

Swedish American Genealogist

Volume 25 | Number 2

Article 1

6-1-2005

Full Issue Vol. 25 No. 2

Follow this and additional works at: <https://digitalcommons.augustana.edu/swensonsag>



Part of the [Genealogy Commons](#), and the [Scandinavian Studies Commons](#)

Recommended Citation

(2005) "Full Issue Vol. 25 No. 2," *Swedish American Genealogist*: Vol. 25 : No. 2 , Article 1.

Available at: <https://digitalcommons.augustana.edu/swensonsag/vol25/iss2/1>

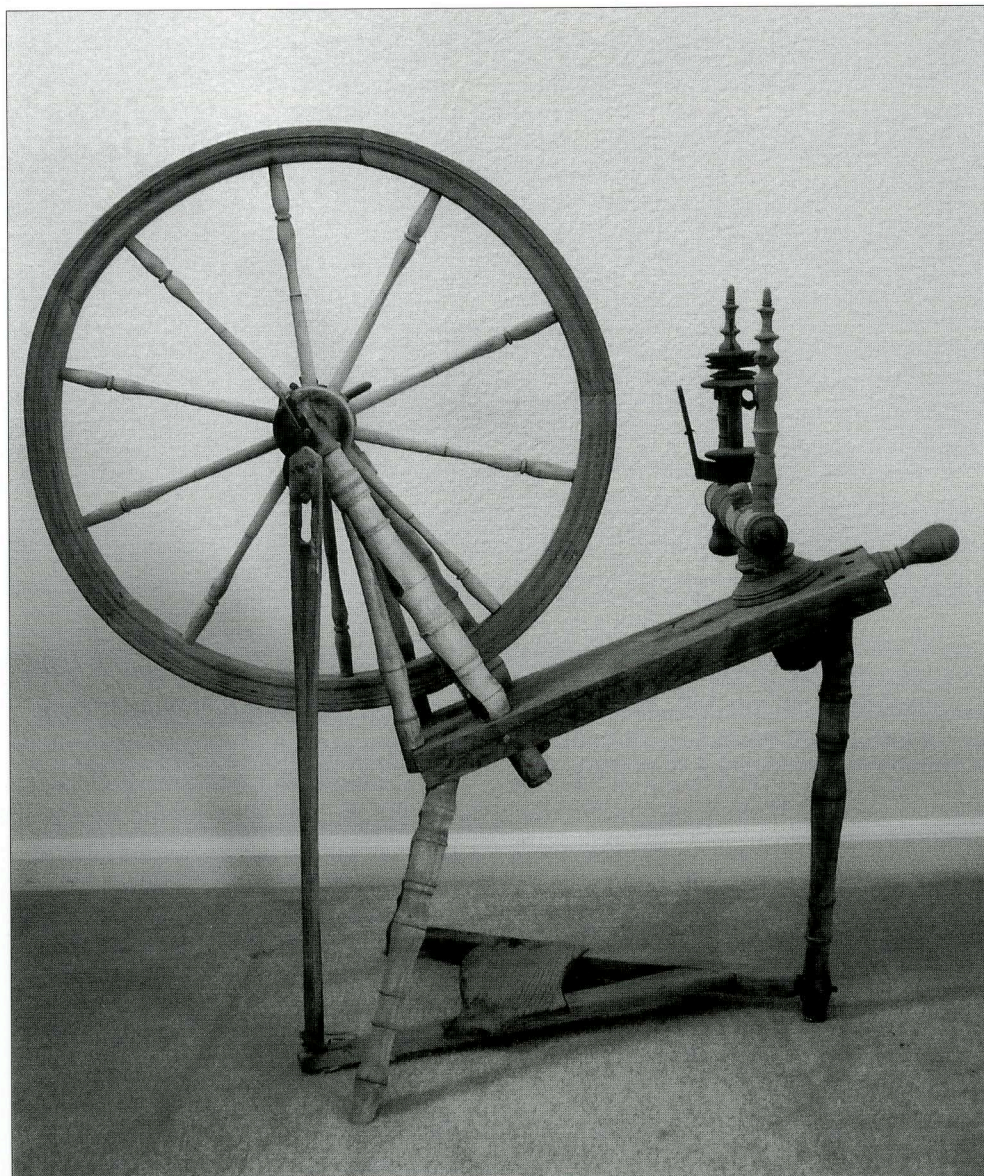
This Full Issue is brought to you for free and open access by the Swenson Swedish Immigration Research Center at Augustana Digital Commons. It has been accepted for inclusion in Swedish American Genealogist by an authorized editor of Augustana Digital Commons. For more information, please contact digitalcommons@augustana.edu.

(ISSN 0275-9314)

Swedish American Genealogist



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



Volume XXV

June 2005

No. 2

Swedish American Genealogist



Copyright © 2005

(ISSN 0275-9314)

Swedish American Genealogist

Publisher:

Swenson Swedish Immigration Research Center
Augustana College, Rock Island, IL 61201-2296
Telephone: 309-794-7204. Fax: 309-794-7443
E-mail: sag@augustana.edu
Web address: <http://www.augustana.edu/swenson/>

Editor: Elisabeth Thorsell

Hästskovägen 45, 177 39 Järfälla, Sweden
E-mail: sag@etgenealogy.se

Editor Emeritus: Nils William Olsson, Ph.D.,
F.A.S.G., Winter Park, FL

Contributing Editor:

Peter S. Craig, J.D., F.A.S.G., Washington, D.C.

Editorial Committee:

H. Arnold Barton, Carbondale, IL
Dag Blanck, Uppsala, Sweden
Dennis L. Johnson, Limerick, PA
Ronald J. Johnson, Madison, WI
Christopher Olsson, Stockton Springs, ME
Priscilla Jönsson Sorknes, Minneapolis, MN

Swedish American Genealogist, its publisher, editors, and editorial committee assume neither responsibility nor liability for statements of opinion or fact made by contributors.

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

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

Subscriptions. Subscriptions to the journal are \$25.00 per annum and run for the calendar year. Single copies are \$8.00 each. Swenson Center Associates are entitled to a special discounted subscription price of \$15.00. Direct all subscription inquiries to the publisher in Rock Island.

In Sweden the subscription price is 200.00 Swedish kronor per year for surface delivery and 250.00 kronor per year for air mail. This subscription fee may be deposited in a *postgiro* account: 260 10-9, *Swedish American Genealogist*, c/o Thorsell, Hästskovägen 45, S-177 39 Järfälla, Sweden.

CONTENTS

At The Portal of America	1
<i>by Karen J. Sangren</i>	
Long Ago and Far Away	5
<i>by Hal Bern</i>	
I Read It in the Paper!	9
<i>by Elisabeth Thorsell</i>	
The Archbishop and Augustana	12
<i>by John E. Norton</i>	
Söderblom and the Augustana Synod	14
<i>by Gustav Andreen</i>	
A Handwriting Example, #VI	17
The Old Picture	18
Spin, Spin, Oh Daughter Mine!	19
News from the Swenson Center	20
<i>by Jill Seaholm</i>	
Bits & Pieces	21
Solution to the Handwriting Example, #VI	22
The Swedish Archives: Leksand	23
<i>by Elisabeth Thorsell</i>	
Solution to the Estate Inventory	24
Travel in Great Britain	25
<i>By Duane P. Swanson</i>	
Book Reviews	26
Interesting Web Sites	31
The Last Page	32

Cover picture:

A Swedish spinning wheel from Östergötland, now in Arizona. See story on p. 19.

At The Portal of America

A descendant ponders the immigrant's feelings at Ellis Island

BY KAREN J. SANGREN

There I stood. The crowd around me kept pushing closer and closer. Everyone wanted to make the next boat to Ellis Island. The line was ten or so people wide and the gangplank was too narrow to accommodate all those wanting to get on board. All around me I heard intonations of different languages. Six people in front of me spoke a dialect of German. I strained to make out any words that I could understand. To the right a couple spoke in a strong British accent. To the left I heard Chinese and behind me was French. Other voices spoke in languages I could not identify.

Is this what it must have been like for our own family members who emigrated from Sweden as the 19th century turned into the 20th? Had they felt as isolated from the people around them as I felt that Sunday morning? Would their immigration papers be in order? Did they worry that an immigration official would use chalk to draw a large white X on their shoulder if they were found not to be of sound body and mind? Would they be sent back home? My mind raced back to all the stories I had gathered on our family history during the past several years.

The immigrant's feelings

These were poignant moments and I wanted to *feel* them, as well as remember them, as I stood there in line. My only worry that brisk fall morning in 1999 was that the battery

had gone dead in my camera. Would the gift shop on Ellis Island sell camera batteries?

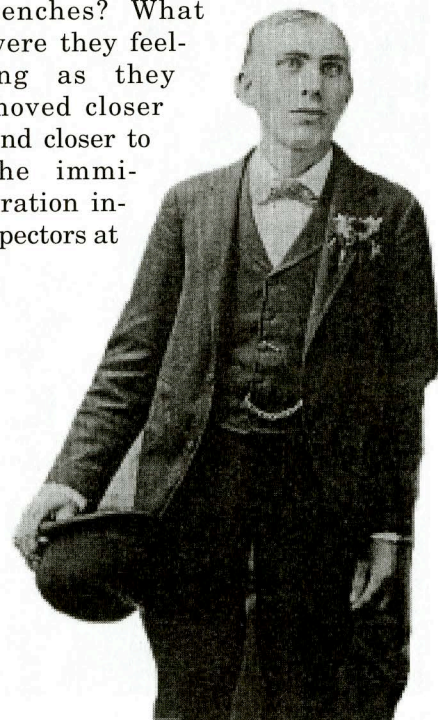
Grandpa Youngquist's worries in 1895 had been very different. Carl August had been only 13 years old when he and his two teenaged sisters, Elin and Anna, stood in line at Ellis Island with their two older siblings, Gust and Edla. Gust had immigrated in 1892 and Edla in 1893. They returned to Sweden to escort their younger siblings to America two years later. They were all so young to enter this foreign land, never to return home again. How could they do it? How did any of them do it? The courage. The desperation for new beginnings.

Would I have had this same kind of courage? As our ferry dropped off its passengers, I entered Ellis Island's main building through the former Baggage Room on the lower floor. I stood there and looked at the display of immigrants' luggage. There were trunks and suitcases of various types and sizes – none of them very large – and all travel worn. Were these the kinds of bags our family members carried? Could all they owned in Sweden have fit into suitcases this size? My own suitcase at the hotel was packed with clothes and souvenirs waiting to fly home with me that evening. My closets were full of much more in San Diego. How could one hundred years have enabled so many remarkable changes? The sacrifices had been

great, but look what a century of change had brought.

The Registry room

As I moved up to the Registry Room on the second floor with its high vaulted ceilings, my eyes fell on the benches at the far end of the room. These were some of the originals and they were there to be sat on. The curators of the museum wanted visitors to see them, to sit on them, to touch history. Twelve million immigrants had used these and similar benches over the 62 years of Ellis Island's history. Had any of our family members sat on these very benches? What were they feeling as they moved closer and closer to the immigration inspectors at



the end of the grand hall? What might Grandpa Youngquist have been thinking at this point? Did he worry that he would be separated from his sisters? Would anyone speak to him in Swedish? Did he look out the window and see the Statue of Liberty as they sat there? The sounds and smells of hundreds of tired travelers all around him must have been numbing.

When the final inspections were completed, what must these new arrivals have felt then? How did they manage to find their trains to Colorado? Massachusetts? New Hampshire? South Dakota? and California? How did they find work to pay for their travels? Of course, I had now learned the answers to most of these questions in the past years, but even so... – what raw courage it had tak-

en to make the contacts, to network with other recent immigrants, and to find work.

Ellis Island Museum display cases exhibited information as to how 19th and early 20th century immigrant churches and local social services provided help for the recent arrivals to get settled. New immigrants to America could find in these locations a place to hear and speak their mother tongue and share common cultural traditions. Churches and social agencies provided vital networking opportunities for jobs and places to live for the newcomers.

How to keep the story alive

As I finished my tour of the main building and walked around the peri-

meter of Ellis Island, I wondered how I could keep our family story unique as I continued to assemble its papers, pictures, and archival data. We were merely one family of 12,000,000 other stories much like our own. Swedish immigrants alone made up 1.3 million stories. My research into roots and our family's past was nothing new. Linguists and historians had been writing about this subject for decades. The mass media had given much time to the topic during the last years of the 20th Century. Baby-boomers had begun to take notice, as they found older members of their families passing on. The keepers of family stories and records were being handed down to the next generation. Television news segments had provided many ways to encourage people to trace their roots and create a



The Great Hall (the Registry Room) at Ellis Island. (Photo 2000 by E. Thorsell)

family tree. Efforts to record our own family story had preceded all the publicity on this topic. Even so, the work now seemed rather trivialized and somewhat common.

Memories of Sweden

Then my eyes drifted across New York Harbor and beyond. Memories of my 1999 summer trip to Sweden came to mind. While I had been in Sweden multiple times, on that visit I had been able to put many missing pieces together on the personal histories of my grandparents and great-grandparents. I had climbed the mountainside to Grandma Sangren's birthplace for the first time and stood on its foundations. The walls and roof were long gone from the original small house or *stuga*. It had been home to ten children. Their father was a shoemaker. I had felt cool breezes on my face as I gazed across the dense green forest. Birch leaves sparkled in the sun. How could Anna Sangren have left this heavenly place for a life in Los Angeles? The same could be said for Grandpa Sangren. I had found his beautiful lakeside village of Söderbärke (Dala.) too.

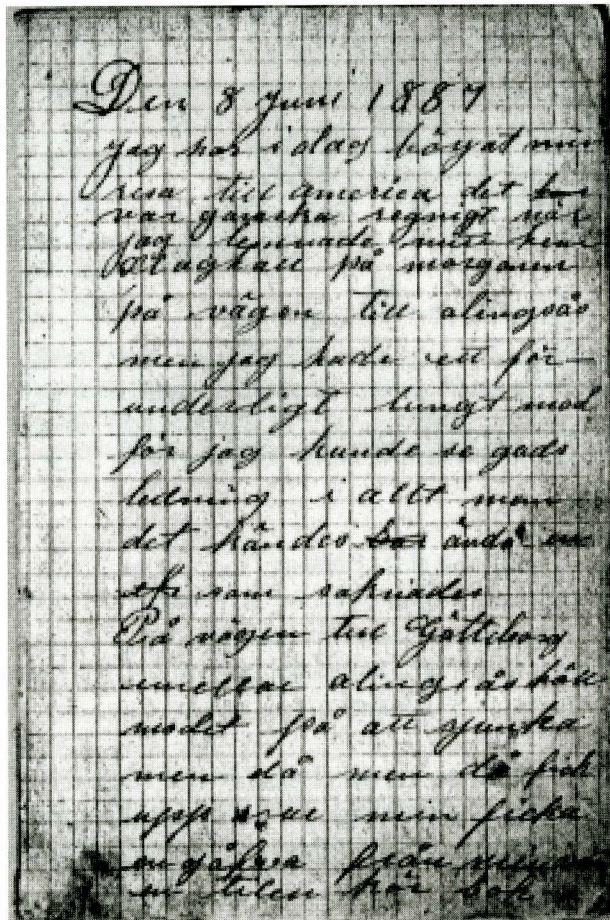
I had revisited the birthplace of Grandpa Carl August Youngquist and stood on the foundation of his family *stuga* as well – the house where he and his seven siblings were born. The children were orphaned there after the deaths of both parents by the time Grandpa was seven. Then there was the quaint house in Linderås where my great-grandmother had lived. I had seen that too. It had taken all day to locate it. Relatives from the opposite side of the family drove three hours out of their way to insure that I found the right house. How could Sofia Johnson have left this lovely location for Colorado and then California? Without her influence, would our family have valued higher education as much as we do? A skilled seamstress, Grandma Sofia wanted more for her children and often said, "A college education is something no one can take away from you." Her children, grandchildren, and great-grand-

children – of which I am one – listened.

I thought about the diary of my great-grandfather Swan Johnson who, at 20 years of age, had written on June 8, 1887:

"I have today started my journey to America. It was quite rainy when I left my home, Slaghall, in the morning on the way to Alingsås. But I had a remarkably calm spirit, because I could see God's guidance in everything. It still felt like something was missing. On the way to Göteborg from Alingsås, my mood was sinking, but then I took out from my pocket a gift from my friend, a little dear book. Then I saw the saying, 'As I have been with Moses, so shall I also be with you. I will not abandon you.'

Joshua 1:5."



And on July 28, 1887, he wrote:
*"It is now evening (11 o'clock) and we have **seen the coast of America**. Many big lighthouses are shining to guide the sailor right. I then think about the many lighthouses that God*

has shown me, so that I should not go down and perish. I am such a vessel on the stormy sea of this world, but God be thanks, he has given me a safe Pilot who knows the way. May I only be still and obey the voice of the spirit. I will now go to rest, and in the morning, God willing, put my foot on American soil."

Somehow none of these stories seemed very trivial as I headed back to the boat and Battery Park in lower Manhattan. We may have been only one family of 12,000,000. But as each immigrant story somehow seemed the same, each story was unique. Birth and death dates were important to record and I had recorded hundreds of them in the last several years. But lessons learned and lives lived out with courage, faith, and

purpose, also needed to be preserved and retold to those who would come after.

I returned home to San Diego to add more data to the collection, and to keep writing.

Note: "At the Portal of America" is an excerpt from *Remembering Heritage: Our Swedish Roots*, a bound 2004 volume on the histories, writings, photographs, and family trees of the Swan Johnson, Carl August Youngquist, and Gustaf Sangren families. It also includes an introductory section on 19th century Swedish peasant history.

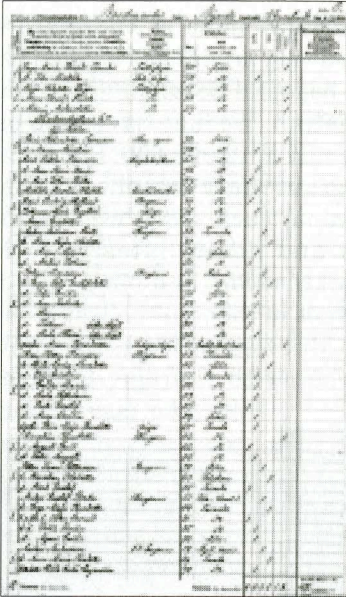
Karen J. Sangren, Ph.D., lives in San Diego, CA, where she teaches art at Point Loma Nazarene University. She can be reached at <KarenSangren@ptloma.edu>

SVAR

Your link to your history!

RIKSARKIVET

A branch of the Swedish National Archives



Swedish Censuses

At www.svar.ra.se you will find the decennial censuses as searchable databases

1890 is complete and contains 4,800,000 individuals

1900 is almost complete, more than 5 million individuals

1880 – 300,000 individuals

1870 – 200,000 individuals

1860 – 12,000 individuals

Almost 10 million posts and constantly growing

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

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

Released prisoners

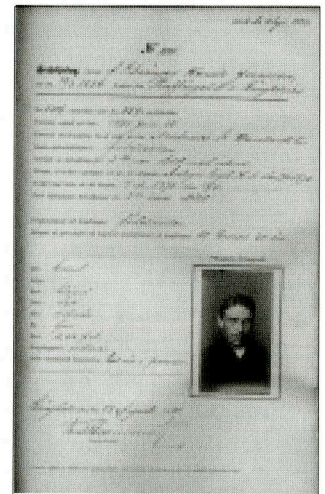
At www.svar.ra.se there is a database of released prisoners (*fångföreteckningar*) during the period 1876–1925. The information on each prisoner contains information on his name, place of birth, current sentence, previous convictions, personal description (hair and eye color, etc.), and a photograph.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

Other databases

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

How do I get access to all these resources?

By contacting SVAR and getting a subscription. You can subscribe for just a single visit or anything up to a whole year. Find out more at www.svar.ra.se



Contact us at kundtjanst@svar.ra.se
SVAR, Box 160, S-880 40 Ramsele, Sweden
Phone + 46-623-725 00
Fax + 46-623-726 05

Long Ago and Far Away

Little did Nils know that his descendants would end up in the U.S. 160 years later

BY HAL BERN

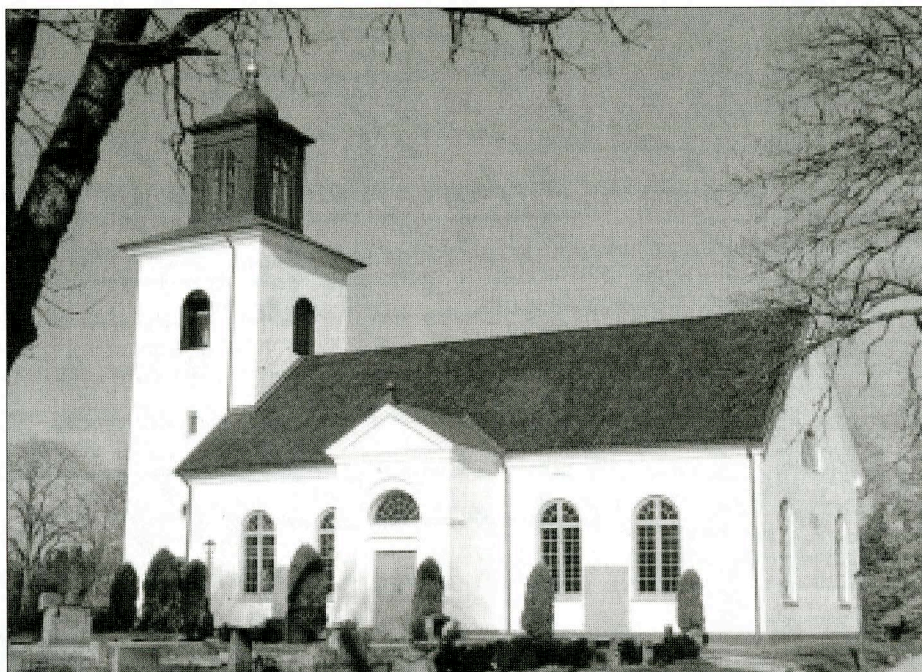
Sandhem parish is a very old parish whose records date back to the 1670's, and it is located in the south-east corner of what used to be called Skaraborgs *län*, not too far from the western edge of Lake Vättern.

Our story begins in the year 1700, in Sandhem Parish.

On April 26 that year Nils Andersson was born at a place called Tröjenborg. He later took the surname *Thunberg* and was the first to use a fixed surname in that family. His father was Anders Hjort who was probably a soldier. Tröjenborg was a farm which supported several military families. In later times Tröjenborg became known as Hjortåsen and was still a military encampment.

The Swedish military did not like patronymic names and assigned new names to most soldiers as they were recruited. One such military name was Hjort which means "deer" in Swedish. I believe that Nils (Andersson) Thunberg's father was Anders Andersson, a cavalry soldier or *ryttare* who later was given the military surname Hjort. Anders was born in Knätte parish in 1656, and was a soldier living at Tröjenborg in 1700. I have not yet been able to conclusively prove the relationship between Anders Andersson (Hjort?) and Nils Thunberg.

The custom of taking a new last name was usually associated with acquiring a respectable position or wealth. The nobility in Sweden were the first to start using fixed surnames, followed by merchants, craftsmen, and large landholders.

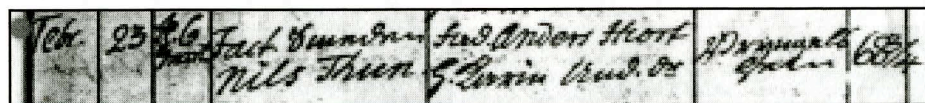


Sandhem church.

Nils Thunberg seems to have acquired his last name by virtue of his position as a *faktorismed*¹ at Tunarps *hammar*. This would have been a metal forging facility with Nils serving as the overseer. Tunarps *hammar* may have had some relationship to the military encampment nearby at Tröjenborg. Nils Thunberg died on 23 February 1768.

Nils had two sons, Anders and Johan, born in Sandhem parish on 7

July 1723 and on 6 October 1728, by his first wife, Karin Andersdotter. Anders and Johan also used the surname Thunberg. In some instances, the whole name is written out, as in Anders Nilsson Thunberg, and sometimes he is listed as just Anders Nilsson Tun. Anders carried on the family tradition and became a *faktorismed* at Tröjenborg. Later, Anders married and lived most of his life at a farm called Hägnared where he raised his



Death notice for Nils Andersson Thunberg in Sandhem church records 1768.

From left: month of death, date of death, date of burial, deceased's name, parents of the deceased, place where he lived, and age at death.



First page of probate for Anders Nilsson Thunberg 1785. Slättängs häradsrätt FII:10. Transcription and translation on p.24.

large family. When he died at age 62 in 1785, he left an itemized will distributing his worldly goods among his four sons and two daughters. This document is very difficult to read and translate as it is written in old Gothic script. Judging from the length of the list of possessions, Anders was

“well to do” by the standards of that era. There was some sort of family squabble noted in the will over who was to receive Anders’s property. A son of Anders Thunberg, Petter Thunberg, was attempting to claim an extra portion of the estate as he was owed money.

The farm, Hägnared, is still known by that name today. It is about three miles outside the village of Sandhem and is easily found. The only remnants of this long gone era are the stone fences around all of the fields. Some of these fences may have been built or at least maintained by family ancestors. In contrast to many of the surrounding farms, it appeared to have many flat tillable fields along with adequate rolling hills for pasture.

Bernt Andersson Thunberg, born

17	18	Anders Thunberg	Nils Andersson Thunberg	Hägnared 62	Hägnared
17	18	Greta	Catharina Andersson	Hägnared 62	Hägnared
Åhr 1786					

Death notice for Anders Nilsson Thunberg. Sandhem church records.

And. Nilij Thun	1722	x	x	x	/	x	/	/
S. Maria f.	1720	x	x	y	/	x	✓	/
S. And. p. 13 Nov	1744	x	x	y	x	x	x	/
S. Bernt p. 2 Oct	1754	x	x	/				
S. Stina p. 7 Oct	1759	x	x					
S. Johanna	1762	x	x	/	/	/	/	/

Sandhem clerical survey (AI:1, p.32) showing Anders Nilsson Thunberg and family.

2 October 1754 at Hägnared, was the third son of Anders Thunberg. His given name is the origin of the Bern family surname in America. His life is interesting if somewhat sad. He married quite high on the social register 24 June 1789 to Magdalena Strengberg (sometimes spelled Strängberg) in Jönköping Kristina parish.

Magdalena's father, Jonas Strengberg, was also a *faktorismed*, and they lived in a cottage called Hörnet in the city of Jönköping. I have obtained a book from Sweden by K. G. Junhall² about the Strengberg

family which traces their ancestry to the year 1701. The first Strengberg was Lars who founded a family of metalworkers. The Strengbergs were primarily engaged in the manufacturing of armaments, some of which went to the Swedish military.

Bernt and Magdalena lived at Hägnared when they first married, probably working the farm for his widowed mother. Their children Anders, b. 1790; Johannes, b. 1792; Carl Friedrich, b. 1795; and Maria Catharina, b. 1797; were all born at Hägnared in Sandhem parish.

A new family had moved in at

Hägnared by 1800, and the Thunberg family could not be found in the parish records. Karin Pehrdsdotter Thunberg, Bernt's mother, died in April of 1804 eighty-four years of age. I was unable to determine where she lived at the time of her death, but I would guess she was at the *fattighus* (poorhouse).

To Kinneved

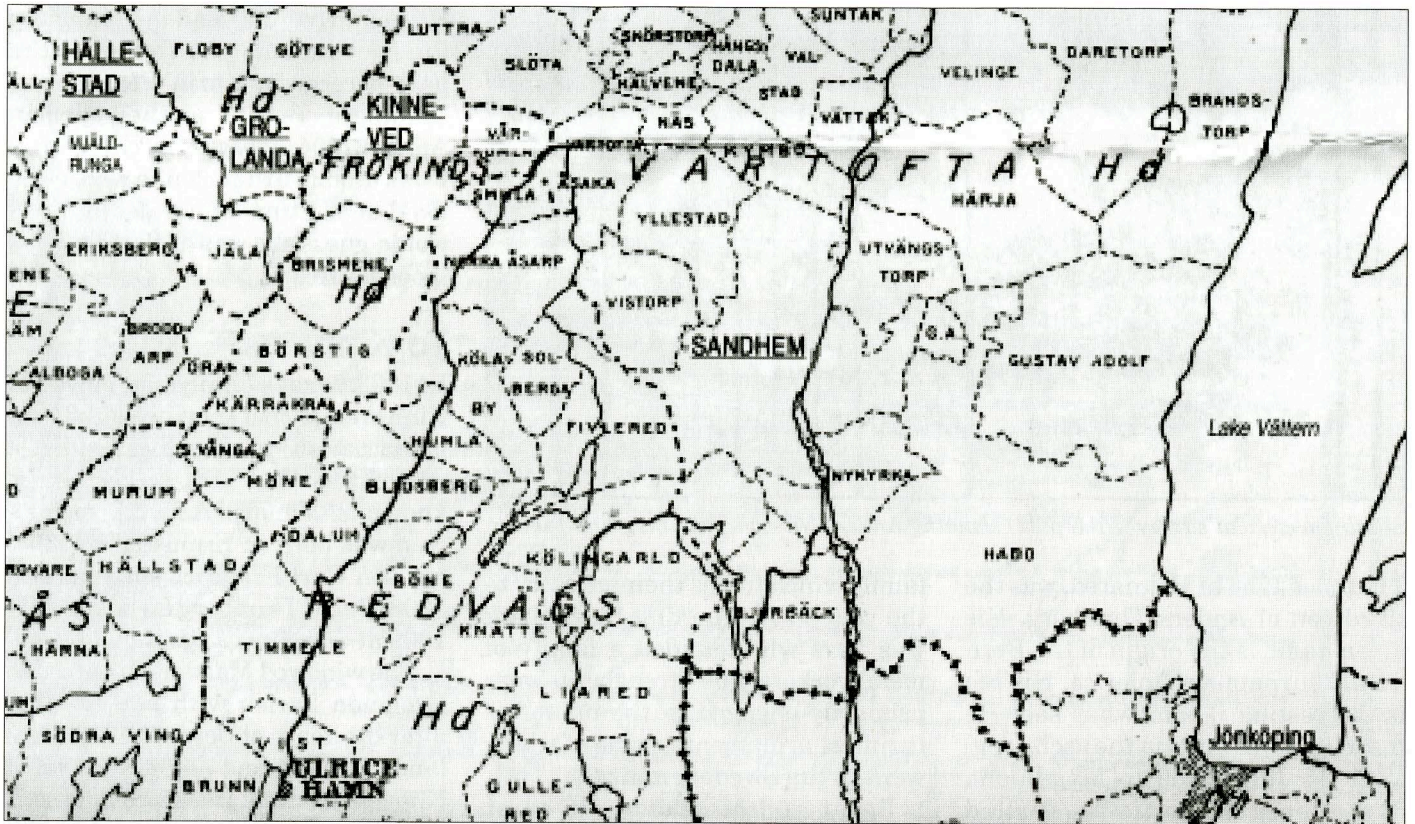
In 1803 Bernt's family had moved to Kinneved parish (northwest of Grolanda parish) to a farm called Fröje which was part of a larger estate known as Mönarp. A fourth son, Jonas, was born in Kinneved in 1804, but son Carl Friedrich died here in 1808. Bernt Thunberg died on 9 July 1809 at 55 years of age in Kinneved.

The widowed Magdalena moved to Grolanda Parish with her children after the death of Bernt in 1809. Grolanda is west and slightly north of Kinneved parish. Her two oldest sons seemed to have been her means of support at this time. Her second son, Johannes, was about 17 years old. There are notes in the record that the family was poor and struggled to make ends meet. The strongest indication that the family fell on hard times was the discontinuance of the family surname Thunberg. All descendants of Bernt Andersson Thunberg reverted back to the patronymic family surname. Magdalena never remarried and lived out the rest of her life with one or the other of her sons. She moved to Hällestad parish (north of Grolanda) in 1825 where most of her children finally located. She died there in 1842 when she was 76 years old.

Johannes Berntsson, the second son, married Maria Bryngelsdotter in Grolanda in 1816. Their first son, Anders, was born in December of that year at a farm called Hagen. Maria's family line has been traced in Grolanda Parish back to 1660. Another son, Johannes, was born 1819 and a daughter, Johanna, in 1821. The ancestor, Jonas Johannesson, who became a United States



Kinneved church.



Parishes of Västergötland – eastern part.

citizen, John Johnson Bern, was born in 1825 in Hällestad parish.

John Johnson Bern probably had no idea that he came from such a distinguished family. His mother died at his birth and his father died before he reached the age of eighteen. At age thirty-seven in 1862, John was married and had immigrated to Galesburg, Illinois, never to return to the land of his birth. Both his parents were dead and he had little to tie him to his homeland.

It would take nearly one hundred and thirty years and some dogged determination to rediscover the origins of the family. Perhaps Nils Andersson Thunberg would be grateful that finally someone in this vast array of descendants would tell his story.

Notes:

¹ A *faktorismed* was a blacksmith who worked for a *faktori*, a govern-

ment arms factory. Jönköping's *faktori* started in 1620. The smiths did not have to live in the city.

² KG Junhall, *Strengberg - mästerseder och pistolmakare vid Jönköpings gevärsfactorie*, (1996).

Harold J. (Hal) Bern, former SAG editor, lives at Longview, Washington, and can be reached at <Halby5443@aol.com>

The Stallcup Reunion

The first ever gathering of the Stallcup descendants of Civil War soldier and Bryson City blacksmith, *Lucius Harvey* (1847-1909) and his wife *Almarine Hall* (1852-1927) Stallcup will be held at the 1933 log house built by Stallcup brothers on Hughes Branch Road, Bryson City, Swain County, NC on Saturday, July 9, 2005.

The Stalcop/Stallcup/Stalcup family is termed a single-family unit. All persons with the name, no matter how spelled, can trace their ancestry

back to one man, *Johan Andersson* (1627-1685) from Strängnäs, Sweden. He was later called *Stålkofta*, the 'Steelcoat,' His wife (m-1656) was *Christina Carlsdotter*. It is a totally American family as the Stalcop surname originated in America. It has never existed anywhere else in the world.

To assist there will be a handout covering the nine generations of direct Stalcop grandparents leading into Swain County.

Following lunch the early history of the family will be recounted.

Later a selection of more recent family folklore stories from the Stalcop Memory Story Collection will be told. *Freida Stallcup Gilsdorf*, in period costume, will be the storyteller. Some 80 visitors are expected.

Contact info:

Larry Spencer Stallcup, 1436 Lakeview Drive, Virginia Beach, VA 23455 757-464-4974 <Stalcop@aol.com>

I Read It in the Paper!

The old newspapers are an untapped source of information

BY ELISABETH THORSELL

The earliest Swedish language newspaper in the United States was *Det Gamla och det Nya Hemlandet*, founded by Tufve Nilsson Hasselquist in 1855. It was the first, but by no means the last. It was followed by more than a thousand newspapers in Swedish. Some lasted only for a few weeks and others were published for many years. *Swea* of Worcester, for instance, started publishing in 1896 and did not fold until 1966. The newspapers often started as monthlies, and if all went well, became weekly or bi-weekly.

O. Fritiof Ander in 1956 listed 833 Swedish-American newspapers, periodicals, and annuals in his *The Cultural Heritage of the Swedish Immigrants*, limiting his list to those that were preserved and possible to find. Augustana College has micro-filmed 140 of those and other institutions, including *Kungliga Biblioteket* in Stockholm, almost one hundred others. The 1,539 rolls of micro-film are mostly from the U.S., but 57 are of Canadian publications.

The Swenson Center has a huge catalog which shows what newspapers they have, either in original paper format, or on microfilm. You can search this both by the name of the newspaper or by state. It might be of interest that 11 newspapers were published in California, in-

cluding the still active *Vestkusten*. Indiana had for a brief time *Indiana Posten*, published in South Bend, of which a few issues are saved from around January 1900.

These newspapers printed news from both Sweden and America. The Swedish news was often arranged by province, so the *smålänning* could easily find his local news from the home area. The news from America varies a lot, and the smaller the place where the editor lived, the more personal the news. Still, newspapers published in a big town like New York can have little notes about individuals with an unusual fate, even if it had happened in Colorado in the Far West.

By chance, I happened some years ago to buy a copy of a Swedish American newspaper, called *Svenska Amerikanska Pressen*, published in Brooklyn, NY, from 1896 to July 1899. It was interesting reading, and I regretted that I had not bought more copies when I had the opportunity. They were priced at \$10 each, so I felt that one was enough right then. I forgot the name of the seller, but she remembered me, and mentioned this when I wrote a message on a mailing list that she read. She told me that she still had some copies left of this, to her, unreadable newspaper, and gave me a better

price now. So I bought them and had them sent to the Swenson Center to wait there for me until I came as planned last fall. By then I had also found out that Swenson did not have exactly these copies of this newspaper, so I later sold them to Swenson for the same price as I had paid, so they can be used by more researchers.

The issues I bought of *Svenska Amerikanska Pressen* were 15 consecutive issues from the spring of 1899, and following are some news clippings of general interest, translated by me, to show you what a treasure trove an old newspaper can be.

**4th volume, #8, 1899
February 23**

Brooklyn

John Johnson and his wife, living at 84 Warick Street, last Monday morning at four o'clock took their little baby, swaddled in old clothes, and about 3 months old, to a local police station in the city. Mrs. Johnson explained that the baby was very ill and had been so ever since birth. The sergeant looked at the little creature, who was fighting for its breath, and called an ambulance, but before it arrived the child had died.

SVENSKA AMERIKANSKA PRESSEN.

Chicago

Charles Lundin, a Swedish machinist, who was badly burnt at the explosion in the Chicago Tribune Building on January 29th, passed away the other day. Lundin had his home at 866 N. California Avenue.

Charles Jacobsson, 1106 Florence Ave, Evanston, Ill., died in the middle of February, at age 59. He and his wife had been robbed last year and they had since lived under poor conditions. The wife was now ill with pneumonia.

Alfred Jackson, living at 274 Division Street, Chicago, was declared mentally ill last week and committed to the asylum in Elgin. He had been an expert on locks, and while he was repairing the lock on a safe he had taken a bundle of \$1,500, in spite of being watched by three detectives. He had later returned the money, but became remorseful and brooding, and finally insane.

The artist *August Swenson*, 1504 Aldine Avenue, Lake View, Chicago, shot himself the other day. The cause was believed to be that he had been diagnosed with tuberculosis. He was born in Röke parish in 1874 Jan. 5 and came to the U.S. in 1891, and first worked in a grocery store, and then got work as a draftsman by Chicago Photo Engraving, at the same time being a student at the Art Institute, where he showed good progress.

Brooklyn

Carl Gyllenflycht, a Swede from 80 Grove Street, Flushing, was building a model of the warship *Maine*, when he filed on a cartridge, which held some traces of gunpowder. The cartridge exploded and wounded his thumb and index finger on his left hand, which later had to be amputated.

The Swede *John Vagner*, age 52, who for a long time had been without work and shelter, froze his legs during the latest snowstorm. His legs had to be amputated later.



New York

Thomas Person, age 23, living at 67 East 122 St., was last Saturday committed to an asylum at his mother's request. The doctor explained that his crazy conduct derived from excessive use of cigarettes.

From the house at 327 East 75th Street, people last Monday heard screams for help. Shortly afterwards, Mrs. *Katarina Björk* left the house running, immediately followed by her husband, armed with a huge truncheon. He was soon taken care of by the hands of Justice and put in jail.

The laundress *Emma Jansen*, formerly employed by the ex-governor of New Jersey, John W. Griggs, had sued him for the remainder of her salary, \$8. In his kitchen, she had endured a young man, who delivered beer, and who had first kissed the colored cook and then tried to kiss Emma. "Just think - after he had kissed the colored girl!" The righteous Emma had then left her place but only received wages for 17 days and now wanted the remaining \$8 of a monthly salary of \$25.

4th volume, # 9, 1899 March 2

U.S. News

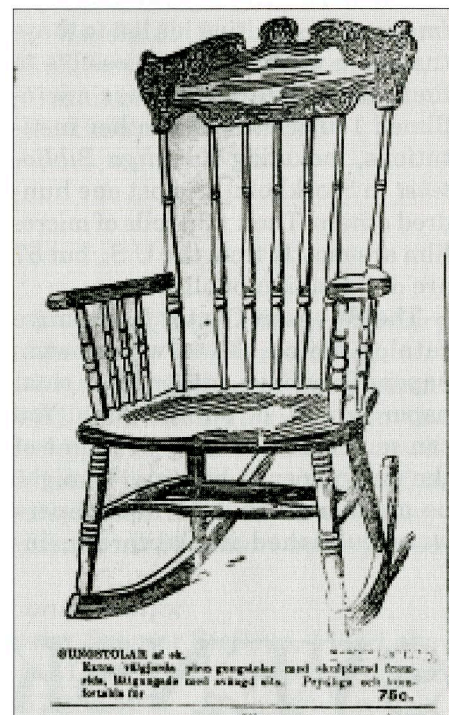
The shoemaker *John Sundström* of Chicago was shot and killed the other night by his wife's cousin *Andrew*

Nelson. Sundström, his wife, and the cousin are all from Rogsta in Hälsingland. Sundström was age 34, the cousin age 22. There were no disputes between the victim and the killer. Nelson had voluntarily served in the army and recently returned from Florida, where he had been in garrison, and had since lived with the Sundströms. A sister of Mrs. Sundström died last year from asphyxiation by gas.

[**Ed.'s note:** John Sundström is probably identical with Johan Sundström, born 1864 March 10 in Rogsta, who emigrated from there in 1892 Nov. 19. according to the database *Emibas*.]

On the 18th of February *Charles Johnson*, who inspected railroad cars, had his left leg run over by the same, and died shortly afterwards at St. Luke's Hospital in Denver, Colorado, where he had been taken.

Gustaf Gabriel of Winslow, Arizona, was run over by a train 21 miles east of Winslow. He had earlier been weight master at Sheridan Junction, Colorado. He was born in Småland, where he leaves his mother and sister. His closest relatives in the U.S. are his brothers, *Charles Gabriel*, former roadmaster, Colorado



Springs, and *Oscar Gabriel*, section foreman, Gallup, New Mexico.

Brooklyn

During a raid at the billiard saloon at 1010 Flushing Avenue, the owner *Wilhelm Norling*, age 26, was arrested, as well as his helper *Josef Wessler*, age 30, living at 602 Johnson Avenue, and 8 players.

Thomas Simonsson, age 45, was found dead last Monday morning in a room at 1026 Westchester Avenue. He lodged with the *Anders Medén* family there. The cause of death was poisoning by lamp gas, and probably *S.*, who had come home drunk, had forgotten to light the gas lamp.

A wedding was celebrated the other day between *N. P. Johnson* and *Miss Emma Euphrosyne Nelson*. The festivities took place at the home of the bride's brother, Master Builder *Aug. Nelson* of 376 Dean Street. Congratulations came from the bride's parents and brothers in Sweden.

Harry Carlson, son of *Charles* and *Mathilda Carlson*, died 5 February at home on Owington Avenue, aged 13 years. His father is a foreman at *Loomi's Carpentry Works*.

New York

Anna Lundin, age 24, employed by a family on 13th St., committed suicide by inhaling lamp gas. She visited her mother at 201 East 31 St., and told her that she wanted to lie down and rest. Shortly afterwards she was found with a tube in her mouth. Besides her was found a piece of paper, on which she had pencilled "Live well, all of you!"

With a terrible bang a factory building at Nordlinger of Cherry Lane, Staten Island, exploded. The factory manufactured fireworks. Two young workers, of which one was a Swede, *Carl Fröhlén*, were torn to pieces.

Charles Nordling (age 50) died last Monday night; he was a girdler

and lived at Atlantic Avenue.

4th volume, # 10, 1899 March 9

Chicago

The waiter *Charles Johnson* had fallen out with his wife, who had moved back to her mother at 1185 Western Ave (Chicago?). He came there and tried to persuade her to move back to him again. When she refused to do this he shot himself in the chest with a revolver. The doctors says that the wound is not fatal.

Albert Larsson, age 30, and employed at the sheriff's office, lived alone at 386 Palmer Street, since his wife several years ago had moved back to her parents at 1005 West Chicago Avenue, Chicago. The other day he came drunk to his wife and mother-in-law, and the latter walked towards him, when he, without a word, took up a little bottle of carbolic acid and drank it. He fell unconscious at the feet of his mother-in-law and died within a few minutes.

Jonas Öberg, who six years ago had a bar in Marinette, and last was heard of from Exterior, Michigan, is requested to contact his brother *Charles Öberg*, 1102 Pierce Ave. Marinette, Wisc.

Brooklyn

Daniel Williamson, (age 36) of 173 Prospect Str., who had been in ill health for a long time, took a walk last Monday, but fell down dead on his threshold on returning home.

Carl Bernhard Fransen (age 43) of 253 Prospect St. committed suicide last Thursday by hanging himself. The cause is said to be adversities and being out of work. Three years ago his father took his life in the same way.

Ludvig Lomberg, who is sick with TB at City Hospital, Blackwells Island, wishes to see his brother *Ernst Lomberg*, last living at 236 or 276 Franklin Ave., Brooklyn. *Ludvig*

FRIBILJETTER
från
Skandinavien
med
AMERICAN LINIEN.
Förenia Staternas Postångare.

Vid köp af s. k. fribiljetter för att bringa släktingar och vänner från gamla landet bör ej förgämmas att en af American Lineas dubbelpropeller express ångare

St. Louis, 11,629 ton. New York, 10,803 ton
St. Paul, 11,600 " Paris, 10,795 "

afgår från Southampton hvarje lördags direkt till New York, hvarest den ankommer redan påföljande fredag, således på den korta tiden af

endast 6 dagar öfver Atlanten.

Passagerare till New York eller Baltimore hvarje onsdag och sällanständ de anlända till Southampton lördags morgon, endast några timmar före American Lineas ångares afgång, utöfva de därigenom de oöfverlag, hvilka vanligtvis äro förbundna med ett längre uppehåll i England.

För köp af biljetter och öfriga upplysningar hänviande man sig till

INTERNATIONAL NAVIGATION CO.,
Bowling Green, 143 La Salle St.
New York, N. Y. Chicago Ill.
30 Montgomery St. San Francisco.

Den gamla, pålitliga
CUNARD Post
Linien

1 verkambet 58 år, befordrar passagerare öfver Atlanten på något

öfver **5 DAGAR** med dess
bättelångare

LUCANIA och CAMPANIA,
600 fot långa, 11,000 ton, 30,000 hästkraft, bland de största, snabbaste och mest eleganta i världen

UMBRIA, ETRURIA, AURANIA, SERVIA,
500 fot långa, 8,500 ton, 15,000 hästkraft, samt andra främländska pålitliga!

Afgår från NEW YORK hvarje lördag.
Från BOSTON hvarje torsdag.

Direkta förbindelser och snabb ångare.

8 dagar, 6 timmar

är sakt rekord mellan Amerika och Sverige.

Passagerare bekvämlighetsorterna äro öfverträffliga. Under resan är sällning fritt.

FBI transport af bagaget och ingen tullbesättning i England.

De bekvämligheterna äro lika låga som med andra stora linjers linjer.

General Agenter äro

VERNON H. BROWN & CO., Bowling Green, New York
ALEXANDER MANTON 55 State St. Boston, Mass.

Koäckebröd, per Barrel (tunnna) \$2.30
" " 8 lb paket, 9 kakor .20

Sockerskorpor per barrel, 34 lbs 3.30
" " pound .12

Kryddlimpor..... .08
10 proc. rabatt på allt bröd som afbottas från

SVENSKA BAGERIET
286, 288 & 290 Schermerhorn St.
BROOKLYN.
H. A. C. DAHL.
Godbetsfullt insänd beställningen i tid, ju förr desto hellre.

Lomberg is very ill.

This was some examples of the personal news items to be found in the old newspapers.

The Archbishop and Augustana

By JOHN E. NORTON

In 1890, a 24-year-old student of theology at the University of Uppsala, Nathan Söderblom, spent his first summer away from work on the family farm at Bjuråker Parsonage/Norra Dellen, Hälsingland. He journeyed instead to North America to participate in an international Christian student meeting at Northfield, Massachusetts, summer home of evangelist Dwight L. Moody. While there, he, and some 500 other students, heard Moody and his good and famous friend, revival song-writer Ira Sankey, plus Augustana Seminary theology professor Revere Franklin Weidner. Weidner was introduced by Moody as “representing some 60 to 70 million Lutheran people.” Söderblom also attended traditional Swedish-language Sunday services in New Haven, Connecticut, most likely at Bethesda Evangelical Lutheran Church, one of 11 Augustana Synod congregations already active in Connecticut. It was probably his first contact with the immigrant Swedish church in America. That event marked the beginning of a life-long interest in Swedish-America, its churches, and its future.

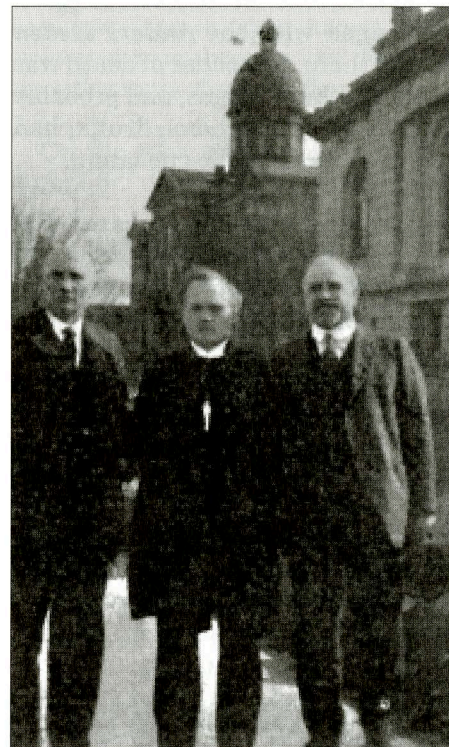
Back to Sweden

Unlike his younger brother Svante, who later immigrated to North America to become a U.S. Army officer, Nathan returned home to studies at Uppsala, and was ordained in 1893. He continued graduate work in France, serving the Swedish congregation in Paris, and as Swedish seamen’s chaplain in Calais and Dunkerque from 1894 to 1901. He

was awarded a doctorate at the University of Paris in 1901, then named professor of theology at his alma mater, Uppsala University, where he served until 1914. He was also appointed professor of religious history at Leipzig University 1912-14. In 1914 he was elected Archbishop of Sweden, based not only on his distinguished academic reputation, but his ecumenical interests, including path-breaking negotiations with the Anglican Church, begun in 1909. His election as Archbishop came despite sometimes-controversial social activism. He later became internationally-known for his great Stockholm ecumenical conference of 1925, “Life and Work,” considered by many as the first major church-wide gathering since the Reformation. In 1931, the last year of his life, he gave a series of Gifford lectures at the University of Edinburgh on “The Living God,” published in 1933, and perhaps his most enduring contribution to religious scholarship.

Contacts with Augustana

His contact with leaders of the Augustana Synod began as early as 1897. He met Rev. Dr. Lars G. Abrahamson, editor of the Synod’s weekly newspaper *Augustana*, at an 1897 conference in Stockholm, where Söderblom presented a paper on “Religion and Social Development.” In 1916, preparing for celebration of the 500th anniversary of the Reformation, the Augustana Synod extended an unsuccessful invitation to Arch-



From left: Lars G. Abrahamson, Nathan Söderblom, and Gustav Andreen (from *En amerikabok*, by Anna Söderblom).

bishop Söderblom for a trip to America, delayed by new responsibilities and WW I. But in the spring of 1923, the Archbishop indicated that he could come to the United States that fall to help Augustana College and the Augustana Synod celebrate dedication of the new seminary complex in Rock Island. Both Synod and College were quick to respond with a formal invitation to the Archbishop, his wife Anna, and son Johan. Abrahamson, by virtue of his earlier experience in arranging three U.S. visits by Bishop von Scheele, was chosen by the Synod to arrange that tour, which he did in cooperation

with The American-Scandinavian Foundation and the Federal Council.

The nationwide trip was an enormous success for both the Archbishop and the Synod, which Söderblom considered the spiritual sister of the Church of Sweden. It resulted in his book *Från Uppsala till Rock Island*, and another, written from his wife Anna's point-of-view, *En Amerikabok* (1925).

Archbishop Söderblom saw his visit to "Swedish America" as an opportunity to satisfy a life-long curiosity as to why and where those Swedish emigrants had gone, and to learn what they had accomplished in their new homeland, especially in the development, works, and faith of the Augustana Synod.

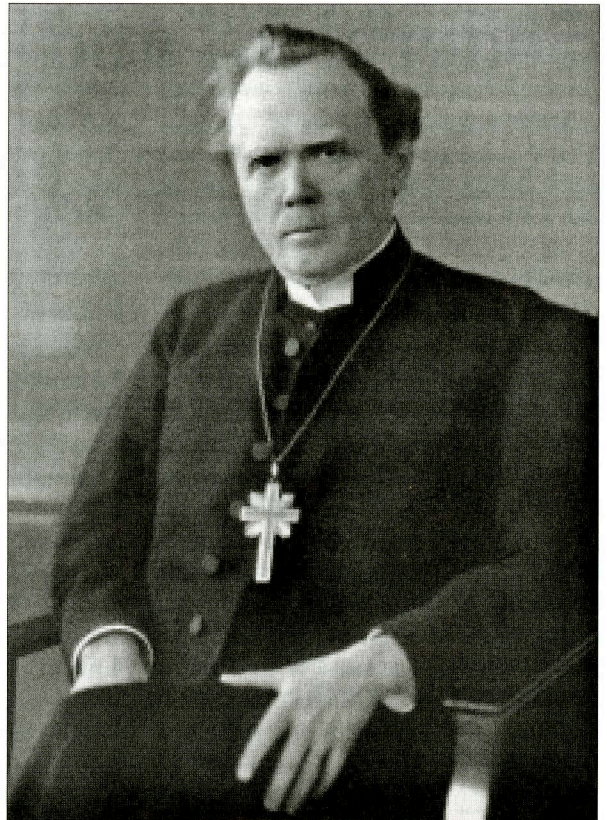
Söderblom's thoughts on the immigrants

In his "Farewell Greeting to Friends in the Augustana Synod," a speech delivered on 7 December 1923 at Bethlehem Church in Brooklyn, NY, he asked: "Where did they go? That question has been with me since my youth. There were stories about their departure. They sold their belongings. They got money one way or another for their trip. Their relatives in that great land out there helped them. So they left. Others were infected.... There were tears at parting. I have seen them at the railway stations. Their blue eyes saw into a dim distance, where fantasy had painted pictures, made up of perhaps excessively optimistic depictions from friends and relatives over there, and from what newspapers and school geography lessons had told them. Many took to emigration as the last resort, when it seemed hopeless for them at home. But Sweden wondered and sorrowed. Wasn't it their best red blood flowing out far away, over land and sea? To what purpose?... Is Sweden doomed to give away much of its best strength during the years when they can do their greatest service, paying back something of what their homes, schools, church, parish, and home-

land have devoted to their upbringing? I came over to answer those kinds of questions.... No one at home could give me answers." He gave his own response by saying: "... We at home can share joy, with and about you, now that we know where you've gone. We can be deeply glad that we are together in the very heart of Sweden and Swedish-America. I mean in Christ's church and congregation, which, on both sides of the Atlantic, at home in Sweden, and at home in America, is being built up in common trust and with each other's help."

Swedish-American Lutherans and their church leaders saw his visit as a clear sign that their immigrant church had "come of age," and that they could count on future contact with their spiritual roots in the Church of Sweden. Their feelings were summarized in the following published letters.

After Archbishop Söderblom's death in 1931, four Augustana clergymen were asked to provide testimonials, along with those of 38 other prominent Swedes, for inclusion in a memorial book, *Hågkomster och livsintryck till minnet av Nathan Söderblom*, edited by Sven Thulin, and published in 1934. Augustana contributors included Dr. Lars G. Abrahamson, editor of *Augustana* (and planner of Archbishop Söderblom's 1923 tour), Augustana College President Dr. Gustav Albert Andreen, Seminary President Dr. Conrad Bergendoff, and Dr. Gustaf A. Brandelle, President of the Augustana Synod. Only one, Lars G. Abrahamson, was a native-born Swede. Other Swedish-Americans included in the edition were Söderblom's younger brother Svante, a retired U.S. Army officer, and Prof. David Nyvall, former President of North Park College in Chicago. Each



brought their own view of Söderblom, and his importance to Swedish-America and its church institutions. Those letters still make fascinating reading, with some subjects, like the historic episcopate, still being widely debated between and among Lutherans and Episcopalians.

The letters of Dr. Andreen and tour manager Lars Abrahamson are especially enlightening, because of their broad treatment of Augustana's relations with the Archbishop and the Church of Sweden. That of Dr. Bergendoff, while shorter, touches on the Archbishop's involvement in that young clergyman's doctoral studies and with the formation of Bergendoff's view of the church (a view which played an important role in the later development of the Augustana Synod). Dr. Brandelle's deals more closely with Nathan Söderblom's participation in, and remarks at, the dedicatory program at Augustana in 1923.

[Ed.'s note: The first of these four testimonials follows here, by Dr. Gustaf Andreen, president of Augustana College 1901–1935, see next page. The other testimonials will follow in upcoming issues of SAG.]

Söderblom and the Augustana Synod

BY GUSTAV ANDREEN, PRESIDENT OF AUGUSTANA COLLEGE

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

TRANSLATED BY JOHN E. NORTON

I first met Nathan Söderblom in early 1903 in Lund, where he and I were guests of Dean Pehr Eklund. It was Söderblom's first visit to Lund since becoming professor of theology at Uppsala; he wished now, as he said, to become acquainted with the men of the Church and University in that ancient Archbishopric. Professor Söderblom mentioned his 1890 visit to America as representative to the student conference in Northfield, Massachusetts. He had spent a few days in New Haven, Connecticut, where he took the opportunity of visiting a service in the city's Swedish Evangelical Lutheran Church.

Dean Eklund and Prof. Söderblom spoke eagerly about religious and philosophical trends, especially in Germany. Then they took up the catechism for thorough discussion. The dean presented Luther's explanation of the third article, and maintained forcefully that when Luther wrote it, he was inspired; his explanation of the second article was also mentioned. I remembered that conversation when I participated in the Lutheran World Conference in Copenhagen, where Archbishop Söderblom, during his speech about Martin Luther, given in *Vår Frue Kirke*, let every participant stand and read Luther's explanation of the second article in his own language. That year, Söderblom's book about the catechism was published.

After the visit in Lund in 1903, I was invited to a committee meeting in Uppsala to discuss the fund which was later named "The Oscar II Professorship at Augustana College." I was happy to again see that venerable old university and church town, where I had studied in 1888-89 as "*civis academicus*."

An evening before the meeting, Librarian Aksel Andersson had arranged a gathering in honor of that stranger from America, attended by professors Noreen, Schück, von Friesen and Professor Söderblom. You can imagine the conversation in that group was lively and spiritual. Images from Paris, Rome, Värmland, and runestones were woven into it, and questions were asked of their guest about America.

Directions and questions from the academic community of various lands were taken up. Professor Schück almost surprised us by directing the conversation towards the prophet Amos and his works. We others listened with greatest interest to the discussion which was spun out between professors Schück and Söderblom about that shepherd from Tekoa and his prophecy, one of the first to come forward in Israel. From memory, they both cited his words and filled our hearts with the same admiration for the prophet they themselves had. They spoke of Amos's understanding of God, about the demands placed, not on outward ceremony, but upon righteousness among the people who truly worship Jehovah, about "the Lord's day," about purification and a happy future. It became for all of us a living, sparkling theological lecture beyond compare!

Afterwards, Professor Söderblom asked me about the collection in Sweden for Augustana College, since he had spent the past few years abroad. I told him that people in Sweden had begun to interest themselves for Swedish-America's oldest seat of higher education, Augustana College and Seminary, founded during the pioneering time of 1860.

Professor Söderblom warmed my heart with the words: "I will happily do everything I can to encourage it." My correspondence with the Archbishop was not frequent, but I appreciate deeply those letters he sent me.

In one letter, dated 1 July 1913, I supplied Söderblom, then professor in Leipzig, much of the information he asked concerning religious conditions and personalities in America.

Professor Söderblom replied from Leipzig on 12 January 1914 in a personally-written letter: "Your valuable information did not come too late. The mentioned, prominent Lutherans have signed their names as being among those who wish to offer their moral support to the intended Congress of Faith and Order. I was also asked, but saw it wisest to abstain for the moment. Programs have been sent even to Sweden, and some of our youth are interested in it. They want me as part of some kind of action. But since the initiative comes from the American Episcopal Church, there is reason to be careful. I hear from Silas McBee, himself an Episcopalian, with a dislike for the sometimes disloyal competition the Episcopalians are carrying out with Augustana, that the planned congress has no great prospects. In any case, the Church of Sweden's Alpha and Omega about America must be closer ties with the Augustana Synod. It was beautiful to hear about the increased closeness between the General Synod and General Council. Just think if the next *Allgemeine Evang. Lutherische Konferenz* could be held in the United States, to show the Lutherans how empowering their unity and cooperation is, while showing the world what Lutheranism means."

In October 1915 I wrote to the Archbishop concerning the effort being made to establish the position of bishop within the New England Conference of the Augustana Synod. He answers in a letter, dated 4 November 1915:

"I have followed with very lively interest the developments concerning the position of bishop within the New England Conference. You understand certainly how important and valuable your detailed letters have been for me. Now I ask, relative to this case, your answer to the following question: if the Synod finds it both useful and biblical, and in accordance with the Swedish Evangelical Church practice, to make their leading men bishops, is it not then necessary or at least desirable that the Synod's president first be installed in the episcopate, before the question of eventual installation of a conference chairman as bishop? It is, as you understand, very important to have your opinion in this case. I hope that we might have reached agreement before the (Reformation) anniversary year on how to together celebrate this event."

I naturally granted the Archbishop the truth of his statement. When I in 1899 attended Professor J.A. Ekman's installation as bishop, the question remained irresistibly before me: When will a son of the Augustana Synod kneel before this holy altar to be installed by the primate of our father's church as bishop of our own Swedish-American Lutheran Church?

Despite the Archbishop's heavy schedule, he sent me a letter dated 6 June 1919, saying:

"It may be of interest to you to hear something about the Episcopal bishops' visit to Uppsala last Wednesday the 4th. It went well. Their ambitious plans, supported even by Lutheran churchmen in the United States, for a world conference *On Faith and Order* will not in any way take an unclear position on the ecumenical conference the Nordic bishops are now working towards. I was very anxious to affirm that the Augustana Synod is our true relative and contact

with church life in the U.S. I got the impression that these three men fully appreciated the Augustana Synod's position, and my words that she must go her own way beside us, with full respect and sympathy for the good which the Episcopalians do, and with the joint understanding that so long as this is associated with each other's special mission, but that every proselytism must be avoided. The three men made a serious and remarkable impression upon us. I include a copy of my greetings. My thought is that Bishop Lönegren of Härnösand will soon take up and continue the beautiful task of our dear old Bishop von Scheele, as the connecting link between our churches."

In my response of 1 October 1919 I included the following words:

"I thank you for the writings you sent me, read with greatest interest by me and others who asked to share their contents. The Catechism Committee of the Augustana Synod is now meeting here in Rock Island; the copy I received of your *Katekesförklaring* has been read eagerly and considered by its members and they have kept the copy during their discussions."

The Archbishop, who had himself been a seamen's chaplain and held an undiminished interest for its mission, wrote me on behalf of the Church of Sweden's Mission Board in May 1920 about placing a seamen's mission in Boston and other harbors in the United States, which was presented to Dr. G.A. Brandelle and the Synod meeting in Jamestown in 1920.

In the beginning of the 1920's, the Archbishop was again encouraged to visit the United States. Official invitations were extended from three sources: from The Committee of Faith and Order, from the American-Scandinavian Foundation, and the Augustana Synod, with special thought of dedicating the Augustana Theological Seminary.

In response to my letter about his visit to Rock Island, the Archbishop answered in a letter from Uppsala dated 7 January 1922:

"Dear Brother! I hope you continue to permit our use of this personal greeting, begun during your visit here in Uppsala. I thank you heartily for the friendly letter and action which I have already received from Augustana, and which show me what I already know and have expressed, that the most important task of a trip to America is contact between the Church of Sweden and Augustana.

I ask that you express to the directors of Augustana College and Theological Seminary my deeply felt thanks for their generous invitation, received by both me and His Majesty the King. Since I hear that the (theological) faculty building is soon to be finished, and since many events, some just in the last few days, make it desirable to delay my trip to America until 1923, and thereby gain the advantage of representing both the Church of Sweden and Uppsala University at the dedication of that building, I must delay my decision until I've been able to confer thoroughly with Dr. Brandelle."

Because of the above invitations, Söderblom's trip to America was realized. His arrival was greeted with enthusiasm within church circles, and was noted by the entire American people and their government. He stood not just as a representative of Sweden and Scandinavia, but as a representative of Lutheranism, for Protestantism, for a rapprochement between church bodies, for which he, through his personality, his position, and his lifelong ecumenism worked. As for the Archbishop's travels in America, his visits to various conventions at the most distinguished American universities and other centers, I refer to Dr. L.G. Abrahamson's article; he was the Archbishop's faithful and efficient guide on that journey.

A wonderful aura surrounds the Archbishop's visit to Augustana College and Seminary in Rock Island, Illinois. The festivities of 4-6 November 1923 attracted throngs of visitors to Augustana's "Zion Hill," as our fathers called the site for our school. They came as pilgrims, not just from nearby communities, but from the

nation's theological seminaries, from many colleges, from various Lutheran denominations, from many other church organizations, representatives of church and state, to listen to the Archbishop's well-weighed words, and to participate in the 6 November dedication of the new building complex erected for the Theological Seminary on the heights where the late Dr. Tufve N. Hasselquist hoped to see that "home for disciples of the Prophets."

Should I try to follow the stream of festivities which began on Sunday 4 November with the Archbishop's inspired sermon at "the Cathedral" (First Lutheran Church) in our neighboring city of Moline? That congregation was founded in 1850 by pioneering pastor Lars Paul Esbjörn.

That evening, the large Augustana auditorium was filled to the last seat by nearly 3,000 guests, eager to hear the welcome greeting of Dr. G.A. Brandelle, and the Archbishop's speech in English. On Monday evening, as the Archbishop and his wife visited the President's home, students greeted them with song and speeches, to which the Archbishop responded with glowing words. Even his son Jon Olof was object of their greetings; his student cap was presented to the student body president, and is now part of the Augustana College museum collection.

The great day was 6 November; never had Augustana seen such an academic procession like that from Denkmann Library up to the Seminary buildings, with the Archbishop in his garb, crozier in hand; faculty and academic visitors in their "caps and gowns," drawn from European universities and transmitted to America through England. The architect ceremoniously turned over the keys to appropriate officials, who accepted them with brief remarks. In the chapel, filled to capacity, dedication of the Seminary's new home took place, together with installation of Dr. G.A. Brandelle as President of the Augustana Synod, in which the Archbishop participated. His spiritual talk followed on the subject: "And the Truth Shall Make You

Free."

During the luncheon which followed in the College gymnasium, led by Board Chairman Dr. A. Theo. Ekblad, and attended by several hundred, the Archbishop filled his talk with rich humor and even wove in a song, giving expression to his warm wishes for success.

In the afternoon, an academic festival was held, chaired by the college president, during which the Archbishop presented some of his impressions of America, especially of the daughter church, the Augustana Synod and its schools. He touched on the importance of King Gustav Adolf's achievements, (support of the Protestant cause during the 30 Years' War, ending with his death at the battle of Lützen in 1632) remembered on 6 November by a thankful world which now bears blessed fruits far from Lützen, in the distant Mississippi Valley. He then turned to his favorite subject: our unity as Christians; it was the ecumenist who spoke those weighty words.

A few days later, when the Archbishop had to travel to Detroit for a church festival, his wife held an especially well-received talk in Rock Island on the subject of "A Hundredth Birthday," as we celebrated the hundredth anniversary of the Archbishop's father's (Jonas Söderblom) birth.

Yet another important event was remembered later by these, our friends. In the summer of 1899, I had the pleasure of extending thanks of Swedish-Americans during dedication of a memorial at the grave of our founder, Rev. Lars Paul Esbjörn in Östervåla. When Archbishop Söderblom came to Östervåla in 1925 as visitor, his wife placed a wreath at Esbjörn's grave, and he sent me the following telegram:

"Brotherly greetings from a congregation of thousands, and a representative of the Archbishopric, assembled at Esbjörn's grave in Östervåla, from (Nathan Söderblom) Visitor."

How should we evaluate the meaning of Archbishop Söderblom's visit to us in the West? The feeling of

togetherness was drawn more firmly between the mother church in Sweden and her daughter church in America. Our horizons were broadened, towards a more encompassing understanding of the unity which exists between all Christians, and especially within the evangelical churches. We gained a clearer view of the treasure we now own, and for the historic connection with our past. We learned that we should and could retain our individuality and at the same time cooperate with other believers.

Above all, the Archbishop was Christ-centered in his understanding, as it involved salvation of both the individual and humanity. In America, as well as other parts of the world, we recognize the wonderful power of faith which streamed forth from that man.

When I, in September 1929, visited a service at St. Peter's Church in Bremen, Germany, its dean preached on Acts 10:35, emphasizing in his opening the contributions of various lands and churches to the spread of Christianity, and twice mentioned especially the invaluable contributions of Archbishop Söderblom towards the true unity of the Christian Church through understanding and cooperation, built on the basic truths of Christianity.

During a visit to Palestine, I had the pleasure of meeting Archbishop Eudoros in the Greek Orthodox Patriarch's residence in Jerusalem. He brought our conversation around to the ecumenical meeting held in Stockholm; he deeply appreciated Archbishop Söderblom's work encompassing the world, which brought blessings even to the Greek church. Archbishop Eudoros spoke not only of the church's battles ("we're now going through a baptism of fire," he said) and divisions, but also of the assurances given us in Christ's word, a word upon which even Archbishop Söderblom based his work: "They shall hear my voice, and it shall be a flock and a shepherd."

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

A Handwriting Example, #VI

Hultgren P. A. ✓

Örtingel den 6^{te} 1881

År Sam Larsson.

1 Ennå den här resan har
2 blifvit beständ så
3 vill jag härmed bita
4 underlåtet ingo till
5 och att du kommer
6 att gå från Örtingel
7 måndagen den 8^{de} ut till
8 till jag med användningen
9 Marknaden ligger så här
10 god med en Göteborg
11 ~~station~~ station med och
12 under kl 4,10 på lördag
13 någon resor 4 eller 6
14 i säså, eller 8 gant
15 under den 1^{ste} april
16 öfver järnvägen
17 och Göteborg
18 P. A. Hultgren

This letter was found by Stan Hultgren, 263 Sterling Drive, Eugene, OR 97404-2289, in the archives of the Larsson Brothers, well-known emigration agents in Göteborg. Their archives are preserved at the Regional Archives (*Landsarkivet*) of Göteborg, but are also available on microfilm through the Family History Centers.

The letter was written by Stan's grandfather, and he has read most of it, but there is one word, the last word of line 8, that still defies him and many others. Suggestions and ideas may be sent to Stan by mail or by e-mail: <hultgren@att.net>. Transcription and translation will be found on page 22.

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.



This picture was sent in by *Maria Zingaropoli, Route des Esserts 17, CH-1279 Bogis Bossey, Switzerland*, and shows her great-uncle *Anders Gustaf Larsson*, born 1870 July 21 at Brunvalls soldier's croft in Floda (Sörm) and his family.

Anders Gustaf was the son of the soldier Lars Erik Trygg and his wife Stina Cajsa Ersdotter. Anders Gustaf is still at home in 1885, but in 1890 he is found as a worker at Rosenfors factories in Husby-Rekarne and the following year he moves to Fors parish, by Eskilstuna. He now is listed as *Anders Gustaf Larsson Melin*. He is later said to be living near Greeley, Weld County, in Colorado, but that information has not yet been verified. Nor is it known when or where he married or the names of the children.

Anyone who can help in finding this family in the U.S. can contact Maria at <zingaropoli@intersweden.net> or the SAG editor.

Correction to SAG 1/05, p. 4, Marjorie Mountainsong's family

The editor got lost among the Anna Brittias and Britta Kajsas and got them mixed up in the second paragraph in the section entitled "Editor's additions," where the text should be: "Marjie responded by giving the birth dates on Nils Jonas Johnson and his wife, Brita Kajsa," and the other, "Marjie also mentioned that Nils Jonas's exit permit came from the same place as Brita Kajsa's" So sorry!

Spin, Spin, Oh Daughter Mine!

(“*Spinn, spinn, dottern min, sen så kommer friarn din,*” traditional song)

The old immigrants did not know what they would need in the New World, but they could be certain that clothes and household linens would be very worn and needing replacements. So some women brought their textile tools with them. A loom might be too big a thing to bring, but her own spinning wheel was easier to pack.

Spinning was also one of the favorite chores during the winter, when the women on the farm gathered by the fireplace and spent the evenings spinning, talking, and singing. It was also by the mother's knee, while she was spinning, that many children learnt to spell and read the catechism.

The spinning wheels were mostly homemade, but the wheel needed more than average skill in woodworking to be made, so they were often made by a special *hjulmakare* (wheel makers) and probably bought at the local market.

One of the women who brought her spinning wheel to the U.S. was *Clara Augusta Andersdotter*, born 28 January 1844 in Skog Norrgård in Vist parish in Östergötland. She was the next youngest child of Anders Carlsson and his wife Lena Cajsa Måns-

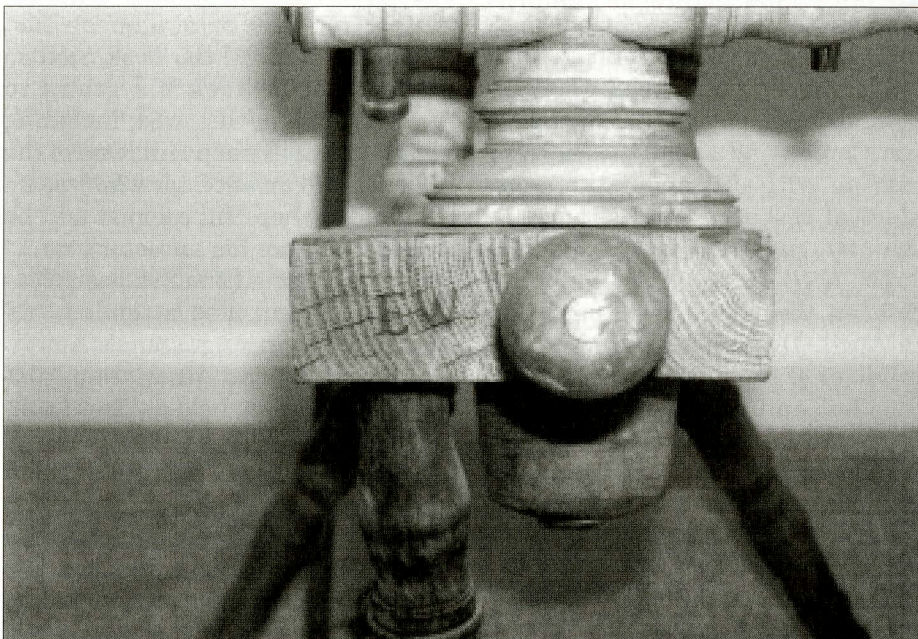
dotter. Clara immigrated in 1869 to Lucas County, Iowa, where she married Andrew Lawrence Nelson (Lars Anders Nilsson) in 1870.

Her spinning wheel is now owned by her descendant *Dorothy Knowles* of Tucson, Arizona.

The remarkable thing is that on the back end of the spinning wheel, one can see the initials “E W”, which

tells us that it was made by Erik Westlund of Västra Lund on Västerby lands in Vårdnäs, a parish close to Vist. This information was found by Dorothy in a local history book, “*Vårdnäs socken. Bygdeskildring* by Paul Aineström” (printed in 1959).

Elisabeth Thorsell



The end of the spinning wheel frame. Note the initials to the left of the round knob.

SwedGen Tour 2005

In 2001 a group of Swedish genealogists had planned to visit the U.S. and give a few workshops in the Mid-West. The tragedy at the World Trade Center stopped that tour, but the next year the group visited the Federation of Genealogical Societies (FGS) Conference in Ontario, CA, and also Kingsburg, CA, and the Family History Library in Salt Lake City. The group felt that the tour was a success and have now planned a new SwedGen Tour for the fall of 2005.

The group now consists of *Ted Ros-*

vall, President of the Federation of Swedish Genealogical Societies, *Anna-Lena Hultman*, *Åza Olofsson*, and *Ingrid Månsson Lagergren*, all representing the Federation. *Olof Cronberg* and *Charlotte Börjesson* represents the Computer Genealogy Society of Sweden (DIS). And there will be representatives of both GeneLine and SVAR in the group.

The tour schedule:

2005 Sep 5-6 Workshops at the Family History Library in *Salt Lake City*. Preregistration necessary.

2005 Sep 8-10 Exhibition booth at



the FGS Conference at the Salt Palace, *Salt Lake City*.

2005 Sep 11-12 Workshops and lectures at the Nordic Heritage Museum, *Ballard, Seattle*.

2005 Sep 14-15 Workshops and lectures at the British Columbia Genealogical Society, *Vancouver, Canada*. More information can be found at the web site:

<http://www.dis.se/swedgentour/>

News from the Swenson Center

BY JILL SEAHOLM

The Swenson Center has been bustling with visitors in the last few months.

In April 2005, *Stenåke Pettersson*, manager of the House of Genealogy in Leksand, Sweden, came to visit while traveling in the U.S. He had a behind-the-scenes tour of the Swenson Center and spent the morning talking with Jill about the genealogical resources and services of their two research centers. See p.23.

Dr. *Kjell O. Lejon* of Linköping, Sweden, visited the Swenson Center in April. Dr. Lejon is an ordained minister of the Lutheran Church of Sweden and professor of church history at Linköping University. On April 9 he presented a lecture at Augustana College titled: "Changing Religious Landscape: Folk, Church, and Folkchurch in Sweden."

Dr. Lejon's research interests are: Swedish church history, and American religion and politics. On April 11 he toured the Swenson Center with his academic advisee, Rev. Dr. David M. Gustafson of Moline who is a regular academic researcher at the Swenson Center. Dr. Lejon, in cooperation with the Vasa Order Lodge Conference at Bishop Hill, officiated at a Swedish worship service on Sunday, April 10, at the historic Jenny Lind Chapel in Andover, Illinois. For information about Dr. Lejon, you may visit his website at: www.liu.se/irk/religion/inst/lejon.htm

For a week in mid-June, a group of Swedish tourists from around Västerås were in Rock Island. While touring Augustana College one day, they stopped at the Swenson Center for a quick tour. They were brought

to the U.S. by a man named *Svante Strömberg*, who is a travel guide and has a weekly travel show on Radio Västmanland in Sweden. Together with Mrs. *Lilly Setterdahl* of East Moline, author of the book *Swedes in Moline*, he took his group to various sites in this area, including Andover and Bishop Hill. One of the Swedes had an ancestor who was an original Bishop Hill colonist and he was able to see his ancestor's name on a microfilm at the Swenson Center. The group also attended and participated in Augustana's American Scandinavian Association Midsommar program held at First Lutheran Church in Rock Island. The evening included a potluck supper, and dancing around the *midsommar* pole, and they even performed a couple of Swedish songs for the audience, such as the old tearjerker, *Hälsa dem därhemma*. At the end of the evening was a concert given by the two scholarship winners from the Royal Swedish Academy of Music. This year's winner of the Jenny Lind Scholarship was *Mia Karlsson*, soprano, and the Accompaniment Scholarship went to *Jonas Olsson*, pianist. They performed Grieg, Stenhammar, and Chopin, among many others.

Yves Matras, a graduate student at the University of Toulouse in France, was at the Swenson Center. Early in his career he taught math in some French and U.S. universities, but most of his professional career was spent in research centers in the nuclear, telecommunications, and aerospace industries. He retired several years ago, and was at the Swenson Center for about two weeks

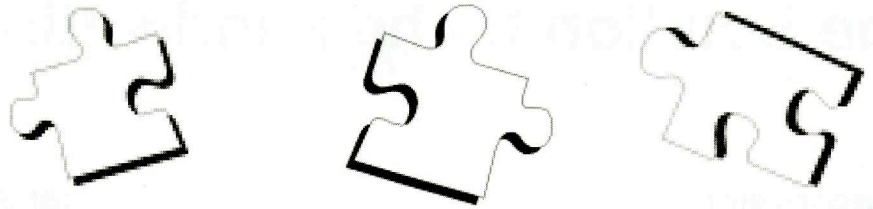
in June working on his master's thesis on Swedish immigrant choruses and music in the U.S.

M. Matras happened to be in Rock Island during the above-mentioned *Midsommar* celebration and was able to observe Swedish immigrant music first-hand, and even participated in the potluck supper and helped to decorate the *midsommar* pole with flowers!

In June and July, *Martha Lundholm Jansson* from Karlstad, Sweden, was here doing research partially funded by the *Moline Swedish Friendship Association*. In 2004 Swenson Center student employee *Karen O'Quin* spent the summer as an intern at the Emigrant Register/Kinship Center in Karlstad, and to complete the exchange, Mrs. Jansson came here this year. She is originally from Rock Island and has worked at the Emigrant Register for the last 26 years. She is currently pursuing her master's degree from the College of Library and Information Science (*Bibliotekshögskolan*) in Borås. She was at the Swenson Center working on tracing the Moline descendants of the emigrants from Bjurtjärn parish in Värmland, Sweden.

Please note that the Swenson Center has a new web URL since the Spring. The URL is now
www.augustana.edu/swenson/

Bits & Pieces



SVAR + Arkion = true

From 1 January 2005 the Swedish National Archives decided that their branches SVAR and Arkion should amalgamate, a fusion that took place on 1 April. *SVAR* is well known as producer of microfiche of various Swedish records: church records, legal records, fire insurance records, and much more. *SVAR* also has a free research room at Ramsele in Ångermanland and an e-bookshop.

Arkion mainly worked with producing databases at several places in Norrland, including the useful 1890 and 1900 censuses, and many other good things for genealogists.

It will now be easier to use those facilities as well as those of *SVAR*, as only one subscription is needed, and everything can be found on one web site. One enticing thing that has started to be available are the tax registers (*mantalslängder*).

www.svar.ra.se

The Canadian Census is safe!

Canadian historians of all kinds, genealogists, and many others have struggled since 1998 to get their 1911 census preserved for research, as their Bureau of Statistics wanted it destroyed. Their reason for this wish was that the people who filled out this schedule in 1911, had been promised that the information would remain confidential. In those days the authorities did not understand the historical value of a census. The struggle was finally won by the preservationists, and the 1911 census has been handed over to Library and Archives Canada for release to the researchers, which will happen fairly soon. The 1921 Census will be available after 92 years, which means 2013.

(*APG-list* 2005 July 1)

Lars-Göran got the Charlotta medal

Lars-Göran Johansson, the former longtime archivist at the Swedish Emigrant Institute of Växjö, was awarded the institute's Charlotta medal on the Minnesota Day 2004. This was in recognition of Lars-Göran's many efforts on behalf of the institute during almost 30 years.

Lars-Göran resigned from the institute in 2002 to take up a position as archivist with the police in western Sweden, and moved to Göteborg.

The Last Cousin

When writer *Vilhelm Moberg* was a little boy, he thought the word "cousin" was the proper word for a child in America. This was because in his home there were many pictures of nicely dressed children. When he asked who they were, the answer was "That is your cousin in America." Both his mother and his father were the only ones of their siblings to stay in Sweden, so all cousins were born in America.

Now the last one has passed away, when *Walter C. Lindquist*, age 98, died in Iron River, Iron County, Michigan on 11 October 2004. He was a son of Moberg's maternal uncle (*morbbror*) Aldo Gottfrid Aronsson Lindquist, who emigrated in 1881. (*Emigranten* 2004/2)

The Olsson Scholarship

The Nils William and Dagmar Olsson Scholarship for 2005 was awarded to Ms. *Agnieszka Stasiewicz* from the Jagiellonian University in Krakow, Poland, who is studying "how much of the Swedish culture has survived until today" and the "Swedishness' in the cultural life of the contemporary America."

Swedish-American of the Year – Jeanne Eriksson Widman

The two lodges in Sweden of the Vasa Order of America has chosen *Jeanne Eriksson Widman* as the Swedish-American of the year for 2005. Mrs. Widman is widely known for her energy when it comes to furthering Swedish dancing, music, and culture. She has been the dance leader for the Vasa Folkdancers of New York for more than 25 years, she founded The Scandinavian Accordion Club of New York. Her father was the legendary musician Walter Eriksson.

Mrs. Widman is expected to come to Sweden and take part of some of the Swedish American days during the summer, as for instance John Ericsson Day in Filipstad and Minnesota Day in Växjö.

(www.vasaorden.com)



A New CD

In late May the Stockholm City Archives (*Stockholms Stadsarkiv*) released a new CD, which contains information on all people living on *Kungsholmen* 1878 to 1926.

The CD is actually also a DVD; you get two discs in the same package. The DVD has lots of pictures, articles, film clips, and much more. All this costs about \$50 (395 SEK + p&h and bank charges). *Kungsholmen* can be bought at the City Archives or from the Federation of Swedish Genealogical Societies. Their e-mail is <info@genealogi.se>

Have You Tried eBay?

At my last visit there I found several very inexpensive Swedish dictionaries, and an 1878 Swedish Bible. There are probably more interesting things, if you look for them.

The Solution to the Handwriting Example #VI

Transcription

Hultgren, P. A.
Hvittaryd den 6/4 1901
Herr Sam Larsson

Emedan vår resa har 1
blifwit bestemd, så 2
vill jag härmäd låta 3
underrättelse ingå till 4
eder att vi komer 5
att gå från Hvittaryd 6
månd[a]gen den 8 april, vi 7
vill gå med ... ångaren 8
Amerikan linjen så var 9
god möt vid Göteborg 10
station med edra 11
ombud kl 7,10 på tisdag 12
morgon vi äro 4 eller 6 13
i sällskap åker 8 april 14
ankomer den 9 april 15
öfver Jönköping 16
Tecknat Högakningsfult 17

P. A Hultgren

Translation

Hultgren, P. A.
Hvittaryd 6 April, 1901
Mr. Sam Larsson

Since our trip has
been decided then
I would like to
inform
you that we will
leave Hvittaryd
Monday 8 April, we
will go with ...steamer
the American line so
please meet at Gothenburg
station with your representatives
at 7:10 am on Tuesday
morning we are 4 or 6
together leaving 8 April
arriving 9 April
from Jönköping
Sincerely

P. A. Hultgren

Stan writes: Here is a little more information about my grandfather; Per Algot Johansson Hultgren was born 18 November 1881 in Hvittaryd. (now Vittaryd) parish in Kronobergs län. He wrote the enclosed letter to Mr. Sam Larsson of Bröderna Larsson & Co. in Göteborg. I found this letter on Family History Library Microfilm, #0262256 which is a microfilm of records at the *Landsarkivet i Göteborg, Bröderna Larsson & Co., Inkomna Skrivelser, Emigrantbrev, 1901 D 1, C II 80.*

Per Algot traveled by train from Hvittaryd to Göteborg and then on the ship *Cameo* to Grimsby, England. He then took the train from Grimsby to Southampton, Hampshire, England, where he boarded the American Line ship *SS St. Louis* for transatlantic travel to New York City. He was processed for entry into the U.S.A. at Ellis Island and from there he traveled by train to South Bend, St. Joseph, Indiana, where he lived from April 1901 until May 1905 at which time he moved by train to Boise, Ada, Idaho. He married in Boise (to a Swede from Dalsland) and lived there until his death on 11 March 1966. He had one son and two daughters, and I am his grandson through his son.

The Swedish Archives

3. The House of Genealogy

BY ELISABETH THORSELL

The House of Genealogy (*Släktfors-karnas Hus*) is a private institution in beautiful Leksand, by Lake Siljan in Dalarna.

Being private means that they have to charge an hourly, daily, or yearly fee, which is shown on their web site.

The House of Genealogy, which started in 1992, is geared to be the researcher's best friend.

There are 40 research seats. There are microfiche of *all* Swedish church records, from the beginning to sometimes even into the early 1930s, depending on whether the parish has yet been microfilmed that far. When you work in a specific parish, you can have the folder with the microfiche for that parish right next to your reader. When your ancestor moves to another county, those records are on the next shelf, so you just follow him there.

They have microfiche of probates from the Göta and Svea Court of Appeals (*hovrätter*), and for 13 counties; more information is available on the web site.

They also have an extensive research library with the most common reference books. There are several computers with the various CD databases and Internet access to both Swedish and some American databases. You can also hook up your own computer to wireless access to the Internet.

You can also find information here on most emigrants from Dalarna.

The staff is very friendly and more or less English-speaking.

The House of Genealogy also takes on research assignments for a fee, and you can also book a personal helper during your visit there.



Facts:

Mailing and visiting address: Insjövägen 52, S-793 33 Leksand, Sweden

Phone: +46 247-122 80

Fax: +46 247-79 79 92

E-mail: leksand@genhouse-sweden.com

Web site: <http://www.genhouse-sweden.com/>

Opening hours: Monday–Thursday 8 a.m. to 8 p.m.
Friday 8 a.m. to 4 p.m.

It is advisable to book a research seat in advance.

Where to stay: check out <http://www.siljan.se/ny2004/eng/index.htm>
Moskogen is the closest hotel

To get there: Leksand is 3-4 hours northwest of Stockholm by road, and there is also train service.



Part of the main research room. In the back are some of the file folders with church records on microfiche.

The mystery of the estate inventory solved!

(see p.6)

Transcription

Åhr 1785, den 17 December, blef uppå wederbörandes begiäran Laga Bouptekning och werdering af underskrefne förrättad öfwer egendomen efter i Lifestiden Factorie Smeden Mäster Anders Nilsson Thun i Hägnared, som med döden aflidit den 30 nästledna November; och efter sig lemnade sin Kiära Hustru, närwarande Enkan Karin Pehrslotter, samt sex bröstarfvingar, nemligen myndige Sönerna Anders, Nils, Petter och Bernt, samt döttrarna Stina, gift med Inspectoren Jöns Engberg på Grimstorp, och Johanna, omyndig och 23 år gammal, till hennes förmyndare äldste brodern dannemannen Anders Andersson på Norra Rudlared[?] föreslås, hwilken å egna och bemälte sin omyndiga Systers wägnar sig wid denna förrättning instäldt; Äfwen härwid närwarande yngsta sonen Bernt Andersson å egna och sina bröders Inspectoren Nils Thunbergs och Betienten Petter Thunbergs wägnar, samt dannemannen Olof Bengtsson i Tittabo å dess Sons Inspector Engbergs wägnar; Och blef egendomen af förenämnda Enka uppgifwen, som följer:

Translation

The year 1785, the 17th of December, was at the request of the parties concerned a Legal Inventory taken and evaluation done by the undersigned on the goods and chattels of the during his lifetime [being] Factory Smith Master Anders Nilsson Thun of Hägnared, who through his death passed away on the 30th of November last; and left behind his Dear Wife, Widow Karin Pehrslotter present, and six direct heirs, namely sons of age Anders, Nils, Petter, and Bernt, and the daughters Stina, married to the Inspector Jöns Engberg of Grimstorp, and Johanna, underage, age 23; as her guardian her oldest brother yeoman Anders Andersson of Norra Rudlared[?] was proposed, who was present at this function on his own behalf and for his underage sister; Also present was the youngest son Bernt Andersson for himself and on behalf of his brothers, the Inspector Nils Thunberg and the servant Petter Thunberg, as well as the yeoman Olof Bengtsson of Tittabo on behalf of his son Inspector Engberg; And the goods were enumerated by the aforementioned Widow as follows:

Travel in Great Britain

By DUANE P. SWANSON

The September 2004 issue of the *Swedish American Genealogist*, page 31, contains a question about Swedish immigrants traveling via Glasgow.

While I am no expert in the story of Swedish immigration, I can contribute the following: My great-grandmother and her parents and siblings received permission to emigrate from the parish of Sund, Östergötland, 17 May 1882; on 26 May they boarded the *ångfartyget Romeo* at Göteborg bound for Hull (according to the Police Emigration Registers). They carried a contract (#724) with a destination through to Pine City, Minnesota, issued by Agent Leonard Borg.

I can only presume that they really disembarked at Hull. I can verify, however, that for the transatlantic voyage, they boarded on 2 June 1882, the steamship *Ethiopia* of the Anchor Line in Glasgow. According to that ship's manifest, the *Ethiopia* also embarked passengers at Moville on 3 June and arrived in New York City on 15 June. The manifest notes that the *Ethiopia* carried 724 passengers, mostly Scotch and Irish with some Germans and a very few Swedes. Family tradition or records do not tell of the travel from Hull to Glasgow.

However, in an investigation report commissioned by the London Board of Trade, dated 30 May 1882, Charles P. Wilson, an investigator who had taken the *Romeo* from Göteborg to Hull in May 1882 notes: "Agents of the Atlantic passenger lines meeting the immigrants on arrival, take charge of their respective parties, see to the forwarding of the baggage, and then conduct them to houses, where they obtain breakfast or dinner, as the case may be, and afterwards lead them to the railway, providing each person with a ticket to his or her desti-

nation....The immigrants...for Glasgow were to be forwarded in the evening, there being too few of the latter for conveyance by special train...."

From this, I can only conclude that, at least by 1882, trains conveyed immigrants to Glasgow. [These reports are transcribed on www.norwayheritage.com and contain much greater description of the conditions aboard the *Romeo* and of the immigrants' experiences upon arriving at Hull.]

The *North British Daily Mail* newspaper, published in Glasgow, on Thursday, 1 June 1882, announced the sailing of the *Ethiopia* on 3 June. "Passengers by this Direct Service from Glasgow to New York. Can be forwarded thence to all parts of the United States and Canada, And to the Province of Manitoba, as cheaply and expeditiously as by any other line or route...."

The passengers from Sund were:

Karl Adam Johannesson, born at Gällerstena, Sund, Östergötland, 23 October 1832, son of Johannes Johansson and Maja Lena Olofsdotter; died 28 April 1907 in Royalton Township, Pine County, Minnesota.

His wife, *Johanna Katharina Jonsdotter*, born at Fruhammar, Norra Vi, Östergötland, 25 December 1834, daughter of Jonas Olofsson and Ingri Samuelsdotter, died 5 October 1908 in Royalton Township, Pine County, Minnesota.

Their son, *Carl Gustaf Ferdinand Karlsson*, born at Funsboda, Svinhult, Östergötland, 13 March 1864; died 15 September 1953 in Royalton Township, Pine County, Minnesota.

Their daughter, *Alma Karolina Karlsdotter*, born in Svinhult, 27 January 1866; died 9 October 1958, in Braham, Isanti County, Minnesota.

Their son, *Johan Emil Karlsson*, born at Smedstorp, Funsboda, Svin-

hult, 1 March 1868; died in Braham, Isanti County, Minnesota, 8 July 1948.

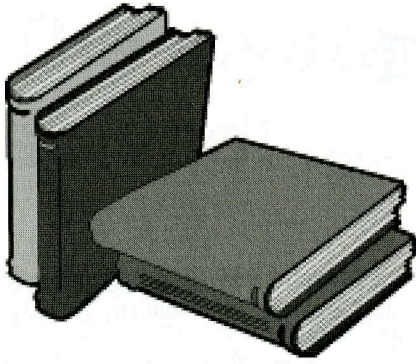
Their son, *Albert Karlsson*, born at Älmeshult, Sund, 25 November 1874; died 16 October 1956 in Royalton Township, Pine County, Minnesota.

This family had two older daughters whose work contracts did not allow them to emigrate with the family. These daughters joined the family in Minnesota in 1883; two additional sons and two additional daughters had died in Sund prior to emigration.

Alma was my great-grandmother. I might add that virtually no family stories covering the immigration have survived, except that they disembarked the train at Pine City, Minnesota, and walked to the home of *Peter Magnus Jonsson Sandell* (born 1824 in Sund) and his wife *Christina Andersdotter* (born in Sund, 1818), in what would become Grass Lake Township, Kanabec County, Minnesota. The distance was about 18 miles. The Sandells had emigrated 28 April 1875 from Sund.

I also have to presume that Karl Adam's family was familiar with the immigration process, not only because of the connections with other immigrant families, but because one of his own cousins, *Gustav Börjesson*, born in Sund 21 June 1833; died 11 October 1900 at Hector, Renville County, Minnesota, had immigrated to Minnesota on 24 June 1852. I can not document any correspondence, but it would not be inconceivable that the two cousins were in touch with each other.

Duane P. Swanson lives at 3169 State Highway 70, Braham, MN 55006, and can also be reached at [<bswanson@pinenet.com>](mailto:bswanson@pinenet.com)



Book Reviews

Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps. If you want to review a book yourself, please contact the Book Review Editor, Dennis L. Johnson at <djohnson@2vikings.com> or 2407 Hunsberger Drive, Limerick, PA 19468, so he knows what you are working on.

Scandinavian Lefties

On the Left in America, *Memoirs of the Scandinavian-American Labor Movement*, by Henry Bengston, translated by Kermit B. Westerberg, Southern Illinois University Press, 1999. 237 pages, illustrated, softcover, \$27.00 (Amazon.com, hardcover \$40.00, paperback \$27.00)

On the Left in America is the biography and memoirs of one immigrant from Sweden who was heavily involved in the labor movement in the first two decades of the 20th century, primarily through his association with socialist organizations. *Henry Bengston* was born 26 March 1887 in By, Värmland, the son of a farmer. In 1907, at the age of twenty, he left Sweden for Port Arthur, Ontario, a Canadian lumbering town on the north shore of Lake Superior. Traveling with an uncle, an earlier migrant returning to his home in Port Arthur, Bengston found work as a lumberjack and then as a bricklayer for two seasons. By 1909 he had decided to move to Chicago in the U.S., which he considered would offer him more and better employment opportunities.

Bengston's education in Sweden was conventional, roughly a high school education. His father was a politically active liberal in a region of mostly conservatives, but no labor organizations yet existed in Värmland. With a strong interest in social issues, Bengston became drawn early to social democratic ideas despite

warnings from his father and from a teacher and mentor who became interested in him and recognized his intelligence. He had read of the American intellectual, Henry George, and his single tax system. Bengston also became involved in the temperance movement, and attended lectures at the Good Templar Lodge in nearby Säffle. He read many pamphlets and attended rallies of the social democratic movement, then gaining momentum in Sweden.

Immigration to Port Arthur brought Bengston to a wholly new environment of the backwoods, lumbering, and many fellow immigrants from Europe. He was attracted to the other young Swedes in his logging camp, about ten in number, several of whom were also students of socialism. Despite warnings against doing so from his uncle, he became involved in forming a Swedish Socialist Club in Port Arthur. Dispersal of the members caused the club to dissolve, however, bringing this effort to an end. Bengston then decided to move to Chicago. There, he found work as a department store clerk and soon resumed his interests in socialist organizations.

By the spring of 1911, Henry Bengston was heavily involved in the Chicago Swedish and Scandinavian socialist clubs. He was elected chairman at an organizational meeting that year and, with fellow Swedes and Danes, undertook to publish a newspaper begun in Rockford, IL. The paper was moved to Chicago, and the first Chicago edition was published on June 7, 1911, with Charles Sand as editor. The paper

was published weekly in Swedish with a four page, five column format and became the means of communication with the club's members, many scattered throughout the Midwest. It was one of several dozen papers published by socialist clubs around the U.S. and Canada, in New York, and in other cities with many Swedish immigrants.

After Charles Sand resigned, another editor served for a few months. Bengston became editor in 1912. He served in that capacity for six years, then became business manager and writer in 1918. Henry Bengston had changed the paper from contract printing to in-house printing, thereby reducing chronic budget deficits and teaching himself the printing business. Circulation varied during that period, but was never greater than 5,000 copies per edition. Costs were supported mainly by subscriptions and revenue from advertising. Bengston supported himself with his department store job and volunteered or received minimal wages at the newspaper.

During the decade 1910–1920, socialist organizations in the U.S. were turbulent and beset by many schisms, weakening their unity and creating splinter groups and divisions. In general, the socialist groups agreed on opposing capitalism, were pro-socialist and pro-communist, opposed organized religion, admired Karl Marx's (1818-1883) writings on social and economic issues, supported Lenin and the overthrow of the monarchy in Russia, and viewed as socialist heroes Eugene Debs and the martyred Joe Hill (Joel Hägglund). However, they disagreed on

Book Reviews

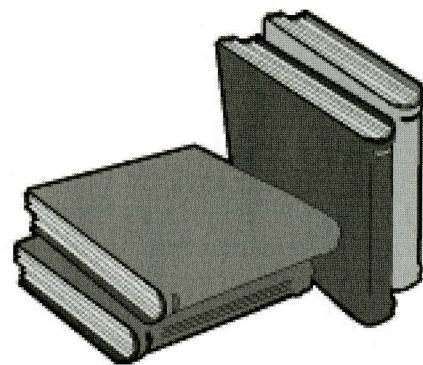
many points, leading to major divisions among various factions. In the days leading up to U.S. involvement in World War I, the socialist groups were pacifists and opposed American entry into a “capitalist war that had no meaning for the working man.” This resistance to the war led to sanctions against many socialist newspapers and even imprisonment of some of the more outspoken members. By 1920, the socialist groups split over events in Russia, many becoming communists. Bengston strongly opposed this change and he resigned from the socialist party.

From 1911 to 1920, Henry Bengston as editor of *Svenska socialisten* was at the heart of events in Chicago and knew most of the people involved in the socialist movement. In the 1950's, he was persuaded by a friend in Sweden to write his memoirs of that period. Over a period of five years, he completed the work and it was published in Stockholm in 1955, in Swedish under the title *Skandinaver på vänsterflygeln i USA*. It received little notice in the U.S. until it was translated into English by Kermit Westerberg and published in 1999 by The Southern Illinois University Press in cooperation with the Swedish-American Historical So-

ciety. An excellent introduction by Michael Brook adds information about Bengston's personal life and helps put his memoirs in context of the times.

In his memoirs, Henry Bengston describes in detail the events and people involved in the socialist movement during his most active decade. He describes many of his Swedish-American socialist associates and their positions on the leading issues of the day. By 1920, Bengston became estranged from the socialist movement and the newspaper, *Svenska socialisten*, closed its doors. Through his knowledge of the printing business, Bengston began, with a Swedish partner, a printing business in Chicago known as The System Press, and devoted his time to building up that business and providing for his family. He married at some point in the 1920's and he and his wife Hildur had a daughter, Margit. He spoke little in the book about his personal life, but it is known that later in the 1940's he joined the Irving Park Lutheran Church in Chicago. He professed sympathy for the labor movement and socialism throughout his life, but did not again become active. He died 8 October 1974 in Northfield, Minnesota. In later correspondence with an early comrade, he confessed that he was much disillusioned after 1920 and felt that most of his ten year involvement had been time wasted.

A thread running through Bengston's memoirs is the slow but steady attrition of socialist radicals from their group, many tiring of controversy and abandoning their idealistic crusade in favor of joining the American capitalistic system. In so doing, many of these bright young men became successful in business and some even became quite wealthy. Bengston recalls in his memoirs revisiting Port Arthur, Canada, in 1927, 16 years after he left for Chicago. He mentioned that two of his

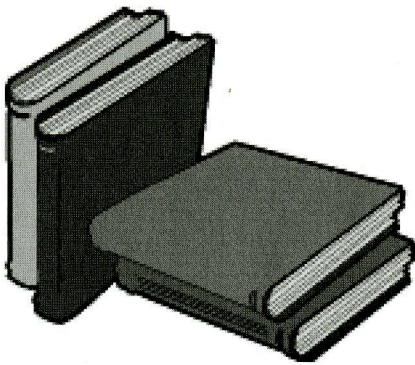


Swedish lumberjack friends in the camp were now wealthy, one in the lumber business and the other had become a millionaire. It seems that while these idealistic young Swedish socialists were trying to change the world, the world around them had changed, and offered boundless opportunities for success in America.

Most of the active Swedish socialists, like their counterparts in many other European countries, had been brought up in 1890–1910, in an environment of radical socialist ideas generated as a result of the industrial revolution. They brought these ideas with them to America, but here these seeds fell mostly on barren soil. Some of the causes they championed later became a part of government policy in the 1930's under Franklin Roosevelt. Other immigrants who came earlier, from famine-threatened farms, knew little of these ideas and came without preconceptions to seek their fortunes in a land of unprecedented class mobility, cheap land, freedom, and opportunity. The “class struggle” did not exist in their new land, and labor was slowly developing independent collective bargaining power to avoid the worst abuses of laissez-faire capitalism.

On the Left in America offers a new, rare insight into the history of a small group of Swedish immigrants who marched to a different drummer than the great mass of immigrants described by the many usual chroniclers of the great migration. Henry Bengston's memoirs offers a perspective into the people, events, and ideas of one such group centered in Chicago, and their relationships with national groups, during probably the





Book Reviews

most active period of the radical socialist parties and the labor movement in our nation's history.

Dennis L. Johnson

A New Nordic History

The Soul of the North, A Social, Architectural, and Cultural History of the Nordic Countries, 1700-1940, Neil Kent, Reaktion Books Ltd., London, 2000, Hardcover, 416 pages, illustrated. Also at Amazon.com, hardcover \$45.00, paperback, \$29.95

Neil Kent, teacher and historian at the University of Cambridge, UK, has written this innovative history of the Nordic countries. Unlike the more common chronological histories of nations, this history is organized into eight major topic areas such as *Christianity, Spirituality and the Church, Health, Hygiene, and Disease*, or *Nordic Life in the Town and Country*. All Nordic countries are covered, with similarities and differences among them usually distinguished. Sweden, being the most populous, is not shortchanged in this history, and those primarily interested in Swedish history will find the country abundantly represented. The author's approach helps the reader understand Sweden in the context of the other Nordic countries, as well as Sweden's relationships with Germany dating back to the times of the Hanseatic League (*Hansan*).

Richly illustrated, the book has chapters with reproductions of drawings, paintings, sculptures, and architecture; almost no photographs

are included. All illustrations are well chosen to represent the character of the times under discussion. The scope of the book extends to the arctic settlements and to the colonies in the New World, in the Caribbean, and in Africa. The author also includes at the end a detailed chronology of political events and a separate chronology of cultural and scientific events, both handy, quick reference tools for readers.

Woven into the various topical chapters, the book examines such issues as the role of women, attitudes toward children, pietism, criminality, attitudes toward slavery, political expression and dissent, the influence of climate, nationalism and radicalism, treatment of the sick, the mentally ill, and lepers, illegitimacy, treatment of the elderly, and many other topics.

An entire chapter, *Regal and Imperial Visions*, is devoted to the attitudes and aspirations of the royalty of the Scandinavians, their palaces, and their influence on the arts, design, and architecture. In Sweden, the end of the reign of the Vasas and the establishment of the Bernadotte dynasty are discussed and the influences of this change are illustrated.

Neil Kent offers at the end of the book some of his conclusions about the Nordic region and the sweeping trends which have taken place in these countries during the time period of the book. Not all Scandinavians may agree with all of these conclusions, but they are of special interest due to the perspective of a Cambridge scholar in England, an outside observer who is relatively free of Scandinavian national bias.

Those interested in broadening and deepening their understanding of Sweden and its history in particular, and the Nordic countries in general, will find this book both enlightening and highly readable. This book belongs on the shelf of all

students of Sweden, not only for its text but also for the many outstanding illustrations reproduced within its covers.

Dennis L. Johnson

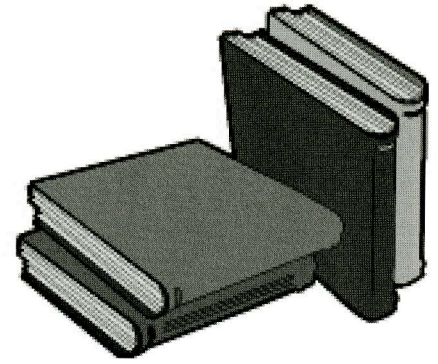
In Honor of Arnold

SCANDINAVIANS In Old and New Lands, Essays in honor of H. Arnold Barton, The Swedish-American Historical Society, Chicago, 2004. Edited by Philip J. Anderson, Dag Blanck, and Byron J. Nordstrom. 302 Pages, hardcover, order for \$24.95 (\$21.95 for members) plus shipping from info@swedishamericanhist.org

H. Arnold Barton, one the most prolific authors writing about the history of Scandinavia and the Scandinavian-American experience, has been honored on the occasion of his 75th birthday by the publication of this collection of essays prepared by fourteen of his peers in Scandinavia and in America. Educated in the U.S., Barton developed an interest in his studies of Scandinavia at an early age. Two of his paternal grandparents had immigrated from Sweden, he spent a year in Europe after high school, and two months living with relatives in Hälsingland. He developed an interest in Swedish history, culture, and language and pursued this interest as a graduate student at Princeton. He later taught history at the University of Alberta, Canada, at the University of California in Santa Barbara, and from 1970 at Southern Illinois University.

Besides his teaching duties, Barton became editor of the *Swedish Pioneer Historical Quarterly* (renamed the *Swedish-American Historical Quarterly* in 1982), serving from 1974 to 1990. He continues on the board of directors and publications committee of the Swedish-American Historical Society, furthering Swed-

Book Reviews



ish-American scholarship among established and young scholars. He has published at least eighteen books, scores of articles in professional journals, dozens of book reviews, and many other writings in a lifetime of scholarship. Among his more well-known books are *Letters from the Promised Land*, 1975, *Scandinavia in the Revolutionary Era, 1760-1815*, 1986, and *A Folk Divided: Homeland Swedes and Swedish Americans*, 1994.

The book is divided into two parts. Part I: SCANDINAVIA has seven essays dealing with various aspects of Swedish history. Part II: SCANDINAVIAN AMERICA, adds seven more essays relating to the Immigrant experience and life in the United States.

Although the title refers to Scandinavians, all but four of the essays focus on Sweden and Swedes. The articles are arranged roughly in chronological order according to the periods of history they focus on.

Part I

The first two essays deal with events of the 18th century in Sweden. First, *Stig Ramel* (Director of the Nobel Foundation 1972-1992) and a career Swedish foreign service officer, leads with "From Horn to Bernadotte: Sweden's transformation from a European Great Power to a Nordic Small Power, 1721-1812." The second is an essay about Michael Anckarsvärd, commander of the Finnish Squadron of the Coastal Fleet under Gustav III, by *Hans Norman*, Professor Emeritus at Uppsala University in Sweden.

Lee Sather, Professor of History at Weber State University in Ogden, Utah, follows with an analysis of the Swedish-Norwegian border war of 1808 and the Swedish revolution of 1809. This is followed by "King Carl or President Konow: Norway's Form of Government after 1905," by *Terje I. Leiren*, Professor of Scandinavian

Studies and History at the University of Washington. *Byron J. Nordstrom*, Professor of History and Scandinavian Studies at Gustavus Adolphus College, St. Peter, Minnesota, then sheds light on the role of organized labor in shaping foreign policy in Sweden in the 1930's, particularly with regard to relations with Hitler's Third Reich. "Religious Revival and Norwegian Influence in Early Danish Emigration," by *John R. Christianson*, helps the reader understand the origins and role of religious reform movements beginning in the 1790's and continuing through the great migration period. John Christianson is Research Professor of History at Luther College in Decorah, Iowa.

Concluding the first part of the book is an article by *Lennart Limberg*, who was General Secretary of *Riksföreningen Sverigekontakt* from 1987-2003, and a specialist in African history. The essay deals with a century of work in preserving Swedishness outside of Sweden and the history of an organization formed in Göteborg in 1908 for that purpose.

Part II

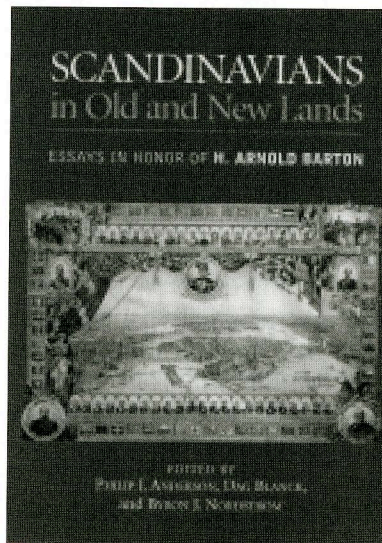
After this heavy dose of highly academic, professionally thorough, and somewhat ponderous essays in

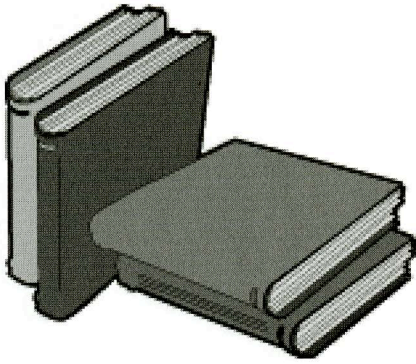
history, the reader is ready for something lighter and more easily digestible. This desire is more than met in the second part of the book, in a series of essays about Swedes in the New World. The first, by *Ulf Beijbom*, Professor of History and first director of the Swedish Emigrant Institute in Växjö, Sweden (1965-2002), discusses the great Swedish poet, Esaias Tegnér, (1782-1846), and his American contemporary, Henry Wadsworth Longfellow. These poets were personally close and Longfellow's style of writing was heavily influenced by Tegnér.

The Swedish Nightingale, Jenny Lind, is the subject of the next essay, by *Anita Olson Gustafson*, Associate Professor of History at Presbyterian College in Clinton, South Carolina. Focusing on Miss Lind's visit to Charleston, S.C., in December, 1850, the reader learns more of her charming ways, her vast talent, and her relationship with her U.S. promoter, the famed P.T. Barnum.

Ulf Jonas Björk, Associate Professor of Journalism at Indiana University in Indianapolis, writes about "What the Immigrants Read," after settling in America. This was mainly the reading of serialized novels, by mostly Swedish but a few American authors, in the many Swedish language newspapers published in the U.S. Then *Philip J. Anderson* relates in his essay a true story of the difficult but all too frequent bad experience of one Swedish immigrant on Ellis Island in 1901, an elderly clergyman, Rev. Carl Johan Nyvall.

New Sweden, Maine, is the subject of an interesting essay by *Barbro Klein*, Professor of Ethnology at





Book Reviews

Stockholm University. Ms. Klein writes about 125 years of place names, stories, and culture based on interviews with many descendants of the Swedes who settled in this small community in the upper St. John Valley of northern Maine in 1870–1890. The essay is salted with interesting and humorous anecdotes from the memories of the current residents of New Sweden. Following this essay, *Odd Lovoll*, King Olav V Professor of Scandinavian-American Studies at St. Olaf College in Northfield, Minnesota, sought out the character of the Norwegian-American through a questionnaire, nearly one thousand personal interviews, correspondence, and various community and family histories. He traveled to some 30 states in his quest, and this essay is the result of Prof. Lovoll's research. (Note: Garrison Keillor is not far off the mark, but his observations were mainly limited to Norwegian bachelor farmers.)

The concluding essay in Part II was written by *Nils Hasselmo*, Professor of Scandinavian Studies and former President of the University of Minnesota, now President of the Association of American Universities in Washington, D.C. Prof. Hasselmo recalls his early perceptions of America as a lad growing up in Sweden in the 1930's. This perception was shaped mainly by his reading of boys' adventure novels by American writers such as Mark Twain, James Fenimore Cooper, Edward Ellis, and others, all of which had been translated into Swedish. Swedish and German (Karl May for instance) writers also wrote adventure novels

about America, and he read these as well.

This collection of essays offers much for both serious scholars and for those simply interested in discovering more perspectives on Scandinavian history and the Scandinavian-American experience, related by some of the most distinguished scholars and historians in both countries. It is a fitting tribute to the esteemed H. Arnold Barton and his life's work, and a valuable contribution to the literature about the history of Scandinavia and Scandinavian-Americans.

Dennis L. Johnson

Minnesota Swedes

Swedes in Minnesota, by Anne Gillespie Lewis. Published by Minnesota Historical Society 2005. Paperback, 94 pages, illustrated. Notes and index. ISBN 0-87351-478-5. \$11.95 from Amazon.com

This little book is a good introduction to the history of the Swedes in Minnesota. The author has earlier published *So Far Away in the World: Stories from the Swedish Twin Cities*, which was reviewed in SAG 2/2004, and she is well qualified for the job of writing this book, having grown up in a Swedish neighborhood in Minneapolis.

The book starts with figures on how many Minnesotans that considered themselves of Swedish origins in the year 2000 (9.9%), and Kittson County was then the top county (almost 34%). In Minneapolis the figure was 7.9 % and 6.4 % for St. Paul.

The tale goes on with the stories of the early immigrants, including Jacob Fahlström, Eric Norelius, Hans Mattson, and Joris Per Andersson, the founder of the Chisago settlement.

The gradual growth of the Swedish

communities all over the state is shown by maps and stories. There is a chapter on the people that moved to the cities, both directly from Sweden and from the rural districts, and how they built their own enclaves both in Minneapolis and in St. Paul. *Swedish Hollow* in St. Paul was discussed by James E. Erickson in articles in SAG 3/2002 and 4/2002.

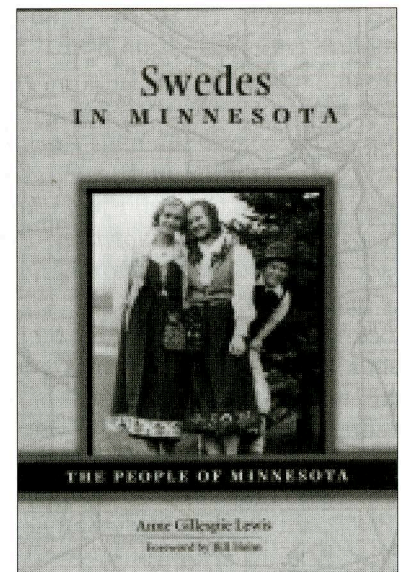
The churches and the civic organizations were important parts of the lives of the early Swedes, which is discussed here, as well as the current living organizations and the activities at the American Swedish Institute.

Swedes that did well, like Charles A. Lindbergh, John Lind, and governor John A. Johnson are not forgotten.

The book is well illustrated and has a number of interesting sidebars, that tell about Swedish Meatballs, Cooperative Creameries, The Moberg Mystique, and more.

There is also a list of books for further reading; it might have been longer, but it will get the interested person on the track of more information.

Elisabeth Thorsell



Interesting Web Sites

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

The electronic encyclopedia of Chicago: <http://www.encyclopedia.chicagohistory.org/>

A gold-mining town in Colorado: <http://www.cripple-creek.org/index.htm>

Federal Census for 1871, Ontario, Canada:

http://www.collectionscanada.ca/02/020108_e.html

Gogebic Range, Michigan, City Directories 1888–1947: <http://mattsonworks.com/>

Index to Death Certificates in Utah 1904–1954:

<http://historyresearch.utah.gov/indexes/20842.htm>

Dutch-Belgian genealogy in English: <http://www.rabbel.info/>

During Queen Victoria's time: <http://www.victorianweb.org/>

BBC Timelines (Kings, Prime ministers etc.): <http://www.bbc.co.uk/history/timelines/>

Swedish Folk Music, both singing and instrumental: <http://www.tvfolk.net/>

Divorces in Canada: <http://www.collectionscanada.ca/022/008/index-e.html>

A Swedish Heraldic Artist: <http://hem.passagen.se/gronstub/english.htm>

A Common Place (Early American Life): <http://www.common-place.org/>

My Danish Roots: <http://www.mydanishroots.com/index.html>

A Glossary of Antique Medical Term, Diseases and Causes of Deaths:

<http://www.antiquusmorbus.com/>

On Swedish Emigration: <http://www.kindredtrails.com/Where-Did-The-Swedes-Go.html>

Blacksheep Ancestors: <http://blacksheepancestors.com/>

New and Noteworthy

(short notes on interesting books and articles)

Many Swedish Americans still speak some Swedish, but their own version has grown and now differs from the Swedish that is spoken in Sweden. *Angela Karstadt*, Ph.D, in her book *Tracking Swedish-American English. A Longitudinal Study of Linguistic Variation (Acta Universitatis Upsaliensis. Studia Multiethnica 16. 2003)*, discusses the various phonemena of American Swedish, based on observations in Minneapolis and Lindsborg, KS. Amazon.com can help you buy this book for \$57.50.

The industrious *H. Arnold Barton* has published a book called *Sweden and Visions of Norway: Politics and Culture, 1814-1905*, which came in 2002, and is still of great interest, as it is now 100 years since the union between Norway and Sweden was dissolved peacefully. Amazon.com has it for \$45.

The January 2005 issue of the *Swedish American Historical Quarterly* has an article by *Robert Douglas*, in which he compares old and new immigrants (Swedes and Sudanese) to Minnesota, two articles on *Birger Sandzén* both by *James M. Kaplan*, and an article by *H. Arnold Barton* on the remigration to Sweden.

In *The Bridge 2/05* from the *Emigrant Register* in Karlstad we can read about *Carl Sandburg*, by *Lilly Setterdahl*, about tours in Smoky Valley, Kansas, by *Alf Brorson*, and much more.

Tidningen, Spring 2005 issue, from the Swedish Genealogical Society of Minnesota has an article by *Jenni Johnson* and *Holly Hansen* on *Do You Know How Grandma and Grandpa Met?* which reminds you to ask questions of the relatives while they are still alive. The archives remain (hopefully), but people die or become senile, and you regret all the things you never asked about.

The Last Page

Dear Friends,

Summer is here, at last! Everything is green and nice, except that it has been too dry the last few weeks, but rain is coming, and the weather goes back to normal, with a mixture of rain and sun.

Family history researchers use vacation time and go to the archives, but also take the opportunity to visit the ancestral parishes, perhaps finally finding that the little *stuga*, where great-grandfather was born is still there. I know a number of the SAG readers have visited Sweden this summer, and maybe they have stories to tell? Send them to me!

This brings my thoughts to another matter. One of the advantages of being a subscriber to SAG is that

you can send in queries to the *Genealogical Queries* section and now also the *Question Chest*. This is a possibility that more people could use. Send us queries and questions, and you can also send a picture of the persons you are looking for, (scanned in 300 dpi).

We are always happy to receive stories that tell how you solved this or that problem, but stories about brick walls are also of interest. Maybe another SAG reader has the solution to your problem.

As you might have noticed we try to tell you about new books with a Swedish or Swedish-American connection, but if you know of a book like that, let us know.

After summer comes the fall, and

with the fall comes the SAG Workshop, and we are planning various things for the week of Sept. 25 to Oct. 2, when we will meet again. For my own part I also hope to meet with my oldest son, on his first visit to the U.S., in Minneapolis. Together we hope to visit one of the more distant Swedish areas – the mining districts of Upper Michigan, where we have relatives. In the late 1800s many mine workers left the iron ore districts in Middle Sweden and found new jobs in hopefully better conditions in the U.P. So up there are many descendants of *värmlänningar*; *västmanlänningar*; *närkingar* and *dalfolk*, and I hope to bring some of their tales to you in a future article.

Till next time!

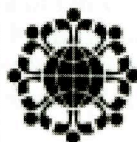
Elisabeth Thorsell

**LEARN A NEW
LANGUAGE, CULTURE AND
ART THROUGH AN
ELDERHOSTEL PROGRAM
AT
SJÖLUNDEN,
THE SWEDISH LANGUAGE
VILLAGE**

**Swedish Elderhostel
October 16-21, 2005
"Sweden and Swedish:
The Sjölund Experience"
Program Number: 6800-101605**

**Contact:
Concordia Language Villages
8659 Thorsonveien NE
Bemidji, MN 56601
1-800-450-2214
Email: clvevent@cord.edu**

Website: www.ConcordiaLanguageVillages.org



**CONCORDIA
LANGUAGE
VILLAGES**

A program of Concordia College, Moorhead, Minnesota, USA

Last minute news!

The Swenson Center's web page has been awarded the



award by the *Family Tree Magazine* in their August issue.

See page 20 for the URL!

Search DISBYT Find Swedish Ancestors and Genealogists

9,1 million records of Swedes who lived before 1911. Disbyt is the biggest genealogical database in Sweden. The information is submitted by members of DIS society.

To search Disbyt and find ancestors is free. As a member you will be able to contact the submitters and also to submit Gedcom extracts from your family history program.

Join DIS at the US web site digibuy.com. Annual fee: \$17.



DIS
Computer Genealogy Society of Sweden
A non-profit organization founded in 1980.
Now 22,700 members.
www.dis.se

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 (Province)	SAG & SSF Abbr.	Landskap (Province)	SAG & SSF Abbr.
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.		

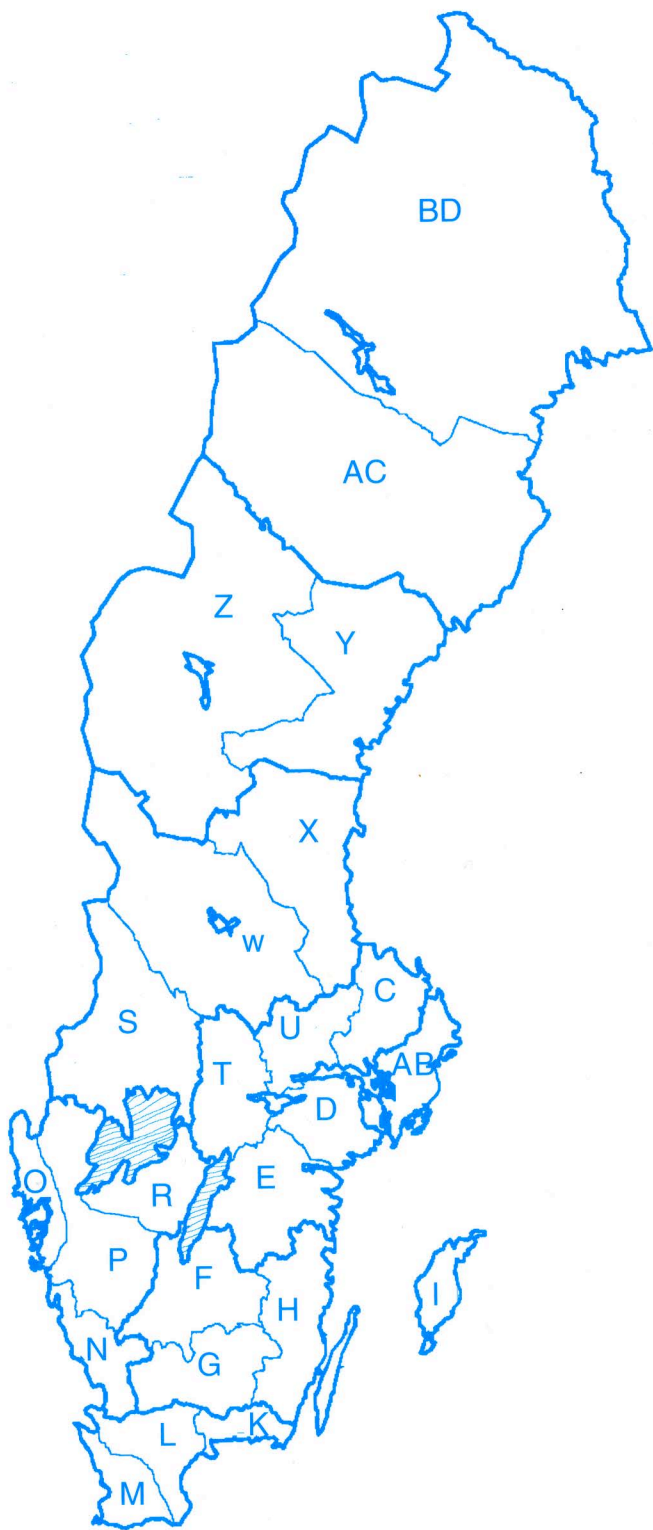
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

Län (County)	SAG Abbr.	SCB Abbr.	SCB Code	Län (County)	SAG Abbr.	SCB Abbr.	SCB Code
Blekinge	Blek.	Blek.	K	Stockholm	Stock.	Sthm.	AB
Dalarna ^a		Dlrn.	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.	Nbntn.	BD	Östergötland	Ög.	Östg.	E
Skåne ^b		Skån.	M				

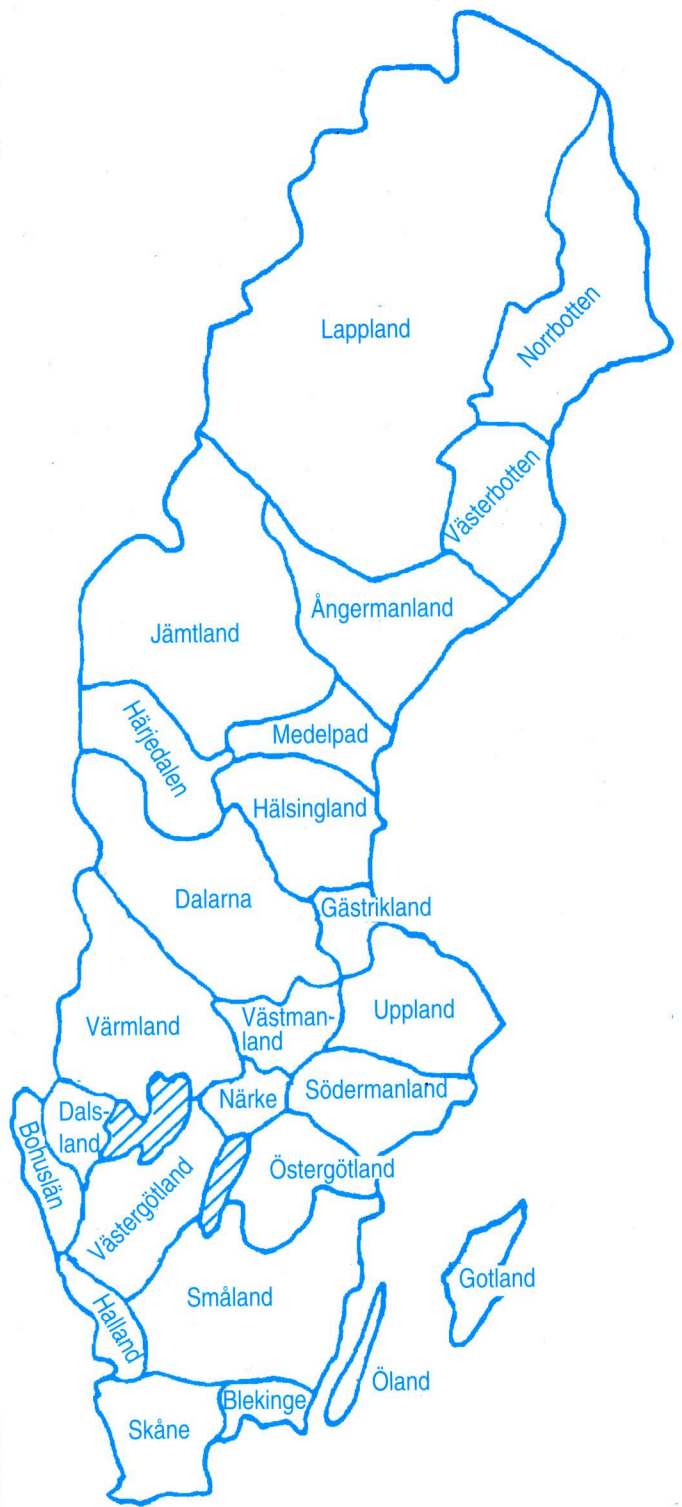
a formerly Kopparberg (Kopp.; W) *län*.

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*)