

1-1-2001

Swenson Center News, 2001

Swenson Swedish Immigration Research Center, Augustana College

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Swenson Swedish Immigration Research Center, Augustana College. "Swenson Center News, 2001" (2001). *Newsletter: Swenson Center News*.

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Swenson Center News

PUBLICATION OF THE SWENSON SWEDISH IMMIGRATION RESEARCH CENTER  NUMBER 15  2001

A Note from the Director...

The United States was the main goal for the emigrants who left Sweden in the nineteenth and early twentieth centuries. Of the 1.3 million persons who left Sweden between 1840 and 1930, the great majority settled in the U.S., and by the end of this mass migration era a sizeable and vital Swedish-American community had developed.

As Maria Jarlsdotter Enckell, the Swenson Center's O. Fritiof Ander Lecturer in Immigration History for 2000 reminded us in October, there were, however, other destinations in the New World for Swedish emigrants. Enckell has studied how Swedes and Finns played an active role in the colonization and settlement of Alaska, primarily when it was a part of Russia. As is the practice with the Ander lecture series, her talk will soon be published in the *Swedish-American Historical Quarterly*.

From the late nineteenth century, Canada became an increasingly more important destination for the Swedes. When the Prairie Provinces opened for settlement in the 1890s, immigrants from Sweden began to settle there. In addition, a significant number of Swedes migrated from the U.S. to Canada, primarily from Minnesota, but also from other parts of the Midwest.

Initially, despite the shift in country, the Swedish-Canadian community was very much a part of Swedish America. Many of the organizations were, for example, a part of larger structures originating south of the border. Gradually, however, a separate Swedish-Canadian community developed, taking on distinct cultural and social characteristics. Winnipeg became the leading Swedish-Canadian urban settlement, whereas the Prairie Provinces of Alberta, Saskatchewan, and Manitoba became home to numer-



▲ Swedish and Cuban Red Cross nurses during World War I.

ous Swedish agricultural settlements. Just as the Swedish novelist Vilhelm Moberg captured the experience of Swedish immigrants to the United States in his teratology *The Emigrants*, Swedish novelist Sven Delblanc has superbly detailed Swedish immigration to Canada in a series of novels describing immigrant life on the Canadian prairies, partly based on his own family history.

Swedish emigrants also settled in other areas of the New World. In three waves from the late 1860s to 1910, several thousand Swedes emigrated to Brazil's southern province Rio Grande do Sul. At the time, Brazil was actively seeking to promote immigration to the country, and many Swedes were enticed by the Brazilian government's promise of free transportation. For most of the Swedish immigrants in Brazil, life was much more difficult

than they had expected, and many lived in poverty or died. In 1912, many of them were repatriated to Sweden.

Of those Swedes who had arrived in Brazil around 1900, some continued across the border into Argentina. Swedish settlements grew up in the old Jesuit province of Misiones in the northeastern part of the country. The area around the city of Oberá became a particular Swedish district, and Swedish Lutheran churches as well as secular organizations were founded. A sense of Argentinian Swedishness developed, and the Swedish language was preserved over several generations. To this day, a distinct Swedish sub-culture exists in the Oberá area.

Cuba is not an area in the Americas commonly associated with Swedish immigration. It is thus very encouraging to note the recent publication of

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How to reach the Swenson Center

The Swenson Center is located on the main floor of Denkmann Memorial Hall, 3520–7th Avenue, on the campus of Augustana College, Rock Island, Illinois.

Administrative office hours are 9:00 a.m. to noon and 1:00 p.m. to 4:30 p.m. Monday through Friday, except holidays. Hours may be limited during college vacation periods and in the summer.

If you plan to visit the Center, please make an appointment by calling or writing in advance.

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Swedish American Genealogist *Explores Readership, Contributions*

With the publication of the March 2001 issue, *Swedish American Genealogist* began its third decade of service to subscribers. For seventeen years, it was edited and published by its founder, Dr. Nils William Olsson; since 1998, it has been edited by Dr. James E. Erickson and published by the Swenson Center.

While *SAG* has remained true to its original purpose—a journal devoted to Swedish American biography, genealogy, and personal history—its emphasis and overall look have changed noticeably and purposely over the last three years. A survey of both American and Swedish subscribers conducted in 1998 by the new editor provided the impetus for the change. Although 94% of the survey respondents had a high or moderately high overall impression of *SAG*, they also clearly indicated a desire to see more emphasis placed on articles dealing with genealogical aids and searching for and/or finding ancestors. The message was clear—subscribers wanted a publication that provided not only information but also opportunities for continuing education.

At the tenth annual *SAG* Workshop held at the end of October 2000 in Salt Lake City, Utah, Erickson spoke to the workshop participants about specific changes that have occurred during his first three years as editor. When he compared the percent of total *SAG* pages devoted to various types of articles by its two editors (Olsson, 1981–1997 and Erickson, 1998–2000), he found that articles focusing on genealogical aids and/or educational aids represented 21.4% of all articles published from 1998–2000 (up 12.7% from the 8.7% for similar types of articles published from 1981–1997). Similarly, articles dealing with personal history and/or biography represented 20.3% of the 1998–2000 total (up 9.7% from the 1981–1997 value of 10.6%) and articles written about searching for and/or finding ancestors represented 10.9% of the 1998–2000 total (up 8.1% from the 1981–1997 value of 2.8%). He noted that while *SAG* will continue its strong record of publishing articles on

basic genealogical information (census records, membership lists, passenger lists, ahnentafeln, etc.), it will also continue to emphasize articles that will enable subscribers to grow and hone their genealogical skills.

Erickson also addressed the issue of the source of manuscripts for *SAG*. He noted that of the articles published in *SAG* during his first three years as editor, 65% were authored by individuals for whom genealogy is a pastime/avocation (i.e., amateurs with no special training); 9.1% by individuals who do not do genealogy full-time but whose work has some of the characteristics of a professional (i.e., semiprofessionals); and 29.5% by individuals for whom genealogy is a profession/vocation (i.e., professionals with great skill and/or expertise). The need for continued contributions from amateurs is clear.

SAG's founder, Nils William Olsson, clearly understood that the journal would have to be responsive to its audience and the audience to the journal. He wrote in the very first issue: "*SAG* belongs to its readers. By letting us know what you desire, we shall hope to be able to meet those desires." *SAG*'s future success will depend not only on the editor ensuring that what is published coincides with the desires and needs of the subscribers, but also on individuals willing to share their expertise, stories, and experiences with others.

Earl Brolander Dies

Earl R. Brolander of Rockford, Illinois passed away on August 11, 2000 at the age of 98. Throughout his life, Mr. Brolander had been an active member of the Swedish-American community. In 1991, he became a particular friend of the Swenson Center by establishing a generous endowment at the Center. The Swenson Center mourns the passing of Mr. Brolander, and extends its deepest sympathies to his family and friends.



The Dagmar and Nils William Olsson Fellowship

The Swenson Center is pleased to announce that we are once again soliciting applications for the Dagmar and Nils William Olsson Fellowship. Established by Dr. Nils William Olsson, a leading scholar in Swedish-American studies and the founder and editor emeritus of *Swedish American Genealogist*, the fellowship is in the amount of \$1,500, and is intended to defray costs for one person doing research at the Center for an extended period of time.

The fellowship is open to anyone who is doing academic research on any aspect of Swedish-American history and who wishes to utilize the Center's extensive library and archival holdings. It is not intended to be used for research on a person's individual family history. For further information about our collections, please write to Christina Johansson, our head of library and archives, or visit the homepages of the Augustana College Library and archives at

www.augustana.edu/administration/swenson/guide.htm and www.augustana.edu/administration/swenson/Archives/Archives.htm

We particularly encourage graduate students and younger scholars to apply. The minimum stay required at the Swenson Center is three weeks, and the Fellowship must be used within one year of notification of the award.

Anyone interested in applying should submit a two to three-page proposal to the Swenson Center, outlining the proposed research topic. The proposal should also include a current *curriculum vitae*, as well as a statement showing how the resources of the Swenson Center are particularly appropriate for this project. The deadline for applications is May 7, 2001.

Last year we awarded two fellowships—one to Dr. Anne-Charlotte Harvey of San Diego State University and one to Ms. Eva St. Jean, a doctoral candidate at the University of British Columbia at Vancouver. Dr. Harvey worked on a project about Swedish-American theater and music, while Ms. St. Jean did research on the immigration of Swedish laborers to western Canada. Other recipients have studied such varied topics as the plays of August Strindberg in Swedish America, the Swedish-American press in the 1950s and 1960s, and Swedes in the Civil War.

Policies in Effect for Genealogical Research at the Swenson Center

Beginning in January 2000, the Swenson Center implemented new policies for visitors doing genealogical research on the premises. Following the practices of other privately funded archives in both the U.S. and Sweden, the Center has established a daily, non-member fee of \$10 for the use of the Center's facilities for genealogy. There is no fee for Swenson Center members; Augustana College students and their parents; and Augustana faculty, staff, and alumni. A Swenson Center membership application form can be found inside the back cover of this newsletter.

The hours for genealogical research are 9 a.m.–noon, 1 p.m.–4:30 p.m. Tuesday through Friday. Hours continue to be by appointment. To schedule your visit, please call (309) 794-7204 or e-mail sag@augustana.edu. Scheduling an appointment is especially important if you are an out-of-town visitor.

We made these changes in policy because the number of researchers and research requests has doubled over the past few years. The new policies allow Swenson Center staff members to focus more efficiently on both genealogical and archival work and provide needed funds for this work. Genealogy is important to us. We welcome all those who wish to use our resources for Swedish-American genealogical research, and we remain committed to providing these resources to you.

From the Director (Continued from front page)

a book on the topic, *La aventura de los suecos en Cuba*, by Cuban journalist and author Jaime Sarusky (La Havana: Editorial Arte y Literatura 1999). Sarusky paints a broad picture of Swedish immigration to Cuba that started following the end of the Spanish-American War. The first Swedes on the island were Swedish Americans from the Midwest who came to Cuba under the auspices of the Swedish Land and Colonization Company of the Northwest formed in 1904. Headquartered in Minneapolis, the company established a colony at Bayate in Cuba's Oriente province.

The colony was aimed at immigrants from the U.S. and was often advertised in the Swedish-American press under headlines such as "Good Farmland in Cuba—The Land of Eternal Summer" or "Come to Cuba and Find Good Land." During the years before World War I, the Swedish agricultural settlement at Bayate, and other similar enterprises, grew as a small but fairly steady flow of persons came to Cuba. A Swedish Lutheran church was also established at Bayate, becoming a part of the Swedish Lutheran Augustana Synod in the United States.

Cuba also attracted immigrants directly from Sweden, many of whom

seem to have come after World War I. One Swedish immigrant to the island, the prominent botanist Erik Leonard Ekman who arrived in Cuba in 1914, made significant contributions in describing the flora of Cuba, as well as exploring and mapping remote parts of the country.

Not much is left of the Swedish presence in Cuba today. Still, as Sarusky notes, there are families that maintain the Swedish connection and that still speak some Swedish every now and then. Sarusky's book is important in that it reminds us of other destinations and settlements than the U.S. for Swedish immigrants to the New World. These Swedish immigrants often had quite different experiences than their compatriots in the U.S., and learning about the histories of the "other" Swedish immigrants in the Americas will give us a deeper understanding of the history of the Swedes who immigrated to the U.S.

DAG BLANCK

On Being Swedish American Today

Part of the iconography of Swedish immigration is the arrival in America: the approach to New York City via ship, the first glimpse of the Statue of Liberty, the embarkation, Ellis Island...

But what about the Swedes whose first glimpse of New York Harbor and Lady Liberty came at 5,000 feet from an airliner on approach to Kennedy or LaGuardia airports? We know much about Swedish immigrants from the past, but much less about these modern immigrants.

New Questions

This lack of knowledge raises many questions. What does it mean to be Swedish or Swedish American in America today? What are the characteristics of contemporary Swedish-American community? Who are today's Swedish Americans, socially, religiously, politically, and culturally? Who are the Swedes who have moved to the U.S. during the past half century, and why did they emigrate? What connections, if any, exist between recent Swedish immigrants to the U.S. and the descendants of the mass immigration a century or more ago?

In recent years such questions have begun to be asked by scholars and others interested in Swedish-American studies. They have not, however, received the same amount of attention as has been devoted to the history and nature of the Swedish-American community that developed as a result of the mass migration of Swedes to the U.S. in the nineteenth and early twentieth centuries. As a part of its twentieth-anniversary celebration on November 2–3, 2001, the Swenson Center is planning a symposium in which these questions will be explored. The conference will be held with the Swedish-American Historical Society, which also plans to hold its fall 2001 meeting in Rock Island in conjunction with the conference.

End of Swedishness?

Following the end of Swedish mass immigration in the 1920s, historians said that the time was soon near when

both the Swedish-American community and a sense of Swedish distinctiveness in America would disappear. These predictions have not come true, and there is still a Swedish-American community in the U.S., although one quite different from that of a century ago. For example, the great majority of Swedish Americans today are American-born of Swedish descent, and live in urban areas, both characteristics not descriptive of the Swedish-American community a century ago. Socially and economically today's Swedish Americans also differ significantly from their earlier compatriots: two thirds of this contemporary group hold white-collar and middle-class occupations, whereas farming and blue collar jobs dominated among Swedish Americans around the beginning of the twentieth century.

The 1990 U.S. Census recorded some 58,000 Swedish-born individuals and 100,000 speakers of Swedish, compared to the turn-of-the-twentieth-century figures of over 600,000 Swedish-born persons and 1.5 million Swedish speakers. Yet the Swedish-American community today is larger than the number of immigrants born in Sweden or the number of Swedish-speakers shows. The 1990 Census asked respondents to identify their ethnic background. About 4.6 million persons in the U.S. identified themselves as Swedish Americans by indicating Swedish as at least one of their national origins. This made Swedish Americans the fourteenth largest ethnic and racial group in the U.S. in 1990, and the largest of the Scandinavian-American groups.

The Swedish-American community can also be identified through the numerous and varied Swedish-American organizations. The 1997 edition of *American-Swedish Handbook* lists over 375 organizations, groups, or institutions in the United States with a Swedish-American focus, all varying in size, scope, and activities. Many of these organizations have been founded in the last several decades.

The ways a sense of Swedishness is manifested today, its function for the members of the community, and its role in the larger context of American society remain largely unexplored. Swedish-American identity today is voluntary, just one aspect of the many social and cultural identities that individuals in contemporary American society exhibit. The significance of this identity also varies greatly from person to person. To some it means very little, whereas to others it is central. The factors which govern such choices are complex and well worth exploring more deeply.

Swedish Americans are, after all, by most measures a well-integrated ethnic group in American society. A significant rate of intermarriage with other groups has taken place, and for a large part of the group today several generations separate them from their Swedish origins. Still, a sense of ethnicity still lingers, the meaning and significance of which will be the topic of our conference. By asking these questions, we will also be able to contribute to the discussion of the role of ethnicity in general in American society, especially with regard to white-ethnic, European-origin groups like the Swedes.

Expressions of Swedishness

A contemporary sense of Swedishness in America is expressed in different ways. The maintenance of certain traditions, such as attending a Santa Lucia or Midsummer celebration, or the eating of certain foods, such as herring and lutefisk for Christmas, are aspects that are often mentioned.

Belonging to one of the many Swedish-American organizations noted above is another way one's Swedish identification can be displayed. Participation in a Swedish ethnic festival, such as the biennial Svensk Hyllningsfest in Lindsborg, Kansas or the annual Svenskarnas Dag in Minneapolis are only two of the many manifestations of Swedish-American identity that occur regularly in the U.S.

Language has traditionally played a very important role for ethnic mainte-



nance, and the Swedish Americans were not different in their sometimes very heated discussions of “språkfrågan.” Contemporary Swedish Americans are mostly monolingual English speakers who have to learn Swedish. It would be interesting to explore how Swedish Americans view the question of the language today. What is the reason to study and learn Swedish for those who do? How is Swedish used today? And what does it mean for the people’s sense of Swedishness today when it is expressed mostly in English?

Being Swedish in America today can also mean taking an academic interest in Sweden, which is often done by enrolling in one of the many courses in the Swedish language, literature, and culture that have been offered at many American colleges and universities for over a century. A 1989 survey showed that the Swedish language was taught in 32 colleges and universities across the country, with an enrollment of over 1,500 students. In addition, there were a great number of courses in Swedish and/or Scandinavian art history, geography, history, politics, religion, and film in other institutions of higher learning. These academic offerings are yet another area to explore.

The religious affiliations of Americans have traditionally been associated with ethnicity, and although a movement of mergers and increased inter-denominational cooperation has been underway for several decades now, it seems likely that Swedish-Americans would still show certain specific religious preferences—yet another area to study. Scholars have suggested that specific political attitudes are associated with Swedish Americans in certain parts of the U.S. Thus, some scholars have proposed a link between the aspects of the political culture in Minnesota and the state’s Swedish-American (and Norwegian-American) population.

The search for ancestors has also become a popular way of marking one’s affinity with Sweden, and archives and research institutes in both Sweden and the U.S. have experienced a tremendous increase in genealogical interest over the past decades. The

numerous personal and family relationships which crisscross the Atlantic and tie people together in varied ways have always been of great significance in maintaining a sense of distinctiveness for the Swedes in America, and will continue to be so during the foreseeable future. Students of contemporary Swedish-American identity can focus attention on this topic as well.



Stanton Iowa’s water tower turned Swedish coffee pot suggests the town’s sense of being Swedish (photo courtesy of the Swedish Council of America).

Modern Reasons to Emigrate

Although the migration of Swedes to the U.S. today is much smaller in comparison to the waves of immigrants in the late nineteenth and early twentieth centuries, Swedes still immigrate to this country. For example, a quarter of all Swedish-born persons in the U.S. in 1990 had come to the country during the preceding decade. Because we know fairly little of the migration of Swedes to the U.S. after World War II, it is yet another important area for scholars to explore.

Despite our lack of knowledge, we can surmise that many of these immigrants originally came to the U.S. on a temporary basis and later decided to stay on. Though there seems to be

no single reason behind contemporary Swedish migration to the U.S., education is undoubtedly one important reason, as significant numbers of Swedes come to American colleges and universities each year to study.

Other important reasons are work and starting a family. Many Swedes have found American spouses, and a large number of these couples have

settled in the U.S., at least for a period of time. This pattern seems to be especially true for Swedish women. The significance of Swedish female migration to the U.S. is underscored by the establishment of SWEA—the Swedish Women’s Educational Association. An example of a recently started and very successful Swedish-American organization, SWEA was founded in 1979 by a group of Swedish women in Los Angeles to support and maintain Swedish culture and traditions and to build a network among Swedish women.

Obviously, the topic of contemporary Swedish America is

a large one, and we will not be able to address all the questions discussed above. We at the Swenson Center hope that this conference will be an important step in learning more about twentieth-century Swedish America. For more information, please contact the Swenson Center. We would like to extend a warm invitation to all readers of *Swenson Center News* to attend.



Augustana Heritage Gathering 2000 Celebrated in Rock Island

In its heyday, the Augustana Synod and its many institutions had a national reach. Rock Island was its center, and at one time Rock Island was home to the Synod's oldest college, its seminary, and its publishing house. Now, only Augustana College remains.

More than 500 persons gathered at Augustana College in Rock Island, Illinois on June 23–25, 2000 for the Augustana Heritage Gathering 2000. They came from 39 states and Canada to “the cradle of the Augustana Synod”—the largest organization and denomination formed by Swedish immigrants in the United States.

Throughout its history, the Synod was an important vehicle for the maintenance of a sense of Swedish-American distinctiveness in America. The Augustana Heritage Gatherings explore the history and legacies of the Augustana Synod.

The Gathering was preceded by a *Midsommar* Festival on Thursday, June 22, including a concert by Elin Carlsson, the winner of the 2000 Jenny Lind Scholarship in Sweden. Friday, a special tour was organized to the sites of two of the earliest Swedish Lutheran churches in the U.S., both dating back to the 1850s—the Augustana Lutheran Church in Andover, Illinois and First Lutheran Church in Moline, Illinois. One hundred forty persons participated in the tour, which included lectures and a boxed lunch.

The first plenary session of the Gathering was held on Friday night. After a hymn sing using the new hymnal *Songs from Two Homelands*, and welcomes from various persons including Bishop Gary Wollersheim of the Northern Illinois Synod, the evening concluded with a panel that dealt with the history and traditions of the Augustana Seminary.

Saturday was rainy and humid, but everyone entered into the spirit of the occasion, and braved a typical summer day in Rock Island. The morning sessions were thought provoking and evoked many memories in the participants. The topics dealt with the history

of the Synod and its leaders, both men and women, and the Synod's various influences in the areas of social services, ecumenism, and global outreach. On Saturday afternoon, two panels were held—one on spirituality and religion and the other on the various archives available to those interested in the history and the legacy of the Augustana Synod.

Because the Swenson Center has extensive Synod source materials, we were happy to participate in this panel and to receive a great number of visitors to our premises. Saturday evening began with a delicious *smörgåsbord*, and continued with the Riversong Players performing the original musical “An Evening With Emmy Evald,” written by Augustana English professor Ann Boaden and composed by Joan Beaumont, music director and organist of First Presbyterian Church, Muscatine, Iowa. The musical explored the life of Emmy Evald, a leading layperson in the Augustana Synod who made progress and—with her forward-looking interest in social issues and the role of women in the church—trouble.

Sunday morning, Karl-Johan Tyrberg, Bishop of Härnösand Diocese in Sweden, spoke on the Swedish roots of the Synod. Augustana pioneer church leaders Lars Paul Esbjörn and Erik Norelius both hailed from this diocese. One of the highlights of the Gathering was the worship service on Sunday afternoon, with participants coming from several seminaries within the E.L.C.A., and with the Gathering choir performing. It was a fitting end to a weekend filled with events and memories, reunions, and conversations.

AVIS PAULSON

Avis Paulson served as the chairperson of the local Augustana planning committee for the Augustana Heritage Gathering. She works with archival material at the Swenson Center.

About Our Finances

Sometimes we are asked about how the Swenson Center is financed. Many assume that all expenses are paid by income from the Swenson endowment.

The fact is that the generous gift received over 20 years ago from Birger and Lyal Swenson was vital in the establishment of the Center and in financing it during the early years. Another fact, however, is that the program of the Center soon outgrew the support received from that initial fund and that other sources of income were needed.

Fortunately, support has come in two ways—by additional endowments and by annual gifts and grants. Thanks to the generosity of friends, the original endowment has now more than doubled. Endowment income still provides most of the Center's support. In addition, more than 600 persons have joined one of the annual support groups.

The Center's program is greatly enhanced by its location at Augustana College, and this relationship continues in many ways to be an important benefit. The Center's annual expense budget, however, is supported entirely by separate endowment income and annual gifts.

Although program expenses must be limited to the funds available, more work needs to be done. As the Center attempts to meet increasing demands in its efforts to serve as a national center for preserving and interpreting the record of Swedish immigration to North America, more financial resources are needed.

You can help in this effort. By establishing an endowment with the income restricted for the Center's use, you can create a permanent recognition of your interest in preserving the Swedish heritage in America, or you can memorialize an immigrant of your choice. We will be happy to provide suggestions regarding how this can be done.

Another way to help is by joining one of our three annual support groups. All of us connected with the Center and the many people who use its resources deeply appreciate your support. We hope it will give you satisfaction in being a partner in making sure that the Swedish record in America is available to future generations.



Gifts *We gratefully acknowledge the gifts received between October 1, 2000 and September 30, 2001*

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Swenson Center Annual Support Groups

Over 500 persons have enrolled as Swenson Center Associates, each making an annual contribution of \$25. In addition to supporting the work of the Swenson Center, Associates receive a discount on research fees and a reduced subscription rate to *Swedish American Genealogist*.

For an annual contribution of at least \$100, donors are designated as Swenson Center Scholars. In addition to the benefits provided to Associates, Swenson Center Scholars receive *Swedish American Genealogist* free of charge.

A support group of major importance is the Swenson Center Circle. Members of this group support the Center's work through an annual contribution of at least \$250. In addition to the benefits provided to Associates and Scholars, members of the Circle receive an annual book in the field of Swedish-American studies.

We thank those who have become Associates, Scholars, and members of the Circle, and we encourage those who are not yet members to join. By participating as a donor you are, in a very important way, helping the Center realize its goals of preserving the record of the lives and contributions of Swedish immigrants.

Both Lutheran fraternal organizations, Aid Association for Lutherans and Lutheran Brotherhood, offer matching gift programs of up to \$100 per year to Lutheran educational institutions, including Augustana College and college-related organizations such as the Swenson Center. Members of AAL and LB may take advantage of this program by enclosing the appropriate forms when sending their contributions to the Swenson Center. Forms are available from AAL and LB representatives or from the Augustana College Development Office.



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In Brief...

Volunteers play an important role in the Swenson Center. Mrs. Betty Dowd of Viola, Illinois has been a tremendous help with genealogical research in the past year. Betty started coming to the Swenson Center to do research on her own family. When she completed her work, she returned to the Center as a volunteer to help others.

Two volunteers have worked for two years at the Center. Inez Törnblom of Bettendorf, Iowa has given generously of her time, working in the archives in various capacities. Robert Pearson, a retired pastor from East Moline, Illinois, has also continued his archival work on the extensive collection of materials gathered from Upsala College. The Swenson Center thanks Betty, Inez, and Robert for their many contributions to the Center. Anyone interested in doing volunteer work at the Center is encouraged to contact the office at (309) 794-7204.

Swenson Center News is distributed free of charge to interested individuals and organizations. We are happy that many people seem to read and enjoy the *News*. However, if you are no longer interested in receiving our publication, please contact Jill Seaholm at (309) 794-7204 or at sag@augustana.edu, and we will remove you from the mailing list.

With the help of Augustana student workers, the Swenson Center staff recently created a web page that lists all of the back issues of *SAG* since its creation by Nils William Olsson in 1981. Titles of all articles are included. Back issues are housed at the Swenson Center and are available for purchase. Details are on the Center's web page. In a few cases, there are only 1-2 of each issue left to sell before they are considered out-of-print, so if you are interested, do not delay!

The web address is <http://www.augustana.edu/administration/swenson/qrysagarticles1.html>. If you do not have access to the World Wide Web, please contact the Center at (309) 794-7204. We will be happy to send you a printout of back issues.



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