landsförsamling* (U) AIIa:1a (1899-1907) Image 2440 / page 230.
- 5) In Näsby parish, (U) quite close to Jäder.
- 6) This very short-time move does not show up in the Avesta church records.
- 7) Västervåla (U) AII:1b (1900-1914) Image 880 / page 307. Alfred is now called a farm worker. Modern spelling is Ängelsberg.
- 8) Norberg is a town about 12 miles from Ängelsberg, and had the closest hospital then.

Alfred Gävert and family

Father. Johan *Alfred* Gävert was born 4 Jan. 1853 in Larsbo, Söderbärke, (W), son of the charcoal worker (*koldräng*) Anders Johan Gävert and his wife Greta Lisa Pällander (Söderbärke [W] C:8 [1827-1858] Image 279 [Arkiv Digital]).

As a small boy he and his family moved to Ängelsberg iron works in Västervåla parish in Västmanland (U). After this move Alfred is always recorded as having been born in Västervåla.

As Alfred's own story ends mainly in 1910, even though he mentions his and Johanna's 50th anniversary in 1925. They both lived long lives. In 1914 he and Johanna and grandson Karl Edvin Gävert, born 10 June 1901 in Söderbärke, moved to a cottage Hvilan #6 on Stabäck lands, close to Ängelsberg (Västervåla (U) AII:1b (1900-1914) Image 1260 / page 345 [Arkiv Digital]).

Alfred died there 8 Apr. 1933 (Swedish Death Index 7).

Mother. Johanna Abrahamsdotter was born 29 July 1853 in Stora Saxe, Söderbärke, (W), daughter of charcoal burner Abraham Jacobsson and his wife Anna Persdotter (Söderbärke (W) C:8 [1827-1858] Image 287 [Arkiv Digital]).

Johanna and Alfred were married in Söderbärke on 4 Sept. 1875.

Johanna died 12 July 1937 at the Old Folk's Home (*Ålderdomshemmet*) in Västervåla (Swedish Death Index 7).

Children:

Son *Johan Edvin*, born 14 May 1876 in Saxehammar, Söderbärke. Died 10 April 1948 in Änglikbenning, Västervåla (U). He was the father of Karl Edvin Gävert, who was a foster child with Alfred and Johanna. His mother Hilda Sofia Eriksson seems to have died young, and was not married to Johan Edvin.

Daughter *Anna Alfrida*, born 18 Sept. 1877 in Saxehammar, died there 6 Sept. 1878 of scarlet fever.

Son *Walfrid Emanuel* born 13 Dec. 1879 in Saxehammar. He emigrated on 2 May 1903 from Västerås Domkyrkoförsamling to America. He left Göteborg on 15 May 1903 with destination Bridgeport, CT, U.S.A.

Son *Carl Adolf* was born 17 June 1882 in Saxehammar. He emigrated in 1901 from Eskilstuna (D) with destination New York.

Son *Paul Alexander* was born 12 Dec. 1884 in Saxehammar, he died there 15 Oct 1885 from stroke.

Son *Alrik Alexander* was born 16 April 1887 at Saxehammar, he died 25 Aug. 1954 at Stabäck 2:80, Västervåla (U). Son *Paul Sigfrid* was born 1 Jan. 1891 in Saxehammar, he died 1 March 1962 in Änglikbenning, Västervåla, (U).

The Gäfvert family

The Gäfvert family is one of the largest blacksmiths' families in Sweden. Judging from the spelling of the surname it is supposedly of Flemish origin. The first member of the family in Swedish records is Andreas Gävert, who around 1627–32 worked at the Forsmark iron works in Uppland. He had at least three sons, Anders, Klas and Jakob, who all started different branches of the family.

Anders had sons Jakob, b. around 1600, son Henrik, alive in 1660, and Jost, b. around 1605.

Alfred, b. 1853, seems to belong to the Anders' branch.

The name can be spelled many ways: Gaevent, Gevert, Gäfvert, Gävert, Jäfvert. In the U.S. the spelling Gavert seems to be the mostly common one.

Source: *Släkten Gevert*, by Örjan Hedenberg, in "Svenska Smedsläkter", volume 1 (2003). Published by the Blacksmiths Society.

The Engelsberg /Ängelsberg iron works in Västmanland, Sweden. One of the Unesco World Heritage Sites.



Buildings still stand at the Ängelsberg former iron works (bruk). This picture shows to the, left the oven for roasting ore, and, to the right the blast furnace (masugn). Photo by Bengt Oberger.



The smithy, where Alfred and his father might have worked. Photo by Bengt Oberger.

Handwriting Example #53

För vårt eget själagagn och Christi Rikes allmänna
 framgång, hafve ^{vi} allmänt sammanträdde denna dag fattat
 följande beslut: 1^o Att förena af till en Christelig Församling
 som i Jamestown Chautauque Co. New York State
 2^o Att vi antaga och förklara den h. Skrift som är Guds eget
 ord, såsom enda regel för vår tro och lifnad, förklarad i öfver-
 het med den äldsta Christna Församlingens och vår Lutherska Kyr-
 kas bekännelse-skrifter, enligt hvilka allena vi vilja hafva ordet
 för oss förkannat. 3^o Att då någon framdeles vill förena sig med
 oss ingå som medlem af vår Församling, detta allena kan ske
 såvida en sådan antingen medför attest om christligt förhållande
 från annan församling eller inför vår själsörjare eller diakon ut-
 sig vara en lifvande lemn i Christi öfynliga Kyrka eller åtminstone
 bekänna sig för en allvarlig afvändan att genom de nådemålad
 som af Församlingen anförtroas blifva det, hvarefter han skall
 i Församlingen upptagas enligt det formulär som nu är antagna
 dels kan värda för oss af de Lutherska Församlingarne i Chautauque
 antaget.

Source: "Jamestown Protokol," Reports to Synod 1850-1870, Augustana Evangelical Lutheran Church collection, Evangelical Lutheran Church in America Archives, Elk Grove, Illinois.

About this protokol: It was an organizing charter for the congregation to be known as the Svenska Evangeliskt Lutherska Kyrkan in Jamestown, Chautauqua County, New York and was dated 17 July 1853.

It was written by Bengt Gustav Bergenlund, the provisional Lutheran minister serving the Jamestown and Sugar Grove congregations. Comparisons to other known handwriting of Bergenlund make it clear that he wrote this protocol; however, the second part of the document (which is in pencil) is written by someone else. This second part is a list that identifies the members of the new congregation.

Rev. Tuve N. Hasselquist visited Jamestown in May/June 1853 to review the work of Bergenlund. Rev. Hasselquist preached the first sermon in Swedish by an ordained Lutheran minister in Jamestown at the Presbyterian Church on 1 June 1853 (Wednesday). See E.E. Ryden., "The Lutheran Church in Jamestown" in *Augustana Journal*, June 19, 1920, p. 394.

This organizational protocol may have been presented to the Northern Illinois Synod in Galesburg in October 1853.

The Jamestown Lutheran church was reorganized by a new charter written by Rev. Jonas Swensson and adopted by the congregation 26 July 1856.

Picture and information submitted by John Everett Jones (jamestownswedes@hotmail.com)

Transcription and translation on p. 20

Gammalsvenskby? What is that? Where is that?

An almost forgotten Swedish settlement in Eastern Europe

Outside mainland Estonia there are several islands that have had a Swedish-speaking population since at least the late 1200s. At that time, according to a fairly new theory, many Swedes from the island of Öland moved across the Baltic and settled on the big islands there. In the 1500s Sweden took over as the rulers of nowadays Estonia, Latvia, and Lithuania, but lost the Baltic provinces to Russia after the Great Nordic War in the Peace Treaty of Nystad 1721.

The origin of Gammalsvenskby

The population of Gammalsvenskby traces its origins to *Dagö* (Hiiumaa) in present-day Estonia, once a part of the Duchy of Estonia.

The part of the peasant population who were in conflict with the local aristocracy petitioned the Russian Empress to accept them as their subjects. Empress Catherine the Great (II) of Russia accepted the petition under the condition that the peasants resettle in the newly conquered territories from the Ottoman Empire that were named New Russia (today in southern Ukraine.)

Enticed by promises of new fertile land, they trekked overland to southern Ukraine, as colonists for the new territories. While some sources call the Estonian Swedes' migration an outright expulsion from their Baltic homeland, other accounts stress the fact that these poor and oppressed serf farmers were given what may have seemed like a generous offer. They named their new settlement as Gammalsvenskby, which means "Old Swedish Village".

Regardless of the impetus, the outcome of this mass migration was, however, disastrous. Almost half of the nearly 1,000 villagers died on the march to their new home which they were required to get to on their own resources.

On arrival, there was no trace of the houses they had expected to find. Moreover, in their first year in Ukraine, an even larger portion of the settlers died. According to the records of the Swedish congregation, of the original thousand who had set out for Ukraine 18 months earlier,

only 135 people remained alive by March 1783.

Maintaining the Swedish heritage

From 1803 to 1805, German colonists founded three neighboring villages: *Schlangendorf*, *Mühlhausendorf* and *Klosterdorf*. As a consequence of the later arrival of the Germans and their own losses during the migration, the Swedes were soon outnumbered by the German newcomers. As a result, in later years many of the pastors and teachers serving the area were German. Combined with a growing shortage of arable land, this strained relations between Gammalsvenskby's Swedes and the nearby German population.

The people of Gammalsvenskby maintained their traditions, their Lutheran (Church of Sweden) faith, and their old Swedish dialect.

At the end of the 19th century, some ties with Sweden were re-established. Considerable funds were raised in Sweden and Finland to build a new Swedish church (a previous wooden church given by Prince Potemkin burned in the mid-19th century). The resulting parish church of St. John was consecrated in 1885. For a time before the revolutions following World War I, visits from Sweden became frequent, and some villagers subscribed to Swedish newspapers.

After World War I

World War I cut the communication channels with Sweden. After the Russian Civil War, the Government of Sweden, worrying about the fate of its compatriots, in 1921 petitioned to Moscow to allow residents of Schwedendorf to leave for their historical homeland. This movement was also supported by Archbishop Nathan Söderblom. The Kremlin decided to negotiate the terms. However, the Ukrainian Swedes who already adopted to the Kherson Region started to grumble against it, because in Ukraine they owned their houses, land, and farms. Emissaries were sent from Stockholm to Gammalsvenskby to con-

vince the compatriots to leave the unstable Ukraine. Negotiations with the Bolshevik regime and the Ukrainian Swedes stretched for almost eight years. In 1929, Moscow allowed for the Gammalsvenskby residents to leave, but under the condition that they only take what they could pack on a passenger train. On 1 August 1929, Swedes left the Kherson area and around 900 villagers arrived in Sweden. They were received by Prince Carl, Duke of Västergötland in a restaurant. Only a handful had opted to remain in Gammalsvenskby. Nearly a hundred soon moved on to Canada, a country to which earlier emigrants from Gammalsvenskby had gone. Most of these settled in Manitoba; some later returned to Sweden.

The majority of the villagers stayed in Sweden, many of them settling in Gotland. Despite their common origins, they were not allowed to stay in a single, common settlement. Considered immigrants in a country in the middle of a severe economic crisis, they were sometimes met with hostility. About 250 inhabitants stayed in their home village.

World War II and after

Those years were very difficult for the area, with Germans and Soviets fighting, and people were deported to Siberia and other places, and many disappeared.

Gammalsvenskby today

The village has been renamed and is now called *Verbivka* (Willow-village).

After the fall of the Soviet Union, contacts with Sweden and Canada were re-established, and the Church of Sweden and Gotland Municipality lent economic support. Today, the village has only around 108 people who share a Swedish cultural heritage. Only a few of them still speak the Old-Swedish dialect fluently.

King Carl Gustaf and Queen Silvia came for a visit in 2008.

Church records from Gammalsvenskby are found at *Arkiv Digital*.

*Elisabeth Thorsell
(with some help from Wikipedia.)*

News from the Swenson Center

“Important to promote academic knowledge about the United States”

Dag Blanck, Professor of North American Studies, has become one of the most sought-after experts in the media for explaining what is going on in the U.S. Dag Blanck is also the Director of the Swenson Swedish Immigration Research Center in Rock Island, Ill., U.S.A.

BY ANDERS BERNDT
UPPSALA UNIVERSITY, SWEDEN

Dag Blanck has been interviewed by journalists thousands of times to comment on what is happening in the United States. As an historian, he began studying the migration from Sweden to America. He is now Director of the Swedish Institute for North American Studies (SINAS) at Uppsala University.

When journalists interviewed Dag Blanck, Professor of North American Studies, most intensively during the recent U.S. presidential election, an average of six articles or media reports were published a day, seven days a week, for a year and a half. There were over four thousand publications in total, although some of these were based on the same interview.

“So many? It is of course very rewarding when your subject of study is discussed,” says Dag Blanck. “Many people do have opinions on the U.S. and it is thus important that we can promote the academic study and knowledge of the country.”

Blanck has developed an approach in his many contacts with journalists.

“I’m an historian and almost always refrain from making predication,” he says, “but it’s difficult because journalists often want direct analyses. I’ve also learned to not talk too much – to say a couple of sentences instead and wait for follow-up questions. This creates a type of dynamic that journalists think makes good TV and radio.”

But why is it so difficult for Swedes to understand the U.S.?

“Our relationship with the U.S. is paradoxical in that we are very oriented toward the U.S. but at the same time our understanding is selective” says Blanck. “We know a lot about what we are familiar with, what we recognize. But a deeper understanding of the United States requires us to take in other and often unfamiliar aspects of the country, such as gun laws or the death penalty. To most Swedes, they seem very foreign.”

One key factor in understanding how the U.S. differs from Sweden is the view of the government.

“In the U.S., people have a very sceptical view of the government and the state, and have had so from the beginning,” says Blanck. “Sweden, on the other hand, is almost the opposite of the United States. We place a lot more trust in the state.”

It is also interesting to see how the image of America in Sweden and Europe has shifted.

“At the turn of the 19th century,” says Blanck, “it was the left that was positive towards the U.S. Many in the labor movement had been affected by the mass emigration and America stood out in a positive light. Among conservatives, on the other hand, there was criticism and the U.S. was viewed as crass, uncivilized and imperialistic. During the 20th century, the left and right slowly switched places, while the

arguments themselves remained surprisingly largely unchanged. It turned the picture around, but the arguments about America are still similar.”

Blanck took an early interest in the United States

Though it was not until he attended college in the U.S. that he became interested in the migration.

“I was always very interested in the U.S. and my mother asked me, ‘why don’t you apply for a scholarship to America?’ I was a little hesitant because I had marched in demonstrations against American foreign policy. But I was obedient and did as my mother said.”

Blanck received a scholarship through the Sweden-America Foundation and came to the Swedish-founded Augustana College in Illinois.

Once there, he discovered that the college had extensive material on the Swedish-American community that emerged in the U.S. around 1900, which became the starting point not only for his interest in Swedish-American history, but also in Swedish-American relationships in a broader sense. Since 1985, he has been affiliated with the college and spends time there every year.

“I became fascinated by the Swedishness that emerged in the U.S. and which could still be traced to the college,” he says. “But I quickly learned that the Swedishness that I encountered and that which existed

News from the Swenson Center

at the turn of the century were very different. Something had happened with Swedishness when it came to America.”

As an example, Blanck describes a Christmas lunch with a Swedish-American club.

“They served meatballs and herring, but everyone was really waiting for the *potatiskorv*, a Swedish dish that was completely unknown to me. I grew up in Sollentuna outside Stockholm and had never heard of *potatiskorv*, but to them it was one of the most Swedish things there was. It turned out to be a regional dish from Värmland, which in the U.S. had become symbolically Swedish. Swedishness thus differed on either side of the Atlantic. It is changeable and contextually dependent. In the U.S., what must be called a ‘Swedish-Americanism’ emerged.”

The question engages Blanck and he continues to talk about it.

“There is misunderstanding on both sides,” he says. “Swedish Americans who go to Sweden cannot find the Sweden that they have grown up hearing about. Similarly, Swedish nationals do not recognize themselves in the American Swedishness, and sometimes laugh at it, finding it sentimental. But it is important to understand that the American Swedishness is not ‘inferior,’ just different. It has evolved according to its own logic and should be understood in that light. It is like a dialect.”

This reasoning leads to a deeper understanding of the U.S., which is sometimes referred to as a melting pot for different cultures.

“In the U.S., ethnic identity is used as a sort of integration process,” says Blanck. “By becoming Swedish-American, you also become American. There is no contradiction here, and in the U.S., you are

almost expected to have an ethnic identity. The American identity is political-ideological and not cultural. The cultural aspects can then be taken from an ethnic origin in Sweden, Germany, Mexico, or another place. This particular national duality is not something we have in Sweden – yet.



Dag Blanck. Photo by Mikael Wallerstedt.

Welcome to the Swedish National Archives

The Swedish National Archives are one of Sweden's oldest public authorities, nearly 400 years old. We collect and preserve records from government, public bodies, organisations and individuals from the Middle Ages onwards. One of our missions is to make this cultural heritage available. We have archives in several locations in Sweden.

On 6 December 2017 the Swedish Parliament decided to accept the government's proposal to give the *Riksarkivet* (Swedish National Archives) the necessary funding to make all their digitized records free for everyone to use.

This means that the subscription to the SVAR web site, the Digital Research Room (also called the *Digitala forskarsalen*), and all their databases and records will be totally free for anyone to use.

The *Riksarkivet* (Swedish National Archives) has announced that this change in their new operation will take effect on **1 February 2018**.

<https://sok.riksarkivet.se/svar-digitala-forskarsalen>



Left to right:

Floor, front and center: Mike Swanson.

Seated on floor: Ingrid Nilsson, Lori Jansen, Anna Fredricks, Gretchen Olson, Janet Wahlberg, Paul Julstrom, Kathleen Weber, Shirley Koelling, Karen Livsey.

Seated in chairs: Gretchen Farwell, Arlene Johnson, Laura Reich, Judy Baouab, Jean Larson, Lois Haraldsen, Alice Johnson, Jacqueline Maxeiner, Jolayne Lindberg, Linda Gamel.

Standing on floor: Jack Johnson, Roger Drong, R. Blake Gardner, Barbara Mackey, Charlotte Börjesson, Ronald Johnson, Richard Engstrom, Julie Benson, Bet Ison, Ruth Anne Hartman, Nancy Mitchell, Carole Kopera, Lynn Johnson, Don Richards, David Raasch, Ulf Berggren, Elisabeth Thorsell, Jill Seaholm, (holding Augustana "A"), Brian Rapp, Ellen Rye.

Standing on chairs: Geoffrey Morris, Dennis Nelson, Tom Duncan, Janet Duncan, Ruth Pulju, Joanne Offe, Greg Nelson, Jim Norsen, Deborah Gossage, Wayne Nelson.

Not pictured: Jeannette Anderson, Sharon Clay, Susan Dalhed, Dave Garner, Wilma Svedin Larson, Myrtle Savage, Laurene Wenstrand.

The Farm Names of Dalarna

A very specific type of names

BY ELISABETH THORSELL

In the province of Dalarna (Dalecarlia), people used and still use *gårdsnamn*, which means farm names.

These names are always put first in a person's name. They show that this person belonged to the "Der" farm or the "Blom" farm, and they were always put before the person's Christian name, and they were talked about as Der Eric or Blom Anna.

If Blom Anna married Der Eric and moved to the Der farm, she was usually known as Der Anna after the marriage.

But if Der Eric moved to her home, he was probably known as Blom Eric after the marriage. In that case the *gårdsnamn* is called the type of *särknamn* (a *särk* is a female dress).

The reason for this custom of *gårdsnamn* is not clear, but probably has to do with the fact that very few first names were used when a baby's name was to be chosen. In the old days people almost always used a name that was already used by an older relative, and that gave the parents somewhere less than 20 names for boys and 20 names for girls to choose from. As a result you could have several Anders Erssons or Anna Andersdotter in a village.

The villages, especially round Lake Siljan, can be very big with some 50 different farms in the same village. So to help to sort out which Anders Ersson or Margareta Olsdotter you were talking about a farm name was added to the person, like Orr Anders Ersson or Stolts Margareta Olsdotter.

Then you knew that you were talking

about Anders from Orrgården or Margareta from Stoltsgården in that village. The same farm names could also be used in other villages, without the people on those farms being related.

This custom is very common in all of Dalarna, but the *gårdsnamn* are not recorded in the church records until about 1800 or so, at least not in Leksand, which is the parish I am most familiar with. But they were probably used in the local society much earlier.

These names are of several types, and the most intriguing one are the ones like *Knis*, *Kers*, *Hases* as they are contractions of the name of an early owner of the farm. *Knis* can be derived from someone named Erik Nilsson, if you say the name fast, and the same goes for *Kers* from Erik Ersson, etc.

The name can also be of a type that has to do with nature, like *Berg*, *Land*, *Sjö* (mountain, land, lake).

Another variety are names that were first used by a soldier as his army name. My husband's ancestor Erik Jönsson Orre (orre is a forest bird) was a soldier and he had a son, and he was called Orr Anders Ersson.

The names can also be based on some position in the local society, like *Körkvärns* (the church warden's), *Nämndemans* (the permanent juryman), *Klockars* (the church singer and clerk), *Riksdagmans* (member of parliament) or *Lärmors* (the school-teacher's).

Names can also be based on a craft, like

Skommars (the shoemaker's) or *Målars* (the painter's).

Names could also be based on personal characteristics, like *Lång* (tall) or *Munter* (cheery).

The most common ones are the ones of the first type, based on the name of the first owner of a farm. More examples are Olars, Perers, Perols, Mases, Helgas, and Göras.

These days many people with a farm-name in the family use them for surnames, like our popular singer Björn *Skifs*, or ice hockey player Åke *Lassas*, or wellknown artist (painter) Jerk *Werkmäster* or opera singer Busk *Margit Jonsson*.



Björn Skifs, b. 1947 in Vansbro (W).



Busk Margit Jonsson, b. 1929 in Malung (W).



King Salomo riding into town.



(These items are examples of the Kurbits decorations that are found in the Dalarna Folk art, and still very popular).

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Barn födde i Gåsinge församling 1847.

Födelsedag	Födelseort	Föddes:
Jan. 17.	Johan August } Trällingar. Lovisa Charlotta }	Föräldrar: Föräldrar: A. Johan Seltterwall och Hustru Johanna Lath. Pridotter i Opa Fryntorp.
— 27.	Gustafva	Soldaten Johan Grand och Hustru Ulrika Larsdotter.
— 28.	Henrik Jakob.	Hemmansegaren Bonden Lars Larsson och Hustru Anna Catharina Andersdotter uti Hjelmunge.
febr. 4.	Maria Lovisa.	Rättaren Emanuel Sjöberg och Hustru Hina Lisa Andersdotter.

Source: Gåsinge (Church birth book) C5 (1847-1859) Image 6

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Bits & Pieces



Allt för Sverige, season 8!

The casting for season 8 of *Allt för Sverige* (*The Great Swedish Adventure*) is now open to all Americans with Swedish roots who have never visited the “Old Country.”

This is an incredible “once in a lifetime” opportunity for someone to discover their ancestry and experience their rich and fascinating Swedish cultural heritage.

Link on p.26

The Swedish Emigrant Institute is open again

The Swedish Emigrant Institute research service only answers questions related to emigration. For questions on genealogy in general, we refer to the digital databases available, such as Ancestry, ArkivDigital, SVAR-Swedish archival information, MyHeritage.se, and others.

In the Research room at the House of Emigrants, we only accept pre-booked visits. Here you have the opportunity to independently use several of the larger databases.

A visit to the Research room is free of charge.

If you wish the help from our staff with your research, it will cost 200 SEK. You pay at the reception in the House of Emigrants

Open hours in the research room.

June-August: Monday-Friday 10 am - 4 pm.

Sept.-May: Wednesday-Thursday 10 am - 4 pm.

Contact address:

Kulturparken Småland AB, Swedish Emigrant Institute, Box 102, SE-351 04 Växjö, Sweden.

Swedish Death Index 7 1860–2016



A preliminary version of the next *Sveriges Dödbok 7* (Swedish Death Index 7) was released earlier in the fall of 2017. In total this version contains more than 11 million posts, of which some 1.7 million are people who died 1860–1900, indexed by volunteers. People who died in 2016 are also included. It works with Windows XP and Mac OS 10.7, or newer. DVD or USB are available. If interested, google *Rötter-bokhandeln*.

The Kinship Center of Karlstad is moving forward

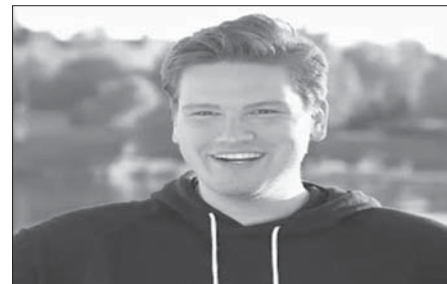
After the failure last year of the Swedish Migration Center in Karlstad, it has now become the Kinship Center in the same premises as before.

Their new web site is not yet working, but before Christmas the first issue of *Sverige & Amerika*, produced by the new regime, only in Swedish, found its way to our mailbox. This issue has an article about adventurer Buzz Holmstrom, who travelled by boat from Oregon on Green River and then the Colorado River with Grand Canyon to Boulder Dam (now Hoover Dam) during 7 weeks in 1937, by Tommy Hellström. Hopefully we will see more issues of this journal!

No, I am NOT addicted to genealogy.

I can quit as soon as I have found another ancestor!

More on Allt för Sverige, season 7



Dylan Ratell, age 26, from New York was the 2017 winner of *Allt För Sverige*. He is a musical artist and has played on Broadway in the musical *Chicago*. Dylan enjoyed his time in Sweden so much that he might want to leave the U.S. and move to Sweden.



In the ASI Family Gallery you can now meet with *Ulla – The baker* until the exhibition closes on 7 Oct. 2018. This is based on the children's books *Ulla the Baker* and *Ulla the Baker Goes Skiing*, by Anders Sunesson, where the scene is set in wintry Östersund, Sweden.

Grown-ups can go to the exhibition of *CraftBOWL* that opens on 19 January, and closes on 8 April 2018. The exhibition explores vessel design and craft traditions represented through varied mediums of handcraft – from wood, to glass, to ceramics – as practiced in Sweden and around the world.

(ASI website)

The Nordic Heritage Museum

All exhibits are currently closed while we move into our new home in downtown Ballard, WA, at 2655 NW Market Street.

Opening May 2018.

(NHM web site).

Dakota Territory Pioneer Nils Anderson

BY JIM DICK, GREAT-GRANDSON OF
NILS & JOSEFINA ANDERSON

In 1880, the settlement of new lands in America was hot news in Europe. Steamship lines were after passengers to haul and the American railroads needed immigrants to come over and settle along the new lines being laid. The talk of free land encouraged many to take the trip.

One of these early Dakota Territory pioneers was my maternal great-grandfather *Nils Anderson*,¹ who departed from Malmö, Sweden, June 3, 1880, on a ship called *The Patriot*,² landing in Warren, PA. He made his way to Casselton, Dakota Territory, where he got a job working on the railroad.

His family stayed behind in Sweden, planning on following when Nils found a place for them to live. In the early spring of 1881, Nils walked 25 miles southwest of Lisbon and, pounding a stake into the ground, claimed for his homestead the SE Quarter of Section 8 in Isley Township, Dakota Territory.

Nils got busy by first digging a well and then with his team of oxen plowed some prairie and built a sod house and sod barn. In July, his wife *Josefina*³ came over from Sweden with their three small children⁴ and her widowed mother⁵ and joined Nils on his homestead.

Josefina had been a midwife in Sweden and she continued with this in her new community where she would walk miles to get to where she was needed. Times for the early settlers were very harsh, with diphtheria, flu, and the absence of medical care being especially hard on the young. Between 1885 and 1891, Nils and Josefina lost four of their children, burying them on their farm in caskets that Nils made. A monument now marks the spot.

As his farming progressed, Nils acquired a horse to pair with one of his oxen. It is not known if the other ox was traded, died a natural death, or was butchered for food, but at any rate the horse was very welcome because it made travel faster and easier. Before he had a horse, Nils would

walk to town and the family told that, on one occasion, he carried a 100-pound sack of new-milled flour on his back for 25 miles from Lisbon to the farm.

Nils told my dad that the ox was better than the horse at pulling a load, but had a limitation during hot weather. The makeup of an ox is such that only its nose sweats and when overheated, this ox would head for a slough and lie in the water to cool down. Nils said that on one occasion he didn't pull the hitch pin soon enough and the beast dragged the implement right along into the water.

In 1909, with their sons Bill, Carl, and John doing the farming, Nils and Josefina headed up to Vanguard, Saskatchewan, and there on the prairie staked a homestead claim. They soon found that wells were not possible in that area, with snow melt, water off the roof, or from a slough being the only available water.

Nils again plowed the prairie and built a sod house and a barn. The markets were not really good, the roads were very bad, and the winters extra long, but the land would grow wheat and Nils did OK. By 1918 land prices were up and Nils was 71 years old and feeling it, so he sold his Canadian farm and went back to North Dakota.

That fall, Nils and Josefina bought a new



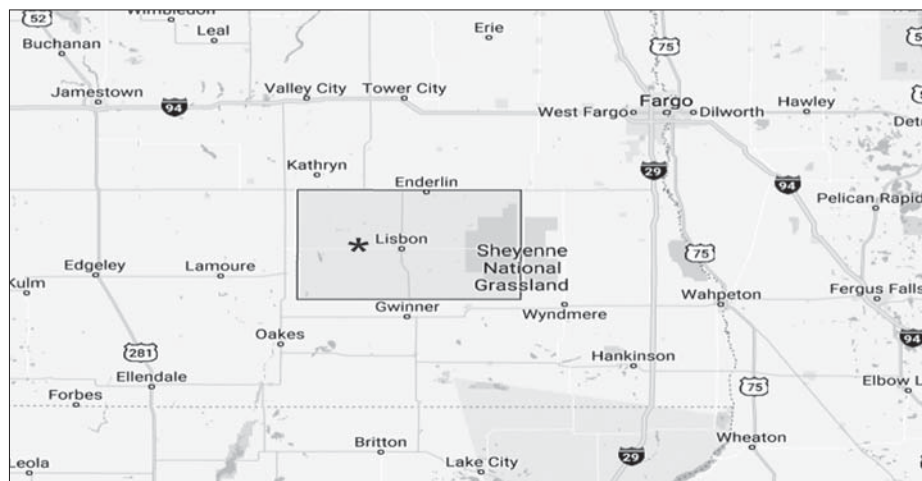
Nils and Josephine Anderson.

house in the town of Englevale, where they planned on enjoying their retirement.

Unfortunately, only six months later, Josefina suffered a stroke and died in 1919. Nils continued to live in Englevale until in 1930 he passed away at the age of 83.

The lives of Nils and Josefina Anderson could be summed up by saying that they had farmed in three countries: Sweden, Canada, and America, and had left behind the Isley Township homestead (which is still in the family) as well as hundreds of descendants. It is a pleasant coincidence that 2006 marks the anniversary of Nils Anderson staking his homestead claim and of the first settlement in Englevale, Ransom County, North Dakota.

In 2006, we take a little time to celebrate memories of the many immigrants who committed their lives to coming here and building the communities that we now enjoy. Perhaps 100 years from now other



The square shows Ransom County, and the star the approximate location of Englevale.

people will look back and have something to say about us. But it will be hard for us to match the legacy left by those earlier ones who walked out on the prairie and built their homes out of sod.

Written in 2006 for the 125th anniversary of Englevale, North Dakota.

Editor's notes:

1) Nils Andersson was born 5 December 1847 in Hörja parish, (Krist.), but it was recorded in the Hörja birth records that the family was recorded in Ramsberga in Norra Åkarp, (L).

(Hörja (L) CI:4 (1823-1880) image 26 / p. 43 [Arkiv Digital]).

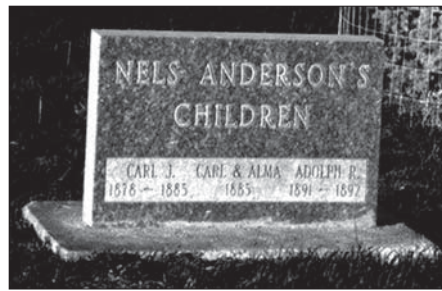
Nils was not recorded in Norra Åkarp, as his parents and the other children (son *Ola* [b.1839], daughter *Bengta* [b.1843] and son *Elof* [b.1845] were moving to Markaryd (G), so little Nils was probably born during the move to their new home.

(Norra Åkarp (L) AI:9 [1846-1851], image 74, p. 140 [Arkiv Digital]).

The parents were sharecropper *Anders Månsson* (b. 1 March 1817 in Färingtofta [L]) and his wife *Christina Svensdotter* (b. 16 Nov. 1808 in Finja [L]).

In Markaryd the family owned a farm at Ulvård Östergård. Wife *Christina* died there on 26 Jan. 1854, according to her probate (Sunnerbo *Häradsrätt* FII:58, p. 135).

Widower *Anders Månsson* remarried to *Bengta Nilsdotter* (b. 27 July 1823 in Hörja). The couple had more children. *Anders Månsson* died 2 Feb. 1879 at Ulvård Östergård.



2) *Nils Andersson* left Malmö on 3 June 1880 in the company of his brother *Elof*. Their destination was Warren, PA. Their tickets cost 133 Swedish *kronor* (which then might have been around \$36).

3) *Josefina* (Josephine) *Jonasdotter* was born 24 Sept. 1854 in Slakmöre, Ryssby (H). (Ryssby (H) C:7 (1844-1860) Image 115 / page 223 [Arkiv Digital]).

Her parents were carpenter *Jonas Nils-son* (b. 1809 in Ryssby) and his wife *Gustafva Fredrika Johansdotter* (b. 1 June 1824 in Fagerhult (H)). *Jonas* died 21 Feb. 1879 in Slakmöre.

His widow *Gustafva Fredrika* accompanied her daughter and the grandchildren to the U.S., when she and the children left Malmö on 7 July 1881, with tickets for New York. *Josefina* and the children travelled on prepaid tickets, but the grandmother had to pay 105 *kronor*. They all travelled on *The Patriot*.

Nils and *Josefina* married on 3 Jan. 1877, and he had come to Slakmöre on 2 Jan. 1877 (Ryssby [H] EI:3 [1861-1894] Image 51) [Arkiv Digital]), so they must have known each other before. The distance between Markaryd and Slakmöre is about 155 miles.

More about the Anderson family

Janna Diggs, the author's daughter, has sent the following information about the Anderson children:

Amanda Christina Nilsdotter - born 3 Feb., 1877 in Ryssby, (H), Sweden, died 9 Jan. 1940 in North Dakota.

Carl Johan Nilsson - born 22 July 1878 in Ryssby, (H), Sweden; died 1885 in Dakota Territory.

Selma Josefina Nilsdotter - born 1 Sep. 1880 in Ryssby, (H), Sweden and died 24 Nov. 1938 in North Dakota.

Nils William - born 31 Dec. 1882 in Dakota Territory and died 10 Dec. 1972 in North Dakota.

Adolph Robert - born and died 1884 (I think the cemetery stone might have the wrong dates as it says born 1891 and died 1892).

Carl (twin) - born and died 1885 in Dakota Territory.

Alma (twin) - born and died 1885 in Dakota Territory.

Carl Leonard - born 18 Oct. 1886 in Dakota Territory and died 17 Dec. 1967 in North Dakota.

John Elof - born 10 March 1889 in Dakota Territory.

Daisy Wilhelmina - born 4 March 1891 in North Dakota and died 20 June 1969 (in Canada?).

Contact information:

jannaandmarissa@hotmail.com

Förteckning öfver inför Polismästare-Embetet i Malmö den 7 Juli

utrakter, afslutade emellan nedannämnde utvandrare, som med ångfartyget *Patriot* upprisade på frö Malmö den 7 Juli 1881, samt *National* liniens agent *J. O.*

genom *Adapt. Jönköping*

Kontakts		Utvandrarens						Passage- rare- afgift
Nr.	Datum.	Titel eller Yrke.	Namn.	Ålder.	Hemort.	Destinationsort.	Kr.	öre
450	7/7	Hustru	Josefina Andersson	26	Ryssby	New York	105	
"	"	Datter	Amanda	4	"	"	"	"
"	"	Son	Carl Johan	2	"	"	"	"
"	"	Datter	Selma Josefina	3	"	"	"	"
451	"	Enkan	Gustafva Fredrika Johansdotter	57	"	"	"	"

Poliskammaren in Malmö (M) D3:4 (1881-1881) Image 860 (Arkiv Digital).

About Arkiv Digital

In this article I will tell some things you might want to know

BY ELISABETH THORSELL

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Once you are logged in, go back to "Home" (in the menu). In the right column you can select which subscriptions you wish to purchase. Choose from the list and press "Buy." Proceed to checkout and choose how you want to pay.

2) ArkivDigital 2.0 - Web version

To browse and read our digital documents (such as Swedish church books and estate inventories) you have to have a subscription and start the *Web version of Arkiv Digital 2.0*.

In order to use ArkivDigital's full functionality with optimal performance and speed, we recommend the **Chrome web browser**. You can use ArkivDigital in the following web browsers: *Firefox*, *Safari*, and *Edge*, but some features may not exist, have less functionality, or may be slower than if you are using Chrome.



3) Where can I find the user guide to the software for ArkivDigital online?

You can find the user guide here:

http://files.arkivdigital.se.s3.amazonaws.com/pdf_files/User_Guide_2.0.pdf

4) Support and other questions

If there are any other questions you would like us to answer here, please write an email with your question to our support kundtjanst@arkivdigital.se.

5) Many tutorials

A useful set of tutorials to Swedish records:

<https://www.arkivdigital.net/swedish-genealogy>

An Arkiv Digital presentation in Chicago

Kathy Meade of ArkivDigital will be the presenter for the monthly meeting of the Swedish American Genealogical Society, at the *Swedish American Museum in Chicago*, Illinois, on Saturday, **January 27th**. The title of the presentation is "*Overcoming Research Obstacles in the Swedish Church Books and Records*."

Cost is free for Swedish American Genealogical Society members; \$10 for non-members to participate. Reservations appreciated and can be made via email to genealogy@samac.org or by calling the Museum at 773.728.8111.

ArkivDigital and Swedish Genealogy Assistance at the Library

Kathy Meade of ArkivDigital will provide a free 30 minute consultation answering your ArkivDigital and Swedish genealogy questions.

Date: Wednesday, **February 21, 2018**.

Place: *Arlington Heights Memorial Library, Arlington Heights, Illinois*.

*The same program will be given on Wednesday, **March 21, 2018**.*

RootsTech 2018. Date: February 28-March 3, 2018

Booth 317-318 in *Salt Lake City, Utah*.

Kathy Meade will give a presentation on "Overcoming obstacles in the Swedish Church Books" on Friday, **March 2** at 1:30 PM – 2:30 PM.

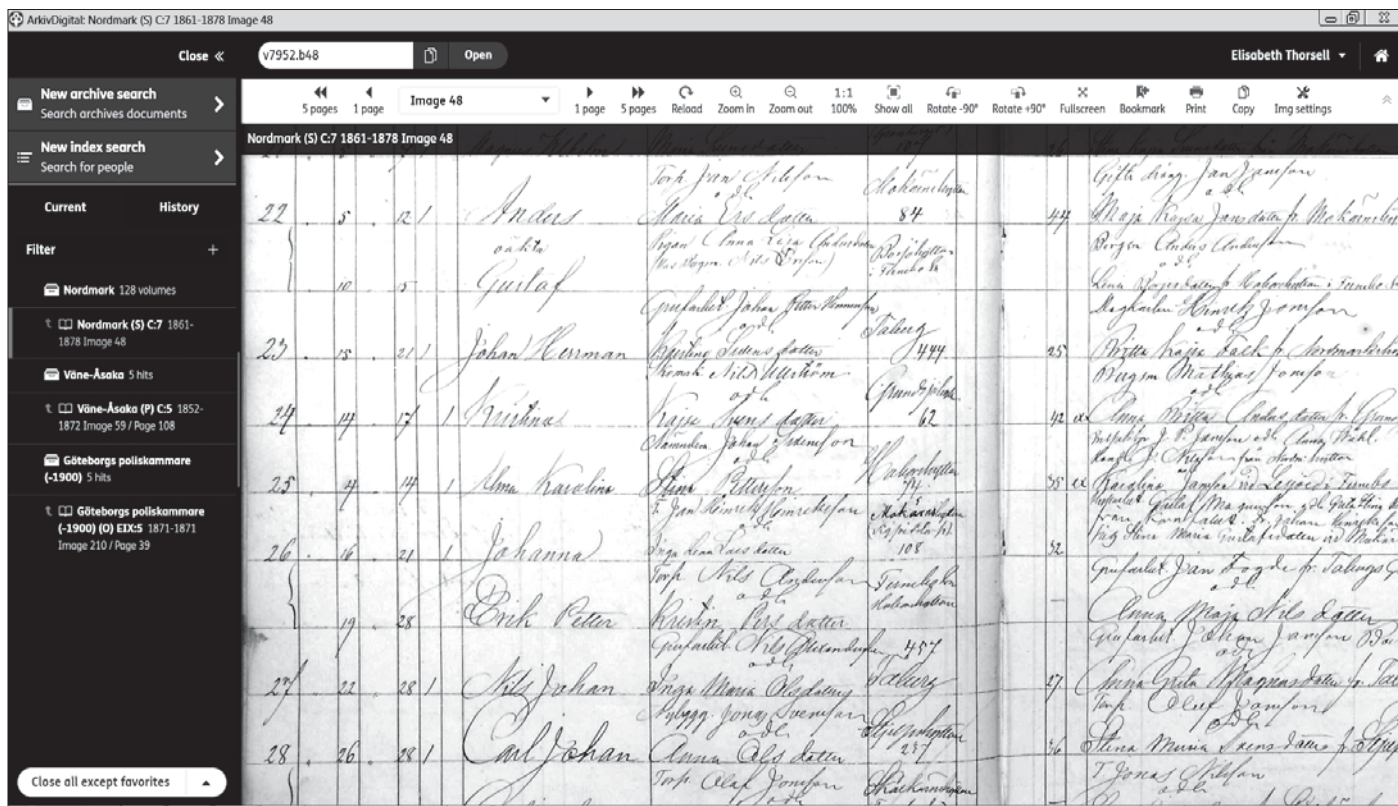
Nordic Genealogy – Double Feature

Kathy Meade of ArkivDigital will be one of the speakers at the Nordic Genealogy Event.

Date: Saturday, **April 7, 2018**.

Time 9:30 AM to 12:00 PM.

Place: *Naperville Public Library, Naperville, IL*.



This picture is from the new Web version of Arkiv Digital and most things look familiar, except that the list of the church records and other documents used to be on top of the picture and now is to the left instead.

The picture shows the birth records for Nordmark (S) in 1867. The column to the left gives the number of children born in the parish that year, but one child does not have a number. That is probably because he was born in the nearby parish of Färnebo, but the distance to that church from his home was much longer than to Nordmark church.

Search: (8 hits) > Johan Svensson

8 records match your search:

Search result

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1876 - 1880 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1866 - 1870 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1891 - 1895 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1876 - 1880 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1886 - 1890 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1886 - 1890 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1881 - 1885 in Nordmark, Värmlands län.

Svensson, Johan - Population of Sweden 1860-1920
Born 1821-10-28 in Färnebo. Found 1871 - 1875 in Nordmark, Värmlands län.

Johan Svensson, born 1821-10-28 - Population of Sweden 1860-1920

Print Correct Copy

First name	Johan
Last name	Svensson
Birth date	1821-10-28
Birth location	Färnebo
Parish	Nordmark, Värmlands län
Place	Hälsjöhyttan
Time span	1866 - 1870

Links

Source: Nordmark AI:26 (1866-1870) Image 85 / Page 74

Same household

Johan Svensson	1821-10-28
Stina pettersson	1832-09-12
Carl Victor	1865-06-25
Alma Karolina	1867-04-04
Stina Caisa	1823-07-29

SAG reader Barbara Rasmussen writes: "For the extra \$50 you have access to indexed records. This means that someone (many someones) have gone through and transcribed all of the beautiful church books from 1860 to 1920. This allows us to search by name and birthdate to find our ancestors (provided they lived during that period). There are other indexed records, including the 1950 and the 1960 Swedish Census records as well as some estate inventories. This can be a HUGE timesaver and allow you to find people who you would otherwise never find."

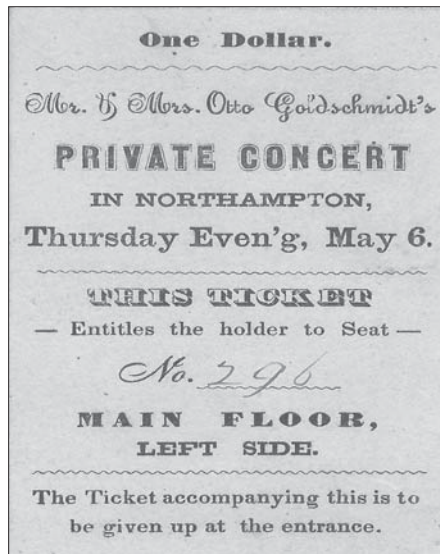
The extra indexes in All-in-one>

Population of Sweden 1860-1920

Population of Sweden 1950
Population of Sweden 1960
Population of Sweden 1860-1920
Swedes in US 1940
Inventory of estate
Portrait collection
Birth index
Marriage index
Death index

Jenny Lind – The Swedish Nightingale

SAG reader *William Jones* sent the interesting item below to be the basis for an article on Jenny Lind, who was the “Pop Star” of the 1850s.



This ticket was possibly from 1852, when Jenny Lind gave a concert in Northampton, MA. The curly script on top says “Mr. and Mrs. Otto Goldschmidt”.

Life of Jenny Lind

Johanna Maria Lind (6 October 1820 in Klara, Stockholm, Sweden – 2 November 1887), better known as *Jenny Lind*, was a Swedish opera singer, often known as the “Swedish Nightingale”. Her father was the bookkeeper *Nils Jonas Lind* (b. 27 Jan. 1798 in Klara, Stockholm, d. 15 Aug. 1858 in Stockholm. Her mother was the divorced woman *Anna Maria Fellborg* (b. 10 Dec. 1790 in Nicolai, Stockholm, d. 25 Oct. 1851 in Stockholm. Jenny’s parents did not marry until 1835, and her childhood was difficult.

One of the most highly regarded singers of the 19th century, she performed in soprano roles in opera in Sweden and across Europe, and undertook an extraordinarily popular concert tour of America beginning in 1850. She was a member of the Royal Swedish Academy of Music from 1840.

Jenny Lind became famous after her performance in *Der Freischütz* in Sweden in 1838. Within a few years, she had suffered vocal damage, but the singing teacher

Manuel García saved her voice. She was in great demand in opera roles throughout Sweden and northern Europe during the 1840s, and was closely associated with Felix Mendelssohn. After two acclaimed seasons in London, she announced her retirement from opera at the age of 29.

In 1850, Jenny Lind went to America at the invitation of the showman P. T. Barnum. She gave 93 large-scale concerts for him and then continued to tour under her own management. She earned more than \$350,000 from these concerts, donating the proceeds to charities, principally the endowment of free schools in Sweden. She also donated money so the Jenny Lind Chapel could be built in Andover, Ill. This was the first church built by the Augustana Synod.

After 9 months and 93 concerts up and down the region east of the Mississippi, Jenny Lind amicably broke her 100-concert contract with Barnum. She continued to tour on her own and arrived in the town of Northampton, Mass. for a concert in July of 1851. She drew a crowd of 1,800 folks to the Old First Church on Main Street. Lind enjoyed the beauty of Northampton and returned 7 months later after marrying her piano accompanist, *Otto Goldschmidt*, (b. 21 Aug. 1829 in Hamburg, Germany). The newlyweds traveled by train to Northampton, where they spent 3 months quietly honeymooning at the Round Hill Hotel. Jenny Lind Goldschmidt’s farewell concert in Northampton took place at the Town Hall in May 1852.

She returned to Europe in 1852 where she had three children, *Walter*, *Jenny*, and *Ernest*. She gave occasional concerts over the next two decades, living first in Germany, and settling in England in 1855.

Although she refused all requests to appear in opera after her return to Europe, Jenny Lind continued to perform in the concert halls. In 1856 she sang the chief soprano part in the first English performance of the cantata *Paradise and the Peri* by Robert Schumann. In 1866, she gave a concert with Arthur Sullivan at St James’s Hall. *The Times* reported, “there is magic still in that voice ... the most perfect singing – perfect alike in expression and in



Jenny Lind 1850 in New York. Dauguerrotype by Swedish photographer Polycarpus von Schneidau.

vocalization.... Nothing more engaging, nothing more earnest, nothing more dramatic can be imagined.” When Goldschmidt formed the Bach Choir in 1875, Jenny Lind trained the soprano choristers for the first English performance of Bach’s B minor Mass, in April 1876, and performed in the mass. She retired from singing in 1883.

In 1879–1887 Jenny Lind worked with Frederick Niecks on his biography of Chopin. In 1882, she was appointed professor of singing at the newly founded Royal College of Music. She believed in an all-round musical training for her pupils, insisting that, in addition to their vocal studies, they were instructed in solfège, piano, harmony, diction, deportment, and at least one foreign language.

She lived her final years at Wynd’s Point, Herefordshire, on the Malvern Hills, England.

Her last public appearance was at a charity concert at Royal Malvern Spa in 1883. She died, aged 67, at Wynd’s Point on 2 Nov. 1887 and was buried in the Great Malvern Cemetery to the music of Chopin’s Funeral March.

Her husband Otto Goldsmith died in London in 1907.

Elisabeth Thorsell

The Old Picture

On this page we intend to publish old pictures, sent in by our SAG readers. If you have a picture you want to see on this page, either send a digital copy, scanned in at no less than 300 dpi and saved as a jpg or tif file, or send a good paper copy to the editor at the address shown on the inside cover. Do not send any originals, as we can not accept responsibility for them. Neither can we promise to publish all pictures.

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—Fenton & Andrus, Photo.

August Engquist, A. Helgreen, Anton Erickson, John Bergwall, C. J. Malmquist, Chas. Castner, F. G. Anderson.
S. A. Swanson, F. A. Anderson, A. Benson, Carl Benson, Alf Peters, Hugo Gustafson, Albin Ostrom, Aug. Benson, A. Soderstrom, Adolf Ostrom, Jr.
Chas. Carlsson, E. Beuson, Adolph Dahlgren, Hugo Samudson, Sam Carlsson, G. Adam, C. Pihlblad, Fred Fosborg, Edward Jones.

*Pictures from "Illustrated Jamestown," edited by Vernelle A. Hatch. Printed in Jamestown 1900.
Note the many Swedish names!*

Solution to handwriting 53

Transcription:

För vårt eget själagagn och Christi Rikes allmänna framgång, hafwa wi wid allmänt sammanträde denna dag, fattat följande beslut: 1:o Att förena oss till en Christelig Församling härstädes under namn af "Den Svenska Evangeliskt Lutherska Kyrkan i Jamestown Chatauqua Co. New York State." 2:o Att wi antaga och förklara den h. Skrift, som är Guds eget ord, såsom enda regeln för vår tro och lefnad, förklarad i enlighet med den äldsta Christna Församlingen och vår Lutherska Kyrkas bekännelseskriter, enligt hvilka allena wi vilja hafva ordet för oss forkunnat. 3:o Att då någon framdeles vill förena sig med oss och ingå som medlem af vår församling, detta allena kan ske såvida en sådan antingen medför attest om christligt förhållande från annan Församling eller inför vår själasörjare eler diakon (anger?) sig vara en lefvande lem i Christi osynliga Kyrka eller åtminstone tillkännagifver en allvarlig åstundan att genom de nådemedel Herren åt Församlingen anförtrött bliva det, hvarefter han skall i Församlingen upptagas enligt det formulär som nu är eller framdeles kan warda för oss af de Lutherska Församlingarne i Amerika antaget.

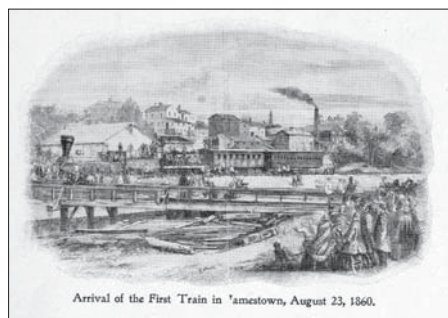
Translation:

For the benefit of our souls and the general success of Christ's kingdom, we have at a general gathering today made the following decisions:

1° To unite in a Christian congregation here under the name of: The Swedish Evangelical Lutheran Church in Jamestown, Chautauqua County, New York State.

2° That we accept and declare the Holy Scripture, which is God's own word, as the only rule for our creed and our lives, explained according to the oldest Christian congregation and the Lutheran Church Confesses, according to which we only want it preached to us.

3° When somebody [comes] who wants to join us and become a member of our Congregation, this can only be done if such a [person] either brings a testimony about his Christian conduct from another congregation, or in front of our spiritual guide or a deacon, mentions himself as a live member of Christ's invisible Church, or at least will mention a serious desire to so become through the means of grace that the Lord has given the congregation, after this he will be taken into the Congregation according to the blank form, that now or in the future can be accepted by us for the Lutheran congregations in America[? very dark word in picture].



Arrival of the First Train in Jamestown, August 23, 1860.



SWEDISH ORPHANAGE.

—Camp Photo.



JAMESTOWN'S LATEST FIRE ENGINE.

—Fenton & Ans. Photo.

Pictures from "Illustrated Jamestown," edited by Vernelle A. Hatch. Printed in Jamestown 1900.



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.

Fascinating immigration research

Årsskrift 2017 (Yearbook 2017) published by Vimmerby Stadsmuseum *Näktergalen*.) In Swedish. (Cultural History Museum in the middle of Vimmerby. The museum is housed in an early 18th century building with original and typical Baroque paintings on the ceilings and walls).

A family story of the highest literary level has been published in the Vimmerby City Museum's *Näktergalen* annual yearbook for 2017: *The Great Vessel. The Story of Relatives' Life Travels in Småland and North America*. Per Helge is an experienced writer capable of putting literary, even poetic, wings on historical source material. Relatives in immigrants' tracks can hardly find anything more exciting and easy to read!

Based on his own roots in Locknevi, a few miles northwest of Vimmerby, Helge begins to follow the traces of the brothers Emanuel and August Johansson's emigration in 1886 and 1888, respectively, from

the village of Rangelbo. They traveled with their wives Lena and Christina and their children, a total of twelve youngsters. The family tree that dug its roots in America gained a new boost between 1900 and 1905 when stay-at-home brother Adolf's children Johan, Anna, and Emil traveled to Illinois and the "Swedish" city of Chicago. With the help of all the computerized tools currently available, and not least several transatlantic research journeys and contacts with more or less engaged American relatives, Helge has unraveled countless hidden threads for what has otherwise remained *The unknown family*.

Interestingly, but not uncommonly, the family migration pioneer Emanuel had lived in America between 1869 and 1874, thus using his experience in the final emigration decision from the poor agricultural existence in northeastern Småland. Nevertheless, Emanuel's family ended up in one of our emigration's most notorious places, Swede Hollow, around a brook leading to the Mississippi River on the outskirts of St Paul, MN. Here there was permanent misery for immigrants from different countries, but the Swedes just this time were sufficiently many to name the gorge in the steep hill below the railroad, the large brewery, and other industries that demanded cheap labor. Like so many other busy people, Swede Hollow was only a rest stop, in the case of Emanuel and Lena, on the way to the new development at Rush City in Karl Oskar and Kristina's and countless other *smålänningar's* Chisago County. A plat book reveals where they registered their farm shortly after arriving in late 1887. When August arrived with his family a year later, he acquired farmland in the same area, only the country road lay between the brothers' properties. The now reunited families counted eleven children in addition to their parents. Two of August and Christina's children had died during

the trip. In the emerging "Swedish" countryside it was easy to grow roots. Emanuel's property came to 420 acres or four times more than Rangelbo's homestead. At least six of the brothers' sons obtained their own farms, and most daughters married farmers. At the same time, the contacts with the homeland were weakened. When Helge visited the Calvary Church cemetery, many of the pioneers were forgotten and several tombs covered with weeds of oblivion.

While the story of Emanuel and August for the readers recalls The Karl Oskar Story and reveals a typical social pattern, for the later immigration in the research of the emigrating children of the stay-at-home brother Adolf shows a different pattern. Here the farm life is overshadowed by the city, industry, railways, forests, and Canada. Siblings Johan (John), Anna, and Emil Adolfsson endured longer or shorter periods in the foremost "Swedish" city. Here they established themselves in Chicago's typical professions. John and Emil are recorded as carpenters in the 1910 census, while Anna becomes one of the city's countless "Swedish maids." She marries a countryman, has children, and stays for the rest of her life in the big "Swedish" city.

The brothers, on the other hand, went on to forestry and railroad work in Canada; in Emil's case also as a farmhand on a farm in an Indian reserve north of Butte, MT. In most of John and Emil's places, Helge has been digging out documents and people that could tell stories. Thus he has clarified how it came that both John and Emil were enlisted as soldiers in World War I. John listened to the British call during his time as a forest worker in British Columbia. This was his bad luck – in the fall of 1916 he was killed in the huge battle of the Somme in France. A year later, when the United States entered the war, Emil accepted Uncle Sam's call, but was lucky enough never to have to ship to Europe. Yet

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Book Reviews

Memories from Sweden, Brooklyn and other places

Across the Brooklyn Bridge, by John Eric Lundin, CreateSpace Independent Publishing Platform, North Charleston, SC 2017.

Paperback: 490 pages. ISBN-13: 978-1537308869. Amazon.com.

Across the Brooklyn Bridge does not begin in the United States but many, many years earlier in Sweden where the author's father, grandfather, and great-grandfather had been born and where they lived. Then because of world events – two World Wars, travel by steamships, airplanes, and all the upgrading in communications, John Eric Lundin was able to not only learn about his Swedish roots but actually visit and see first-hand their birthplaces. History, genealogy, romance, biography, geography, adventure, and drama are included in this book and maybe more. As you read his story, you will live your own experiences as you recall your own first discoveries about your own family and then bring to mind other stories and anecdotes that you may have forgotten.

John Eric Lundin, the author, traces his Swedish family roots when his father asked him to do so as John was assigned to the American Embassy in Copenhagen in 1978. This adventure began with a trip to Östhammar, (Uppl.) Sweden, by train and boat just before Christmas. He learned that his grandfather's whereabouts had been unknown and he was thought to have been missing at sea since WW I, when he in reality was living in the U.S.

His great-grandfather was a carpenter named Eric Lundin, born in 1838, and his great-grandmother was Anna Karin Andersdotter, born in 1843 in Börstil (Uppl.). His great-grandfather was a "master car-

penter" – a fine furniture maker. The excitement of finding out all this is apparent and even more so with the help that he received from people who knew or knew of the Lundins in Östhammar.

When great-great-grandfather Erik Mattson married in 1837 in Hökhuvud (Uppl.), he took the name of Lundin which may have been because he had been born in Alunda (Uppl.).

John E. by this time was becoming very familiar with the ins and outs of searching among all the records and how to seek help from the community.

He learned that his grandfather Erik Wilhelm (William) (b. in 1882) had been a seaman and perhaps became a sailor at the young age of 15 in 1898. His father had saved the books which detail many of the ports of call for this young man all over Europe and even Egypt. It was in 1903 that he became a sailor on a ship from Liverpool to the United States.

Because he felt responsible for his sister Maria in Östhammar, as their parents had died, he sent for her to come to Liverpool and then Philadelphia where she immigrated in 1905. Tragically, Maria died from typhoid fever a few months later leaving William very desolate.

After a trip out west to visit relatives, William returned to New York and married Hattie Josephine Pearson in 1909, whose parents had come from Göteborg.

William worked as a carpenter and later for the largest construction company in New York City. The author does mention that his grandfather maintained his love of the sea, and fishing was a part of his leisure time.

John Eric's father, John Arthur Lundin (b. ca 1922) grew up in Brooklyn in the 20's and 30's. His diaries record his life in detail, how many families lived in those years – especially during the Depression. His schooling, his need for work, looking for dates, his friends, and how he felt about what was happening in everyday life are part of diary. The attention to detail is impressive. Perhaps, when he mentions movies, radio programs, school plays and all the rest, it will bring a smile and a nod.

he was considered a war veteran.

During the remainder of his life, he seems to have worked for different hospitals in Minneapolis – according to a census assignment as an elevator attendant – until his death in 1962. The sister Anna in Chicago became the lifeline for the loner, with the exchange of letters weekly. The contacts with the home country were sporadic, and no home trip was ever made.

The only one of the four siblings who did not emigrate was to become Per Helge's paternal grandmother and thus the starting point and end of transatlantic genealogy. Elin Sigfrida Adolfsdotter, born in Elsebjörke, Locknevi, in 1879, can thus be regarded as the muse behind this brilliant family chronicle. Too bad that the author did not illustrate the story with the wealth of photographs he discovered during his extensive research.

Ulf Beijbom



Author Per Helge and his newly found 3rd cousin in Swede Hollow.

Editor's note:

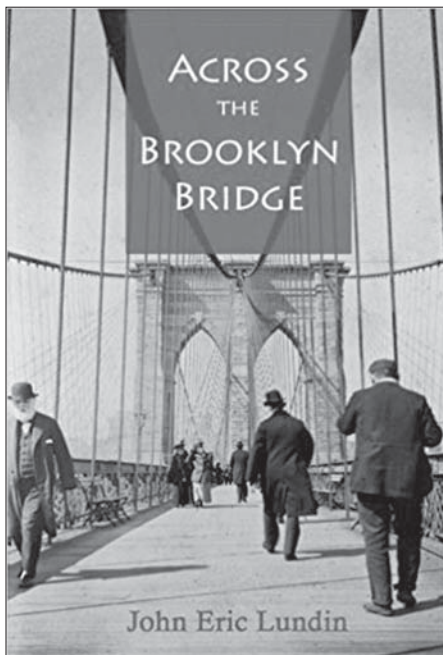
Emanuel and August were sons of farmer Johan Michael Carlsson and his wife Maja Stina Johansdotter in Rangelbo.

Their brother Fredrik Adolf Johansson, farmer at Elsebjörke and Hållerum, both in Locknevi, and his wife Anna Lovisa Nilsdotter were the parents of John, Anna, and Emil.



Most interesting is how John A. was able to get into the Army. His eyesight was 20/20 only with glasses and he was told not to “waste your time and ours” when trying to enlist in the Army. But because of his skill and aptitude in engineering (although he had not done well his first year in college), he applied to the Army Reserve Corps as a civilian. Eventually, he became an enlisted man and did his basic training at Fort Dix in New Jersey, his first post of many, in May of 1943. These excellent records of his earlier teen days and especially, his war years in the South Pacific and World War II are vividly portrayed. Also, the social mores of the times, prejudices, cultural differences, and customs are all a part of the adventure in his father’s story.

Part Four titled *Going to War* gives a comprehensive picture of the South Pacific and the morale of his unit as the fighting was ongoing. He was stationed both on land and on sea – with the Navy, all the while with his duties in communications.



Book Reviews

John did end up in the Philippines for some time and it was there that he met the love of his life. He was not permitted to marry Perpe by his commanding officer which caused both of them much anguish. As the war winds down and he is sent back to the States, he must leave her and their son in the Philippines. John’s longing to bring them to the States reveal his character. John had persistence, determination, and doggedness to unite with his family. He accomplished this against great odds. In fact, uniting with them did not happen until July 1947. While waiting for his wife and son, he had a few tasks to complete. One was to inform his parents of his wife – she was not Swedish– then” complete his college education and jump the hurdles of bureaucracy to have them arrive in time with the proper papers. It did happen – just barely.

There is so much more that I did not touch upon that is important to the “story,” particularly the conditions of the troops and the firsthand account of the war. In addition and on a lighter note, John gives an exact accounting of the cost of food, rent, movies, and his hourly wages. Going back and seeing how things were back then and what they are today is mind-boggling. A book well worth reading.

I might add that perhaps the author will write another book about his mother’s background. John Eric Lundin is one of five siblings born to his parents but his mother was a widow with four children. These children decided to remain in the Philippines and not come to the States.

Alice Johnson

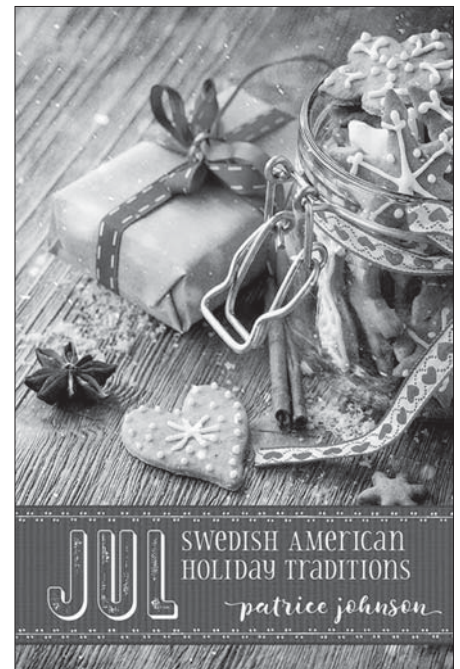


For next year!

Jul: Swedish American Holiday Traditions, by Patrice Johnson.
Hardcover: 256 pages, publisher: Minnesota Historical Society Press (November 1, 2017).
ISBN-13: 978-1681340432
Product Dimensions: 7 x 0.5 x 10 inches. Amazon.com

Christmas traditions, particularly those involving food, often honor our ancestors. Throughout the Midwest where Swedish immigrants settled, the dishes placed on the *julbord* (Christmas table) tell stories about who we are, where we come from, and where we are heading.

In exploring these holiday customs, Patrice Johnson begins with her own family’s Christmas Eve gathering, which involves a combination of culinary traditions: allspice-scented meatballs, Norwegian *lefse* served Swedish style (warm with butter), and the American interloper, macaroni and cheese. Just as she tracks down the meanings behind why her family celebrates as it does, she reaches into the lives and histories of other Swedish-Americans with their own stories, their own versions of traditional recipes, their own joys of the season. The result is a fas-





Book Reviews

A Viking Woman

The Far Traveler: Voyages of a Viking Woman, by Nancy Marie Brown. Softcover, 292 pages, 2008. Published by Harvest Book, Harcourt, Inc.

ISBN: 978-0-15-603397-8 (pbk.).

cinating exploration of the Swedish holiday calendar and its American translation.

Featured dishes include yellow pea soup (*ärtsoppa*) and Swedish pancakes (*svenska plättar*); assorted Swedish cookies like *pepparkakor*, rosettes (*struvor*), and meringues; meatballs with pickled cucumber (*ättiksgurka*); the *julhög*, (a breakfast pyramid of bread, cheese, fruit, and cookies); and so much more. Come, raise a glass of *punsch*, hear tell of holidays past, snack on cardamom bread, and celebrate *jul* the midwestern way.

(Text borrowed from Amazon.com).

While searching the Scandinavian Room at a local Farmer's Market, I spied this book. Without really looking at it, I bought it thinking that it would be a biography of a long-ago Viking woman. It was, and it wasn't. Guidrid Thorbjarnardottir was an Icelandic woman from the 11th century who appears in many of the Icelandic sagas including those about Eric the Red and Leif Ericsson. Ms. Brown used these sagas and others to create a fascinating look at life in the 11th century. The interesting twist to this book is that she gives you a few facts

about Guidrid and then moves to the present day taking you to various archeological digs that pertain to the story being told.

The book begins with the author looking over the remains of a longhouse excavation in Northern Iceland. She envisions this as Guidrid's final home even though there is no concrete evidence to prove this. In her imagination she sees Guidrid standing at the door of the sod home and looking over her land at Glaumbaer and dreaming of new adventures to come for her. This home in the north of Iceland was the only home that Guidrid truly owned according to the sagas.

It was while working at the dig in Glaumbaer that Ms. Brown learned to comb, spin, and weave sheep's wool in much the same fashion that Guidrid would have done. She describes it in great detail including the use of reconstructed whorls or spindles that were copies of those found in Hedeby, Denmark. This process is central to Guidrid's story as all Viking women

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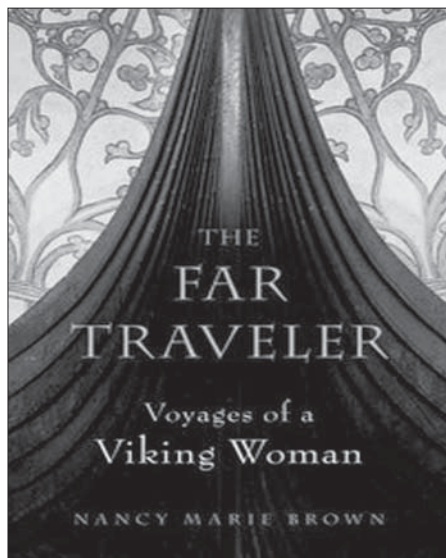
Riksarkivet
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Book Reviews



produced cloth both for their household and for export. Cloth was the primary export from Iceland for at least 200 years.

Guidrid earned the name Far Traveler because she not only crossed the North Atlantic eight times, she also made a pilgrimage to Rome in her later years. She was born in Norway, the daughter of a chieftain who took her to Greenland when she was about 17. At some time after this, she marries Leif Ericsson's brother who dies soon after. She then marries a mer-



chant from Greenland and they set out together to establish a settlement in Vinland. We know this settlement as L'Anse aux Meadows. Ms. Brown not only tells the story of Guidrid's life there including the birth of her son Snorri, she also shares many details about the archeological dig that led to our realization that the Vikings did indeed come to the Americas long before Christopher Columbus.

As you read this book you can visualize the settings for the stories from Guidrid's time as well as the various archeological digs. Ms. Brown is very good at including descriptions of minute details such as the tools used to dig at the sites. Her descriptions of the people that she worked with at the various sites adds another layer of enjoyment. She also spends a great deal of time describing the lifestyle of the people from Guidrid's day including various theories as to what they ate and why.

Guidrid became a Christian early in life and this is woven into the narrative with some information regarding the interweaving of the Christian faith with the older pagan practices. It is obvious that Ms. Brown did a great deal of research into the sagas that tell of Guidrid's life and the culture of the time.

As I said earlier, I thought that I was going to be reading a story of one woman from the 11th century. What I ended up reading was a fascinating picture of that time period embellished with scientific research that greatly widened my knowledge of the Viking culture. Enjoy!

Janet Wahlberg

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)

Family Tree Magazine (Oct.-Nov 2017) has an interesting article for DNA newbies on which family members should be tested after yourself to get as much new information as possible. It really depends on what you want to know. Do you want to try to solve some old family problem, or do you just want to find out as much as possible as far back as possible?

The Swedish-American Historical Quarterly (Oct. 2017) has two interesting articles in this issue. One is by Anders Bo Rasmussen (2016 Olsson Scholar) about "The States' Readmission Puts an End to All Civil and Political Questions:" Scandinavian Immigrants and Debates over Racial Equality During the Impeachment of President Andrew Johnson.

The other is a number of translations by John Norton from *Stora Kopparbergs Läns Tidning* in 1845. The article is called "Contemporary Views of Eric Janssonism and the revival-Temperance Movements." (Editor's note: Stora Kopparberg's *län*, or just Kopparberg's *län* is the modern county of Dalarna).

In this issue is also found the *Swedish-American Bibliography 2016*, compiled by Ulf Jonas Björk and Susanne Titus. The bibliography contains 95 items. The compilers are happy to receive information on more publications. E-mail to jbjork@iupui.edu

Interesting Web Sites

All links tested in
January 2018 and
should work

Chicago Genealogy: <http://chicagogenealogy.com/>

House of Emigrants, Växjö, Sweden: <http://www.kulturparkensmaland.se/1.0.1.0/108/2/>

Anna Persson Immigrant letters to sister:

http://collections.carli.illinois.edu/cdm/landingpage/collection/aug_persson

Nytta och Nöje Club (Rock Island, IL): http://collections.carli.illinois.edu/cdm/landingpage/collection/aug_nytta

Swedish medieval letters (transcribed in Swedish): <https://riksarkivet.se/diplomatarium-suecanum>

Statistics Sweden (incl. Name search): <https://www.scb.se/en/>

The casting for Allt för Sverige: <http://www.greatswedishadventure.com/>

Research in Swedish Cities: <http://swedishgenealogyguide.com/archives/tag/demographic-database>

Swedish Genealogical Society of Minnesota: <https://sgsmn.org/>

The Ander Lecture and a lecture by Dag Blank: <http://bitly.com/swensoncenteryoutube>

Online Archive of California: <http://www.oac.cdlib.org/>

Colorado Historical Records Index Search: <https://www.colorado.gov/pacific/archives/archives-search>

The Kansas Genealogical Society & Online Library: <http://www.kgs-genlibrary.com/>

Maine Memory Network: <http://www.mainememory.net/>

Missouri Digital Heritage: <https://www.sos.mo.gov/mdh>

North Dakota: <http://digitalhorizonsonline.org/digital/>

Wisconsin Historical Society: <https://www.wisconsinhistory.org/>

Washington State Archives: Digital Archives: <https://digitalarchives.wa.gov/>

“Med tacksamhet”

We are most grateful to the **Swedish American Genealogist** for graciously accepting 13 articles I submitted and those were published from December, 2003, to September, 2017.

Much of the information contained in them was enhanced by the research services of the staff at the Swenson Swedish Immigration Research Center. They frequently contained information previously unknown to family members. We even received acknowledgement of them from readers who live in Sweden.

Submitted by P. Robert Willey of Bloomington, Illinois.



*P. Robert Willey at
The Arches National Park, Utah.*

Genealogy without documentation is just mythology!

Genealogical Queries

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

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

Please send your queries to SAG! Not everything is online!

Jansdotter, Nilsson, Edberg

My relative *Stina Jansdotter* (b. 29 Nov. 1827 in Gunnarskog (S) married the farmhand *Nils Nilsson* (b. 7 June 1827, also in Gunnarskog). They lived at Tvärud and Ryggstad in Gunnarskog. They had several children that emigrated to the U.S. and they were all born in Gunnarskog.

The first was son *Magnus Nilsson* (b. 24 Feb. 1858) who left his parents and moved to Järpetan, also in Gunnarskog, and emigrated on 30 April 1880. Next was his younger brothers, *Nils Nilsson* (b. 24 Apr. 1866) and *Karl Gustaf Nilsson* (b. 30 Mar. 1872), who left Sweden together on 14 May 1886.

Then the parents *Nils Nilsson* and *Stina Jansdotter* emigrated with their daughter *Stina Nilsdotter* (b. 20 Dec. 1860) and her little illegitimate son *Sigvald Nikolaus Pettersson* (b. 27 March 1883 in Kristiania, Norway). They all left on 15 April 1887.

The oldest daughter *Maria Nilsdotter* (b. 9 Sep. 1852 in Gunnarskog) married *Nils Jansson Edberg* (b. 7 Oct. 1853 in Eda [S]. They first lived in Eda parish, and then in 1881 moved to Stugun (Z) from where they emigrated from Höglunda on 21 May 1887. They also brought their children, *Johanna Kristina* (b. 24 June 1881 in Gunnarskog) and *Ernst Ferdinand* (b. 3 Aug. 1885 in Stugun).

These families are not found in Swedish Passenger Lists, and possibly left from Kristiania in Norway.

All and any information on these immigrants would be most welcome!

Gunnel Larsson, Murkelvägen 4, SE-68135 Kristinehamn, Sweden. E-mail: <gunnel.larsson3@comhem.se>

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Larsson, Nilsson

I am seeking information about my great-grandfather *Anders Magnus Nilsson*, born 16 Jan. 1839 in Gärdhem (P), who lived in Göteborg for some time. There he married his wife *Charlotta Andersdotter Larsson* (b. 9 March 1839 in Göteborg) on 1 Jan 1861, and their first child (my *Morfar*) Axel Ludvig was born 15 May 1861). Shortly afterwards the little family moved to the parish of Väne Åsaka (P) where he was a tenant farmer for some years and more children were born. In 1869 he seems to have lost his job, and some time around 1870 to 1872 he is said to have lived in America. He does not seem to have contacted his family in Sweden after he left them.

According to the Göteborg Police Passenger lists a man named *A. M. Nilsson* (age 31) from the parish of Gärdhem sailed on 31 March 1871 on the *S/S Rollo* to England with a ticket for New York (Göteborgs *poliskammare* (-1900) (O) EIX:5 (1871-1871) Image 220 / page 41 [Arkiv Digital]). From the New York arrival lists we know that a male Swede named A. M. Nilsson, age 31 ½, arrived from Liverpool, England, to New York on the *S/S City of New York* on 17 April 1871. But what happened to him after that date? I would like to know if he for instance started a new family somewhere, and would like to find descendants, so we would be able to verify that he really was my great-grandfather by DNA testing.

After her husband had gone to America, his wife and the children moved to Lysekil (O), where her parents lived.

The son *Carl Robert Nilsson*, (b. 24 Jan. 1864 in Väne Åsaka) is recorded as being a sailor, but after about 1890 he is listed as someone living at an unknown place. I would be very interested in knowing what became of him. He is not mentioned in his mother's probate in 1919.

Bertil Cornelius, Kolarestigen 2 A, SE-183 56 Täby, Sweden. E-mail: bb.cornelius@outlook.com

1331

Message from the editor:

Earlier in the fall I mentioned on Facebook that I was collecting information about ticket prices for a forthcoming article on that subject. There was not time now to write that article, and it is still not too late to send me such information. Copies of tickets are also welcome, but no originals, and I can not promise to use everything in the article.

Elisabeth

The Last Page

Dear friends,

The holiday season is over, and now the *Oxveckorna* start. That is an old expression from the time when it was common to work with oxen on the farms. What it really means is that there are so many weeks until there comes a new festive holiday period – Easter!

But until then we can enjoy the returning longer daylight, and perhaps do some more genealogy in between.

The DNA experience has grown a little bit. We noticed that the best match in my husband's matches was a woman from Leksand in Dalarna. We contacted her, and after some e-mails we found out that the closest match was from her paternal grandfather's mother. This woman was the older sister of my husband's paternal grandfather's mother *Lång Margareta Andersdotter* from Åkerö in Leksand (W).



Lång Margareta Andersdotter (1840 – 1918.

A nice thing is that the new handwriting book, *Vad står det?* (only in Swedish) that Ulf Berggren and I released in March 2017 has now been printed in the 2nd edition.

A major event is that the *Riksarkivet* (Swedish National Archives) will on 1 February open up their digital website SVAR (*Digitala Forskarsalen*) for free to everyone. Their pictures, however, are in grayscale, which is a big drawback, compared with *Arkiv Digital's* excellent full color photos.

This year the annual *Genealogy Days* will be held in Växjö 1–2 September.

If you are planning a trip to Sweden during the summer, try to visit Växjö then and meet 100s of Swedish genealogists!

<http://sfd-2018.se/>

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!



The new Swenson Center logo!

SAG Workshop *Salt Lake City*

4-11 Nov. 2018!



The early morning line when the FHL opens.

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

Paid subscribers are mailed a SAG Workshop reservation form in March upon request

<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.		

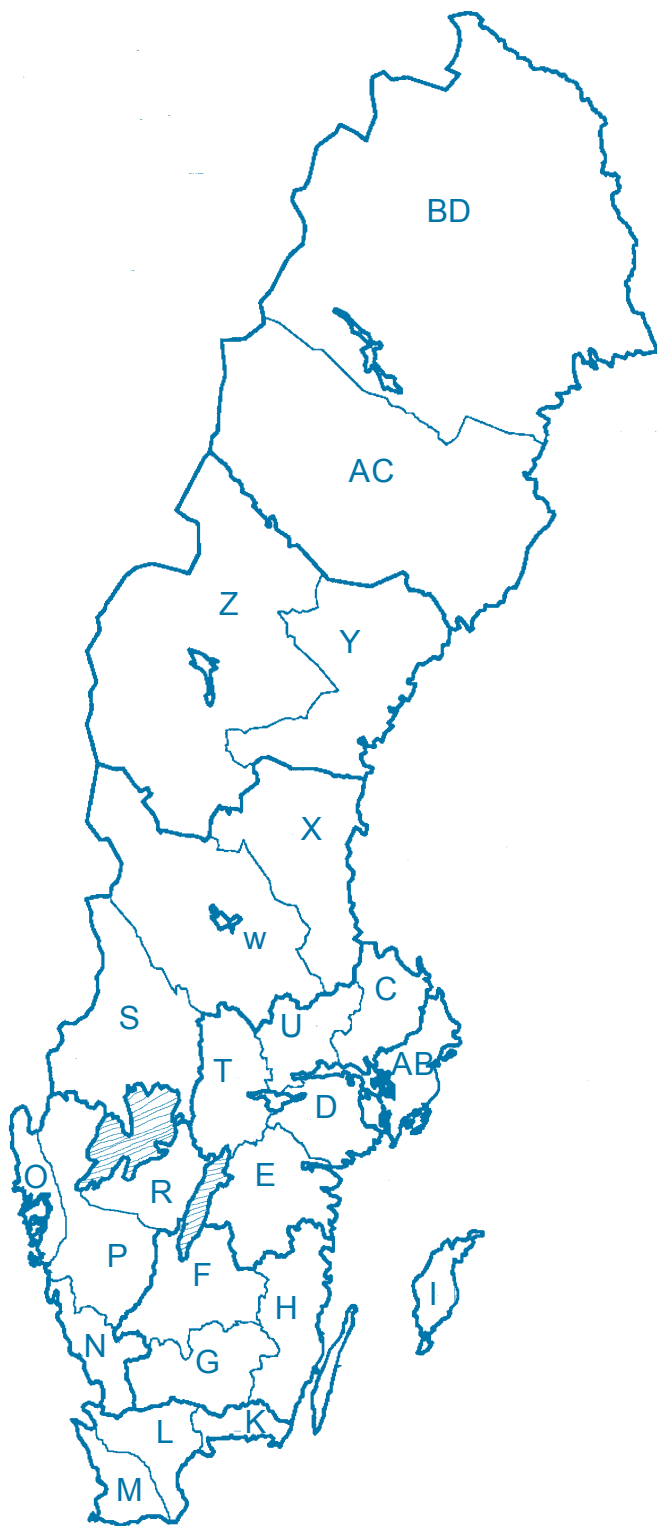
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

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				

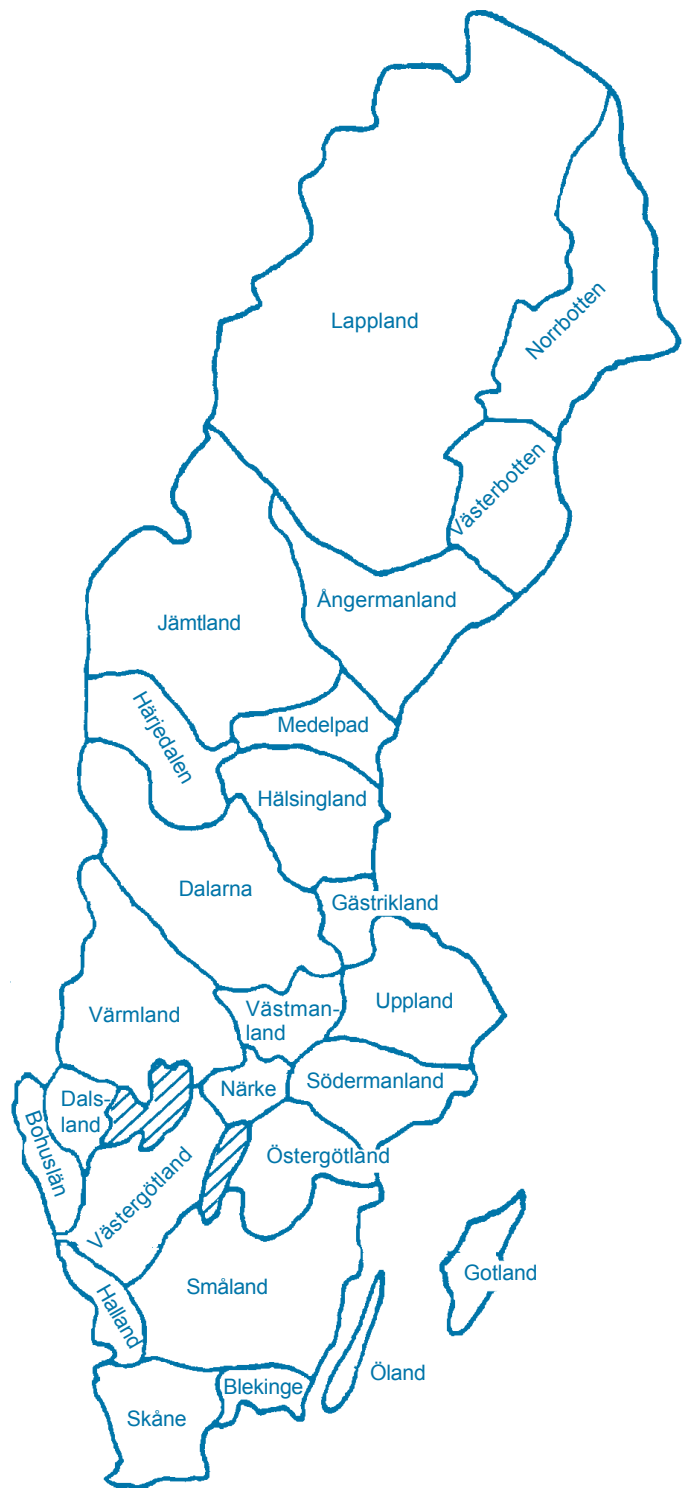
a formerly Kopparberg (Kopp.; W) *län*.

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*).