

Gregg

indicating a successful assimilation into Utah society for most Scandinavian immigrants and supporting William Mulder's assertion that this group of people were generally treated well by other Utah Mormons. The fact that Scandinavians made up a majority of married men in Richfield likely helped them to be able to have such an important role in Richfield history. In fact, their non-Scandinavian neighbors depended on them to help make a living in the wilderness of Sevier Valley. Scandinavian names are still borne by many modern Richfield leaders in government, business, and church.



Passenger Deaths on *Monarch of the Sea*,

which sailed from Liverpool 28 April 1864,

arrived in New York 35 days later on 3 Jun 1864⁴⁰

| <u>Date</u> | <u>Deceased</u> | <u>Age</u> | <u>Origin</u> | <u>Adults</u> |
|-------------|--------------------|------------|---------------|-------------------|
| 30 Apr | Ellen M. Jensen | infant | Den. | Jens & Kirstine |
| 5 May | J. L. Pherson (f) | infant | Swe. | E.(m) & J. E.(f) |
| 6 May | W. Hammer (f) | infant | Den. | K.(f) |
| 7 May | George Faswoen | infant | Eng. | A.(m) & L.(f) |
| 8 May | Nils Hansen | 5 | Den. | Johanne Grondlund |
| 9 May | Sarah S. Hintze | infant | Den. | Anders & Karen |
| 13 May | Celia E. Petterson | infant | Swe. | T.(m) & Celia |
| 13 May | John Cowell | 44 | Scot. | |
| 13 May | William Reessees | 4 | Scot. | James & Ann |
| 16 May | Christian Hansen | 2 | Den. | Johanne |
| 17 May | C. F. Jensen (m) | 3 | Den. | K.(m) & Johanne |
| 17 May | Marie Larsen | 2 | Den. | Henrick & Maren |
| 18 May | Johan Soderdahl | 4 | Swe. | Maria |

⁴⁰New York Passenger Arrivals at Port of New York 26 May - 15 Jun 1864, Family History Library microfilm no. 0175597. On the passenger list, names appear to be arranged by persons traveling together, with names of adults and then names of children. No relationships were given. The names of adult(s) are those listed just above the children (who were probably parents or other relatives) and the surnames are the same as the child's unless otherwise listed. In at least one case, Hansine J. Sorensen, the adults were not her parents, but her mother and her mother's brother. When only initials were given, the sex is shown in (). Country of origin abbreviations are: Den. = Denmark, Swe. = Sweden, Eng. = England, Scot. = Scotland.

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| | | | | |
|--------|---------------------|--------|------|---------------------------|
| 18 May | Caroline Bergman | infant | Swe. | Johannes & Helene |
| 18 May | Thomas Kirlinser | infant | Eng. | ? |
| 19 May | Jenny Libjegen | 2 | Swe. | Mathilde |
| 19 May | Pebe Nilson | infant | Den. | Nils & K.(f) |
| 19 May | Johanne Sorensen | 3 | Den. | Carl C. & A. M. (f) |
| 19 May | Bene Christensen | 1 | Den. | Christen & Martine |
| 20 May | Sophie Bergman | 6 | Swe. | Johannes & Helene |
| 20 May | Larsine Jensen | 2 | Den. | R.(m) & M. K.(f) |
| 20 May | Soren Lauritzen | 2 | Den. | L.(m) & Marie |
| 22 May | L. K. Jensen (f) | 1 | Swe. | J.P.(m)& Margarethe |
| 23 May | Elisa Bondeson | 4 | Swe. | S.(m) & K.(f) |
| 23 May | Wilhelm Sorensen | 2 | Den. | Carl C. & A. M. (f) |
| 23 May | Susanne Jensen | infant | Den. | A.(f) |
| 24 May | Caroline C. Cobabe | 3 | Den. | Ferdinand & Ane Christine |
| 25 May | Hansine J. Sorensen | infant | Den. | Soren & Karen Marie |
| 25 May | Ane M. Heilsen | 4 | Den. | Jens |
| 25 May | Thomas C. Nielsen | infant | Den. | M. M.(m) |
| 25 May | Johanne Knudsen | 3 | Den. | J.(m) & Karen |
| 25 May | Camilla Schoenfeldt | 2 | Den. | F.(m) & H.(f) |
| 26 May | M. K. Sorensen (f) | infant | Den. | Carl C. & A. M. (f) |
| 27 May | Ada C. Svendson | 1 | Swe. | N.(m) & Maria |
| 27 May | Nels Nilsen | infant | Swe. | Karen |
| 28 May | Adam A. Mortensen | infant | Den. | Andreas & Ingerbord |
| 28 May | Albertine Andersen | infant | Swe. | Ane B. |
| 28 May | H. L. Rasmussen (f) | infant | Swe. | C.(f) |
| 28 May | L. Goneman (f) | 4 | Den. | G.(f) |
| 30 May | Hans Jensen | 4 | Den. | A. (f) |
| 31 May | Elna Bondson | 2 | Swe. | S.(m) & K.(f) |
| 1 Jun | Olaf Peterson | 3 | Swe. | George & Cicila |

One other death was reported for this voyage of the *Monarch of the Sea*:⁴¹

Ship *Monarch of the Sea*, Kirkaldy, Liverpool 35 days with merchandise and 954 passengers to Trask & Dearborn. April 28 Wm. Francis, a seaman, jumped overboard and was drowned. Saw considerable drift on the eastern edge of the Banks.

⁴¹*New York Times*, Friday 3 Jun. 1864, p. 8 col. 5.

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The Scandinavians Among Us

BY WALLACE STEGNER

MY grandfather spoke English perfectly well, but only when he had to. In the Little Norway of Lake Mills, Iowa, he seldom had to. He got his news from *Scandinaven* and *Decorah-Posten*, his children learned Norwegian before English, and his brass-bound Bible



was in Norwegian, and Gothic type at that. Even his foods were strange, and some of them sickened me, especially *lutefisk*, and *gammel-ost* (literally, "old cheese").

In the months I lived with him, Grandpa never got over seeming foreign to me. When I sneaked up on him as he took his nap, and tickled his Kaiser Wilhelm mustache with a feather, he awoke roaring in Norwegian, calling me a

myg skygge (mosquito-shadow), and I fled with panicky giggles as if I had just tickled the feet of a sleeping troll.

Then, 40 years later, I visited his home village of Ulvik, on the Hardanger Fjord, and learned why people like him had emigrated and why they stayed Norwegian so long in the

New World. My great-grandfather was one of 12 children, my great-grandmother one of 14. The farms above Ulvik are as steep as a roof. Cows cling to the hillsides like flies to a windowpane. Only three percent of Norway is arable, and the little precious farms are rarely divided, so that only one child has a future. Most of the children of both those families came to America.

Recruited by railroad and land-company agents, and led by the "America letters" of friends or relatives who had gone before, they

NOVELIST WALLACE STEGNER received the National Book Award for *The Spectator Bird* and a Pulitzer Prize for *Angle of Repose*.

settled, like so many other Norwegians and Swedes and some Danes, in the upper Middle West. In Ulvik I met my grandfather's cousin, who told me that in the 1890s he had worked on 17 farms in Iowa, Minnesota and North Dakota, and had never worked for anyone who didn't come from Ulvik. Even when Scandinavian settlers moved on, most followed a predictable route out along the Great Northern Railroad into Montana and the Northwest. Cheap land lured them; ethnic solidarity held them together. A blue-eyed minority of natural-born WASPS, they would have lost their ethnic identity within a generation, except for language and a stubborn loyalty to old traditions.

Clannish Congregations. Grandpa was only seven when his parents emigrated in the 1860s. So that Old World character with the Kaiser mustache, whose house reeked of foreign foods and whose mouth uttered strange sounds, was really an Iowa kid, reared from the age of seven in Winnebago County. My mother, who didn't learn Eng-

lish until she started school, grew up in a household that had been American since the Civil War.

The Little Norways, Little Swedens and Little Denmarks have now been largely absorbed. But there are survivals. When my cousin Tom Heggen, the author of *Mister Roberts*, died in 1949, the family gathered in Minneapolis for his funeral, and there I met some relatives I had never seen, third- and fourth-generation Americans, down out of the Wisconsin woods. All had red corkscrew curls. Every one had a Norsk accent.

Newcomers to a strange country naturally huddle together. If their color, religion or nationality provokes hostility, they may remain clannish for generations. But the white, Protestant Scandinavians did not meet the same degree of prejudice as greeted the Irish, blacks, Chinese, Jews, southern Europeans and Hispanics. Usually the worst they got was some ribbing about their square-head inability to pronounce the letter "yay." (They ribbed themselves, in Swedish

Hard-working,
democratic, ruggedly
independent,
they found a warm
welcome in this
nation of immigrants.
But why did they
remain so mule-head-
edly—and for such
a long time—their
Old World selves?

"yokes" and in the "lumberjack" poems of the *Norsk Nightingale*.) Then why did they, especially the Norwegians, remain mule-headedly their Old World selves so long in a country that welcomed them?

For one thing, national pride. Norwegians had been a long time throwing off the domination first of Denmark, then of Sweden. In the Middle West, they were almost as clannish against Swedes and Danes as against English-speaking America. In Winnebago County, in 1914, we used to sing:

"Ten thousand Swedes

Ran through the weeds

Pursued by one Norwegian."

The Danes, often skilled craftsmen, settled more in cities and assimilated more rapidly. Scandinavian sailors and fishermen were dispersed and Americanized by their trades. It was the midwestern ethnic towns with a Lutheran church at their core that were most conservative. Through the 19th century, many Lutheran pastors were trained abroad, and preached to their American congregations in their native Danish, Swedish or Norwegian. They could understand one another but were not fully at ease in one another's languages. Mixed congregations, sometimes tried, practically never succeeded.

Pride of Priority. How many Scandinavians altogether came to the United States? In proportion to the populations of the mother countries, the flow was heavy, with

the peak year 1880. Between 1820 and 1975, 363,000 Danes, 855,000 Norwegians, and 1.27 million Swedes, plus a sprinkling of Finns and Icelanders, reached these shores, a total of approximately 2.5 million. According to the 1980 census, 9,317 million contemporary Americans acknowledge a Scandinavian or part-Scandinavian origin. That compares with 50 million English, 49 million Germans, 40 million Irish, 21 million Afro-Americans, 13 million French and 12 million Italians. But the fact that 46 percent of these nine million-plus Scandinavians live in the North Central states makes them seem more numerous than they are.

If they can't claim numbers, Scandinavians can at least claim priority. Leif Ericson, a Norseman whose father, Eric the Red, had discovered Greenland and founded a colony there, touched the shore of what he called Vinland around the year 1000, nearly 500 years before Columbus sniffed the perfumed air of the Indies.

Vinland might have been anything from Nova Scotia to Massachusetts, but it was clearly North America, and those early explorations have given some Scandinavians a sense of pride.

If the Norwegians were first, the Swedes were not tardy. The first New Sweden in America was established on the Delaware River in 1638, only 18 years after Plymouth Rock. The Dutch took it over by force in 1655, but many Swedish

settlers stayed on. Swedish was the "lingua franca" along the Delaware when William Penn arrived in 1682 to found Philadelphia. The Swedes, whose relations with the Indians were notably friendly, helped Penn buy his land.

The Swedes' bid for empire in America, though brief and only half-hearted, left one indelible mark. They had brought with them the recipe for the log cabin, which became the symbol of the frontier and the favored birthplace of Presidents.

Though most Scandinavian emigrants were Lutheran, America called early to dissenters. The 19th-century emigration really began in 1825 when the ship *Restoration* left Stavanger with a cargo of Norwegian Quakers, dissenters from the state church. Danes began leaving a generation later, many of them under the urging of Mormon missionaries who promised both land on earth and a home in heaven. By 1860 Utah had the largest Danish population in the United States.

In Denmark, many Danes were sculptors of distinction. The tradition got transplanted. John Gutzon Borglum, who sculpted the Presidential heads on Mount Rushmore in the Black Hills of South Dakota, was a Dane from Bear Lake, on the Utah-Idaho border.

Democracy's Children. Scandinavian immigrants felt the demoralizing and Americanizing shock of Ellis Island and the great heartless cities less than most groups, partly because they settled in rural

areas and partly because most of them came to America by the cheapest and shortest route, through the Gulf of St. Lawrence. They settled down into Minnesota, Wisconsin and Iowa as comfortably as clabber into a crock.

Despite a piratical past when Norwegians, Danes and Icelanders were the Viking-spirited scourge of England and France, and despite some outlaws and nonconformists, not the least of whom was Thorstein Veblen, author of *The Theory of the Leisure Class*, the Scandinavian record here has been notably law-abiding. Scandinavians never created a Tammany or a Mafia, and when they voted as a bloc, their unanimity was not ethnic but sectional, part of the farm vote or, in the 1890s, an expression of their support for Populism.

By and large, they voted Republican because they were against slavery, and they remained conservative insofar as they remained rural. Now, having made a belated migration to the cities, they can hardly be predicted politically. Many of their political figures, including Walter Mondale of Minnesota and the late Sen. Henry Jackson of Washington, both of Norwegian extraction, have been Democrats.

Also, they all had a long tradition of democratic institutions before they came to the United States. Scandinavians invented the *Thing*, the grandfather of all parliaments and town meetings, and they did not have to

learn either their rights or their responsibilities in the New World.

One political contribution not everyone thanked them for. Though they shared the northern European fondness for strong drink, they also brought a puritanical conscience to America. The Woman's Christian Temperance Union and the Anti-Saloon League found supporters among Scandinavian women and in Lutheran pulpits, and the man who wrote the National Prohibition Act was Andrew Volstead, a Norwegian.

An Enduring Heritage. Ethnic patriots like to tot up the accomplishments of their groups. That is harder when the ethnic identity has been pretty well effaced. Still, it may please some residual ethnic pride to know that John Ericsson, a Swede, invented the ironclad *Monitor*, which fought an epic battle with the Confederate *Merrimack* in Hampton Roads and rendered all the world's navies instantly obsolete. Norwegians and fishermen may give thanks for Ole Evinrude, who invented the first commercially successful outboard motor. One of the first two aviators to circumnavigate the globe was Erik Nelson, a Swede, and three years later, in 1927, the first man to fly the Atlantic solo was Charles Augustus Lindbergh, another Swede.

But it is the Americanism, not

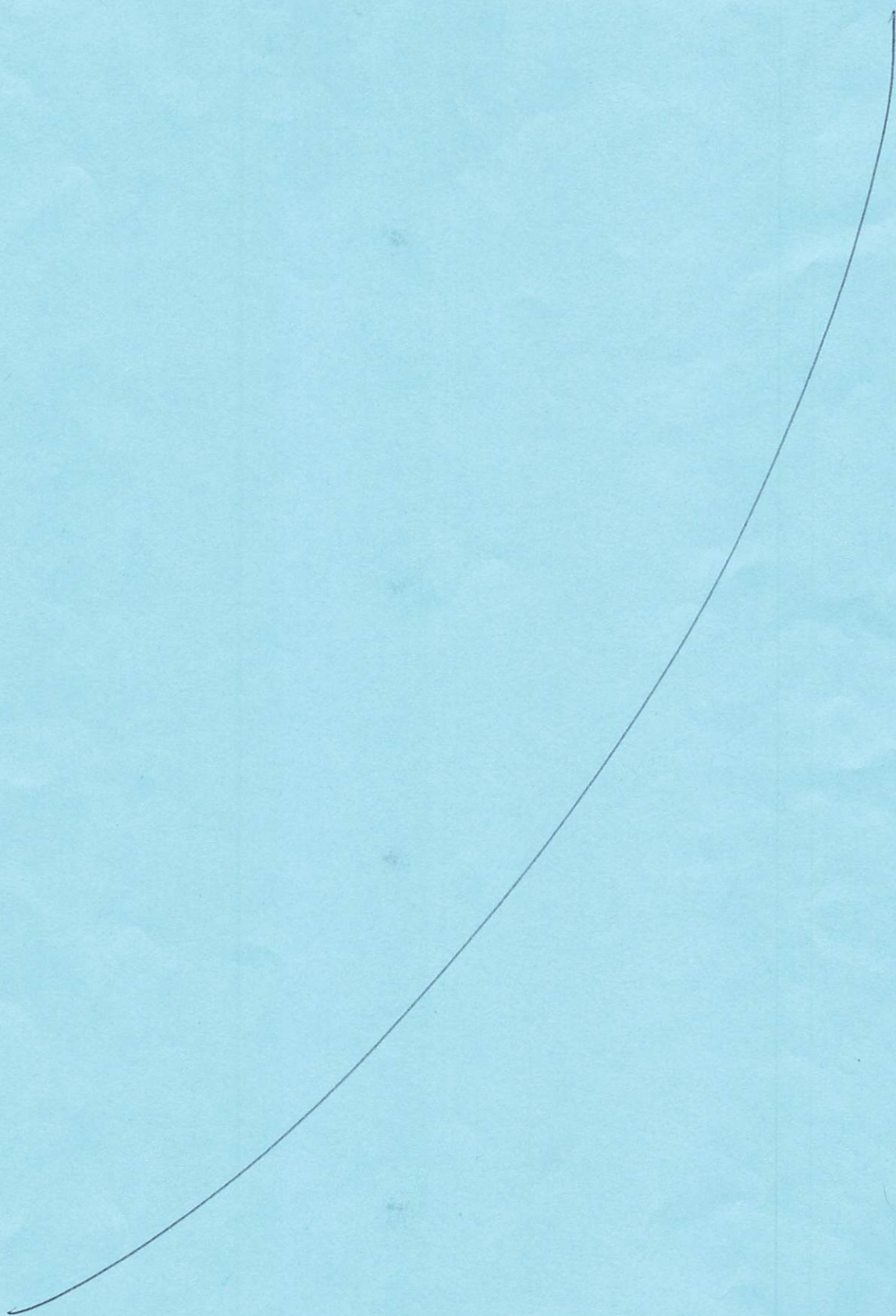
the Swedishness, of Carl Sandburg that gives him resonance in American minds. We do not normally identify Eric Sevareid or Nelson Algren or Edgar Bergen, or any of the hundreds of people who have contributed in distinguished ways to American life, by their Scandinavian blood.

The Scandinavians are a group for whom the melting pot worked. Little in America hindered their adaptation, except their stubborn clinging to native languages within their ethnic enclaves. That, too, has changed. By the 1920s and 1930s, Norwegian mothers were refusing to speak Norwegian in the home, insisting that their children speak English from the cradle, lest they grow up with an accent and be thought of as "dumb Swedes."

And even that has changed by the 1980s. Now, when everybody is Americanized and all the Old World suspicions among Norwegian and Swede and Dane have been obliterated, ethnicity has ceased to be either a refuge or a danger. In all sorts of festivals, many of them pan-Scandinavian in spirit, the Old World heritage is embraced again as a charming coloration of one's Americanism, a sort of secondary identity.

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"YOU KNOW YOU'RE GETTING OLD when you go duck hunting just to please the dog."
—Chet Korbol, quoted by H. W. Moore in Iron County, Wis., *Minor*



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Family History Rooted in Lands Called Scandinavia

Larry A. Lundblad, Ph.D.

The immigrants who came to the United States often came for a new start and to take advantage of the freedoms from the social conventions and constraints of the old country. While many of these social norms no longer applied to the new land of opportunity, the old ways nonetheless influenced consciously and unconsciously the thinking of the individual immigrants. This is especially true if the immigrant remained grounded in the religious faith of the country of origin or if the immigrant associated with others from the former homeland. This article explores how the history and the social structures of the Scandinavian countries may have influenced the thinking of the immigrants as they adapted to their new homeland.

Scandinavia represents five countries that are culturally, socially, linguistically, and economically similar. The majority of the population shares a common religious heritage. The histories of Norway, Sweden, Denmark, Finland, and Iceland intersect in many ways. The countries have been, at various times, joined in formal union, bitter enemies, ruler and ruled, and for the past century neighbors and close friends. While the societies represented by these countries can be traced to the Bronze Age, three of the countries have obtained full independence only within the last 100 years – Norway (1905), Finland (1918), and Iceland (1943).

The region is an interesting case study in terms of economic and social development. The countries that make up Scandinavia have been geographically isolated from Europe and the rest of the world throughout most of their history. The region has one of the harsher climates of Europe. Long, dark winters and short summers impact the psyche and add to the isolation of the area. Much

of the region is resource poor especially with regard to productive soils. Only Denmark and parts of southern Sweden are well suited to agriculture. To further exacerbate the situation, natural barriers such as mountains and glaciers present challenges to habitation, travel, and communication.

Despite, or perhaps because of, the geographical harshness of the region, Scandinavia has developed into one of the richest areas in the world. At the turn of the 19th century, much of the region was economically backward with the bulk of the population working in the agricultural sector. The industrial revolution impacted the economies of all five of the countries by the middle of the 20th century. Despite this relatively late start in comparison to other regions of Northern Europe and the United States, Scandinavia today leads most of Europe in per capita income, literacy rates, standard of living, and use of technology.

While it is easy to view the Scandinavians as being very progressive and egalitarian in outlook, this has not always been the case. Social divisions were present throughout the region well into the 19th and 20th centuries. The nature of these social divisions varied for each region and was based, in part, on the political history and the evolution of the governmental structures for each of the five present-day Scandinavian countries.

Historical Background

The histories of the five countries that comprise Scandinavia are intertwined with one another. The history of the region is one that is dominated by internal competition and conflict. During the pre-historic and Viking Ages, frequent conflict occurred between invading tribes and later between warring factions of the Vikings. Eventually, the Vikings were converted to Christian-

ity during the 11th century and nation-states of Norway, Denmark, and Sweden began to emerge.

Toward the end of the Middle Ages, the entire area became united under one monarch. The Kalmar Union (1397 to 1523) brought a semblance of order to the region despite the fact that most of the period of union was marred by internal conflict and civil war. The Union dissolved when the Swedes led by Gustav Vasa defeated the Danish king in response to a bloody attempt by the Danish monarch to assert his authority over the Swedish nobles of the Union.

What emerged were two separate kingdoms that were shaped by numerous wars over the 16th and 17th centuries. By the early 18th century, the Danish kingdom included Denmark, Norway, and the former Norwegian possessions of Iceland, Greenland, and the Faeroes and the German duchies of Slesvig, Holstein, and Lauenberg. The Swedish kingdom included Sweden, Finland, and a portion of Pomerania. These kingdoms remained intact until the time of the Napoleonic Wars (Nordstrom, 2000, pp. 66-78).

Other historical and political factors that impacted the social structures of the region include the lack of feudalism, the Protestant Reformation, and absolutism. Most of the region, with the exception of Denmark, avoided the vestiges of

feudalism and its associated noble classes that dominated most of the European continent during medieval times. This was due, in part, to the remoteness of the region, the sparse population, and the democratic legacy of the Vikings who used representative assemblies to establish and enforce laws, to make collective decisions, and to elect new chieftains. The Icelandic Althing and the Faeroese Lagting are examples of this grassroots approach to democracy (Deery, 1979, p. 33; Nordstrom, 2000, pp. 32, 157). Rather than living on feudal manors, most of the population was involved in trying to survive through subsistence agriculture that included hunting and other nomadic activities such as grazing of domesticated animals.

The exception to this was agriculturally rich Denmark. During the 1500s Denmark evolved into a society dominated by a small number of nobility who owned a significant portion of the land. These lands were divided into manors that were worked by peasants who were bound to the land by law (stavns-



Charles Peterson was the first husband of Johanna Anderson. He was a butcher and ran a meat market in Slayton, Minnesota, and later in Avoca where he died around 1896.

baand). Stavnsbaand was abolished in 1788 by legislation that compensated the nobility fairly for land that was sold to the peasants (Nordstrom, 2000, p. 102).

The Protestant Reformation occurred at about the same time as the Kalmar Union was disintegrating. The monarchs of the Danish and Swedish kingdoms steered their realms toward the new religion — partly out of conviction and partly out of a desire to subjugate the power of the church. Church lands and wealth were also a factor (Deery, 1979, p. 89). The new church, with its emphasis on salvation through grace and the emphasis on the priesthood of believers, encouraged the translation of the Bible into the vernacular and the basic education of the populace so that the scriptures could be read and interpreted by the individual. Confirmation became compulsory in the Scandinavian countries requiring the confirmands to possess reading skills to study the catechism and the Bible (Nordstrom, 2000, pp. 129 -130, 193). Later, compulsory education laws were passed in Denmark (1814), Sweden (1842), Norway (1848), and Finland (1866). This emphasis on basic education helped to remove a barrier that often existed between the peasantry and nobility (Nordstrom, 2000, p. 194).

Due, in part, to their adoption of the Protestant faith, the kingdoms became embroiled in the

religious wars of the 1600s. At the same time, internal struggles between the nobility and the crown were taking place within each kingdom. Eventually, the kingdoms became absolute monarchies following the pattern being established in many parts of the rest of Europe (Nordstrom, 2000, pp. 57, 64). With this form of government, the hereditary monarch who is thought to be ordained by God (Divine Right of Kings) is granted broad powers and essentially governs unilaterally through support of the church, army, and nobility. Absolutism in Denmark lasted from 1661 until 1848. In Sweden, the absolutism began to wane in the early 1700s.

Under absolutism the power of the nobles was compromised in the Scandinavian kingdoms. As a result, the under-classes were able to gain a certain amount of economic, political, and personal freedoms that were not enjoyed by their counterparts in other regions of Europe.

The history of the region has influenced the development of the Scandinavian countries. Beginning with the Vikings, democratic approaches to gover-

nance were introduced to the region. One of the outcomes of the Protestant Reformation was the emphasis on education, albeit rudimentary, that provided the basic skills to read the scriptures and be confirmed in the Lutheran faith. Absolutism and the subjugation of the nobles decreased the gulf between the powerful and the power-



Johanna Anderson Peterson Lundblad (author's grandmother) was born in a sod house and was the first white child born in Lime Lake Township, Murray County, Minnesota.

less. As a result, peasants were able to own land as early as the 16th century in major portions of Scandinavia. During this century, the majority of the land in Norway and Iceland and 50 percent of the land in Sweden was owned by independent farmers (Nordstrom, 2000, pp. 44-45). Peasants who were tenants often times were able to earn extra money through cottage industries such as woodworking, or by working in the forests, hunting, and fishing.

These factors influenced later reforms that provided for compulsory education and gradually expanded suffrage to the landowning classes and then later to the broad population. These reforms often occurred earlier than in other parts of Europe. Finland, for example, was the first country in Europe to give women the right to vote. This occurred in 1906 while Finland was still a Grand Duchy of the Russian Empire. Despite these traditions and reforms, the Scandinavian societies, up until very recent times, were stratified with each region being impacted differently based on its history (Lewis, 2005, p. 147).

Societal Structures

Despite the common influences of religion and similar histories, society developed differently within each of the countries of Scandinavia. The uniqueness of each country is related, in part, to its history and its former status as either an independent nation or a subjugated people. The social structures that evolved in each country will be briefly described in this section.

Socially, Sweden was stratified until the early to mid-20th century. By the 16th century, the society of Sweden-Finland was divided into four estates that had gradually developed over the preceding centuries. The nobles formed the highest estate and provided the Crown with officers for the army, and ministers and bureaucrats for the government. As a result, the nobles were not dependent upon large agrarian estates for their income. The clergy and burghers formed the next two estates. The clergy, in addition to being spiritual advisors, served as agents of the state and attended to civil matters such as maintaining the records of the parish and providing emigrants with letters allowing them to leave the country (Wuorinen, 1965, p. 80).



Anna Anderson Johnson died at a young age.

The fourth estate included the peasants who owned land. Landownership became a major factor in determining rural social groupings in Sweden. The landowning peasants were the dominant group. They were followed by the tenant farmers who were further subdivided into crofters

or large tenant farmers and the cotters or tenant farmers with small holdings. The former were obligated to provide the landlord with several days of labor each week which could be provided by hired men employed by the crofter. The latter were obligated to provide a few days labor each year for the small parcels that they leased (Jansson, 1970, pp. 84 – 85).

Another social grouping within the peasant class was the married agricultural laborers or statorpore who were provided a small house and some



Louise Anderson Layton, wife of the poet Henry Porter Layton, was an osteopathic physician. She was known as the "Sister Kenny of Texas" for her work with polio patients during the 1930s. She moved with her husband seeking a climate to cure his tuberculosis. Louise felt that she had a healing touch after a religious experience when she was a young woman.

land in exchange for their labor. Another closely related group was the *statare* who were married but lived in barracks with other laborers. (Janson, 1970, p. 85). Interestingly relatively few

statare emigrated due to their marital status and lack of money to purchase the necessary tickets to leave (Carlsson, 1978, p. 29). The lowest class was the unmarried males and females who worked for the peasant and gentry landowners. This class of unmarried male and female servants formed a large group that grew in numbers throughout the 19th century (Janson, 1970, pp. 109-110).

During the century, agriculture became more profitable due to expanding export markets. The landowners began to consolidate their land holdings thereby displacing the tenant farmers. Because of the hard work, lack of opportunity, poverty, and low social standing, large numbers of landless peasants began to emigrate. These individuals often harbored lingering resentments toward the land owning both peasant and gentry classes that influenced their behaviors toward their fellow Swedes in the new world (Janson, 1970, p. 97).

Rigid social customs reinforced the social regimentation. Males from the lower classes throughout the entire country had to remove their caps or hats and bow in deference to individuals from the upper classes (Janson, 1970, pp. 60-61). For women, the hat was restricted to persons of rank. Swedish women of low social standing were literally drawn to the United States where they could wear hats without recrimination (Carlsson, 1975, p. 29).

The society in Denmark, the other traditionally dominant power within the region, developed

along different lines than Sweden. As noted above, Denmark remained an absolutist state into the 19th century when it became a constitutional monarchy. At this same time Denmark began to develop economically and the middle and working classes began to emerge. Agriculture, however, remained the dominant industry with large numbers of people continuing to be attached to the land as tenants or laborers who worked on the large farms. Legislation throughout the period favored economic development and more open social structures, and it extended the right to vote to larger numbers of individuals. A pathway was created for students to follow to the university and subsequent government and church jobs. The new Folk School Movement provided practical high school education for the children of the farmers and lower classes (Nordstrom, 2000, pp. 49, 194).

Danish social structures impacted its possessions. A territory that was ruled by Denmark for 560 years is Iceland, the smallest of the Scandinavian countries in area and in population. It is also an island nation that is located a significant distance from the other countries. Independence came during World War II when the Icelanders voted overwhelmingly for it and the republic was established on 17 June 1944. In reality, independence occurred when the Germans invaded Denmark in 1940 (Karlsson, 2000, p. 319).

Despite its small population, a stratified society developed in Iceland that was rooted in the establishment of Norwegian rule in the late 1200s and the development of an absolute monarchy in Denmark in the 1600s. As to the former, the Norwegians replaced the rule of chieftains with royal rule and bureaucracy. Later, when Iceland passed from Norwegian to Danish control, the Danish Crown consolidated power and created an oligarchy of officials drawn from the island's wealthy landowners who ruled the country. Gradually, the ruling class obtained their positions as a result

of a university education as opposed to property. (Karlsson, 2000, pp. 154-155).

The next class in the Icelandic social order was the tenant farmers. Lower levels of society included the cottagers who were mostly day laborers and the boarders who were primarily servants who worked for their room and board. The lowest level included paupers and orphans who were housed with families who provided for them out of a sense of duty, were paid by the church or, later, the government. This social structure began to change dramatically in the 1800s with the development of the fishing industry. The conservative agrarian interests sought to discourage this development and the migration of the population to the new industry (Karlsson, 2000, p. 231).



Mathilda Anderson was the youngest of the Anderson sisters. A nurse trained at the hospital in Austin, Minnesota, she died of tuberculosis at a young age.

Norway, the other Scandinavian territory that was ruled for a significant period of time by Denmark, reflects the many centuries of Danish rule in its development. As a result of being ruled by Denmark, a native noble class did not emerge. Because of the long period of absolute rule in Denmark, the Norwegians were governed by Danish nobles and civil servants. As a result, Norwegian society was much more egalitarian. The domination of the Danes was so complete that Norwegian disappeared as a language in the 1500s only to emerge again in the 1800s (Barton, 2003, pp. 5-6).

After Norway became part of Sweden in 1814, it gradually moved in the direction of freedom from Sweden and the national parliament assumed more power and control over the internal affairs of the country. Suffrage was extended to larger groups of people throughout the 19th century culminating in universal male suffrage in 1898. Suffrage was extended to women in 1913. Universal elementary education and broader rights for individuals contributed to the nationalism that was sweeping the country and to the modern economic foundation that was being laid. The Norwegian Constitution signed at Eidsvoll on 17 May 1814 was the most liberal constitution of its time. (Nordstrom, 2000, p. 183).

Finland was attached to Sweden for several centuries. During this time, Finland was thinly populated and overwhelmingly rural. The Finns made their living from agriculture and from the forests. The Swedish government appointees conducted the business of the region. As a result, a Finnish aristocracy did not develop. In reality, the Swedes exploited the resources and did little to economically develop the region. In 1809, Finland was ceded to Russia as the result of the outcomes of the Napoleonic Wars. The Finns had a large amount of autonomy under the Czar, which allowed the country to become more liberal as time went on (Wuorinen, 1965, pp. 72, 80-81).

My Swedish Heritage

The immigrants to this country were influenced by the socio-economic, political, religious, and social conditions of their native countries and regions. In general, Scandinavians brought with them an appreciation for education, democracy, hard work, and egalitarianism. However, these immigrants were influenced by the peculiarities of their place of origin. Swedish immigrant females bought and proudly wore hats in the new country. The Swedish males no longer had to show deference to persons of higher rank. The Danes brought with them their folk schools and cooperatives. Some of the Finns, who were probably the most subjugated of the Scandinavians, favored a communistic solution to social and economic injustices. The Icelanders who represented a very small number of immigrants brought a love of literature. Collectively, the Scandinavians, where they had sufficient numbers, had a major influence on the state and local governments in which they settled. The ideals that they espoused were rooted in their previous experience.

A number of my ancestors were from the peasant classes who left for the United States during the last half of the 19th century. My paternal grandfather Oscar Svensson (1878-1955) was the second of four children born to an unmarried woman who lived in the poorhouse at Floby, Vestergotland. He was young (19 years of age) and single which was stereotypical of the Swedish immigrant of the late 19th century. His wife, my paternal grandmother Johanna (1872-1971), was born in Minnesota to parents who had immigrated in the 1860s.

Johanna's father (my great-grandfather), John (1848- 1936), came to the United States with his family in 1868 during a period of famine in Sweden. Again, this was typical for this period of time. My great-grandfather and his parents, Johanna Jonsdotter (1821-1914) and Anders Guldbrandson (1818-1898), were from Sarna,

Descendants of John Anderson

Generation No. 1

1. JOHN¹ ANDERSON was born 30 Aug 1848 in Hagnasen, Dalarna, Sweden, and died 19 May 1936. He married MARGIT LARSON 03 Jul 1871. She was born 22 Oct 1841 in Alvdalen, Dalarna, Sweden.

Children of JOHN ANDERSON and MARGIT LARSON are:

2. i. JOHANNA² ANDERSON, b. 21 Apr 1872, Lime Lake Township, Murray County, Minnesota; d. 14 Nov 1971.
- ii. ANDREW ANDERSON, b. 24 Jul 1873; d. 02 Nov 1968.
- iii. MARGARET ANDERSON, b. 10 Apr 1875; d. 27 May 1951.
- iv. ANNA ANDERSON, b. 16 Dec 1876; d. 02 Feb 1913.
- v. LOUISE ANDERSON, b. 28 Feb 1878; d. 03 May 1961.
- vi. LOUIS ANDERSON, b. 09 Sep 1880; d. 21 Mar 1966.
- vii. EMMA ANDERSON, b. 21 Nov 1883; d. 02 Dec 1950.
- viii. MATILDA ANDERSON, b. 28 Mar 1887; d. 31 Jul 1916.

Generation No. 2

2. JOHANNA² ANDERSON (*JOHN¹*) was born 21 Apr 1872 in Lime Lake Township, Murray County, Minnesota, and died 14 Nov 1971. She married (1) OSCAR PETERSON. He died Abt. 1898. She married (2) OSCAR SVENSSON LUNDBLAD 12 Mar 1902. He was born 12 Mar 1877 in Floby, Vastergotlund, Sweden, and died 14 Jul 1955.

Child of JOHANNA ANDERSON and OSCAR LUNDBLAD is:

3. i. ERNEST ALFRED³ LUNDBLAD, b. 07 May 1911, Murray County, Minnesota; d. 22 Apr 1995.

Generation No. 3

3. ERNEST ALFRED³ LUNDBLAD (*JOHANNA² ANDERSON, JOHN¹*) was born 07 May 1911 in Murray County, Minnesota, and died 22 Apr 1995. He married BERYL CONSTANCE MAINE 17 Sep 1948. She was born 18 Sep 1921 in Jamestown, North Dakota, and died 03 Sep 1965.

Child of ERNEST LUNDBLAD and BERYL MAINE is:

- i. LARRY A⁴ LUNDBLAD, b. 14 May 1950; m. KAREN.

Dalarna. Many of the immigrants of this era were able to take advantage of the provisions of the Homestead Act of 1862 and received land. My great-grandfather, his father, and brothers all obtained homesteads during the early 1870s. They lived through many of the prairie fires, locust plagues, and severe winters that are a part of the early white settlement history of the prairie portions of Minnesota. Their early homes were dugouts and sod houses on the prairie that were replaced by log and then frame homes. My maternal great-grandfather Andrew Larson (1872-1908) and his family also immigrated to the state during this time.

The pictures featuring my grandmother and her sisters in their hats are perhaps indicative of the lingering effects of the social classes of the old country. The picture of the well-dressed gentleman is that of my grandmother's first husband, also an immigrant from Sweden. One could speculate that he is drawing attention to the prosperity and the new status that he was enjoying in the new country. Many of the immigrants often sent pictures home to the old country. These pictures sometimes enticed relatives and acquaintances to make the journey and start a new life that offered opportunity based on hard work in the new world.

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