

Swedish American Genealogist

Volume 21 | Number 2

Article 1

6-1-2001

Full Issue Vol. 21 No. 2

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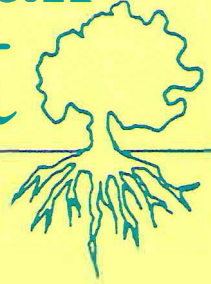
Recommended Citation

(2001) "Full Issue Vol. 21 No. 2," *Swedish American Genealogist*: Vol. 21 : No. 2 , Article 1.

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Swedish American Genealogist



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

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Swedish American Genealogist



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(ISSN 0275-9314)

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Publisher: Swenson Swedish Immigration Research Center
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Correspondence. Please direct editorial correspondence such as manuscripts, queries, book reviews, announcements, and ahnentafeln to the editor in Minneapolis. 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: No. 260 10-9, *Swedish American Genealogist*, Box 30222, 104 25 Stockholm, SWEDEN.

Memories of Vrigstad and Des Moines

Augusta Charlotte Gustafson
With notes by James E. Erickson

Editor's Note: This is a fascinating account of the first twenty-eight years of life of Augusta Charlotte Gustafson, who lived in and around Vrigstad, Småland, from 1866 to 1891, and Des Moines, Iowa, from 1891 to 1894. It was written in November and December of 1947, when Augusta was eighty-one years old and in failing health. In her own words:

I could have written more, but I have been keeping my mind in the past. I have really enjoyed myself...It has been hard for me, however, for eight years [she broke her hip in 1940] sitting and trying not to give up. When I am here alone, there is much that comes in my mind. When I haven't anybody to talk to, I take my book and write a few lines, then I forget my worries and myself. But my hands are starting to get stiff and shaky, and I know it will be hard for you to read. You can burn it up, for whatever you do it won't hurt me after I am gone."¹

A twenty-nine-page, typed manuscript based on the original written version was brought to my attention by her grandson, Dale Gustafson, Bloomington, MN. What follows is approximately the first third of the original manuscript.² I have annotated her text with footnotes, editorial comments (which have been placed in brackets), and figures (see the appendix).

oOo

I have often thought of writing down something about my home in Sweden and my life as a child. In memory I often go back to the time when I was a little girl and my mother used to tell me stories of her childhood at Lundholmen, the place where she was born and raised, and I remember how I loved those stories.

When my children were small, I never had time to tell them stories of Sweden. But now I sit here a helpless invalid and cannot accomplish much of anything, aside from a little handwork now and then. The time often seems long, and that is why I am writing down a few of my experiences as a child in Sweden and of my trip to America and my life as a pioneer out on the prairies of

¹ "Augusta Charlotte Gustafson" (Typed Manuscript, [Nov. /Dec. 1947], photocopy), p. 29.

² *Ibid.*, pages 1-10 and 18-20. Pages 10-18 and 20-29 describe her life experiences in Minnesota.

Minnesota. It may be of some interest to my children and grandchildren in time to come, and it helps me pass the time.

Many long years have passed since I left Sweden, but my life there often comes to my mind and my eyes are full of tears.

<p><i>Mitt hem är så ringa, dess dörr är så låg, men aldrig en kärare boning jag såg kring hela den grönskande jorden.³</i></p>	<p>[My home is so humble its door is so low but never a dearer dwelling I saw around all the green world.]</p>
--	--

Vrigstad

I was born 8 November 1866 in the town of Vrigstad in the southern part of Småland. I was the oldest of seven children. My parents were Emma and Gustaf Johan[ni]sson. They both came from the country near Vrigstad and, when first married, lived in Vrigstad [see figures 3 and 4].⁴

When I was two years old, we moved to a little farm named Hushall (all country homes in Sweden have names) [see figure 5].⁵ This place was nothing more than a clearing in the deep pine forest. We were hemmed in on all sides by the tall, dark trees, and we were far away from our neighbors.

When I was six years old, I had to start going to school in Vrigstad. I had three miles to walk over a rough and stony forest road. The treetops met over my head, so I could not see the sun or sky. I was always afraid to walk in the forest. There were all kinds of wild animals (elk, foxes, and wolves). Every morning my mother walked with me the worst part of the way. We both cried when she had to turn back.

There was a little boy who came from another direction in the forest. He was seven years old and his name was John. We met where our two paths crossed. We were so happy to catch sight of each other. We were both glad to have company on the lonely road, so we trotted happily on together. We had wooden shoes on our feet and carried our best shoes tied together over our arms. When we came out on the main road that led to Vrigstad, there was a large

³ First half of the first verse of the poem *Mitt hem* by Carl Rupert Nyblom (1823-1907). Special thanks to Ulla Sköld, Västerås, Sweden, and Elisabeth Thorsell, Järfälla, Sweden, for independently locating this citation.

⁴ This is true. Sven Gustaf Johannisson (b. Vrigstad on 10 March 1833) and Emma Karolina Jonasdotter (b. Vrigstad on 3 January 1849) were married in Vrigstad in 1866. They were living in Vrigstad Gästgivargård when their first child, Augusta Charlotta, was born on 8 November 1866. - Birth and Christening Record (*Födelse- och Dop-Bok*), Vrigstad (Små.), C:5, p. 25, No. 50; Household Examination Roll (*Husförhörslängd*) (hereafter HER), Vrigstad, AI:14, 351.

⁵ This is incorrect. The family (father, mother, and three children) moved to Sunnerby Östergård, Hushall No. 1, sometime in 1872, when Augusta Charlotta would have been at least five years old. - HER, Vrigstad, AI:15, 265. Prior to that, the family had lived at Mölnarp (1867-71) and Sunnerby Norragård (1871-72). - HER, Vrigstad, AI:14, 264; AI:15, 251 and 275.

juniper bush by the roadside, and we hid ourselves under this bush while we changed our shoes. This juniper bush was a comfortable shelter for us in rainy weather. You could stay under it through the worst storm and never get a drop of rain on you.



Fig. 1. Augusta Charlotta Gustafson on Mother's Day, 9 May 1943.

One day I shall never forget. We had just left school and were on our way home when a terrible storm came up. We were far from our bush, so we started to run. We ran and cried. We ran to our bush and crawled under it. We struggled to get out of our wet, soggy shoes and into our wooden shoes that were hidden under the bush. We were crying all the time, afraid we could not get home before dark. Suddenly we stopped crying. We thought we heard a cowbell in the distance and it kept coming nearer. When in front of us, the poor cows were frightened off the road by our loud, noisy crying. Then a girl came and peeked under the bush, and I knew her at once. It was my cousin, Ida. She tried to comfort us by saying that our mothers would soon come and find us, but she had

to go along with her cows, so we kept on crying. We had been so frightened! This happened seventy-six years ago. I had an aunt living in Vrigstad I could have stayed with, but I would rather walk the lonely road and stay in my own home.

Sandslätt

Life is very strange with all of its changing times from the cradle to the grave. You can never tell what will happen next. As children, we have small troubles and worries; when grown up, greater troubles and responsibilities come. While sitting here alone, I have so much time to think of bygone days and many experiences.

My parents moved away from our home in the forest to a place called Sandslätt [see figure 6], which was nearer Vrigstad and also school.⁶ There my brother John started school. He was very bright and quick, always there with the answer, so he became the teacher's pet. The other children in his class were jealous and had it in for him, but did not dare to tackle him. So they took it out on me instead and I often had to suffer for having a smart brother.

When we started Sunday school, the same thing happened. John was always there with his hands up. Our Sunday school teacher was *Fröken* [Miss] Hedda Granquist. She also taught sewing and knitting. We met one afternoon a week, and the nicest part came when, after class, she served us homemade rolls, cookies, and milk and played the piano and sang for us.

Minnie was two years old when we moved to Sandslätt and here Hilda was born.⁷ I was nine years old.⁸ There was much work to be done. Father was in poor health, so it was hard for us children. We had to help with everything. Our food was very simple—potatoes and herring. For dinner sometimes we had pork instead of herring, but very seldom beef. We had homemade cheese and we raised garden vegetables. We sold most of our milk to get money for other necessities.

In the summer we children often went berry picking. The woods around us were full of berries (strawberries, raspberries, and blueberries) and *lingon* grew wild all over the place. Sometimes we came home with one basketful, and mother would let us go to Vrigstad and sell the berries to regular customers. There were no green grocers in Vrigstad. The townspeople depended on farmers for fruit and vegetables. After selling our berries, we stopped and bought coffee, sugar, and other things we knew mother needed. This surprised her and cheered her up. It was often hard for her with dad in such poor health.

⁶ This is correct. The family (father, mother, and three children) moved to Lunnaberg, Sandslätt No. 4, in 1874. - HER, Vrigstad, AI:15, 371.

⁷ This is essentially correct. Vilhelmina Josephina, i.e., Minnie, was born at Hushall on 23 June 1873. She would have been one year old when the family arrived at Sandslätt. - HER, Vrigstad, AI:15, 265. Hilda Lovisa was indeed born at Sandslätt No. 4 on 27 January 1876. - HER, Vrigstad, AI:15, 371.

⁸ Augusta Charlotta would have been eight years old when they moved.

Christmas in Småland

Three weeks before Christmas we started washing clothes. First we put *crikashares*⁹ in a bag and soaked it in water. Then we had a big barrel in which we put that bag, water, and all the dirty clothes. We also had a big iron kettle that held 20 gallons of water. We put that on a fireplace and, when the water came to a boil, we poured in into the barrel over the dirty clothes. Since the barrel was placed on a stand inside a tub, all the excess water ran into the tub, and that water we put back into the kettle. We repeated that for one day and one night. It was at night that we had fun. We stayed up all night and all the young folks in the neighborhood came. The boys had their mouth organs and accordions with them to play, and we that were washing had the party. We went from place to place. When it was time to rinse, we took the barrel, put it up in a wagon, and went off to a lake or creek. Here we knelt on our knees and rubbed until the clothes were white. The water was so brown. We only washed that way twice a year—Christmas and Midsummer. We had a mangle in the neighborhood, so we girls had to mangle (not on a mangle like we have now).

The next thing was to butcher a pig [*julgris*, Christmas pig] that had been fattening. I had to go along with a little pail with flour. When dad killed the pig, I had to collect the blood in the pail and stir it into the flour so that there wouldn't be any lumps. I didn't like that job, but I had to do it just the same. When the pig was cold, it had to be cut up in different pieces. The insides had to be taken out and the casing [i.e., intestines] in the pig had to be cleaned inside and out. What a job! The casings had to soak in salt water before we could use them. Then we made blood bread and all kinds of *korv* [sausage], *kalvsylta* [veal headcheese] and *pressylta* [pork headcheese].¹⁰

The washing was done and also the butchering, so now it was time to bake. It was *rikt* bread, *limpa*, rye bread, and bread for every day. We also baked all kinds of round cakes. Next the cleaning had to be done. Then, when Christmas Eve came, we had to go out in the woods to get a tree. We decorated the tree with apples, *karameller* [candies], and Christmas cookies made into different shapes (animals and *julgubben*).

We had a big table where we put up what we called *julahöga*¹¹ (one bag for each one of us) and six or seven white *julgubbar*. We sure were happy. We got

⁹ Although the precise rendering of this word is unclear, Augusta is undoubtedly describing the process of placing wood ashes (e.g., birch ashes) into boiling water to produce lye.

¹⁰ Headcheese is a "jellied loaf...made from chopped and boiled parts of the feet, head, and sometimes the tongue and heart of an animal." - *The American Heritage College Dictionary*. 3rd ed. (Boston and New York: Houghton Mifflin Co., 1997).

¹¹ "The baking of Christmas bread was an undertaking of great proportions because of the need of large quantities. Aside from the baskets of bread for the poor, and the supply to be put away for the winter months, each member of the family was to have his or her stack of breads called *julhög*. This was to contain a sample of each kind of bread baked at Christmas, and it could be nibbled at and tasted at will. The custom hints of the time when food was scarce and regarded as *ett gudslån*,

something good to eat on Christmas Eve for dinner. We each got a piece of bread and dipped it in the kettle (*vi doppad i grytan*), which contained the juice in which the veal and pork had been cooked. It sure tasted good. For Christmas Eve we had *lutfisk*, homemade cheese, *korv*, rice pudding [*risgrynsgröt*] with cinnamon, and *kardemumma* [cardamom]. I remember how happy we children were and wished that it would last until next Christmas. It lasted for two weeks. We invited aunts and uncles and their children and we were invited to their homes. My dad used to sing *Var hälsad, sköna morgonstund* [All Hail To Thee, O Blessed Morn] for us.

We would get up at four o'clock Christmas morning and go with Dad to *julotta*. We went through big woods with only a little track to walk in. The trees were covered with snow. We had to walk four or five miles before we came to Vrigstad Church. In every window there were candles and a tree in the middle of the room all lit up. It was beautiful and wonderful for those of us who came from the woods.

When we entered the church, there were hundreds of candles all lit up and everything was so quiet. Suddenly, *fröken* Grandquist started the organ and everybody stood up and sang *Var hälsad, sköna morgonstund*. The pastor came in from one room all dressed up in a cape that reached to the floor. Then he turned his back to the congregation. He had a big cross on his back made of silver and gold. Above him it was like a rainbow with big words written: *Ära vara Gud i höjden, frid på Jorden och människorna en god vilja* [Glory to God in the highest, peace on Earth and good will to men]. Then he turned again to the congregation and read from the Bible about Jesus, when he was born of *jungfru* [virgin] Mary in a stable, and how the shepherds came and prayed and brought gifts to Jesus.

There were many children in the church that came from far and near with their parents. We watched the candles burn down. It started to get daylight and we had to start back home again; Dad ahead of me and I in his footsteps. Mother was waiting for us to come home. I was about eight years old. Mother had a good breakfast for us and everything tasted good. We didn't have a Christmas tree. We had what we called *julkrona* [Christmas wreath]. We dressed it up like a tree with candles. Just think how poor we were in those days, but there was always something good to eat. We didn't get any toys.

Lillegård

Then we moved once more to a much larger place in the village of Holkaryd. The name of this place was Lillegård [see figure 7].¹² It was a nice

meaning a loan or gift of God." - Lily Lorenzen, *Of Swedish Ways* (New York: Gramercy Publishing Company, 1986), 211.

¹² This is essentially correct. The family (father, mother, and five children) moved to Holkaryd Lillegård in 1878 and remained there until 1881. - HER, Vrigstad, AI:16, 8 and AI:17, 9. Augusta

place with a rambling old house. It was close to a little lake and the Holkaryd schoolhouse was almost in our backyard. We liked it here, but we had much bad luck and trouble in this place.

With Dad in such poor health, the work here was too heavy for him. In the spring he took sick, and John and I had to take over the work in the fields. We hired a man to do the sowing for us and John plowed and harrowed with a pair of oxen. Our fields were full of rocks and stones. I had to go around with a broom and sweep up the seed that fell on the stones so it would not be wasted. We could not afford to feed the birds! During the summer, Dad got so much better that he could help us a little and direct the work.

Then came more trouble in the early spring. Mother slipped on the ice and fell and broke her leg. I was then eleven years old and going to school, but now I had to stay home from school and do the housework and take care of Mother. It was a hard time for us all, but we had many kind friends and neighbors that did everything they could to help us. Every day they came to see us and they never came empty-handed. And so the time passed and Mother began to take a few steps at a time. But it was hard for her, for it was only about two months later sister Ida was born¹³ and that meant more work for us all. But we didn't mind. She was so very good, and she gave us much pleasure and very little trouble.

Now Mother had four girls and a boy to knit stockings and sew clothes for. It was not an easy thing. We kept sheep and they had to be washed before they were sheared; then the wool had to be washed, carded, and spun; and then the yarn had to be dyed before we could knit stockings or weave material for clothing. I remember how Mother used to get up at three in the morning and she would wake me up at four o'clock. I would do the carding so she could go on spinning. We had a little brass lamp without chimney that gave hardly any light, but we had a large fireplace where we burned great birch logs and the flames of the fire lit up the whole room. We made some coffee to keep ourselves awake and we got a lot of work done while the others slept. Mother told me funny stories to keep me entertained. Sometimes they were about trolls, hobgoblins, and ghosts. Then I would squeeze as close to Mother as I could get.

Our grandparents (maternal) lived near us, and John and I would often run over and see them after school [see figure 9].¹⁴ They were always happy to see us. We ran errands for them and carried in water and wood. Grandma used to fix us something good to eat and she gave us eggs to take home. Dad would not let us keep chickens because they ate up his grain.

Dad got much better, so he could manage the farm work. For having been such good little helpers to him, he had promised to make us a boat so John and I

fails to mention that the family lived in Holkaryd Norragård from 1881 to 1883. - HER, Vrigstad, AI:17, 11.

¹³ Ida Kristina was born at Lillegård on 9 August 1878. - HER, AI:17, 9.

¹⁴ During the five-year period 1878-1883, when the family lived in Holkaryd, the maternal grandparents—Jonas Svensson and Sara Isaksdotter—were living at Svenstorp, Lundholmen. - HER, Vrigstad, AI:16, 38 and AI:17, 38.

could go fishing on our lake. So one day when it was finished, we set out on the deep and we got a big haul the very first time. Were we pleased and proud of our catch! Mother cooked the fish with bay leaves and allspice and we ate them cold. It was a real treat; tasted better than herring. John and I spent much time on the lake. It was the greatest fun we knew.

Svenstorp, Lundholmen¹⁵

My grandfather had been superintendent/foreman [*rättare*] at Lundholmen for over thirty years, but was now retired.¹⁶ We were still living in Lillegård when Grandma passed on [see figure 9].¹⁷ She was seventy-five years old when she died, and Grandpa now went to live with one of his sons. They had always lived at Lundholmen at a place called Svenstorp, near the manor house [*herrgård*].¹⁸ Mother was born there [see figure 1].¹⁹ When my grandfather retired, he received a gold medal for long and faithful service. He had been much respected and highly thought of by the owner and tenants alike. Before he left, he used his influence to get my father a position at Lundholmen so we could live at Svenstorp [see figure 10].²⁰

The place at Svenstorp was small. Just a few acres of land went with it, so the work was easy. The work assigned Dad at Lundholmen was also easy but didn't bring in much. John and I, who felt ourselves grown up, began to look around to see what we could do to help. Lundholmen seemed our best bet. It was near home, so we both applied for jobs there. I got a place as chambermaid; John got the job of machinist in the creamery.²¹

This was a new life for me—no more wooden shoes for Augusta. I had to be all dressed up to wait on the gentry. I had to get up every morning at four o'clock, dust up, and make fire in all the rooms (each room had its individual fireplace). It was *Herr* and *Fru* [Mr. and Mrs.] Wessberg who were the owners of Lundholmen. *Fru* Wessberg was of nobility. Her title was "Hård of

¹⁵ The large manor (*herresäte*) in Vrigstad.

¹⁶ This is correct. Jonas Svensson was *rättare* at Lundholmen from at least 1846 to 1871. - HERs, Vrigstad, AI:10, 27; AI:11, 29; AI:12, 31; AI:14, 34; AI:15, 34 and 35.

¹⁷ This is incorrect. Sara Isaksdotter died at Svenstorp on 2 November 1884. At the time, Augusta Charlotta and her family were living at Lunnerby Södergård. - HER, Vrigstad, AI:17, 263 and 38.

¹⁸ This is partially correct. They are simply listed as *tjänstefolk* (domestic servants) at Lundholmen from 1846-56. They were living at Lundholmen Säteri from 1857-1871 and at Svenstorp, Lundholmen from 1871-1893. - HERs, Vrigstad, AI:10, 27; AI:11, 29; AI:12, 31; AI:14, 34; AI:15, 34 and 35; AI:16, 38; AI:17, 57 and 38; AI:18, 184; and AI:19, 184.

¹⁹ This is true. Emma Carolina was born at Lundholmen, but her birth record does not indicate a specific place within the estate. - Birth and Christening Record (*Födelse- och Döplängd*), Vrigstad, C:4, 3 January 1849.

²⁰ According to the household examination roll, the family only lived at Svenstorp during the period 1885-87. The grandfather, i.e., Jonas Svensson, continued living there until his death on 22 March 1893. - HERs, Vrigstad, AI:17, 57 and 38; AI:18, 184; and AI:19, 184.

²¹ Augusta and Johan are listed as *stafolk* (staff) at Lundholmen as of 1885. - HER, Vrigstad, AI:17, 35.

Segerstad." Lundholmen had been in the possession of the titled family for generations, and *Fru* Wessberg had evidently inherited the estate [see figure 8].²²

Every morning before the "*Herrship*" got up, I had to brush and press all the clothes that they had worn the day before and shine the shoes that were put out for me. Then came *Fröken* [Miss] Wessberg (*Herr* Wessberg's sister) on her tour of inspection. Sometimes she came like a roaring lion, slid her hand over the polished tables, and shouted at me, "Augusta, did you dust here?" She was a tyrant and we all hated her [see figure 8].²³

We were six servants in the place (housekeeper, cook, kitchen maid, chambermaid, nursemaid, and governess). We had servants' quarters in one wing of the manor house. For the married servants there was a servant hall, a large, two-story building, with living quarters for about eight families. They were the gardeners, coachman, game warden, stablemen, and grooms. High up on one gable of this building was a large dinner bell that Grandfather had rung morning, noon, and night for over thirty years.

Father was still in very poor health and could do very little work between periods of illness. In the second year we lived at Svenstorp, he came down with a bad cold that later turned into pneumonia. He died a few days later. He was only fifty-nine years old [see figure 10].²⁴ We now stood sorrowing by our mother's side. Of us children, only John and I could take care of ourselves, but now Minnie also had to go out in the world and make her living. She took a place as a nursemaid at Pastor Syren's in Vrigstad. Uncle and Aunt Mallander took Carl home with them after the funeral and later adopted him.²⁵

So it was now only Hilda, Ida, and Ernst at home with mother, but still it was hard for her to make ends meet.²⁶ We helped her all we could, but the next spring she had to leave her little home. She got a position as an assistant in the creamery at Lundholmen. She also helped with the milking. There were over one hundred cows at Lundholmen that were milked by hand. She moved into one of the small apartments in the servants' hall.

Next fall I was tired of the slavery at Lundholmen, so I got a place as maid at Pastor Syren's and moved with them to Jönköping [see figure 11].²⁷ I stayed

²² Eg. (= *Ägare* = owner) Karl Hugo Wessberg was born in Norrköping 28 July 1843. His wife, Agnes Mathilda Hård af Segerstad, was born in Gränna on 7 July 1848. - HER, Vrigstad, AI:17, 34.

²³ *Fröken* Amalia Augusta Wessberg was born in Norrköping 1 October 1846. - HER, Vrigstad, AI:17, 34.

²⁴ This is correct. *Torpare* [Sven] Gustaf Johannisson died of lung inflammation at Svenstorp on 9 November 1885. He was fifty-two. - Death Record (*Dödslängd*), Vrigstad, C:6, No. 32; HER, Vrigstad, AI:17, 57.

²⁵ The specifics of this situation have yet to be worked out. He may have lived with his aunt and uncle, but in 1887 Carl Algot Gustafsson is still listed with his mother. - HER, Vrigstad, AI:18, 38.

²⁶ This seems to be incorrect. In 1886, the widow Emma Carolina Jonasdatter is listed with five children, including Wilhelmina Josephina, Hilda Lovisa, Ida Kristina, Carl Algot, and Ernst Theodor. - HER, Vrigstad, AI:18, 38.

²⁷ This seems to be a slight oversimplification of her actual whereabouts during this period of time. On 28 October 1886, August Charlotta Gustafsdatter arrived in Hylletofta from Vrigstad. - Moving In Record (*Inflyttningslängd*), Hylletofta (Smål.), B:5, 1886, No. 18. She is subsequently listed as a

with them three years, and during that time John went to America and later sent for Minnie and Hilda.²⁸ Our youngest brother, Ernst, died at Lundholmen.²⁹ So now it was only Ida and Mother, and they moved to Vrigstad, where they lived for a short time.³⁰

In Vrigstad mother supported herself and Ida by doing practical nursing. There was a doctor in Vrigstad but no nurses. Later she accepted a position offered her as housekeeper at Patron Leander's in Stockaryd, the nearest town and railroad station to Vrigstad.³¹

Leander was well-to-do and had the largest general store and the largest residence in Stockaryd. A sister lived with him and, in the summer, three of his bachelor brothers spent their vacations in his home. They were college professors from Stockholm.

Mother had help, sometimes two maids, but there was a lot to do. There was much business activity and much entertaining. All the Leander family regarded the place as their home and kept dropping in at all times, but Mother was a good manager and she was well-liked by all the Leanders. The fact that she came from Lundholmen gave her a lot of prestige with them. When she was complimented by some guests on food or service, a Leander would speak up, "Well, you see Emma comes from Lundholmen and knows how things should be."

Mother was still young and good-looking (she had been married at seventeen). Leander was a middle-aged bachelor. After a couple of years, *Fröken* Leander married a widower, *Kyrkoherde* [Reverend] Bursell, the minister from a neighboring parish. Shortly after, mother married Lochrantz Leander.³²

piga for *Arrendator* (leaseholder/tenant farmer) Axel Fred. Thelander, Kyrkv. (*kyrkvärd* = church warden) of Hylletofta Klockagård until 1888. - HER, Hylletofta, AI:16, 116 and AI:17, 111. She moved from Hylletofta to Backen Östregård in Bankeryd Parish on 3 May 1888, where she is listed as *piga* in the home of *Comminister* Johan Syren, who moved here with his family in 1888. - Moving In Record (*Inflyttningslängd*), Bankeryd (Smål.), BI:1, 1888, No. 5; HER, Bankeryd, AI:13, 18. On 13 November 1888, she moved to Hasarp in Bankeryd Parish, where she worked as a *piga* for *Eg. Konsul* Gustaf Westman in Jönköping. - HER, Bankeryd, AI:13, 48. Finally, she moved to Sjövik in Bankeryd Parish on 31 October 1889. Here she is listed with other *tjänstefolk* (servants) as a *piga*. She remained at Sjövik until 20 May 1891, at which time she left the parish bound for America. - HERs, Bankeryd, AI:13, 168 and AI:14, 162.

²⁸ All three left for North America from Lundholmen—Johan Fredrik Gustafsson on 1 December 1888; Wilhelmina Josephina Gustafsdotter on 6 April 1890; and Hilda Lovisa on 10 July 1890. - HER, Vrigstad, AI:18, 158.

²⁹ Ernst Theodor Gustafsson died at Lundholmen on 29 June 1887. - HER, Vrigstad, AI:18, 161.

³⁰ This statement is not quite correct. Emma Carolina and two children, Ida Kristina and Carl Algot, are listed as living at Lundholmen in 1892-93. Ida Kristina left for North America on 6 November 1893. - HER, Vrigstad, AI:19, 162.

³¹ Emma Carolina and Carl Algot moved to Stockaryd on 14 March 1895. - HER, Vrigstad, AI:19, 162.

³² Lorenz Leander and Emma Carolina Jonasdatter were married on 26 May 1895, just two months after Emma Carolina had arrived in Stockaryd with her son Carl Algot. - HER, Stockaryd.

It was about this time that I also caught the America fever, but mother didn't like the idea of us all leaving her. She and Leander both begged me to stay in Sweden. If John hadn't already sent me the ticket, I don't believe I would have ever seen America. I came home from Jönköping to get ready and to say goodbye to friends and relatives.³³

From Småland to Des Moines, Iowa

Charles Hofström from Holkaryd was booked for the same boat, leaving 9 June 1891, so we decided to travel together. I was going to Des Moines, Iowa, and he was going to Stanhope, Iowa.³⁴ He was younger than I and had never been away from home, so I felt sort of responsible for him. There was much to be done to get ready, so I stayed with mother for a few days. Leander packed a big bag of provisions for me from his delicatessen store, including cheese, *ansjovis* [anchovy], *medvurst* [German sausage], *knäckebröd* [crispbread], and chocolate.

So came the time to say goodbye. I can see my mother standing there waving a last farewell as the train rolled away from the station, carrying me out into the world towards an unknown destiny in the promised land of the West. I had two sisters and a brother waiting for me there, so I had no worries, and I soon got over the sadness of parting and started on my journey with high hopes and in good spirits. It was to be a great adventure—so much to be seen and experienced; and, when you are young, you take life lightly.

When we arrived in Jönköping, Uncle and Aunt Hillerström were at the station to meet me and say goodbye. Their home had been like a home to me the three years I was at Pastor Syren's. We continued our journey to Gothenburg, where Charles Hofström's aunt came to meet us. We had to stay there two whole days until everything was ready. There was much red tape before we could board the large steamer that lay waiting for us at the docks, but finally everything was clear and it started plowing its way across the North Sea [see figure 12]. We had a very rough passage across. The high waves swept over the deck, and we had to stay in our cabins. Everybody was seasick.

It took us two days to go from Gothenburg to Hull, England. Here we had to exchange our money, and here for the first time we were up against a foreign language, which was very confusing. We were many emigrants, all Swedes and Norwegians. We were all young and in high spirits. We landed in Hull on a bright Sunday morning. There was much commotion and excitement before we all got on the train for Liverpool. When we arrived in Liverpool, there were

³³ Augusta Charlotta lived at Sjövik in Bankeryd Parish from 31 October 1889 until 20 May 1891, at which time she left the parish bound for America. - HER, Bankeryd, AI:13, 168 and AI:14, 162.

³⁴ Augusta Ch. Gustafsson (No. 790; from Bankeryd, Jönk[ö]ping län); age 25; bound for Des Moines, Iowa) and Carl O. Pettersson (No. 792; from Vrigstad, Jönk[ö]ping län); age 19; bound for Gowrie, Iowa) left Göteborg on 12 June 1891 aboard the *Ariosto* bound for Hull, England. - Göteborgs Poliskammare Utvandrare Personer, E IX 45, 12 June 1891.

more complications and red tape to go through. We had to stay here several days to await the large steamer that was to take us across the Atlantic, so we had a chance to see the city of Liverpool.

It was an unpleasant mess to go through—to be herded onto the ship and into our right places—but soon it was over and we could feel the motion of the boat as it started. Before long we were so far out we could see nothing but water and sky. After a time, we thought we saw land in the distance and we began to wonder, “Surely it couldn’t be America already.” It was only Ireland that we saw. When we came nearer, our ship slowed up and came to a stop and a small boat came out to meet us. It was loaded with emigrants, all Irish. They lowered a rope ladder from our ship to their boat. It was awful to watch them climbing up that ladder with the water under them, but all went well and they all got safely on board. Our ship started moving again and all was still and calm on the ocean, but “after the calm comes the storm.”

On the evening of 23 June, there came up an awful storm that lasted all night. We all had to go below. The ship was pitching and rolling something terrible and we were very frightened. Then we thought of our homes in Sweden and all the fun they were having there now, since it was Midsummer night in Sweden, with dances around the Maypoles. I think we all had our regrets as we lay there expecting every minute to be swept to the bottom of the sea. But God was good to us and calmed the waves. We had fine weather the rest of the way.

At the first sight of land, we started to pack and get ready to land in Philadelphia. The boat was crowded with people and all their belongings, so it took a long time to leave the boat. They herded us like sheep. A rumor went around that those who didn’t have \$20 would not be allowed to stay, but would have to return with the ship. Many did not have \$20 and were afraid, but I was not afraid. I said, “I don’t care if they do send me back. I will never tell them how much money I have.” We were lined up and filing by a Swedish-speaking official. When it came my turn he shouted at me, “*Hur många pengar har du flicka?*” (How much money have you got girl?). I looked him straight in the eye and said, “Oh, I haven’t very much money now, but if you will let me travel on I shall have much money when I return.” He said, “Oh, so you expect to return do you?” I said, “Of course I do, but not this way.” After a few more questions, he let me pass on. I suppose he thought I had the money because I seemed so sure of myself, but that was all bluff. I had nothing near \$20. But we all had tickets to our destination.

Next came the customs officers. Their job was to see that poor emigrants didn’t smuggle any valuables into the promised land. When I opened my trunk for one of them, he picked up a little box. It was full of odds and ends—buttons, needles, and pins. It was tied around with a ribbon and the box broke and everything in it was scattered over everything in the trunk. He got mad and his face got red. I just stood there and laughed at him. He mumbled something I didn’t understand. It was just as well, for I am sure he swore at me, or maybe himself.

We all had to take different trains from Philadelphia, so it was now time to say goodbye to the friends we had made among the emigrants in crossing the ocean. Our first stop was Chicago, and here we had to change trains. We were met by emigrant agents who never let us out of sight. They put us in different cabs that took us to a different railway station. Here again we had to say goodbye to those who had traveled that far with us, and here I had to part with Charles Hofström, my traveling companion from home. He was going to Stanhope, Iowa, to my brother John's. I saw him on a train going in the opposite direction and I was afraid he would get lost. Did I ever worry about him! But for all my worries he got safe and sound to Stanhope. From Chicago to Des Moines, I had the company of a Norwegian family man and wife and nine children.

Des Moines, Iowa

We came to Des Moines early in the morning. A man came and said something to me I didn't understand. I showed him my sister Minnie's address. He went and called a cab driver, and in a few minutes I was with my sister Minnie. We talked and laughed and cried all at the same time. She took me to a Swedish family (the Andersons) to get rested up from my trip.

It was the 2nd of July. They told me the "4th" was a great day in America, when everybody celebrated, and that I had to be dressed up for it and not look like a greenhorn. I only had \$1.50, but it was something to get dressed up on. Minnie bought me some plaid gingham for a dress. On the 3rd of July, I made a dress from a pattern she had, but that was not enough. I had to have my hair cut off in front. They called it "bangs." Minnie brought along a curling iron to curl my bangs so I would look stylish. "Oh yes, a greenhorn with bangs." I thought I looked funny enough without bangs. Even that wasn't enough. I had to have gloves to look more stylish. Then I saw Minnie look down at my feet. They looked so clumsy. I had to have new shoes and I had to have everything ready on the 3rd. I was tired from my trip and got more and more tired. All this fuss to make a lady out of a greenhorn in two days. In my Swedish way, I started to joke with them about it and made fun of it all, but I tried to make the best of it and got along with them.

Then came the 4th, and we all got ready for what they called the big parade. We were all lined up on the sidewalk and here came one band after another, and soldiers and men in uniforms marching, flags flying, music, and fireworks in the air. We walked and walked and walked until my feet got sore in my new shoes. They were all going to a park where there were to be speeches, music, and all kinds of celebrating. I began to think America wasn't so wonderful after all. In Sweden, when we celebrated, we had fun and our feet didn't get sore from it. I guess I must have been homesick, but I didn't let on. I had come to America to make my fortune, and I had to see about getting a job right away. That was something to think about, so I forgot all about the 4th of July.

The 5th of July came and I couldn't lie around any longer. I had to start to look for work. It was something to think of because I could not speak a word of English. Sister Minnie, another girl, and myself went out job hunting. The first place we came to was the home of a Jewish family with ten children. The Jewish lady looked at me and I put on my Sunday smile, but that didn't help. She didn't want to have to bother to teach me English. She told Minnie I looked too smart. She didn't think I would stay long after I learned the language.

Then we went next door to a Swedish girl (Anna Anderson) on Pleasant Avenue. That family's name was Webb. Mrs. Webb said she would take me if she could call on Anna if I didn't understand what she said. They were very nice to me, and I stayed there a year. The first two weeks I [was paid] 75 cents a week, later on \$1.00 a week, and at last I got \$2.50 a week. It was all they could pay, but I was glad I got a job and had a little to eat and a room to sleep in. There were six in the family. Mrs. Webb's mother stayed there, too. She was seventy-five years old. She was very good to me and helped me a lot. She would always ask, "What do they call that in Swedish?" I would tell her and then she would tell what it was in English.

My first experience as a hired girl in America was washday the next day. Mrs. Webb started me out in the kitchen with wash boiler tub and wringer, soap, and a rubbing board. I didn't know how to rub or wring. I sure felt dumb. I was not even worth 75 cents a week. I really felt bad and said to myself, "It would have been better to be a poor soldier's wife in Sweden than feel like a dumbbell in America." It was my first washday in America. I could not rub and I could not wring. When I was going to hang the clothes, the line broke after I got a few sheets on it. I just stood there and didn't know what to do. A Negro boy across the street saw me and came to help me, but I got so scared of him that, when he got hold of the line, I dropped it and ran in the house. Mrs. Webb went out to help the boy and I looked through the window. How they talked and laughed at me. How dumb I was. When we took the washing in, Mrs. Webb looked at the bottom of the dress. I had not rubbed the hem clean, for the dresses in those days had to be so long that they took up all the dirt on the floor. All the clothes I had worked so hard on went back in the wash and I had to do it over again. Was I disappointed in America and my washing! Believe me, Mrs. Webb never caught me hanging up dirty clothes again.

Then came ironing day. I had to heat old irons on a gasoline stove and I just couldn't iron good enough. In Sweden, I had used mangle press irons, and I was thinking it goes *på tak* [all well] for me. I made hundreds of mistakes every day.

Then came cleaning day. I knew how to clean, so that cheered me up a little. I did a good job. One day I was going to clean my room. I found some kind of "creepers" in my bed (*tusen* [thousand] up and *tusen* down). Then I got scared again. I went to Mrs. Webb and she cried out "bedbugs." We didn't have any in Sweden, so I didn't know anything about bedbugs. I had to go after those bugs in a snappy way. They were worst at night. I started to investigate in the other beds and it was the same in all. I didn't care as long as I wasn't the one to bring

them in. Mrs. Webb didn't care either, as they were going to move into a new house they had built out in a place called Kingman Place.

I didn't like the idea [of moving]. It was a lonesome place. I told Mrs. Webb I couldn't go with them out there. It cost too much for me to take the streetcar, when I only [got paid] \$2.00 a week. Then she said, "I will give you a ticket to go back and forth two times a week." I did go along with them.

Then came the moving day. It was a hard day for all of us and, worst of all, we didn't want to take any of the bedbugs with us. It was hard to shake them, but we finally made it.

I got along very well in English, so one day Mrs. Webb sent me off to the meat market. She gave me 10 cents to buy lean pork, and I said it over and over again, "10 cents, lean pork." When I opened the door, I said, "10 cents, lean pork." They looked at me and saw I was a greenhorn. To my surprise, they gave me *fläsk*. Day by day I learned some new words. It didn't take me long before I could say upstairs and downstairs, yes sir and no sir, meat market, and saloon. When I got hold of a cookbook, I could read all kinds of recipes. I baked bread and ginger cake and made buckwheat pancakes.

For two months I worked at Mrs. Terrell's, where my sister Minnie worked. There I had a good time with Minnie (some boss over me) as Mrs. Terrell worked for her husband downtown.

The World's Fair was here in Chicago in 1892. There was a boy that came and delivered milk to Webb's when I was there. His name was Jeff Patton. He was about thirteen years old. He came every day. He always liked to play with Walter Webb. I played Swedish games with them, talked Swedish to them, and we had lots of fun. One day he told his mother about me.

When Mrs. Patton went to the World's Fair, the grandma was going to take care of the house. That didn't work very well, so they decided to get a hired girl. Jeff told his dad that the girl he wanted worked at Terrell's. Her name was Gusta. They came over. When I saw Jeff come, I was so surprised and he got so happy when he saw me. He said, "Can't you come and work for us? Mother has gone to the fair and Grandma cannot do the work." I didn't think much about it, so I said, "Sure, I will come and work for you." I thought it was a joke. Then came Mr. Patton, and he had already talked to Mr. Terrell. I think I got a good recommendation, so I went home with them. Jeff took me around and showed me everything and helped me. The Pattons didn't have any bedbugs, but they did have dirt. I never saw so much dirt in a big house in all my life. Of course, I was young then and I have seen it in my own house many times since. But I tell you that house got a good cleaning. How I did work! I washed the curtains and hung them.

The time went fast, and one day we had a letter that Mrs. Patton was coming home. I got a little afraid that she would send me off, but old Grandma liked me; the way I went after the dirt and the way I could bake. One day she arrived and I stood in the kitchen like a dummy (I could hardly put words together), but she smiled and said, "I heard about you long ago and Jeff has

written to me how hard you have worked, so here is a little gift for you." She gave me a box and in it was a very nice gold breast pin. She talked about the fair and how nice it was to be home in a clean house. I understood most of what she said, but it was hard for me to get words together. I could say "Yes ma'am" and "No ma'am." She said the rest and treated me like I was her own daughter. She was so afraid I would overwork, so she sent the washing out. One day I told her I could do the washing and ironing if she would give me fifty cents more a week (I got \$3.00). She said she would if I wouldn't overwork. When she paid me, she gave me \$4.00! In those days they paid in silver, because they had no paper money.

Mrs. Patton helped me sew a dress. I went along with her to do some shopping. One time I remember she took me along to see how people were living in the slums, in what they called "South Bottom" in the colored district. It was a sight. She handed out to them what she had along; something to eat and clothes to wear. I never went there anymore. Mrs. Patton always cared for the sick and the poor in the afternoon.

Mrs. Patton always wanted me to have my girl friends in for a meal. When she had card parties, she hired colored maids to take care of those that came. They didn't have any cars in those days. The wealthy people had groomsmen that took care of the horses and most of those boys were Swedes. She would say to me "tell the boys to come in the kitchen" and "ask your girl friends to come too." I remember many times there were more young people in the kitchen than were in the parlor and dining room. We played games and Mrs. Patton would come out to see how we were getting along. She stood and laughed at us and talked to all; and Jeff was right with us all the time.

It was hard times in Des Moines and all over America. We heard rumors that a whole army of men that didn't have any work came from the West. They called themselves "Kelly's Army." There was another army coming from the East called "Kox's Army." They were on their way to see the president in Washington. On Sunday, 1 May, we heard they were coming through and Grand Avenue was just lined with people who waited for them to come in the afternoon. I can see them yet. They came in rags; some had sore feet and no shoes. They had some horses and wagons to pick up the sick and helpless. They took Des Moines by storm. They had to take them in and feed them. The men would go begging in the streets and stealing. They were there a couple of weeks; couldn't get rid of them. Finally, they moved on to their next stop—Dubuque. I don't remember what happened to them, but they went to Washington.

Minnie worked for Terrells, Hilda for Henry Wallace's grandparents, and I for Pattons. Then we three sisters decided that we should belong to a church, so we joined the Swedish Lutheran Church. We liked to go there, for there were so many young people. Des Moines was just full of working girls and coal diggers. The boys came into town and we girls put on our best dresses and Sunday smiles and went to church. Sunday evening the church was just packed with boys and girls, and we just waited for the preacher to say "Amen" so we could go out and

have fun—what we called “make mess.” We all walked home. Hardly any took the streetcar. Sometimes we walked four and five miles to get home.

We got tired of Des Moines, so Minnie and Hilda went to Chicago to work and stayed there until they got married. I was glad they went, for then I got to be my own boss and could do as I pleased. Then I sent a ticket to Ida and she came in 1893. She worked in different places. Then I thought I had been long enough in one place, so I decided to go to Mankato, Minnesota, in July of 1894. Ida took my place at Pattons.



Fig. 2. Photograph of Charles Anders Gustafson and Augusta C. Gustafson taken in Windom, Minnesota, on their wedding day, 2 November 1894.

Appendix

Födde och dopade inom Vrigstads Socken år 1849.										
3/1										
1.	3/1	6	Emma Carolina	Rättaren Jonas Svensson, fyll. Sara Isaksdotter Lundholmen.						Volontär. El. von Porat. Fru Ulr. Charl. Hedberg Lundholmen.

Fig. 3. Portion of the 1849 birth and christening record (*födelse- och döplängd*) (C:4) for Vrigstad Parish. Emma Carolina Jonasdatter was born and christened on 3 and 6 January, respectively. Her parents were Rättaren (the foreman) Jonas Svensson and his wife Sara Isaksdotter from Lundholmen. The sponsors were Volontär El. von Porat and Fru Ulr. Charl. Hedberg from Lundholmen.

Personernas namn, stånd, ämbete, yrke och näringsfång, (backstegen, lahyses- och fattighjon), nationalitet (om främmande), lyten (svaglösa, blinda, döftumma).	Födelse			Äktenskap.		Flyttad		Död.
	Ar. \	Mån. och dag.	Ort. (Socken i Län, Stads.)	Gifv.	Känt eller Känt.	Sida (Socken i Län, Stads, eller pagus i Husförhörs-boken.)	Ar. månad och dag.	
1. Sven Gustaf Johannisson	33	13	Vrigstad	66			feb. 20 66	
2. h. Emma Karolina Jonasdatter	49	3/1	Vrigstad				4/1 66	
3. h. Augusta Charlotta	66	3/1	Vrigstad					
1. Peter Svensson	18	3/1	Stettin				jul. 20 68	
2. h. Maria Lisa Karlsdotter	18	12/7	Kristianstad					
5. h. Axel August	34	2/8	Vrigstad					
1. h. Emma Hjelm	36	3/1	Vrigstad					

Fig. 4. Portion of the household examination roll (*husförhörslängd*) (AI:14, 1866-70, 351) for Vrigstad Gästg[ivargård], Vrigstad Parish. The *boende* (resident) Sven Gustaf Johannisson is listed with his wife, Emma Karolina Jonasdatter, and daughter, Augusta Charlotta (see nos. 1-3). Note the word *sjukhuset* (the hospital) written above Sven Gustaf's name.

Lunnaberg

Personens ålder, lära, läsa, skriva, yrke och utbildning. (Arbetsort, läroanstalt, förtjänst, händelse (om förärförande), ämne (om utvald, blinda, och annat). År 1875		Födelsest. n. n.		Årskola		Husförh. n. n.		Husförh. n. n.	
Ar.	År	År	År	År	År	År	År	År	År
<i>Br. G. N. Sandslätt No. 4</i>									
3	<i>Gustaf Johannisson</i>	<i>41 2/3</i>	<i>Vrigstad</i>	<i>69</i>	<i>0</i>				
4	<i>Karl Johan</i>	<i>49 1/2</i>	<i>Vrigstad</i>		<i>0</i>				
5	<i>Karl Gustaf Sjö, solent</i>	<i>40 7/8</i>	<i>Vrigstad</i>	<i>7</i>	<i>1</i>	<i>1874</i>	<i>74</i>		
6									
7									
8									
9	<i>Em. Gustaf Johannisson</i>	<i>54 1/2</i>	<i>Vrigstad</i>	<i>66</i>	<i>1</i>	<i>1874</i>	<i>74</i>		
10	<i>Em. Emma Karolina Jonassdotter</i>	<i>49 1/4</i>	<i>Vrigstad</i>		<i>1</i>				
11	<i>A. Augusta Charlotta</i>	<i>66 3/4</i>	<i>Vrigstad</i>		<i>1</i>				
12	<i>J. Johan Fredrik</i>	<i>70 1/4</i>	<i>Vrigstad</i>		<i>1</i>				
13	<i>Vilhelmina Josefina</i>	<i>74 1/2</i>	<i>Vrigstad</i>						
14	<i>A. Hilda Lovisa</i>	<i>4</i>	<i>Vrigstad</i>						

Fig. 6. Portion of the household examination roll (*husförhörslängd*) (AI:15, 1871-75, 371) for Sandslätt No. 4 in the village of Lunnaberg in Vrigstad Parish. Here we find Br[ukare] (tenant farmer) Gustaf Johannisson with his wife, Emma Karolina Jonassdotter, and four children—Augusta Charlotta, Johan Fredrik, Vilhelmina Josefina, and Hilda Lovisa. Note the use of the Latin abbreviation "Ibm" (= *ibidem*, in the same place), which indicates that the mother and four children were, like the father, also born in Vrigstad. The family (father, mother, and 3 oldest children) arrived here in 1874 from page 265 (i.e., Sunnerby Östergård, Hushall No. 1). The fourth child, Hilda Lovisa, was born at Sandslätt in 1876.

Lillegård *Östergötlands län* *18 förm. W. H. Westhäll domare*

Personernas namn, stånd, embete, yrke och näringsfång (ackstuga-, hvarus- och stuglösa), nationalitet (om främmande), lyöan (främling, blida, döftamma)	Födelse-			Äktenskap.			Flyttat			Död.
	År.	Mån. och dag.	Ort, (Söcker i Län, Stad).	Gift.	Enk- ling eller Enka.	Kopier	från (Söcker i Län, Stad eller pag. i Husförhörs- böcker).	År, månad och dag.	År, månad och dag.	
70. <i>Ar. Gustaf Johannisson</i>	43	12	<i>Vrigstad</i>	1878		11				
71. <i>H. Emma Karolina Johanna</i>	49	31	<i>Vrigstad</i>			11				
72. <i>A. Augusta Charlotta</i>	66	24	<i>Blau</i>			11				
73. <i>S. Johana Fredrika</i>	70	28	<i>Blau</i>			11				
74. <i>A. Wilhelmina Josefina</i>	75	31	<i>Blau</i>			11				
75. <i>A. Hilda Rosina</i>	76	27	<i>Blau</i>			11				
76. <i>A. Edla Kristina</i>	(5) 72	24	<i>Blau</i>			11				

Fig. 7. Portion of the household examination roll (*husförhörslängd*) (AI:17, 1881-86, 9) for Lillegård in the village of Holkaryd in Vrigstad Parish. The arrendator Gustaf Johannisson is shown with his wife and five children. The family arrived here in 1878 from Sandslätt No. 4 in Lunnaberg.

Lundholmen

Personernas namn, stånd, embete, yrke och näringsfång (ackstuga-, hvarus- och stuglösa), nationalitet (om främmande), lyöan (främling, blida, döftamma)	Födelse-			Äktenskap.			Flyttat			Död.
	År.	Mån. och dag.	Ort, (Söcker i Län, Stad).	Gift.	Enk- ling eller Enka.	Kopier	från (Söcker i Län, Stad eller pag. i Husförhörs- böcker).	År, månad och dag.	År, månad och dag.	
1. <i>Eg. Karl Hugo Wessberg</i>	42	28	<i>Norrköping</i>	1879		11	<i>Varnum</i>	8-5 27/11		
2. <i>H. Agnes Mathilda Hård af Segerstad</i>	40	76	<i>Brennå</i>		5/11	11				
23. <i>Amalia Augusta Wessberg</i>	16	10	<i>Norrköping</i>			11	<i>Norrköping</i>	83 27/11		

Fig. 8. Top and bottom portions of page 34 of the household examination roll (*husförhörslängd*) (AI:17, 1881-86) for Lundholmen in Vrigstad Parish. At the top of the page (nos. 1 and 2), Eg. (= Ägare = owner) Karl Hugo Wessberg is listed with his wife, Agnes Mathilda Hård af Segerstad. At the bottom of the page (no. 23), we find Karl's sister, Fröken (Miss) Amalia Augusta Wessberg.

No.	Personernas namn, stånd, embete, yrke och näringstyg (betslags-, släp- och förläp), nationalitet (om främmande), lyten (originalt, blinda, döfblinda)	Födelse-		Ort, (Socken i Län, Stad)	Aktenskap, Gift.	Enk- ling eller Enka	Kopior	Flyttat		År, månad och dag	Död.
		År	Mån. och dag					från (Socken i Län, Stad eller påg- i Husförhörs- böcker)	År, månad och dag		
1	<i>Augusta Wråen</i>	18	9/10	Ålemånen			2				1884
2	<i>h. P. Joh. Schoksdatter</i>	08	9/10	Jernsäl			2				2/11
3											
4	<i>fröj. Emma Jönsson</i>	18	1/2	Wigstads			11	Hallen 25	82	18/11	92
5	<i>Anders (11 37)</i>										
6	<i>Anders Johan Johansson</i>	13	7/6	Lindbo	72		1	Lindbo	85		
7	<i>A. Lena Sofia Thorsén</i>	17	12	Marla			1				
8	<i>A. August Emil Jönsson</i>	72	10	Sköping			1				
9	<i>A. Carl Emilia Sofia</i>	76	7/6	Sköping			1				
10	<i>A. Karl Vilhelm</i>	78	2/10	Sköping			1				
11	<i>A. Axel Ricard</i>	80	2/6	Sköping			1				
12	<i>A. Josef Erik Jönsson</i>	82	7/6	Sköping			1				
13	<i>A. Frans Gustav Emanuel</i>	85	1/7	Lindbo			1				
14											
15											
16											
17	<i>Anders Erik Johansson</i>	42	4/2	Ångede		75	22				
18	<i>A. Elisabeth Johansson</i>	67	7/6	Wigstads			22				
19	<i>A. Johan Johansson</i>	78	7/6	Ålemånen			22				
20	<i>A. Wilhelmina Sofia</i>	73	3/6	Ålemånen		85	7/6	57	86		
21	<i>A. Hilma Lovisa</i>	76	2/7	Ålemånen			1				
22	<i>A. Ida Karolina</i>	78	2/1	Ålemånen			1				
23	<i>A. Carl August</i>	82	1/7	Ålemånen			1				
24	<i>A. Emma Thorsén</i>	84	2/7	Ålemånen			1				

Fig. 9. Page 38 of the household examination roll (*husförhörslängd*) (AI:17, 1881-86) for Svenstorp el. Wråen at Lundholmen in Vrigstad Parish. Augusta's grandparents are listed at the top (nos. 1 and 2); her widowed mother and five siblings at the bottom (nos. 20-22). The death of her grandmother on 2 November 1884 is noted in row 2. See text for further details.

Lundholmerna

Personernas Namn, älska, ombete, yrke och särigenhet (ämbets- titel och förtjänst), nationalitet (om främmande), työta (vagnhjul, bilaga, äftmans).	Födelse-			Äktenkap.		Flyttat		Är, sländ och dag.	Inflyttning- årsdagen	Ödd.
	År.	Mån. och dag.	Ort, (Söcker i Län, Stad).	Gift.	Änk- ling eller Enka.	från (Söcker i Län, Stad eller p.g. i Husförhörs- Boken).	År, sländ och dag.			
1. <i>of. Söderström</i> <i>Anders Andersson</i>	17	26	Vrigstad							
2. <i>M. Anna Sofia Andersdotter</i>	18	3/10	Skv.							
3.										
4.										
5.										
6.										
7.										
8. <i>doc. Axel Edward Kero</i>	28	3/10	Skv.							
9. <i>Svenstorp I. Wråen</i> p. 59 <i>Svenstorp I. Wråen</i>	12	7/10	Skv.							
10. <i>Wigle Johanna</i> +	78	7/10	Vrigstad							552
11. <i>A. Emma Mathilda Lindström</i>	40	3/10	Skv.							
12. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
13. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
14. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
15. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
16. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
17. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
18. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
19. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
20. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
21. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
22. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
23. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
24. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
25. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
26. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
27. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
28. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
29. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
30. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
31. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
32. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
33. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
34. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
35. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
36. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
37. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
38. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
39. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
40. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
41. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
42. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
43. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
44. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
45. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
46. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
47. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
48. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
49. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							
50. <i>A. Mathilda Johanna</i>	78	7/10	Skv.							

Fig. 10. Household examination roll (*husförhörlängd*) (AI:17, 1881-86, 57) for Svenstorp el. Wråen at Lundholmen in Vrigstad Parish. Augusta's grandfather, father, mother, and five siblings are listed in rows 10-16. The death of her father on 9 November 1885 is noted in row 10. See text for further details.

Andr. Larsson

Förteckning

efter utvandrare, som af undertecknad befordras med Angfartyget *Ariosto* till Hull, Eng.
den 12 Juni 1891 härifrån afgår till

Konst- bete No	Utvandrens yrke och namn.	Hemort till län och wäcken.	Ålder	Sex	Qvinnor	Summa	Bestämmelseort.
787	Hilba L. Pettersson	Torsås Kalmar	30	1	1		New York
788	Karl P. af Angelin	Ryssby Kalmar	21	1	1		Campbell Mass.
789	Felix Nilson	Wimmerby Kalmar	25	1	1		Warren Ia.
790	Augusta Chr Gustafsson	Bankeryd Jönköping	25	1	1		Des Moines Ia.
791	Karl O. Larsson	Eriksbo Jönköping	19	1	1		Rockford Ill.
792	Carl O. Pettersson	Vrigstad Jönköping	19	1	1		Gowrie Iowa
793	Erik Eriksson	Holshofen Skåne	77	1	1		New York
794	Miriam Riddola	Finland	27	1	1		Calumet Mich.
795	Karl Harkko	"	26	1	1		Holland Mich.
796	Sakari Eskola	"	25	1	1		"
797	Johan R. H. Krant	"	29	1	1		Calumet Mich.
798	Emil Holappa	"	17	1	1		Ironwood "
	Henry	"	11	1	1		"
799	Erlend Astöm	"	27	1	1		Warren Ia.
800	Karl O. Larsson	Hamnsand	27	1	1		Salt Lake Utah
801	Gustaf Hautala	Finland	20	1	1		Holland Mich.
						133	16

Göteborg den 9 Jun
Andr. Larsson

Fig. 12. Portion of the passenger list for the *Ariosto* bound from Göteborg to Hull, England, on 12 June 1891. Note number 790 (Augusta Chr. Gustafsson, Bankeryd, Jönköping, age 25, female, bound for Des Moines, Iowa) and No. 792 (Carl O. Pettersson, Vrigstad, Jönköping, age 19, male, bound for Gowrie, Iowa).

Norlin Letters: Göteborg 1909 and Chicago 1912

Helene Norlin Leaf*

My grandparents, Marcus Pettersson and Hanna Lydia Carlsdotter, were married in 1881 in Norra Solberga Parish (Små.). They had nine children (see family group sheet at end of article). For almost all of the first twenty-one years of their married life, they lived at Nydalen in Norra Solberga. Hanna's parents lived on the adjacent farm. Marcus was a builder and cement worker and spent many of his summers working at various places in Sweden, including Stockholm. Hanna saved many letters that he wrote home. These letters provide an interesting look into the lives of this family.

In 1902 Marcus left for the United States. While the exact reasons will probably never be known, it was undoubtedly for financial reasons that he left his home, wife, and children in Sweden. His early letters home tell of arriving in Chicago with \$15.00, struggles with language, lack of work, getting sick, being swindled out of money, and missing his family. In one of the first letters, he writes that coming to the United States was one of the stupidest things he had ever done and that he would have to work to earn money to come home.

After living in Chicago for about a year, he doesn't talk much about going back to Sweden. Within a year and one-half, he changed his surname to Norlin. No one knows why he did this or why he chose this name. And he must have been learning English, because he puts an occasional English word in his letters. Sometimes he crosses an English word out and writes the Swedish word above.

By 1906 he is trying to convince his family to come to this country. He says that he does not want to coerce his wife to come, but he won't go back to Sweden and it would be so nice if the family would come. He would travel to New York to meet them and make their trip much easier. He is now saving money for their passage, but it seems like no one in the family wants to come. He continues to ask first Karl, then Selma, Ester, or the boys (Oscar and David) to come. Hanna apparently does not want to come but Marcus keeps asking. He will get a nice apartment in an area where lots of Swedes live.

In 1908 he sends money for Selma to come in late summer. He tells Oscar to wait until after the 1908 presidential election to see if there would be work the next spring. Apparently there would not have been work for Oscar in the summer. Selma gets work in Chicago doing sewing. She is very homesick and her letters show this. She writes occasionally about returning to Sweden, but she does not do this for many years. She does send money home to her mother.

* Helene Norlin Leaf resides at 10212 Immanuel Road, Yorkville, IL 60560.

In April of 1909, Oscar and David leave for the United States. They wrote the following letter to their mother and siblings while still in Göteborg:

Göteborg, 22 April 1909

Dear Mama and Siblings

We have finished all of our affairs and are now fine. Just to get on the ship. Our trip here went well. It was hard to wait in Renten but we were not alone. We had company on the train as soon as we got on. They were from Vimmersby. They are to sail on the Cunard Line. There were many who were to go on the Star Line. We went down to the harbor to see the ship on which we will sail. It is quite large and looks like the best of the ships in the harbor.

(We had it as good as possible so we thought that maybe you could go that way?) They have a brand new ship named *Laurentis*. She is just as large as *Oceanic*. Has three propellers. The others have only two. So she is the best of all the ships in the harbor. So I said that we should sail; so they said we should get aboard. So we did. The fare is even cheaper. She does not land in the same place. There are so many people taking this ship. There is one who is in the same room as we are. He seems to be a well-mannered man. Now maybe we will not write anymore in Sweden, not until we land in England. As soon as we get there on the big ship we will write and tell all about it. Hope you are not worried about us since it is not an old ship. It is the best of the line they tell us at the office.

Now I have no more to write about, but my biggest wish is that we may all live until we meet again. Dear ones, forgive all our faults. No doubt we were mean sometimes but you must forget all that although it may be hard. My dears, it is only one day since we saw each other, but it would be fun to see you now, but that time is past. May God bless all of us that we may see each other soon. Now I must quit with many dear greetings from us to all of you. But first of all forgive all that I [illegible].

Written by Oscar

Göteborg, 4 p.m.

Greetings to all acquaintances

We all feel fine

Göteborg, 22 April 1909

Our trip to Göteborg went well. When we stopped in Eksjö, there were three Americans on the train. When we reached Göteborg, half of the people to greet us were Americans. We have been down to the harbor to look at the ships. We were in the company of an American. He was a fine man.

I have no more to write except many dear greetings.

David

Greet all acquaintances from us.

Göteborg den 22/4 1909

Gyllskalle mamma i sydkon.
 Ni ha juvt alla våra spisar här nu
 så ni är vi fria. Kom till att stiga
 på båten. När era hit jukt bra men
 det var nog skrytt att vänta i Rosten
 men vi var ej ensamma vi fick sällskap
 så får vi kom på skögl. De våra fria
 Wimmerby de skulle vara på himmalkärl.
 Ni som det var många sedan som sökte med offertinien
 Ni har varit mera vid hamnen och alla den
 bit som ni skall vara på span är rätt så
 stor och ser ut till att vara best bland de
 bästa som ligger i hamnen.
 Ni bed att - ja det är bra som möjligt
 och att om ni lyckas ha en ut så skulle
 kanske ni gå direkt. De har en
 alldeles ny bit som heter Lancia. Den är
 lika stor som Pisa är den har 3 propeller

Fig. 1. First page of a three-page letter written by Oscar Norlin from Göteborg on 22 April 1909.

Göteborg den 22^e April 1909

Vår resa till Göteborg har gått
mycket bra när vi var i Skövde
var där på tåget 3 Amerikanere
och när vi kom till Göteborg då var
häftan af folket på tåget Amerikanere
här i Göteborg var de och mötte oss
så allt har gått mycket bra vi har
varit över i hamnen och sett på
båtarna nu för ett par timmar
utan ned till hamnen hade vi
sällskap med en Amerikaner honom
fingo vi löskrycket af de var en
mycket snäll man ja nu har jag
inget att skriva om utan många
hära hälsningar David.

Hälsn alla bekanta från oss.

Fig. 2. Letter written by David Norlin from Göteborg on 22 April 1909.

Three years later, David Norlin wrote the following letter to his mother and siblings back in Sweden. He was trying to convince them to come to the U.S. Hanna had apparently asked questions about the trip and, by this time, was considering moving to the U.S.

3555 Southport Ave.
Chicago, Ill.
Feb. 24, 1912

Dear Mamma and Siblings

I must first thank you for your letter. You ask many questions, which I will try to answer. You ask if we had a letter from Gideon. Do you think you will get very much for the house so you can pay for his trip? I will pay for it as soon as you come. He will always get work and earn \$2.00 per day and it follows that he will have it better here than the 4 crowns he earns in Sweden.

We must in some way answer your question if we have it cold. It has been colder here than I ever felt in Sweden but now it is fine and lovely weather. You ask if we were warmer when we moved here. Then you asked about vaccinations. All those who could show marks pass and that was most of them. You asked about the hotels in Hull and Liverpool. You get food free but on the train in England it takes 3 hours and there you get no food, for there you are shut in a car. But keep your eyes open and do not take off your clothes or shoes, for when you get to Liverpool you are put on a three-tier bus to the hotel, where you get free food and lodging. Then you ride to the ship two hours before it leaves. Then you get on a little boat for the ship. When you get to New York someone helps you to the train and then you have to find your own food. You can take coarse bread and cheese with you from home. That is best to bring along. You can buy oranges, bananas, and apples on the train. But bring along as much food as you can because you like your own food the best. You ask if it is far from the station to where we live. It is about as far as from Solberga to Nyholm. But we will meet you and help you. Just so you come; then all will be well.

Above all, you think it is the whole world to travel here. But it is not like if I were home and get ready in one day. It is not like going to Stockholm. Just remember to stay together when you are getting on or off the train or the ship. Then all will go well. Do not take along more than one suit, for you have the same one for the trip. My suit was only worth 5 crowns when I came. You need no more than 2 shirts. My shirts are in my dresser yet. So do not bring any extra.

I think I have now answered all your questions. Therefore I will end with many greetings to you all from your son and brother.

G. D. L. Norlin

[A note in another hand, signed M(arcus, the father)]:
It is best to go to Skåne and Malmö, Selma says.

[A note in another hand; most likely written by sister Selma]:
Miss Nelson greets all of you dearly.

In 1914 Ester came to the U.S. In 1916 she wrote a letter back to her sister Elsa telling her not to take another job; just help Mama pack up and come to the U.S. She would have to work hard in this country, but it was better economically than in Sweden. She said not to worry about the trip; it was not so bad!

All of the encouragement from the family eventually must have led Hanna to change her mind, and in November 1916 she left Sweden with her four youngest children—Maria, Elsa, Inga, and Harry (my father). I do not know how the others felt about leaving Sweden, but my Dad (fourteen years old) did not want to go. He never went back to Sweden though, because he felt that this country had given him so much.

The oldest son, Karl, eventually came to this country in 1923, with his wife and two oldest children. The whole family was then in this country and they all settled in Chicago. Marcus became a cement contractor, Oscar and Harry started businesses as tuck-pointers, David did woodworking for the Hammond Organ Company, Ester became a nurse, and the other girls became seamstresses.

The family lived at a house on Kedvale Avenue in Chicago for some years. I think that my grandfather had rented this house shortly before his wife came to Chicago. The 1920 census shows my grandparents and their eight youngest children living in this house. My dad bought the house eventually and then, in 1940, traded it for a house that his sister Ester owned just around the corner on Keystone Avenue. Marcus and Hanna lived there at Kedvale until their deaths in 1949 and 1944, respectively. Ester lived there until her death in 1972. Selma and David married but moved back to Kedvale later in their lives. Inga and Maria lived there until their deaths in the 1930s. Interestingly, that house was never referred to as Aunt Ester's house; it was always Kedvale. Perhaps this comes from the Swedish custom of naming each farm.

It was interesting to note that originally none of the family wanted to come to the United States. Each wanted to stay in Sweden; but, once they came here and got over their homesickness, each one encouraged others of the family to come.

**The Marcus Pettersson Norlin-Hanna Lydia Carlsdotter
Family of Norra Solberga (Småland)**

Marcus Pettersson Norlin; b. Kuggarp, Gammalkil (Östg.) 19 September 1858, son of Peter Fredrik Marcusson Rydvall and Johanna Ericsson; emigr. 1902; d. Chicago, IL, 23 January 1949; m. 11 December 1881

Hanna Lydia Carlsdotter; b. Danstorp, Norra Solberga (Jönk.) 13 November 1862, daughter of Carl Johan Pettersson and Clara Charlotta Bygel; emigr. 8 November 1916; d. Chicago, IL, 8 February 1944.

Children:

1. **Karl Gideon Marcusson Norlin**; b. Norra Solberga (Jönk.) 30 October 1882; emigr. 1923; d. Chicago, IL, ca. 1934.
2. **Selma Amanda Josephina Marcusdotter Norlin**; b. Norra Solberga (Jönk.) 21 August 1884; emigr. 1908; d. Chicago, IL, February 1964.
3. **Ester Clara Martina Marcusdotter Norlin**; b. Norra Solberga (Jönk.) 5 September 1887; emigr. 1914; d. Chicago, IL, July 1972.
4. **Oskar Marcus Marcusson Norlin**; b. Östermalm, Stockholm 9 June 1891; emigr. 22 April 1909; d. Chicago, IL, 17 January 1988.
5. **Gustaf David Laurentius Marcusson Norlin**; b. Norra Solberga (Jönk.) 10 August 1893; emigr. 22 April 1909; d. Chicago, IL, May 1967.
6. **Lydia Maria Charlotta Marcusdotter Norlin**; b. Norra Solberga (Jönk.) 5 October 1895; emigr. 8 November 1916; d. Chicago, IL, 16 December 1926.
7. **Elsa Anna Elisabeth Marcusdotter Norlin**; b. Norra Solberga (Jönk.) 5 January 1898; emigr. 8 November 1916; d. Sun City, AZ, March 1974.
8. **Tora Adina Ingaborg Marcusdotter Norlin**; b. Norra Solberga (Jönk.) 1 April 1900; emigr. 8 November 1916; d. Chicago, IL, 1935.
9. **Axel Harry Benoni Petersson Norlin**; b. Norra Solberga (Jönk.) 16 June 1902; emigr. 8 November 1916; d. Elgin, IL, 20 September 1986.

Was the First President of the United States a Swede?

Elisabeth Thorsell*

The following query has been posted by both American and Swedish researchers in various types of media, including *Anbytarforum*, the query section of the e-zine *Rötter* (www.genealogi.se), a web site maintained by *Sveriges Släktforskarförbund* (the Federation of Swedish Genealogical Societies):

I am looking for information about Colonel John Hansson, who was married to Margareta Vasa, grandchild of Gustaf Vasa, founder of the Royal House of Vasa. They lived in the early 1600s. John was in the Swedish Army and died during the battle at Lützen in 1632. He had four sons who came to Fort Christina in Delaware to establish a Swedish colony at the request of the Queen. One of the four brothers had a son, John Hanson, who became the first president of the Continental Congress in the U.S. in 1782.

There are variations to the query, some including more generations between the brothers who emigrated and the politician John Hanson from Charles County, Maryland.

The generations

The relationship between *President John Hanson* and *Colonel John Hansson*, who died at the battle at Lützen, seems to be accepted. There is even a marble plaque on a wall of the old Swedish-American church Gloria Dei in Philadelphia in remembrance of the colonel, obviously mounted long after his death.

But this is not how it was. Colonel John Hansson was not married to Margareta Vasa, he did not die during the battle at Lützen, and it seems he did not even exist. Nor has it been found that four Hansson brothers came to New Sweden; or that any of these non-existing brothers became the grandfather of John Hanson, President of the Continental Congress.

It is a human tendency to embellish one's ancestry a little bit, and this is a good example. There is among my own female ancestors a woman by the name of Stina Pettersdotter. However, upon her death in 1913, she was registered as

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“the widow Christina Svensson,” which the survivors probably thought more impressive.

The origin of the myth

In 1876 a gentleman by the name of George Adolphus Hanson wrote a book called *Old Kent: The Eastern Shore of Maryland*. In it he tells about the four brothers Hansson—Andrew, William, Randolph, and John—who supposedly lived with Governor Johan Printz. They are said to have fled to Maryland when Johan Printz went home in 1653.



Fig. 1. John Hanson (Courtesy Svenska Emigrantinstitutet, Växjö, Sweden).

This story attracted attention and Amandus Johnson, the industrious founder of the American Swedish Historical Museum in Philadelphia, made sure that John Hanson's memory was kept alive at Gloria Dei. Because of this, the story about the illustrious colonel received its place in the Swedish-American tradition and contributed to many peoples' pride in Sweden's small contribution to the history of the United States.

Other voices

Allan Kastrup notes in *The Swedish Heritage in America* (1975) that nothing can be said with certainty about John Hanson's origin, but that he may have been Swedish. Professor Sten Carlsson wrote an article from the Swedish point of view—"John Hanson's Swedish Background," *Swedish Pioneer Historical Quarterly* (1978:1)—stating that John Hanson's origin is rather obscure. He is said to be born in either 1715 or 1721 in Charles County, Maryland, the grandson (son's son) of Samuel Hanson, he in turn the son of the emigrant John. However, a record of his birth has not been found. He also maintains that everything that has been written about John Hanson during the 1900s is based on George A. Hanson's book, which according to Sten Carlsson proved to be poorly structured, lacked family tables, and contained questionable references.

Still, Sten Carlsson agrees that the name appears to be Swedish, even if the family tradition also mentions British origins going all the way back to Yorkshire during the 1200s. The baptismal names point to England and, according to George A. Hanson, the Swedish contribution to the family stems from a John Hanson of London marrying a woman during a summer trip in the late 1500s who had close connections but no family ties with the royal family. Both husband and wife supposedly died young, but left a son, the future colonel. He was about the same age as Gustaf II Adolf who was born 1594. The son is said to have been brought up at the court and then made his career in the military. One problem with this theory is that a colonel by this name has not been found in the Swedish Army during the time in question (i.e., before 1632).

It was not George A. Hanson who brought up the theory of John Hanson's wife being a Vasa descendent, but later enthusiasts, who obviously were easily proven wrong. The story about how the young brothers Hanson had been encouraged by sixteen-year-old Queen Kristina to emigrate in 1642 also seems rather unlikely. Sten Carlsson seems to accept that the colonel had the four above-mentioned sons and that they were born in Sweden, traveled to New Sweden, and later settled in Maryland.

The most likely story

Later research has shown that the four brothers never existed in New Sweden. Data have been found regarding only one of them, Anders Hansson. He had a brother named Mats Hansson. There is no mention of any other brothers.

In October 1988, George Ely Russel, a very well-known American researcher, published an article called "John Hanson of Maryland, A Swedish Heritage Disproved" in *The American Genealogist* (Vol. 63:4). Mr. Russel checked the sources for information and found that John Hanson (the emigrant) lived in Maryland in 1662, when he changed jobs. He was a so-called indentured servant, which does not exactly mean that he lived in serfdom, but was bound by contract to the farm owner. His first master was William Plumley from Barbados. In 1661 John's contract was sold to Edward Keene of Calvert County, Maryland, who had come from England in 1653. He in turn sold it to John Geere. John Hanson later became the owner of a small farm.

John Hanson's (the emigrant) only known wife was Mary, last name unknown. Their children's names were Robert, Benjamin, Mary, Anne, Sarah, John, and Samuel. All of them married people with typical British names. The Swedes in the area typically married other Swedes, which is often obvious by the naming custom. Also, the sources show that John Hanson never was in contact with another Swede and did not live in an area inhabited by Swedes. Furthermore, it does not seem that he had any contact at all with his alleged brother, Anders Hansson, of Beaver Neck, Kent County, Maryland.

Anders Hansson and other Swedes who settled in this area left numerous documents that have been published by Amandus Johnson in *Swedish Settlements on the Delaware, 1638-1644* (1911). John Hanson is not to be found here. No naturalization documents, which would have been absolutely necessary in order for him to become a British citizen and own land in Maryland, have been found. It is a fact that he owned land in Maryland, which he willed away at his death in 1713. His possible "higher" status as the grandson of a royal descendent is never mentioned in Maryland; he is never called esquire or gentleman.

More about New Sweden

Peter Stebbins Craig, today's authority on New Sweden and its people, writes in *The 1693 Census of the Swedes on the Delaware* (1993) that Anders Hansson arrived in New Sweden as an adult in 1641, accompanied by his brother Mats. They belonged to the later opposition against Johan Printz, who ordered his lieutenant Johan Papegoja to hire Indians to shoot them. Mats was killed and Anders moved to Maryland. His children called themselves Hanson and the above-mentioned George A. Hanson seems to be descended from them. Mats' widow, Elisabet, remarried Anders Larsson Dalbo and lived in Kingessing. Her son, Peter Matsson, married Catharine Rambo, the daughter of Peter Rambo, and their daughter Maria eventually married the Swedish pastor Andreas Sandel.

Dr. Craig further contends that there was only one John Hanson in New Sweden, a boy born in 1655 to Hans Månsson and Ella Stille. He later called himself John Hans Steelman and became a well-known businessman and interpreter among the Indians in northern Maryland in the late 1600s.

So the story about the United States' first president, before George Washington, being of Swedish descent can now be relegated to the bottom of the myths.

Overcoming That Swedish Reserve

Robert J. Nelson*

When my father reached Illinois from Karlshamn in 1897, he was sixteen years old and spoke only a few words of English. In hopes of smoothing young Oskar's path toward Americanization, someone gave him (or perhaps he purchased) a small, red-bound volume entitled *Fullständigaste engelsk-svenska brefställaren för svenska folket i Amerika* (Complete English-Swedish Guide to Letter Writing for Swedish Folk in America).

By the time I arrived on the scene thirty-two years later, the volume was gathering dust in the attic. When I rediscovered it long after my father was dead, it did not show much sign of use. I conclude he faced the mysteries of American social and commercial intercourse without relying a great deal on its help. I think I can see why.

Still, the publishers of the *Brefställaren*, Engberg & Holmberg *Förlag* of Chicago, no doubt knew what they were doing. The guide was printed in the 1880s, the peak decade for Swedish immigration to the United States, when some 300,000 men, women, and children left *det gamla landet* (the old country) for *framtidlandet* (the land of the future). The book probably found a ready market.

And it may have proved valuable to some immigrants. It offered instructions on bookkeeping and how to draw up business documents, along with information on postal rates and the English equivalents of Swedish weights and measures.

Most of the volume, though, was devoted to sample letters for all occasions, printed in both English and Swedish. And from these one gathers that Engberg & Holmberg were determined to replace Swedish reticence with American effusiveness.

"As the letter takes the place of conversation," the book counseled, "it should be natural, that is to say, we should write as we are in the habit of thinking and speaking...."

Ignoring its own advice, the *Brefställaren* proceeded to "Congratulations on birthdays. To a Father," the first sample letter: "Dear Father, I consider it one of the principal duties of my life, to profit by every opportunity of expressing to you my filial veneration...."

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Suggested birthday wishes to a mother (No. 2) were even less restrained: "Believe me, not a day passes, but in the silence of my chamber, I recall with a grateful heart the many proofs of your untiring kindness and solicitude, and pray to God to preserve the valued life of so good, so affectionate a mother; but today, in particular, allow me to express the feelings of my filial love and veneration for you...."

At this point some immigrants may have begun to wonder if more *brännvin* (vodka, schnapps) than printer's ink flowed in the publishers' veins. The sample business correspondence was a little more down to earth:

"No. 11. A man by the name of Sam Hill called upon me to-day, and asked employment...As he tells me that he has been formerly engaged by you...."

Sam Hill seems to have vanished from sight. Perhaps his references all wrote No. 13 letters in reply: "Be on your guard against this Mr. Sam Hill...in the few weeks he spent in my employ, he proved himself a bad subject, wherefore I sent him away." Actually, my father and his peers seldom conducted business by mail. Instead they drove to a neighboring farm or into town, talked matters over laconically, and sealed any deal with a handshake.

Where the *Brefställaren* abandoned any pretense at Swedish reserve, however, was in its suggested love letters:

"No. 16. Charming, lovely Josephine: Even in the still walks of female retirement, the noble and esteemable qualities of the heart and mind cannot remain concealed...Do not consider it a mere expression, when I assure you that your virtuous, amiable conduct has filled my heart...."

If the young lady had her own *Brefställaren*, she could fire back No. 12: "Dear Sir, I honor the man who offers me his hand and his heart, not in the gaudy expression of an indescribable passion, but in the clear and frank language of a simple and feeling soul...."

Had my courting parents exchanged such letters, my maternal grandparents might have written off my father as a Frenchman trying to pass as a Swede and placed my mother on a diet of *limpa* and water (no coffee) to calm her down. Indeed, I can't imagine any of the Swedish immigrants or first-generation Swedish-Americans I knew in my youth indulging in such correspondence. What a suitor wrote to one of my aunts in 1901 after he had left Kansas for Brooklyn more likely reflected the extent to which they were willing to reveal their feelings in letters:

"I wish it would be ice on them [the lakes] soon so I could go out skating. My skates are ready and I also have a pair in readiness for you in case you come here, which I wish you would." And later: "If I can't have the pleasure to see you again it cannot be denied me to think of my friend in Kansas and I don't think it is right of you to stay out in that dreadful country when you know I am waiting for you in gay New York."

His messages may have fallen short of the elegance promoted by the *Brefställaren*, but they had the ring of sincerity. Even those letters strike me as a bit extreme, but my aunt's suitor may have been affected by the pain of parting

and the atmosphere of gay New York. Most of those old Swedes expressed themselves more in the manner of the proverbial *Svenskamerikan* who tells his wife, "I said on our wedding day I loved you. If there's any change I'll let you know."

In their native language, some of the Swedish immigrants were capable of eloquence. Universal education had come to Sweden in 1842, and during the nineteenth century the nation attained one of the highest rates of literacy in Europe. Yet most of the immigrants' letters home to Sweden had, as H. Arnold Barton puts it in his *Letters From the Promised Land: Swedes in America, 1840-1914* (University of Minnesota Press, 1975), a "rough, unvarnished quality." And the writers seldom unburdened themselves of what may have lain deepest in their hearts. Their letters, Barton says, "are often filled with clichés, concerned with mundane matters and local news from the old home parish. Many consist largely of religious platitudes, hearsay information, accounts culled from newspapers, comments on the weather, reports on wages and the prices of commodities, news of family affairs, and greetings to long lists of relatives and friends at home."

With or without the aid of a *brefställaren*—or in spite of it—Swedish immigrants and their children made their way in the United States with less difficulty than what many people of many other nationalities experienced. Historians and social scientists have remarked how readily and rapidly Swedes were assimilated into the culture of their adopted land. Their basic literacy undoubtedly was an advantage when they confronted the challenge of a new language.

And this challenge, I am sure, came less from the pages of a *brefställaren* than from schools, from social and business discourse with others, or from magazines and newspapers. The challenge was met willingly and enthusiastically by many, out of necessity by others. In the Illinois home of my father's half-brother, mostly Swedish was spoken during the early years in America. But when the family's first son started school in the 1890s, the English spoken by the teacher and other students might as well have been Greek. The family immediately established an English-only rule in their home. Their younger children grew up hearing and learning almost no Swedish, as I, too, would do.

(That oldest son overcame his late start in English. He went on to gain a Ph.D. from the University of Chicago and pursued a career as a geographer for the U.S. government. Three of his cousins also earned advanced degrees, became college professors, and authored several books.)

Though a teen-ager when he arrived on these shores, my father, too, spent a year or so in grade school in Illinois, surrounded by mostly younger children, absorbing from them as well as from the lessons something of the language and customs of America. Reading became a lifelong passion for him—newspapers, periodicals, and books. Some of what attracted him was escape reading—novels, pulp westerns—but he read American history, too. And always the farm

magazines. So completely did he leave the Swedish language behind (except for his accent) that in later years letters from relatives in Sweden were a challenge for him to decipher, and writing to those relatives in Swedish was almost beyond him. His was a situation not unique among Swedish immigrant families.

The transition from a Swedish- to an English-speaking culture came hard for some immigrants and their families, of course. In religion, in particular, one could see a reluctance to cast aside the familiar language. Even as they were becoming Americanized six days a week, Swedish Lutherans on Sunday liked to sing hymns and hear a sermon in Swedish. This led to divisions in some congregations, with younger members breaking away to form their own English-speaking churches. The late Emory Lindquist, historian and one-time president of Bethany College, told of the congregation in central Kansas that built a church with twin towers. In the stone work of each tower was inscribed the first line of Martin Luther's hymn, "A Mighty Fortress Is Our God." On one tower the inscription was in Swedish, on the other in English, symbols of divided loyalty.

By the time I began school in the 1930s, my father had been elected to the local school board in Kansas where we then lived, and was therefore responsible, along with the other board members, for seeing that all the children in our diverse rural neighborhood got a good grounding in the reading and writing of English. Being forty-eight years older than I, my father did not live to see me embark on a career in journalism, but I think he would have been pleased and probably not surprised.

Journalism, literature, history, teaching, cinema, politics: the annals of these and other fields where a command of English is vital are speckled with the names of Swedish immigrants and their children, testimony to the fact that, by whatever means, these new Americans achieved a mastery of a new tongue and an understanding of a new society.

The downside, as we say now, is that as English flourished among these immigrants and their descendants, Swedish faded. The Swenson Swedish Immigration Research Center newsletter (No. 9, 1995) pointed out that in 1910 almost 1.5 million people in the United States could speak Swedish, but in 1990 the Census Bureau found fewer than 100,000.

Today an American who speaks Swedish is almost as much of a curiosity as my inherited copy of *Fullständigaste engelsk-svenska brefställaren för svenska folket i Amerika*. Alas.

Who Was Soldier John Berg from Färila?

Glenwood Lundberg*

I have been actively involved in a project to update cemetery records held by the Republic County (Kansas) Historical Society and, eventually, to put this information into a computerized database. The project also involves the collection of cemetery records from townships in counties adjoining Republic County.

In June of 1999, while visiting a friend in Jewell County to take a look at his wheat fields, I was taken to two sites in the area that he thought would be of interest to me—a small, abandoned cemetery and a solitary grave marked by a small tombstone. The latter, located in the corner of a field in Buffalo Township (see figure 1)¹ really caught my attention and piqued my curiosity. The inscription on the stone read: JOHN BERG / Born in / Farila [*sic*] Socken / Sweden / Dec. 26, 1805 / DIED / Sep. 16, 1872 / 14 years / a Swedish soldier.

I decided that I wanted to find out more about this mysterious Swedish soldier. It wasn't until November of 1999 that I actually took photographs of the tombstone. After that, I started to make inquiries about the tombstone and John Berg among local residents. At the time, it never entered my mind that I already had information about this family in my Swedish immigrant files in Republic County. Eventually I made the connection—John Berg the soldier was the father of the John Berg who moved to a farm near Courtland, KS, where he raised his family. Many members of the John Berg family are buried in the Ada Lutheran Church Cemetery just a short distance from my farm!

The American Story: The Soldier's Son

Since I grew up in this part of Kansas and was aware of individuals who were descendants of the soldier John Berg, the basic American story was fairly easy to uncover. From various sources,² I was able to piece together the following information about the family of the soldier's son, John Berg (he had the same name as his father!), and his wife Sigrid:

John Berg, b. Färila, Gävleborg *län*, 10 Nov. 1831; d. Scandia, Republic Co., KS, 31 May 1912; bur. Ada Lutheran Ch. Cem., Courtland, KS; m.

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¹ The tombstone is located approximately 5 miles off of U.S. 36 in the SE 1/4 of section 11, T 4S, R 74, Buffalo Township, Jewell Co., KS.

² Luella (Nelson) Vincent-Taylor, who had married a son of Addie (Berg) Vincent, and her granddaughter, Vickie Vincent, compiled most of the information that was made available to me.

Sigrid ---?, b. Ytterhogdal, Jämtland *län*, 4 March 1838; d. Scandia, Republic Co., KS, 7 Jan. 1914; bur. Ada Lutheran Ch. Cem., Courtland, KS.

Children:

1. **Martha**, b. Sweden, 18 Dec. 1865; d. Kansas, 19 Aug. 1902; bur. Ada Lutheran Ch. Cem., Courtland, KS.
2. **Sigrid**, b. Sweden; d. at sea en route to America.
3. **Selina**, b. Iowa, 17 April 1870; d. 24 Sept. 1958; bur. Ada Lutheran Ch. Cem., Courtland, KS; m. 1) George Churchill 17 Sept. 1892 and 2) Dave Summers 28 July 1909.
4. **Addie Matilda**, b. Kansas, 12 June 1874; d. 28 Dec. 1960; m. Ben Vincent 3 Jan. 1895.
5. **Ellen E.**, b. Kansas, 13 Dec. 1879; d. California, 2 June 1926; bur. Ada Lutheran Ch. Cem., Courtland, KS; m. Truman S. Evans 29 Dec. 1915.

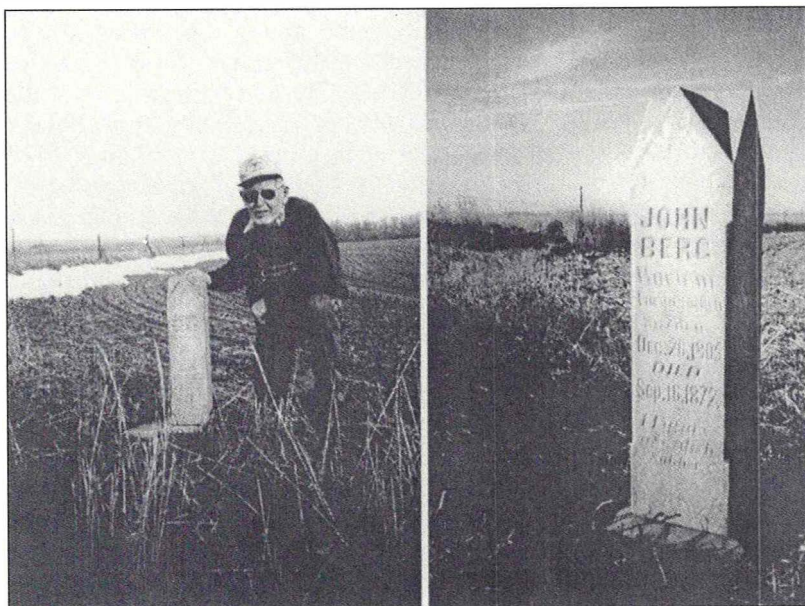


Fig. 1. The author at the gravesite of the soldier, John Berg (1805-1872), from Färila Parish. The lone tombstone is located in the corner of a field in Buffalo Twp., Jewell Co., Kansas, on land that was once part of his son's homestead.

I also discovered that John and Sigrid and their two daughters, Martha and Sigrid, emigrated from Sweden ca. 1866-1869 and that Sigrid had died at sea while en route to the U.S. The family first settled in Boone County, Iowa, and didn't arrive in Kansas until 1873-74. John Berg's death certificate lists his father's name as John Berg and his mother's name as Martha (---?). John Berg

homesteaded 160 acres in the SE 1/4 of section 11, T 4S, R 7W, Buffalo Twp., Jewell Co., Kansas. His homestead certificate is dated 10 February 1875.³ John sold his land for \$1,000 to Jacob Libhart on 22/24 October 1879.

The Swedish Story: The Soldier

Locating John Berg, the soldier buried on the Kansas prairie, in the Swedish records should have been a straightforward task. After all, his tombstone provided both a birth date (26 December 1805) and a parish name (Farila, i.e., Färila) with which to start. In the birth records for Färila Parish in the province of Hälsingland, I found an entry that seemed to be correct (see figure 2).⁴

Mamn Dons Bock 1806

<u>Nr.</u>	<u>Namnet.</u>	<u>Född</u> år månad dag	<u>Döpt</u> år månad dag	<u>Föräldrar och deras Hemvist.</u>	<u>Modrens ålder</u>	<u>Faddrar</u>
64.	Johannes	Decemb. 10.		Bond. S. Eric Johans- son och Hustru Lehrdotter i Käftebo.	21.	Bond. Mans Lehrson och Hustru Greta Johansdotter i Käftebo. Bond. Olof Persson och dets Hustru Man- get Arvidsdotter i Käftebo och Hustru Allt. Corry i Käftebo och dets Hustru Andersdotter i Käftebo. Bond. S. Anders- son och Bond. S. Margret Persdotter i alla i Föne.
65.	Pehr	20	22	Torp. Anders Ericson och Hustru Karin Persdotter i Föne.	23.	Torp. Mans Johansson och Hustru Brita Mårtensdotter i Föne. Bond. S. Anders- son alla 3 i Föne. och Pigan Karin Andersdotter i Svedja.
66.	Johannes	25	26	Bond. Olof Johansson och Hustru Ella Mans- dotter i Föne.	31.	Torp. Mans Johansson och Hustru Brita Mårtensdotter i Föne. Bond. S. Anders- son alla 3 i Föne. och Pigan Karin Andersdotter i Svedja.

Fig. 2. Portion of 1805 birth and christening record for Färila Parish (Häls.). Transliteration and translation of column headings (underlined) and the information listed for child 66: No. (birth number): 66 / Namnet (the name): Johannes; Född månad dag (Birth month/day): Decemb. 25 / Döpt månad dag (Christening month/day): Decemb. 26 / Föräldrar och deras Hemvist (Parents and their residence): Bond[e]: Olof Johansson och Hust[ru]: Ella Månsdotter i Föne / Modrens ålder (Mother's age): 31 / Faddrar (Witnesses): Torp[are] Måns Johansson och Hustru Brita Mårtensd[otte]r, Bonde S[onen]: Anders Simsson alla 3 i Föne, och Pigan Karin Andersd[otte]r i Svedja.

The fact that the birth date for this particular Johannes was off by one day (i.e., the 25th, not the 26th) was, at the time, not particularly bothersome. The fact that the father listed had the surname *Johansson* instead of *Berg* was also not unexpected, for Berg is clearly a soldier's name that would not be associated

³ Homestead Certificate/Patent, John Berg, Vol. 116, page 121, 10 February 1875. - Register of Deeds, Jewell County Courthouse, Mankato, KS.

⁴ Birth and Christening Record (*Födelse- och Dopplängd*), Färila (Häls.), C:3, No. 66, 25 Dec. 1805.

with an individual until he enlisted in the army. I traced this particular Johannes through successive household examination rolls and, after following him for a period of over seventy years, discovered that he never joined the army and he never emigrated. The Johannes born in Färila Parish on 25 December 1805 and the John Berg buried on the Kansas prairie were clearly not one and the same.

I then turned my attention to the other clue on the tombstone, i.e., "14 years a Swedish soldier." In the five-year period 1827-31 (when the soldier John Berg would have been in his early to mid twenties), the names of all soldiers in Färila Parish were recorded at the end of the household examination roll (see figure 3).⁵ There, a Johan Berg was listed under number 85. His name (Johan Berg) and birth year (1805) were right, but his day (14th) and month (May) of birth were not. Nonetheless, this particular soldier looked like a promising candidate.

84	Johan Wall	1812 10/11	p. 25	64	21	69	
85	Johan Berg Martha Svensdotter	1805 5/14 1809 6/6	p. 263 p. 61	64	69	64	Föne
	Karin Berg Sonn Johan	1828 15/10 1829 12/11					
86	Per Berg	1810 4/11	p. 51	61	69	67	

Fig. 3. Portion of page 259 of the household examination roll for Färila Parish (Häls.) covering the period 1827-31. Among the soldiers (*soldater*) listed is No. 85, Johan Berg, with his wife Martha Svensd[otte]r, her daughter Karin, and their son Johan. Note on the far right the word *Föne*, which was their residence.

Turning once again to the birth and christening record, I found that the Johannes born at Ygsbo in Färila Parish on 14 May 1805 (the birth date listed on the household examination roll; see figure 3) was the illegitimate son of the maid (*pigan*) Ella Johansdotter at Ygsbo (see figure 4).⁶ Four generations of this family are recorded at Ygsbo during the time period 1800-1806, including I) the widow, wife, and mother, Emphrid Mårtensdotter, II) the tailor, Johan Högborg, III) the daughter, Ella Johansdotter, and IV) her son, Johan.⁷ Ella Johansdotter later married soldier Erik Wall and they had two sons—Jonas and Per.

⁵ Household Examination Roll (*Husförhörlängd*), Färila (Häls.), AI:11, 1827-31, p. 259.

⁶ Birth and Christening Record (*Födelse- och Dopplängd*), Färila (Häls.), C:3, No., 30, 14 May 1805.

⁷ Household Examination Roll (*Husförhörlängd*), Färila (Häls.), AI:7, 1800-06, p. 159.

30.	Johannes oägta	14	14	Pigan Ella Johansd[otte] & ygsto. ---	23.	Sold. Halfvard Borg och dess Hustru Anna Olsd[otte]r. Dräng: Jonas Högberg och dess Syster Anna Johansd[otte]r alla i Ygsbo.
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Fig. 4. Portion of 1805 birth and christening record for Färila Parish (Häls.). Transliteration (see figure 2 for column headings): 30 / Johannes, oägta / 14 [May 1805] / 14 [May 1805] / Pigan Ella Johansd[otte]r i Ygsbo / 23 / Sold[at]: Halfvard Borg och dess Hust[ru] Anna Olsd[otte]r. Dräng: Jonas Högberg och dess Syster Anna Johansd[otte]r alla i Ygsbo.

Johan worked as a farmhand at Stocksbo and Föne and went by the name Johan Olofsson Wall before he became soldier No. 85 Berg on 8 April 1831. He married Martha Svensdotter, who had a daughter named Karin. While living at Föne, they had a son, Johan, on 10 November 1831 (see figure 3).

On 13 December 1835, Johan Berg and his family moved from Färila Parish to neighboring Ljusdal Parish.⁸ Here, soldier at Järvsö Company, No. 85, Johan Berg, and his family lived in the village of Bår. In 1847 he was discharged from the army. The following is a translation of his discharge paper (see figure 5):

As the soldier of Järvsö Company of the Royal Hälsingland Regiment, No. 85, Johan Berg, has asked me for his discharge, to be able to get better support for himself, and the Ljusdal Parish men at a legally summoned parish meeting on the 13th of May last, for their part, have agreed to allow the farmhand Jon Olofsson Hedström from Sunnanås to become a soldier in Berg's place; Thus, and as the aforementioned Hedström, [according] to presented testimonies, has been found to be of good conduct and able to do service, he has been accepted by me to become [soldier (paper missing)]; So, the aforementioned soldier, Johan Berg, who is 42 years old and 5 feet, 8 1/2 inches tall and has served for 16 1/6 years, during which time he has been on two detachments [soldiers were used as laborers for building canals, roads, prisons, etc.], is now discharged from the Regiment and the Company *ad interim* [for the time being], with the testimony that he, during his term of service, has shown good conduct; But he must be present at the next general muster, to get the officer of the general muster's [i.e., *Generalmönsterherren*]⁹ confirmation of this [discharge]. Which is to be observed by anyone concerned.

Mohed, 18 June 1847

Leijonhufvud
Chief of the Regiment

⁸ Household Examination Rolls (*Husförhörslängder*), Färila (Häls.), AI:12, 1832-36, p. 265; Ljusdal (Häls.), AI:9, 1832-40, p. 97 and 247; AI:10, 1841-45, p. 246.

⁹ *Generalmönsterherren* was somebody with the rank of general, sometimes even a prince or the king himself.

Åldersstämde Soldaternas vid Järsö Kompani af Kongl. Häl-
 singe Regementet N: 85. Johan Berg har mig förhållit om
 afsked, för minnande af bättre sakkunsk, och Guds nåd
 minnas med lugligen utlyst. Sockenstämman den 13. juldagen
 Maja, för sin del samtyckt, att Orången för Olofsson Hed-
 strom i Lannanäs, sänd till Soldat i stället för Berg
 antagas; Fördensskalle och som bemänt Hedstrom, i
 ingifne och öfrige krig, samt vid fredad och till
 gänt duglig, hvaran han vid kriget af mig till
 anlagos; Alltså warden förutnämnde Soldaten Johan
 Berg, hvilken är 42 år gammal, och 5 fot 8 1/2 tum
 gänt gänt 16 1/2 år, hvarunder hans bemänt 2 1/2
 deringar, hvarigenom från Regimentet och Kongl.
 ad. värdens föratskadd, med det vittnesbörd, att
 under tjänstetiden sig väl förhållit; dock har till
 mig varit värdtblewandes General. Münstering utse
 för att General Münsterkorns stufvoställe härnär anställa
 Husbildet Wdesberandes, till ellerättelser ländes.

Måned den 18. Junii 1847.

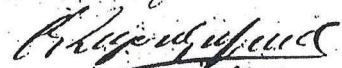

 Regimentets Regalköparen.

Fig. 5. Discharge paper for soldier at Järsö Company of the Royal Hälsinge Regiment, No. 85, Johan Berg, dated 18 June 1847.

The family moved to Västra Ramsjö in Ljusdal Parish in 1848, only to leave the parish in 1853 for Ramsjö Parish, which is situated in the northwest corner of Hälsingland.⁷ Here Johan Berg became a settler at a village called Getkölen.⁸ Here his daughter Karin gave birth to a girl in 1855 and later became betrothed to *dräng* Lars Halfvarsson. They married and had another daughter. Seven people lived at the settlement by 1856 (see figure 6).

Getkölen

No.	Name.	Född.	Döpt.	Föräldrar.	Flyttade.	
					Fra	Till
2	<i>Joh. Berg, nybyggare</i>	<i>Färila</i>				
	<i>Johan Berg</i>	<i>1805¹² 1805¹²</i>		<i>Påre</i>		<i>1848-53</i>
	<i>Märtha Johansdotter</i>	<i>1804²⁴ 1804²⁴</i>		<i>ditto</i>		<i>ditto</i>
	<i>Karin Johansdotter</i>	<i>1828¹² 1828¹²</i>				<i>ditto</i>
	<i>Lars Johan</i>	<i>1831¹² 1831¹²</i>				<i>ditto</i>
	<i>Märtha Cajsa</i>	<i>1855¹² 1855¹²</i>	<i>—¹²/₅</i>			
	<i>Lars Halfvarsson</i>	<i>1828¹² 1828¹²</i>				
	<i>Karin Kajsa Johansdotter</i>	<i>1828¹² 1828¹²</i>		<i>Joh. Johan Berg i Hå. Märtha Johansdotter</i>		
	<i>Märtha Cajsa</i>	<i>1855¹² 1855¹²</i>	<i>—¹²/₅</i>			
	<i>Lars Halfvarsson</i>	<i>1856¹² 1856¹²</i>	<i>—¹²/₅</i>			

Fig. 6. Portion of page 63 of the household examination roll for Ramsjö Parish for the period 1853-58. Here we find that the discharged soldier (*avskedad soldaten*) Johan Berg has become a settler (*nybyggare*) at the village of Getkölen. Note that his daughter, Karin Johansdotter, and her illegitimate (*oäkta*) daughter, Märtha Cajsa, are listed twice. At the top she is listed with her father, mother, and brother; at the bottom, with her husband, Lars Halfvarsson, and two daughters, Märtha Cajsa and Ingeborg.

⁷ Household Examination Rolls (*Husförhörslängder*), Ljusdal (Häls.), AI:11, 1846-50, p. 271; AI:12, 1851-55, p. 283.

⁸ Household Examination Roll (*Husförhörslängd*), Ramsjö (Häls.), AI:1, 1853-58, p. 63.

In 1859 the Johan Berg family (except for Karin and her family) moved to the village of Ede in Järvsö Parish, where Johan Berg became a farmer (see figure 7).⁷ His son, Johan Johansson Berg, and the maid, Sigrid Mathsdotter, were married here on 24 June 1865. At the time of the wedding, Sigrid already had an illegitimate (*oägta*) daughter, Märtha, who was born at Ede on 10 December 1864.⁸ Two years later, the couple had a daughter, Sigrid, who was born at Ede on 23 March 1866.⁹ Johan, his wife, and two daughters emigrated in 1866.¹⁰ The baby, Sigrid, died on the ship during the voyage to America.

Although the names of both Johan Berg and his wife, Margtha Svensdotter, appear in the household examination roll from Ede for the time period 1871-75 (see figure 8),¹¹ other evidence in the same document suggests that Johan Berg was actually not there. First, there are notations that indicate that Margtha took communion but not Johan. Second, there is a notation that Johan died on 12 September 1871. Finally, there is a notation suggesting that he died in America in 1872.

What is to be made of this evidence? From 1866 to 1884, there are no notations in the household examination rolls about Johan Berg going to America. There are also no indications that he took communion during this time period. Neither is he to be found in the death records of Järvsö Parish. Did he leave Sweden with his son in 1866? We may never know! The double death dates make me think that he had been away for so long that he was declared legally dead in 1871, and after that came the message from America that he died in 1872.

Farmer Johan Berg's widow lived in Järvsö Parish until she died on 16 March 1884 (see figure 9).¹²

Acknowledgments

Much of the research presented here was undertaken while I was a participant at the annual SAG Workshops in Salt Lake City, Utah, in 1999 and 2000. I would like to especially thank Ulla Sköld, a genealogist from Västerås, Sweden, and other staff members at the SAG Workshops, for their assistance in the preparation of this paper.

⁷ Household Examination Roll (*Husförhörslängd*), Järvsö, AI:20, 1861-65, 480.

⁸ Birth and Christening Record (*Födelse- och Doplängd*), Järvsö (Häls.), C:7, p. 440.

⁹ Birth and Christening Record (*Födelse- och Doplängd*), Järvsö, C:7, 482; AI:21, 1866-70, 482.

¹⁰ Household Examination Roll (*Husförhörslängd*), Järvsö, AI:21, 1866-70, 348, 482, and 795.

¹¹ Household Examination Roll (*Husförhörslängd*), Järvsö (Häls.), AI:22, 1871-75, p. 513.

¹² Household Examination Roll (*Husförhörslängd*), Järvsö (Häls.), AI:24, 1881-85, p. 340.

Genealogical Workshop: Records of an Immigrant Family. Part 4.

James E. Erickson

This is the fourth and final part of the series featuring documents associated with my paternal great-grandparents, John E. and Ida C. Erickson. For purposes of comparison, two types of American sources associated with the end of life (i.e., newspaper accounts/obituaries and death records) are juxtaposed with one Swedish source associated with the beginning of life (i.e., birth records).

As you read through the first newspaper account,¹ ostensibly written about my great-grandmother's ninetieth birthday party (see document 17a), you will probably be struck, as I was, by the wealth of genealogical/family history information that it contains. Only four of the ten paragraphs that appeared in the *Iron River Reporter* dealt with her party; the remaining six summarized the Erickson family story. It is a surprisingly detailed recapitulation of many major dates and events that have been highlighted and documented in the previous three parts of this series. By comparison, her obituary (see document 17b) is quite brief, although it does mention the fact that she had a brother in Stambaugh and three siblings in Sweden. The take-home lesson learned from these two newspaper accounts is simple—don't rely solely on obituaries when researching local newspapers for information on your immigrant(s).

For ease of comparison, the American death records and Swedish birth records for John E. and Ida C. (see documents 18-21) are illustrated together. Note that in at least one important category—the names and birthplaces of the deceased individual's parents—the information provided is, in one case, incomplete; in the other, incorrect. In spite of the fact that an American death record is considered a primary document, it should be obvious from this example that the veracity of the information on a death record is only as good as the knowledge of the informant who supplied the information!

So, with these last two documents, we have come full circle in the lives of two Swedish immigrants. **Jan Erik Jansson**, who was born at Småland in Hjulsjö Parish on 5 November 1849, died as **John Erick Erickson** in Stambaugh, Iron County, Michigan, on 14 December 1920. His wife, who was born as **Ida Carolina Andersdotter** at Havsjön in Hjulsjö Parish on 14 July 1850, died in Stambaugh on 30 September 1940. They, along with all of their children save two,² are buried in the Stambaugh City Cemetery.

¹ Newspaper accounts associated with John Erick Erickson are unavailable, since copies of the *Iron River Reporter* prior to 1921 are no longer extant.

² Viktor Emanuel Jansson is buried in Hjulsjö, Sweden, and Solomon Erick Erickson is buried in Iron Mountain, Dickinson Co., MI.

Birthday Party Marks Settler's 52d Year Here

ST AMBAUGH — "Grandma" Erickson celebrated her ninetieth birthday last Sunday, with six of her boys and girls on hand among a crowd of nearly 75 relatives and friends that joined in the day of well-wishing.

Grandma—Mrs. Ida Erickson—is one of the Stambaugh area's oldest settlers, coming here 52 years ago, and most of her children are still here in the neighborhood with her. The birthday party was held at the home of a daughter, Mrs. Ellen Lindblom, one of the two girls and boys who came to this country from Sweden in 1888, with their parents. The Lindblom farm is a mile west of M-189, south of the Iron River Country club.

Mrs. Erickson has five sons, all but one living near here. Victor and Fritz live in Stambaugh, Solomon in Iron Mountain, Oscar is farming across the way from Lindbloms, and Arthur lives at the Lindblom farm. Son Fritz is in Minnesota. Another daughter was the late Mrs. Jenny Lindstrom, of Iron River.

There are 18 grandchildren, and 19 great grandchildren.

The Ericksons first settled in Iron county in the fall of 1888, after homesteading for a while near Cannon Falls, Minn. Grandpa came here to work in the booming mines. He worked at the old Riverton and Isabella mines until 1892, when the family again moved to a farm, homesteading near the Brule on section 23. They moved back into Stambaugh in 1910.

Grandpa Erickson died in 1920, and until 1932, Grandma kept house in Stambaugh. Then she moved to her daughter's home.

At 90, she enjoys life, and wants to work. But the children won't let her. Grandma sees the men out haying, and wants to aid in wiping the dishes so the women can get out and help too.

Mrs. Erickson has been a charter member of Mission Covenant church of Stambaugh since 1889, and attended services when they were held in the Christ Presbyterian church.

Grandma knows she hasn't her old strength. "I have the will," she told one of the family. "If I had the strength, I'd go out and hoe the quack right out of those potatoes."

In pictures Sunday, the family snapped four generations, with Grandma the proudest and happiest of all.

Mrs. Erickson, Pioneer, Dead

Mrs. Ida Erickson, 90, who came to Iron county a half century ago, died last evening shortly before midnight at the home of a daughter, Mrs. Ellen Lindblom, near the Edison school in Stambaugh township.

She was born in Sweden July 14, 1850, and came to this country in 1888. Mr. Erickson died 20 years ago.

Surviving her are five sons, Oscar, Victor, Fritz, Arthur and Solomon, and one daughter, Mrs. Lindblom. She also leave a brother, Ulric Anderson, of Stambaugh, 18 grandchildren and 37 great grandchildren. Two sisters and a orother remain in Sweden.

Mrs. Erickson was a member of the Mission Covenant church of Stambaugh.

The body will lie in state at the Stambaugh funeral home until the hour of services set tentatively for 1:30 p. m. Friday from the parlors and 2 p. m. from the church. Rev. Daniel Bloomquist will officiate. Interment will be in Stambaugh cemetery.

Document 17. Two newspaper accounts associated with Ida C. Erickson: (left) her ninetieth birthday—"Birthday Party Marks Settler's 52d Year Here," *Iron River Reporter*, 19 July 1940, 6; and (right) her obituary—"Mrs. Erickson, Pioneer, Dead," *Iron River Reporter*, 1 October 1940, 2.

STATE OF MICHIGAN
Department of State—Division of Vital Statistics.

TRANSCRIPT OF CERTIFICATE OF DEATH—LOCAL REGISTER.

1 PLACE OF DEATH
County Iron
Township Sambaugh
or
Village
or
City (No. _____ St.; _____ Ward) Registered No. 11

2 FULL NAME John Erick Erickson (If death occurred in hospital or institution, give its NAME instead of street and number.)

PERSONAL AND STATISTICAL PARTICULARS			MEDICAL CERTIFICATE OF DEATH	
3 SEX <u>m</u>	4 COLOR OR RACE <u>w.</u>	5 MARRIED, WIDOWED OR DIVORCED (If write word) <u>Married</u>	6 DATE OF DEATH <u>Dec 14, 1920</u> (Month) (Day) (Year)	
7 DATE OF BIRTH <u>Nov 5th 1849</u> (Month) (Day) (Year)			8 I HEREBY CERTIFY, That I attended deceased from <u>Dec 1, 1920</u> to <u>Dec 14, 1920</u> , that I last saw him alive on <u>Dec 14, 1920</u> , and that death occurred, on the date stated above, at _____ m.	
9 AGE <u>71</u> yrs. <u>2</u> mos. <u>14</u> da. If LESS than 1 day, _____ hrs. or _____ min.?			The CAUSE OF DEATH* was as follows: <u>Natural Peripneumonia</u>	
10 OCCUPATION (a) Trade, profession or particular kind of work <u>Farmer</u> (b) General nature of industry, business or establishment in which employed (or employer)			11 LENGTH OF RESIDENCE (FOR HOSPITALS, INSTITUTIONS, TRANSIENTS OR RECENT RESIDENTS) At place of death _____ yrs. _____ mos. _____ da. In the State _____ yrs. _____ mos. _____ da. Where was disease contracted, if not at place of death? _____ Former or usual residence _____	
11 BIRTHPLACE (State or country) <u>Sweden</u>			12 PLACE OF BURIAL OR REMOVAL <u>Sambaugh Mich</u> <u>Dec 20, 1920</u>	
PARENTS	13 NAME OF FATHER <u>Jno Erickson</u>		Contributory <u>Chronic intestinal</u> (Secondary) <u>Chronic Intestinal</u> (Primary) <u>Intestinal</u>	
	14 BIRTHPLACE OF FATHER (State or country) <u>Sweden</u>		(Signed) <u>W. E. Erickson</u> M. D. _____, 1920 (Address) <u>Sambaugh Mich</u>	
	15 MAIDEN NAME OF MOTHER <u>Elsie Borg</u>		State the DISEASE CAUSING DEATH, or in deaths from UNKNOWN CAUSES, state (1) MALARIA OF FEVER; and (2) whether ACCIDENTAL, SUICIDAL, or HOMICIDAL.	
16 BIRTHPLACE OF MOTHER (State or country) <u>Sweden</u>		17 UNDERTAKER <u>William J. Jones</u>		
18 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE (Informant) <u>Victor Erickson</u> (Address) <u>Sambaugh Mich</u>				
19			20 ADDRESS <u>Frank River</u>	
Filed <u>11</u> _____ 1920. _____ REGISTRAR				

Document 18. Certificate of Death of John Erick Erickson, 14 December 1920, Sambaugh Township, Iron County, Michigan, Registered No. 11. Note that the informant, Victor Erickson, incorrectly identified his father's parents as Jno (John) Erickson and Elsie Borg (compare with names in document 19 below).

87	11	5	Jan Erik	11	5	Jan Olsson	11	5	Eva Gustafsdotter	11	5	Lindland	11	5

Document 19. Birth and christening record (födelse- och doplängd) for Jan Erik Jansson (alias John Erick Erickson), Hjulsjö Parish, C:4, No. 87, 5 November 1849. Note that his parents are Hemmansbrukare (farmer) Jan Olsson and Eva Gustafsdotter, age 26, from Småland.

SOCIAL SECURITY NO.		CERTIFICATE OF DEATH		State File No.	
If veteran, name war		MICHIGAN DEPARTMENT OF HEALTH		B13-P257	
Bureau of Records and Statistics					
FULL NAME Mrs. Ida Erickson		Local File No.		6457	
PLACE OF DEATH: Iron		USUAL RESIDENCE OF DECEASED: Mich. Iron			
County: Iron		State: Mich. County: Iron			
Township: Stambauch		Township: Stambauch			
City or Village:		City or Village:			
Name of hospital:		Street No.:			
Length of stay in hospital: In this community:		If foreign born, how long in U. S. A.:		years	
Sex: Female		Color or Race: W		Single, Married, Widowed or Divorced: Widow	
NAME OF HUSBAND or WIFE:		MEDICAL CERTIFICATION		Date of death: Sept, 30, 1940	
Name: _____ Age, if alive: _____		I hereby certify that I attended the deceased from Sept, 30, 1940 to Sept, 30, 1940. I last saw him alive on Sept, 30, 1940. Death is said to have occurred on the date stated above at 11:30 P. M. Duration			
Birth date of deceased: July 14, 1850		Immediate cause of death: Premem (Labor) 2 days Bilateral			
Age: Years 90 Months 2 Days 16		Other contributory causes of importance: Myocarditis Chronic			
Birthplace: Sweden		Major findings and dates of operations:			
Usual occupation: Housewife		Of autopsy:			
Industry or business:		In case of violence, state if accident, homicide or suicide:			
Mother's Name: Audero Johnson		Where did injury occur? (Specify city, county, or state):			
Birthplace: Sweden		In industry, home or public place?:			
Maiden Name: Caroline		Was disease or injury related to occupation of deceased?:			
Birthplace: Sweden		Signature: R. E. White M. D.			
Informant: Fritz Erickson		Address: Stambauch Mich.			
Address: Stambauch Mich.		Address: Stambauch Mich.			
Burial, cremation or removal (Circle the word which applies):		Filed: Oct. 5 1940		Local Registrar	
Place: Stambauch Mich.					
Cemetery: Stambauch Date: Oct. 4, 1940					
Funeral director's signature: M. L. Fansher					
Address: Stambauch Mich.					

Document 20. Certificate of Death of Ida C. Erickson, 30 September 1940, Stambauch Township, Iron County, Michigan, Local File No. 6457. Note that the informant, Fritz Erickson, correctly (Audero is an obvious misspelling of Anders) but incompletely (he did not know his grandmother's maiden name) identified his mother's parents (compare with names in document 21 below).

45	12	14	Ida Carolina	12	15	Anders Jansson	Hbruk	Rosén	
						Carolina Rosendal			21

Document 21. Birth and christening record (födelse- och doplängd) for Ida Carolina Andersdotter (i.e., Ida Carolina Erickson), Hjulsjö Parish, C:4, No. 45, 14 and 15 July 1850. Note that her parents are Hbruk [= hemmansbrukare] (farmer) Anders Jansson and Carolina Rosendal, age 21, from Havsjön.

Genealogical Queries

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

Okerlin, Åkerlund

I am seeking information on my great-grandfather, Peter Okerlin (Per Åkerlund) born in Sweden on 1 June 1826. According to his obituary in the Boone, Iowa, newspaper, he "came to this country in the spring of 1869." He was a carpenter. Peter married Brita Olsson, born in Sweden on 19 September 1831, the daughter of Erick and Anna Olsson. They had the following children: 1) Peter (1856-1939), who is buried at Iron River, Wisconsin, near Ashland; 2) two (unnamed) children who died in infancy; 3) Anna (1862-1906), who married (---?) Gabrielson and had a daughter, Louise, who married Paul Sandell; and 4) Mary J. (1869-1893).

Was Mary J. born in Sweden? Aboard ship? In Iowa? She married Solomon Johnson, who was born in Stockholm on 10 December 1859 and died 3 November 1916. Their daughter, Josephine, was born in Mapleton, Iowa, on 24 April 1892.

The two youngest children of Peter and Brita Okerlin were born in Boone, Iowa. They were Eddie (1872-1892) and Julia Matilda, my grandmother, who was born 26 March 1875 and died 19 June 1946.


Peter Okerlin senior lived at 227 Monona Street, in Boone. Brita Okerlin died 6 December 1906. Peter later lived with his daughter, Julia, who married Edward Willis Kirk in 1899. Peter died 21 June 1912. Peter and Brita are buried at Linwood Cemetery, Boone, Iowa.

Where in Sweden were Peter Okerlin and Brita Olson born? Who were Peter's parents? From what parish did they emigrate and when? Did they come directly to Boone, Iowa, because they already had relatives who had settled there?

Can anyone help? I am willing to share information.

Pattie McManus Reber
1390 Brookcliff Drive
Marietta, GA 30062-4833
E-mail: <reberc@bellsouth.net>

Swedish American Genealogist



SAG Workshop - Salt Lake City, Utah
Sunday Oct 14 - Sunday Oct 21, 2001

It is time to make plans for the eleventh annual SAG Workshop. Most of our able staff will return. Unfortunately Norman Bergstrom says he needs to retire. We hope he can still join in some activities.

The SAG Workshop Staff

Peter Craig of Washington DC, a genealogist specializing in tracking the Swedes who came to America prior to the Revolution and their descendants. Author of over 100 books and articles (mostly published in SAG and Swedish Colonial News).

Karna Olsson is the organizer and housekeeper of SAG Workshops. She lives in Maine.

Priscilla Sorknes from Minneapolis, is an American genealogist who specializes in Swedish & Norwegian genealogy and has years of experience unraveling records in the US and Scandinavia. Priscilla has been with SAG for many years and is very much respected.

James "Fritz" Erickson from Minneapolis is not only a full-time biology instructor at Normandale Community College in Bloomington but also the editor of the quarterly journal Swedish American Genealogist. He will be with us for the latter half of the week.

Jill Seaholm has been a genealogical researcher for 8 years at the Swenson Swedish Immigration Research Center at Augustana College in Rock Island, Illinois. She graduated from Augustana with a major in Scandinavian Studies.

Elisabeth Thorsell is the editor of Släkthistorisk Forum, the biggest (largest, most widely circulated) genealogical journal in Sweden. She has been working with Swedish Americans for more than 20 years, tracing their roots. She writes books and lectures all over Sweden. She lives in Järfälla, Sweden.

Christopher Olsson served as executive director of Swedish Council of America from 1984 until 1993, where he also edited the Council's quarterly magazine Sweden & America for the first seven years of its existence. Now retired, he has time to pursue his 25-year interest in genealogy and Swedish history. He serves on the editorial committee of SAG.

Ulla Sköld, teacher and genealogist from Västerås, Sweden. Ulla has 30 years experience of family history research and will be with us for the third time this year.

Two changes from last year. Every applicant must be a paid-up member of the Swedish American Genealogist and a registration fee of \$10.00 is being charged to process your application. The \$10.00 registration fee is non-refundable. The \$100.00 reservation fee is refundable should you choose at a later time to not participate.

The good news is that the cost for the week will be the same as last year.

- Fees:** **A.** Two people sharing a room and both doing SAG Workshop research is \$1120.00.
B. Two people sharing a room, one doing SAG Workshop research and one not doing SAG Workshop research is \$1000.00.
C. One person doing SAG Workshop and staying alone in a room is \$900.00.

The fee includes:

Seven nights at the Best Western Salt Lake Plaza Hotel...right next to the Family History Library.

Welcome and Farewell receptions for the group. Welcome Dinner.

Daily lectures at the Family History Center and some evening activities.

Hands on assistance with your research by some of the best Swedish family history researchers.

This notice is being sent to all SAG Workshop participants from the past years. The ad in the Swedish American Genealogist will not appear until the June issue. This gives all past participants a chance to reserve space. Should you know someone who wishes to join for the first time, they can write or email me for a registration form. Should you need to renew your membership to The Swedish American Genealogist, please contact Jill Seaholm at <sag@augustana.edu> or write Jill at Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL 61201-2296

Karna Olsson - 199 High St., Belfast, ME. 04915... (207)866-2202 (Orono)... (207)338-0057 (Belfast) email: ocb@mint.net

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).

<i>Landskap</i> (Province)	SAG & SS Abbr.	<i>Landskap</i> (Province)	SAG & SS Abbr.
Blekinge	Blek.	Närke	Närk.
Bohuslän	Bohu.	Skåne	Skån.
Dalarna	Dala.	Småland	Smål.
Dalsland	Dals.	Södermanland	Södm.
Götland	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).

<i>Län</i> (County)	SAG Abbr.	SCB Abbr.	SCB Code	<i>Län</i> (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.	Nbtn.	BD	Östergötland	Ög.	Östg.	E
Skåne ^b		Skån.	M				

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

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

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

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