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Emil Herlenius

John E. Norton

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Anders Blomberg: Parish Tailor, Preacher, and Emigrant⁺

Emil Herlenius
Translated by John E. Norton*

During the mid-1800s, as a great popular revival swept over large parts of Sweden, one colporteur after another began working. That was also the case in the province of Dalarna. Some of those colporteurs were pure humbugs, choosing to wander around instead of seeking honorable employment, while they made good money at the cost of trusting people. Among them were the “converted” Jew, Landy, and a man from Gotland named Bergström, both of whom were appealing to women because of their appearance. Others, like the Baptist agitator Winborg, were guilty of impure acts.

Through the development of the *Evangeliska Fosterlandsstiftelsen* (The Evangelical National Foundation) this lay preaching became better regulated, so that the real crooks soon vanished and in their place came activities of serious and warmly religious men, who brought a healthy and cultivated influence to bear on religious life in all of Dalarna. Among them were Graf Olof Andersson, Prest Olof Jonsson, and Albin Fogelqvist. During that time, among the first of the province’s lay preachers was a man, who, while not being a real crook, brought an other than good influence to those places in which he chose to work. It was the Mora parish tailor, Anders Blomberg, who in his time awakened great attention and came into conflict with both spiritual and worldly authority.

Anders Blomberg was born 6 March 1818 in Myggsjö, Orsa Finnmark, son of Olof Sigfridsson and his wife Lena Ersdotter. He was weak at birth and received emergency baptism, performed by his pastor on the 11th of that month. Shortly after, his father died, and his mother moved a few years later with her daughters to Västerås, where she had relatives. Her son Anders was confirmed there and became apprenticed to a tailor named Blomquist. It was probably from him that he took the name Blomberg. After five and one-half years, he became employed in Falun as an apprentice, first at Sjögrens, then with Petrini. His mother, who had remarried and again become a widow in Västerås, moved to Lidिंगön, where her older son Peter was a timber trader.

+ An article series written by Emil Herlenius for *Falu-kuriren* in 1932-33 (republished in *Dalfolk*, nr. 2, 1994), which describes the migration from Mora, Sweden, to Bishop Hill, Illinois, in 1846 and from Älvdalen, Sweden, to Pleasant Hill, Kentucky, in 1868-1869. Reprinted by permission of the chief editor of *Falu-kuriren* and the editor of *Dalfolk*.

* John E. Norton, retired district representative for Lutheran Brotherhood, is vice president of the Bishop Hill Heritage Association. He resides at 4015 36th Ave. Ct., Moline, IL 61265. E-mail: <jnorton785@aol.com>.

A Religious Crisis

In Falun, Anders Blomberg soon came into contact with some so-called "readers" (devotionalists) living there and he experienced a religious crisis of a quite violent nature. Both Sjögren and Petrini gave sworn statements before the magistrate in Falun that he was at first sober and quiet, but later became stranger and stranger and, in his disturbed state, began to drink large quantities. While under the influence, he preached to furniture in his room. He himself admitted to having lived a "slothful" life, however not any different than that of his comrades. In 1840 he received his apprentice certificate and the next year moved to Färnäs in Mora, where he soon was employed as parish tailor, while opening a business selling snuff and small articles of clothing. In 1845 he married a girl from Falun, Anna Gustava Johansson. In that marriage a daughter, Sofia Helena, was born the following year.

In Mora, Blomberg began to preach almost immediately after his arrival and he soon won some considerable popularity. His entire behavior was now quieter and he usually confined himself to using Ekmansson's and Tomasson's devotional books. He appeared mostly in the villages of Öna, Östannor, and Vattnäs. He also joined the temperance society begun shortly before by Vicar Dr. P. G. Svedelius.

Blomberg Becomes an Erik Janssonist

Soon, his presentations on the Bible began to differ somewhat from the teachings of the Lutheran State Church. Congregations were warned by their pastors not to be led astray by this, and the bailiff tried once at a meeting in Östnor to arrest him, but did not succeed. Soon, however, many of those who had previously listened to him began to leave him. The shame of this irritated Blomberg's growing self-esteem, which was approaching spiritual self-importance, and he decided to seek his fortunes elsewhere. For this reason, he got in contact with the infamous Erik Jansson, who at that time was awakening greater and greater attention, and went to Alfta, where he gained a rather great reputation. In February 1845 he returned to Dalarna as a fanatical Janssonist and visited a family in Orsa he had previously known, recognized for their Godfearing nature. He encouraged the family to, at least for the present, set aside all books except the Bible and warned them especially about Nohrborg's devotional book.

He also expressed sharp damnation of the preachers and services of the State Church. Finally, he ordered all those present to take him by the hand so that he, by his benediction, could bring such an absolution that they could never again sin, since everything they did could no longer be counted against them as sin. "Luther," he said, "brought darkness to the world, but Erik Jansson has again brought light. All Lutheran clergy are antichrists and servants of the devil."

Since none of those present wished to follow him, he began to utter the gravest of damnations. But he was met firmly by a servant from Ovanåker, who warned the entire party about Erik Jansson, and roundly criticized Blomberg. At the close of that conversation, the servant went to parish pastor C. E. Sernander and told him what had happened.

Church Council Hearing

Sernander wrote immediately to Vicar Dr. P. G. Svedelius who, shortly after his arrival in Mora, called Blomberg before the church council, who examined him on 22 March. Blomberg then began to pour out on Svedelius all kinds of accusations, and called him a servant of the devil and the Lutheran faith as one of the devil. The church was called the home of the devil and Satan's synagogue, and its services those of the devil. Everyone who joined Erik Jansson was declared free of sin. No repentance or improvement was needed, since those who wished to be free of their sin only needed to take Blomberg by the hand and explain that he believed in Erik Jansson, then he could no longer commit sin. Finally, Blomberg claimed that he had supernatural gifts of grace, described at the close of Mark, and he offered to prove this, but only to the believers.

All of Dr. Svedelius's admonitions and explanations were met by derision and claims of lies and murdering souls, and Blomberg refused firmly to cease his activities by reason of his godly calling.

Fired as Parish Tailor

Those parishioners present were deeply disturbed and asked that Svedelius by lawful means rid them of this "wild slanderer," whom they did not wish to follow, and thus try to prevent the doubtful results that could follow in case the public and very vocal disapproval should turn into violence. At a parish meeting held shortly after, Blomberg was fired from his position as parish tailor.

Svedelius sent to the Ministry of Justice an explanation of everything that had happened and asked that Crown Bailiff H. Robsahm hold a hearing with Blomberg, who in court explained that he completely admitted to the above statements, with the exception of all abuse of authority, and that he saw himself obligated to win as many followers as possible. The bailiff, who got the impression that Blomberg was insane, sent him to hearing before the Falun Chancellery, after which Blomberg was put in the county jail, where he would remain until he was called to hearing before the Mora District Court.

Erik Janssonism Takes Root in Färnäs

In Färnäs, Blomberg had succeeded in winning some followers, creating serious arguments and much disunity between both neighbors and married

couples. Several of the village's more prosperous farmers joined openly with the Janssonists. In the late spring, a pair of Erik Jansson's most fanatical followers from Söderala, farmer Sven Larsson and his sister Kerstin, visited Färnäs. After having held some meetings, they were arrested and sent to the county jail in Falun, after which they were transferred to their home area. In Färnäs, several Erik Janssonists had followed the example of their fellow believers by burning Luther's writings, but not publicly as had been done in the above-mentioned province.

Trial and Judgment

In jail, Blomberg was visited by both the county governor and secretary, who both, by lawful and serious means, tried to convince him to come to his senses. But it was useless and they were met with abuse. He also, during a hearing held 14 June, claimed that he had been attacked by the warden with blows and pulling of hair, which the warden explained had taken place only in self-defense. He further claimed to have been mistreated by both the sheriff and Crown bailiff when he had been arrested in Mora.

His wife, described as a pious and simple person, delivered a letter of complaint to the Crown commandant concerning her husband's innocent sufferings and asked that she, as a defenseless woman, be cared for by the Crown. Upon questioning as to whether she had herself written the complaint, she said no, but she refused stubbornly to tell who had written it. The Crown Commandant decided that Mrs. Blomberg could not in any way prove her husband had been mistreated. Her demand that the Crown care for her and her children could not be accepted, since she was not herself in custody.

Anders Blomberg Declared Insane

On 8 September, a hearing was held with Blomberg before the Mora District Court. He acted in his usual violent way, threw around Bible verses, abused the clergy and Luther's teachings, and cried that he did not wish to have such a devilish teaching for his soul, etc. The county attorney asked that the court minutes be sent to the Royal Sanity Board, which should express itself as to whether or not he had full command of his senses. While awaiting their decision, Blomberg, who asked for a hearing before the Royal Court of Appeals, remained jailed.

During the winter of 1845-46, many Erik Janssonists, who partly wished to strengthen the resolve and dreams of their followers there, while winning new proselytes, and to organize the planned emigration to America, visited Färnäs. From Erik Jansson himself, who was now on his way to America, there came a number of orders and requests.

On 3 May 1846 the Crown Commandant received a decision concerning Blomberg at the Falun District Court. It stated that since Blomberg was,

according to the Royal Sanity Board, insane relative to religious questions and examination found that his uncalled-for attacks against the clergy had come during the influence of the mental state from which he suffered, that Blomberg could not be held responsible, but should be turned over to proper authority for care, so that he would not be of danger to the public. Blomberg was thus sent on 5 May by jail transport to the Central Mental Hospital in Uppsala.

A few weeks before he had, during his imprisonment, shown himself to be a model prisoner and had requested a hearing before the provincial governor. This was allowed, but he used the opportunity to flee, though was immediately re-arrested. He claimed to have been especially ordered by God to do this and, when he was sent back to jail, he was admonished for having acted as poorly as Erik Jansson, who, as was known, had escaped from a jail transport in Söderala the previous fall. Blomberg then burst out righteously, "Surely, by God, is not Erik Jansson the Savior of the world!"

A Remarkable Letter

While in jail, he wrote a circular letter to his fellow believers. It shows his strong, fanatical belief in Erik Jansson, while it reveals his great lack of education. It reads as follows:

The love of our dear Jesus Christ and peace be with and over all those who believe, Amen.

Since I have received a higher light than I had before, I write you in the love of Christ, but I believe we shall soon be able to speak with each other personally, as truly as Jesus has made me alive in Him, and our joy shall be perfect, for by God's eternal power living in us when we live in complete belief in his Son, the doors will soon be opened for me, and the reason I have been here (in prison) so long is the result of my disbelief and ignorance.

Now there are probably others who are caught in the same snare as I, thus I must enlighten you about this through the grace of Christ. It is so that I have not understood how to believe and follow Erik Jansson, who has been made perfect for us by God, in wisdom and righteousness, and sanctification, and redemption, but I have with him had another savior, it has been myself who has lived in him, etc. I have stood at the Tree of Life but eaten of the tree of knowledge in ignorance, but now I see that he is the vine to which the lamb shall be bound according to Genesis 49:11, since he is the one who Jesus has awakened from death, and he shall make our mortal bodies alive and preach the same reconciliation, thus we have in him all Godly perfection, if we believe that we live in him and he in us, then we share the same Godly nature and he takes our weaknesses when he takes us unto himself, to care for us as we need, for he is the first fruits of the

resurrection that we by belief shall be made alive in him, according to 1 Corinthians 15.

Test yourselves to see if you believe, for those who do not believe in Erik Jansson lose their right as firstborn, as it says of Esau in Hebrews 12:16-17, and thus lose all blessing for eternity. Believe then as I have said, though it appears foolish to believe in him, but we must be saved by foolish preaching, for I have been given witness that if it seems foolish to believe in him, we should note that we must be saved by foolish preaching according to 1 Corinthians 1:21. For since we have all died in Adam, then we must all be made alive in Christ, since he is the first fruits of the resurrection, and if we follow him in belief, and believe that God has given him over to death for all of us, then we have been raised with him, so that we shall live as surely as he lives, and where he is we shall be also.

It is Erik who God has given for all of us, and those who believe him will not be shamed, for he is the stone which the builder cast aside, but is called by God to be costly and upon that rock God has built his church and congregation. He is the hero in Genesis 49:10-11 whom the people shall bow down to and the vine to which the lamb shall be bound.

It is Jesus Christ, the living son of God who gives us all life and blessing, all those who believe that he lives in us and we in him, for God does not accept any who pass him by, since God does not give his glory in the spirit, but if we believe that by him we have all blessing and grace which God the father has given his son Jesus Christ when he said this is my dear son in whom I am well pleased. I hear him and am saved from the coming wrath since I believed in his name and accepted him as God's son and savior of the world, and he has now taken me, and I know that nothing can separate us from his love, but where he is, there shall we be also. Since we then accept him as he has accepted us, then Jesus' perfect peace and joy will be with and upon us. This is wished by your friend and brother A. Blom. Amen.

P.S. I do not know in what way God will take me out of here and we should probably not know it. He will certainly take me out of here when he feels it is time, if we believe. I requested to go before the chancery today but was denied, since I tried to get away from them. If God had willed it, they could have not denied me. God will free me when he wishes.

Mora People to America 1846

In the summer of 1846, the immigration to America began. From Mora there were twenty-five persons, namely homeowner Kråkhans Per Persson and his brother Matts, Stickå Anders Andersson and Bur Erik Jansson, all with their families, as well as Blomberg with wife and daughter. The latter's wife had requested that the Crown release him to go to America and it was granted.

Letters arrived later from those emigrants in which they stated they were content with their situation. Among those letters was one from Blomberg, in which he abused those who had cared for him while in jail. A man from Färnäs, Sässar Olof Ersson, had been stopped from emigrating, with great difficulty, by those close to him. He then suffered depression and brooding, saying he had lost the salvation of his soul. He later hanged himself.

In Bishop Hill and Pleasant Hill

During his time in Bishop Hill, Erik Jansson's well-known colony in Illinois, Blomberg apparently did not play any great role. At least he was not mentioned in the known stories about the fate of the colony. But through letters home from Erik Janssonists, we do know that he was a member of the so-called group of twelve apostles who were to provide education to their youth.

In 1854 the colony was visited by some so-called Shakers [ed. There had been contact with the Shakers of Pleasant Hill as early as 1847, per documents in Bishop Hill Heritage Archives] who tried to win proselytes with some success, since the Shakers also supported perfectionism. Blomberg joined them and in the beginning of the 1860s we find him as one of the leaders of the Shaker colony in Pleasant Hill, Kentucky. That strangely extravagant sect called "Shakers" broke away in 1747 from the Quakers, through an hysterical and semi-crazed woman, Ann Lee, daughter and wife of a blacksmith, who is considered their spiritual mother and a kind of feminine equivalent of Christ.

They accepted a sexual dualism in God, shown first in Jesus Christ, then in Ann Lee. They demanded complete sexual abstinence of all their members and considered themselves to be free from sin. Pure communism existed in their communities. In their "meetings" or services, the "spirit" descends upon one, then another, and those who "receive the spirit" begin to shake violently. They call themselves "The Believers in Christ's Second Appearing." In America, they had been found mostly in New York, Kentucky, Ohio, and Indiana.

A Spring Trip to Sweden

Blomberg soon tired of just being a member of the colony and went back to Sweden in 1866 to win proselytes, or it seems more likely, to get new manpower. He now called himself "doctor" for greater effect. He first stayed outside Stockholm with his brother and succeeded in winning a few followers. Then he visited Dalarna, first some of the southern parishes, then Falun. There, he failed completely, since some Erik Janssonist emigrants from that city had written to their relatives and told about the Shaker movement, which they completely condemned.

In early March 1867 he came to Mora, where he held well-attended meetings in Hemus, Östnor, Öna, Färnäs, and Garsås. But in Mora itself he had been known for some time, and won no support anywhere in that parish. On 15

March he left there, going to Älvdalen, where he finally had better luck. He won one especially eager follower, constable Säl Per Olsson of Holen, and together they held meetings in the Baptist chapel and the villages. Pastor C. J. Thunman, who had been warned in a letter from one of the clergy in Falun, called a meeting of the church council on 31 March and forbade the "doctor" from acting as a spiritual speaker. Sheriff C. U. Säfvenström visited Blomberg's service the same day at 11:00 a.m. in the Baptist chapel and wrote about it to Crown Bailiff P. F. Kjellin:

I found the door open and a great crowd of people gathered. A very poorly dressed man stood at the head of the aisle and spoke. He was first confused but then continued his talk, which consisted only of godless babble. After he finished, he asked me to say a few words and I read the Crown proclamation about private religious services dated 26 October 1858. When Blomberg was questioned as to whether he knew of that proclamation, he answered in the negative.

Then the bailiff ordered those present to depart, which they did. In the afternoon the bailiff visited Blomberg, who was living at Säl Per Olssons, and read the church council minutes. Two days later, Säl Per Olsson drove the "doctor" south. "I do not believe," concluded the bailiff, "Blomberg will be back, and if he does so, he will not get old here."

Blomberg did not come back, especially since Pastor Thunman had notified the Uppsala Chapter Court, which in a letter to the Crown Commandant in Falun asked that charges be immediately brought. It was also determined that Blomberg and Säl Per Olsson had left and were on their way to America. Even Blomberg's brother, Peter, his sisters, and Peter's son had left for Pleasant Hill.

Next year, Säl Per Olsson returned to his home village and appeared as an eager recruiter for the colony at Pleasant Hill. He painted the situation there in the brightest of colors and assured everyone who listened to him that they would enjoy undiminished joy there for the rest of their lives. He was very successful, for in 1868-69 no less than sixty-three persons left, of which most joined the colony. The desire was so great in some that they fled their homes without permission.

A Bright Picture of Life in Pleasant Hill

The seventy-eight-year-old widow, Tenn Margaret Larsson from Näset, who as a fifteen-year-old followed her parents and siblings to Pleasant Hill, then returned to Älvdalen, writes about it to the author as follows:

On 8 October 1868 the following persons left Älvdalen for the colony Pleasant Hill in Kentucky: Marit Jansson, wife of Katrin Jannas of Klitten with her three sons; from Rot, Skogs Olof and his wife Katrin Marit and

five children, plus Håll Olof and Hård Per; from Näset, Anders Dalrot, Tenn Lars Larsson and wife Kerstin with five children, and Säl Olof Olsson with wife Anna and three children; from Öster Myckeläng, Gyrys Daniel and wife Karin with two children; from Åsen, Trapp Erik.

These people left at the advice of Säl Per Olsson, who had earlier been to America with Blomberg to see the colony. When the travelers came to Stockholm, they were joined by a Mrs. Lindgren with two children and an unmarried girl called Lam Karin, who was lame in her arms. The trip from Göteborg to Hull went without adventure, as did the rail trip to Liverpool. On the Atlantic there was a heavy storm and many thought they would sink. Finally, they arrived in New York and took a long rail trip to Nicholasville, Kentucky, and from there by horse and wagon to Pleasant Hill.

The place is situated, as its name indicates, on a beautiful height, with fine view in all directions. When the party approached, Blomberg came out with another of the elders, George, and rode with us, asking if we were well, after which they rode ahead, probably to tell of our arrival. When we got there, we were welcomed and treated to fine food in a great room. The colony consisted of five large farms—one called North Family, a West Family, a Center Family, a Church Family, and a West Lot. We were to live at West Lot, where there already were many Swedes who had come from Stockholm at the same time as Blomberg.

In Pleasant Hill it was quite nice, though it was winter when we were there. We saw no shortages on the farms and no one needed to work too hard. But according to Shaker beliefs, they should live as siblings, no one should own anything personally, and everything was owned in common. There were other colonies in the area from the same sect. One was called Lebanon.

Religious beliefs were in some ways like the Catholic. At least one saint existed, namely Ann Lee, who is said to be the founder of the sect. No sermons take place during services, but there is a choir that sang beautiful march songs, while they waved up and down with their hands, something like the Salvation Army does. Around the choir others marched in a ring dance. If there were many, they made several rings inside each other going in opposite directions. One of their songs says:

I will live before the Lord, I will die before the world,
I will follow Jesus, And my blessed mother Ann.
I will be like my Savior, I will be like my Mother,
I will carry my cross, To the end of my life, Yes, yes I will.

The aged found it difficult to be comfortable under these very strange conditions. Tenn Lars Larsson with his family and Dalrot remained in the colony only through the winter, after which they went north.

Later, Gyrys Anders Andersson and his wife Anna Olsdotter and Knif Per Jansson and his wife Kerstin, all from Klitten, came. The first three soon left, but Knif Per's wife got along well and couldn't be convinced by her husband to leave the sect, as was the case with Skogs Olof's wife. Säl Olof Olsson died in Pleasant Hill and his wife remained there.

And a Darker Picture

Against those reports are others that paint a much darker picture. There were generally complaints about a difficult location. Married couples could never meet, not even in sickness or death. They couldn't read the Bible. Work was very hard and the colonists were treated almost like slaves. There were no days for rest, just daily services, and the foremen acted with great strictness. A murder attempt by drowning was even made by some persons against Blomberg, but he was saved.

Gyrys Anders

Gyrys Anders Andersson, one of Älvdalen's most talented fiddlers, who had traveled with the "Kings Casket," wrote sorrowful letters of complaint to his relatives in Sweden. Here are excerpts from one:

I regret nothing more than my journey here and I can only blame myself. Thus, my brothers at home, don't listen to Säl Olof's and Blomberg's voices, for they don't act as they speak. This sect is supported by only an empty, old ceremonial law, which seems wild. The law of love and truth they will not have here. And their so-called meetings, which are very hard on the conscience, are in reality wild, irrational, and animalistic.

If I were to show them the truth in any letter, they would throw it into the fire and not send it. Thus I say and add these lines out of their sight. For here, no one may say anything about not enjoying it here or think about leaving here, because he would be immediately taken for questioning by the elders, who can be many according to their needs, to quiet his thoughts of leaving. Many are bound to this place in that way.

It is said that Gyrys Anders was not permitted to play his violin in the colony, but that he usually took it out in the evenings to the smithy, where he worked, and played alone. Blomberg found out about it and went there to reproach him for his disobedience, but he was so taken by the music that he left him alone.

In September 1872 Gyrys Anders wrote that he, through some good people, had been freed from the "Egyptian slavery" and was in Chicago. After a time, he returned to his home village and he lived in Klitten until his death in 1909.

Emigrants Return to Sweden

Other natives of Älvdalen returned to their home area and among them there was great bitterness against Säl Per Olsson. Two unmarried brothers from Rot, Håll Olof and Per Olsson, committed breach of peace against him, seeking revenge. Säl Per Olsson did not dare file charges against them. It was believed generally that, upon his return from America, he had been bought by Blomberg to recruit followers by false claims and information. In more confidential situations, he could make statements that opposed those he made in public.

In Dalarna and Helsingland one can still hear an emigrant song of twenty-one verses, beginning with the words "We Sold Our Homes and Set Out...." Karl Erik Forsslund feels it was written about the Blomberg emigration. However, it is more likely that it refers to the Erik Janssonists. Anders Andersson has also written a "song of complaint" about his and others' experiences in Pleasant Hill:

You friends and relations in the cold North,
 Shall my tear-filled eyes never more see you, my folk?
 Oh, Lord, you speak for all things:
 For me and to Northern land and folk!
 Oh thou fresh winds of the North,
 Oh thou purple colors of the spring.
 Shall my eyes never more behold you,
 And my heart never smile again?
 I am like the turtledove that complains,
 Yet never again finds peace.
 You northern nightingale and birdsong,
 Near you, time has never been long,
 But here in the dark land is no comfort,
 And the heart's tone, like the dove's voice, cannot live,
 But God, who hears and sees lament,
 Shall yet again bring help.
 In Northern streams, clear as crystal, and fresh springs without number,
 You have often given strength and comfort.
 I cry aloud to you, my dear Father
 That You, oh God in Heaven,
 Will make me as the Prodigal son,
 Who you take home to his father's land
 And my sorrowing heart bring back to You.

Blomberg remained in Pleasant Hill until his death on 30 May 1880. Towards the end of his life, Blomberg became quite ill. Around ten days before his death, he was found lying nearly senseless in a field outside the colony and,

when they asked him if he was not afraid of the wandering hogs, answered that he would come to heaven whether or not the hogs ate him.

The Shaker colony there dissolved in 1910 and the entire sect is on the verge of disappearing. In all of America, there were not more than 192 members in 1926.

oOo

Editor's note: On 20 June 2001, while listening to a National Public Radio newscast on my way home from work, I learned that a member of the sole remaining Shaker community at Sabbath Lake, Maine, had died. An article in the *Lewiston Sun Journal*¹ summarized the consequences of this death for the community:

The Shakers, the tiny religious community perched above a lakeside pasture here, has lost a believer. Sister Marie Burgess, 81, died Monday. Sunday, she'll be remembered in a private memorial and buried in the communal cemetery beneath a common stone. It reads, simply, "the Shakers."

Burgess's death, the second for the community this year, drops the world population of Shakers to six. They're all right here, amid the cluster of austere farmhouses, barns and sheds that make up the last remaining Shaker Village. "It's a concern, of course," said Sister Frances Carr, the community's elders. "Worry is too strong, though." Carr believes the community is growing. People write the village every day, she said. They want to know about being a Shaker, how they live and what it takes. Someday the village will reach "a small balance," Carr said....

For additional information on the Shakers (formally known as the United Society of Believers in Christ's Second Coming) visit one of the following:

- <<http://www.shakervillageky.org/>>.

A website for the Shaker Village of Pleasant Hill, Kentucky, the first (1972) historic site designated a National Historic Landmark. It is located twenty-five miles southwest of Lexington, KY, and seven miles east of Harrodsburg, KY, on U.S. 68.

- <<http://www.nypl.org/research/chss/grd/resguides/shaker.html>>.

A research guide to the literature on Shakers and Shakerism collected by the Research Libraries of the New York Public Library. Contents include Using the Catalogs, Basic Reference Volumes, General Works, Historical Studies, Spirituality, Comparative Studies of Shakerism with Other Religious Groups, and Researching Shakerism in Scholarly Periodicals.

¹ Daniel Hartill, "Second Death of Year Drops Number to Six," *Lewiston Sun Journal*, 19 June 2001.